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**Teaching of Declaratory Act on the
Doctrines of Man's Total Depravity and
Inability**

CLAUSE IV. of the Declaratory Act reads as follows :—"That in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses a knowledge of God and of duty; that he is responsible for compliance with the moral law and with the Gospel; and that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." For the sake of comparison, the Confessional statement on the total depravity of man may be quoted :—"From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions" (chap. vi., sec. iv.)—"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or prepare himself thereunto" (chap. ix., sec. iii.). These sections in the Confession teach as plainly as words can put it the scriptural doctrine of the total depravity of man. What, then, is really meant by this doctrine may now be asked? In reply we cannot do better than quote Dr Charles Hodge on the subject :—"This universal depravity of men," he says, "is no slight evil. The whole human race, by their apostasy from God, are totally depraved. By total depravity, is not meant that all men are equally wicked; nor that any man is as thoroughly corrupt as it is possible for a man to be; nor that men are destitute of

all moral virtues. The Scriptures recognise the fact, which experience abundantly confirms, that men, to a greater or less degree, are honest in dealings, kind in their feelings, and beneficent in their conduct. Even the heathen, the Apostle teaches us, do by nature the things of the law. They are more or less under the dominion of conscience, which approves or disapproves their moral conduct. All this is perfectly consistent with the Scriptural doctrine of total depravity, which includes the entire absence of holiness; the want of due apprehensions of the divine perfections, and of our relation to God as our Creator, Preserver, Benefactor, Governor, and Redeemer. There is common to all men a total alienation of the soul from God, so that no un-renewed man either understands or seeks after God; no such man ever makes God his portion, or God's glory the end of his being. The apostasy from God is total or complete. All men worship and serve the creature rather than, and more than, the Creator. They are all, therefore, declared in Scripture to be spiritually dead. They are destitute of any principle of spiritual life" (System. Theol. II. 233).

1. The Declaratory Act's statement, in speaking of man's fallen condition as "the corruption of man's whole nature," is open to objection, for though it is the truth so far, it is not the whole truth. The Confessional statement is much stronger and is in accordance with Scripture when it sets forth that "we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." In other words, man's whole nature is not only corrupt, as the Declaratory Act sets forth, but is totally corrupt. It is possible to conceive of the whole nature being corrupt, but not totally so.

2. The Reformed theologians did not deny to man in asserting the doctrine of total depravity that he is in possession of virtues (*justitia civilis*) in a limited sense. But they were careful to point out that such virtues terminated on the creature and not on the Creator, and that while they met with approval from men as acts between man and man, yet there was in them a fatal defect towards God. The Declaratory Act here in its efforts to soften the statements of the Confession has not been careful enough in conserving the truth. For instance, to put such a statement as the following in an explanation of a creedal document:—"That he [man] possesses a knowledge of God and of duty [and is] capable of affections and actions which in themselves are virtuous and praiseworthy," is evidence

of the want of care, if not worse, of the framers of the Declaratory Act. In their effort to safeguard the "justitia civilis" of the Reformed theologians, which is better and more clearly stated by Dr Charles Hodge in the paragraph quoted above, they were not sufficiently careful to safeguard the doctrine of man's total depravity, and it is quite evident that their aim was to present a phase of this doctrine that would be more acceptable to the modern mind. To say that man "possesses" a knowledge of God is a statement open to grave misunderstanding. Fallen man certainly may have a natural knowledge of God and of His works in creation and providence, and these and the light of nature leave him inexcusable, "yet they are not sufficient to give that knowledge of God and of His will which is necessary unto salvation" (chap. i., sec. 1). The Confessional teaching is further set forth in the words: "Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing unto God" (chap. xvi., sec. vii.). The Declaratory Act statement, therefore, that man possesses a knowledge of God and duty, and that he is capable of affections and actions which in themselves are virtuous and praiseworthy as it stands in the Declaratory Act without qualification or explanation is anti-Confessional and anti-Scriptural. "There is none that doeth good, no, not one" (Ps. liii. 3). All such actions, whatever they may be in men's eyes, are sinful in God's. The knowledge of God and Jesus Christ is life eternal, and to say that man possesses a knowledge of God without any qualifying statement is in the direct face of the teaching of Scripture. Man is spoken of as being without God, and the Apostle in writing to the Corinthians says that the world by wisdom knew not God. The Declaratory Act framers, if they had been more careful theologians and guided more by the Scripture, would have inserted the qualifying word "natural" before knowledge, and should then have said "may possess" instead of "possesses."

3. The next statement in this Clause which demands our attention is:—"He [man] is responsible for compliance with the moral law and with the gospel, and that though unable without the aid of the Holy Spirit

to return to God," etc. The opening words of this section are very suspicious in view of their relation to the words that follow. Man's responsibility, as would appear from these words, is based not so much upon God's authority, as on the power arising from his so-called knowledge of God and duty. According to the teaching of the Reformed theologians, man has a responsibility in keeping the law and obeying the Gospel, but they never taught that his responsibility was founded on or limited by his ability. They made it quite clear that while man was utterly unable to do what was required of him, yet he was not relieved from his responsibility. It is this failure to conserve the doctrine that by the fall man "wholly lost all ability of will to any spiritual good accompanying salvation" that led the framers of the Declaratory Act to say that man, "although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." The doctrine of man's total inability is so clearly taught in the Scripture that it is unnecessary to dwell at great length on the subject, but merely to note in passing that such explicit statements as man being dead in trespasses and sins, and that Scripture nowhere affirms that man possesses any ability to return to God are convincing enough to any reasonable person. The Declaratory Act statement leans very heavily towards, if it is not out and out, Semi-pelagianism, as may be seen from Dr A. A. Hodge's definition of that heresy. He thus defines it:—"(a) Man's nature has been so far weakened by the fall that it cannot act aright in spiritual matters without divine assistance. (b) This weakened moral state which infants inherit from their parents is the cause of sin, but not in itself sin in the sense of deserving the wrath of God. (c) Man must strive to do his whole duty, when God meets him with co-operative grace, and renders his efforts successful. (d) Man is not responsible for the sins he commits until after he has enjoyed and abused the influences of grace" (*Outlines of Theology*, p. 338). From this definition of Semi-pelagianism it will be seen how closely in touch the Declaratory Act teaching is with some of the leading principles of this heresy. Its "co-operative grace" has its counterpart in the doctrine of the Declaratory Act, and the whole Clause was framed evidently with the intention of softening the Scriptural doctrines of man's total depravity and his inability to any spiritual good accompanying salvation. Over against the Declaratory Act teaching may be set the

Confessional statement which has clear Scripture support:—"When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good" (chap. ix., sec. iv.).

What Dr Warfield says of the American attempt at the revision of the chapter on Effectual Calling may truthfully be said of the Clause under discussion:—"A certain shyness," he says, "in treating of the subjective effects of sin is already traceable in the modification proposed for chap. vi., sec. 4, and xvi., sec. 7, as if the Committee were afraid the evil effects of sin might be over-stated Of similar import is the proposal to cast out of our Confession that 'man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation.' . . . The question which the Church is asked to face by the proposition to make these two changes, when stripped of all confusing side-issues, is simply and nothing less than this: whether she is prepared to remove her testimony to the essential Reformed doctrine that man is passive in the first moment of conversion, and whether she is willing to desert common Confessional Protestantism in its assertion of the inability of will of the sinner to all spiritual good" (Pres. and Reformed Review, III. 328).

Christians Mutually Helpful to Each Other.

THE doctrine of the Gospel is like the dew and the small rain that distilleth upon the tender grass where-with it doth flourish and is kept green (Deut. xxxii., 2). Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another. For Christians to commune savourily of God's matters one with another, it is as if they opened to each other's nostrils boxes of perfume. Saith Paul to the Church of Rome, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me" (Roms. i, 11, 12). Christians should be often affirming the doctrine of grace, and justification by it one to another.—*John Bunyan*

Notes of Sermons.

BY THE REV. KENNETH BAYNE, GREENOCK.

I.

"Being confident of this very thing that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6).

[I* did not hear the first discourse nor some others after on this text, on account of much affliction in our family at the time. But I understand from the following discourses that he had explained the text, and proposed his method, etc.] He said the work in the text was the work of grace in the soul—it was true religion—it was the work of faith on the Son of God. It was a good work because God was the author of it, the carrier on of it, and the finisher of it, and because it did good in the world wherever it existed, and because it made the subjects of it good themselves in some measure. He then proposed to consider this good work of grace in the soul—in its beginning, in its progress, and in its consummation.

(1) He then considered so many Scripture examples of the grace of God, and of the manner in which the work of grace was begun in them, and made sundry short remarks on each, which manifested a great variety. He selected our first parents, Noah, Abraham, the departure of Israel from Egypt, the resurrection of the dry bones in the valley, the prodigal son, and the Apostle Paul.

(2) He then showed more particularly in what the beginning of this work did consist or what was implied in the very beginning of a work of grace, and observed that it implied or consisted in 1. A spiritual discovery or knowledge of the being, character, and perfections of God as revealed in His word and works. 2. A deep

* These notes of sermons by the worthy Rev. Kenneth Bayne, Greenock, were taken down by a working blacksmith, the grandfather of Principal Caird, Glasgow, and Prof. Edward Caird, afterwards Master of Balliol College. They are written in a neat hand, and were sent to us by Mr Alexander Ross, Manchester. Mr Bayne was a brother of Dr Ronald Bayne, Kiltarlity, whose praise is in the churches of the north. Kenneth, though not so widely known, was very highly esteemed as a messenger of Christ by the Lord's people. He was minister of the Gaelic Chapel, Greenock, from 1792 to 1821.—Editor.

sense of a person's own sinfulness and guilt, as a consequence of the former and of the intrinsic evil of sin in itself. 3. Deep humiliation of soul before God on account of sin. 4. Serious concern and enquiry about the possibility and way of deliverance from sin. 5. Faith in Jesus Christ for deliverance. 6. A choosing of God for our portion. 7. A consecration of ourselves to the service of God, and lastly, a persevering in holiness, or, a living devoted to God continually—all these were shortly illustrated.

[On the 27th September Mr Bayne from same text on the beginning of the good work. He went over again the same particulars as above, and illustrated each of them more fully and then had an application.] 1. See the necessity of divine illumination at the very beginning of religion in order to have a right knowledge of God. 2. See also the necessity of regeneration—a change of heart—a divine principle in the soul in order to true faith. 3. See from hence in what a variety of ways true religion is denominated in the Word of God. As by knowledge, faith, fear, love, humility, repentance. 4. Let us examine ourselves by these particulars, and by the Scripture instances of the way in which true religion was begun.

[On 4th October Mr Bayne began by observing that the congregation might be divided into two classes]. The one were unregenerate persons, in a state of nature, and without God in the world. The other class were regenerated by the grace of God, made new creatures, created in Christ Jesus, having the divine image. Of the former class there were many—of the latter class there were comparatively few. Therefore, it was the duty of every one here to examine themselves in order to know to which of the classes he or she belonged. And in order to help to this he had chosen this text and spoken of the good work of God, and had considered what was implied in this work of grace or of true religion in its beginning, progress, and final consummation. The first of these he had already discussed, and was now to speak of the second, viz., the progress of religion, or growth of grace in the believer. Everything that is progressive must have a beginning or foundation. Vegetables arise from plants—a building arises from a foundation. So the work of grace arises from a spiritual knowledge of God—a humbling sense of our sinfulness, repentance, and faith. Illustrative Scriptures—"The path of the just is as the shining light that shineth more and more unto the perfect day"—"They go from strength to strength"—and

"The inward man is renewed day by day." We were commanded to "grow in grace" and to add one grace to another.

True religion might be said to consist in the following three things: 1. Divine illumination. 2. Regeneration. 3. In due and proper regard to God. It was the last of these he was now to speak of and regard to God is seen in the following:—1. The fear of God. Fear was opposed to hope, it had evil for its object. Sin, Satan, Justice, and Wrath were its objects. It consisted in a holy reverential awe of God, a dread of offending Him, and of His displeasure. This fear was to be progressive while in this life. 2. Genuine repentance and humility of soul for sin. Some imagined that repentance was to be all over at first conversion to God. And that then there was to be a life of joy, ease, and happiness. But this was a wrong and foolish notion. The people of God are daily sinning against Him. They are every moment dependent upon Him and therefore they have need of constant repentance and humiliation. Not only ought sinful men to be humble and penitent for the holy angels, who have been with God from the beginning of the creation, continue to have the most profound reverence and holy fear before God (Is. vi.). If it be enquired how we may know if our sense of sin and humiliation for it be of the right kind. I shall mention the following marks. Sense of sin is right (1) if it arise from a spiritual knowledge of the being and character of God. (2) If the person thinks his convictions and sense of sin, far too little, and nothing in comparison of what they should be. (3) If persons were afraid of losing their convictions, if they are imagining these are becoming daily weaker, and so fearing they will soon die altogether.

So humiliation is of the right kind (1) if it arise from the consideration and sense of our entire dependence on God for life, preservation, health, and every comfort we enjoy. (2) If it arise from a sense of our own ignorance, infirmities, weakness, and unworthiness. (3) Proper regard to God implied in it, genuine faith. This grace also grew and they are commended in the Word in whom it did so. The man who said: "I believe, help thou mine unbelief," and the woman who said: "If I but touch the hem of His garment I shall be made whole"—the faith of these and others is to grow until they be confirmed Christians. If it is asked who are confirmed Christians? Answer—A confirmed Christian is one that can come to Jesus Christ on His own bare command, and who can trust in the bare

promise of God without any other encouragement. (4) Love to God and man is also implied in it. On this particular, see I. Cor. xiii. (5) Zeal for God and His glory and cause in the world. (6) A wise consideration and improvement of Providence. (7) Spiritual mindedness, and lastly, a meetness for, and longing to be in heaven. All these we were to make progress in.

[He then selected three things in which the people of God made progress, and on which he was to be more particular]. 1. Spiritual knowledge of God and divine things. This was often recommended in Scripture as "to be without knowledge is not good," and "my people are destroyed for lack of knowledge." The want of knowledge is the cause of the destruction of sinners. Ignorance is everywhere reprov'd and condemned in the Bible. It will be found, that in the sins of the children of God, ignorance some way or other was a cause of grief to every one of them. Men in general satisfied themselves with very little knowledge of spiritual things. If they knew something of two or three doctrines of divinity they thought it was enough. If they knew something about our fall in Adam, that we were all sinners by nature and practice, that Jesus Christ was the Saviour of sinners, that heaven would be the everlasting portion of those who believed in Him. If they knew a little of these and such like things they thought they had knowledge sufficient for their salvation at least; even many serious persons did so who professed more than others. Others were quite ignorant of these things, and were content to be so. Others satisfied themselves with an outward speculative knowledge of the things of God which would do them no real good if the spiritual knowledge he was speaking about was wanting. It was well known by the people of God that none could give this spiritual knowledge but God himself. No reading of books or preaching or other of His own appointed means of themselves could produce it without divine influence. Some there were who reasoned in this manner—that as God was incomprehensible, and as none by searching could find Him out, therefore, it was needless for finite limited creatures ever to attempt to seek after the knowledge of Him. But this was a foolish and erroneous way of reasoning; for it was well-known even in ordinary things that as men advanced in knowledge their thirst for more of it increased. Even so, the more the children of God were enlightened, the more they thirsted after knowledge; though they were quite sensible they could never find out the Almighty to perfection. Nay, they be-

came more and more sensible of their own ignorance the more they knew of the things of God, yet this did not hinder them from seeking after more knowledge of God. The example of Moses was a proof of this in point. It is certain he knew much of God and divine things while he was yet in the household of Pharaoh, for it was his regard for this that induced him to forsake the court of Pharaoh and be a stranger in the land of Midian. But after more than forty years in which he had been advancing in divine knowledge we find him earnestly saying to God: "I beseech thee, shew me thy glory." And so it is the same as to others. It is sure, and will ever be found, that according to the measure of our knowledge and to our growth in it, so in proportion would be the degree and growth in every other grace. On the other hand, it will be found that sin abounds in the men of this world and in the people of God themselves, according to the degree of this ignorance. The children of God find it so, and they know that ignorance some way or other is the chief cause of every sin they commit.

All Ten—Not Only Nine.

The teaching of my childhood differed in many ways—
 Chiefly about the Sabbath—from that of modern days.
 Old-fashioned parents taught me my Maker to obey,
 His Name and Word to honour, and sanctify His Day.
 I learnt the Ten Commandments, and yet I never knew
 The Fourth one was not binding on Gentile as on Jew.
 I wonder if the Fifth one, the Sixth and Seventh too,
 The Eighth and all the others are only for a Jew.
 Or has the Jew a nature so different from mine,
 He needs all Ten Commandments, while I need only Nine ?
 The modern preacher tells me there is a better plan
 Than that old Fourth Commandment that God has given to man !
 One hour each week suffices for all my spirit's need ;
 To set apart one whole day were waste of time indeed !
 I need to take no notice of Church bell at eleven
 When I've fulfilled my duty and been to "Mass" at seven !
 And, if I am not working, the rest of the Lord's Day,
 I should devote to football, to golf and gambling play
 I think with this arrangement the Devil 's content ;
 He will not lose his captives in Sabbath hours thus spent.
 But may the Lord have mercy upon me and incline
 My heart to keep His precepts—all Ten—not only Nine.

M. A. P.

The Orphans of Aniwa: A Story for the Children *

BY DR J. G. PATON.

THE habits of morning and evening family prayer and of grace before meat took a very wonderful hold upon the people; and became, as I have shown elsewhere, a distinctive badge of Christian versus Heathen. This was strikingly manifested during a time of bitter scarcity that befell us. I heard a father, for instance, at his hut door with his family around him, reverently blessing God for the food provided for them, and for all His mercies in Christ Jesus. Drawing near and conversing with them, I found that their meal consisted of fig leaves which they had gathered and cooked—a poor enough dish, but hunger makes a healthy appetite, and contentment is a grateful relish.

During the same period of privation, my Orphans suffered badly also. Once they came to me saying: “Missi, we are very hungry.” I replied. “So am I, dear children, and we have no more white food till the ‘Dayspring’ comes.” They continued: “Missi, you have two beautiful fig trees. Will you let us take one feast of the young and tender leaves? We will not injure branch or fruit.” I answered—“Gladly, my children, take your fill!” In a twinkling each child was perched upon a branch; and they feasted there happy as squirrels. Every night we prayed for the vessel, and in the morning our orphan boys rushed to the coral rocks and eagerly scanned the sea for an answer. Day after day they returned with sad faces, saying: “Missi, ‘Tavaka jimra!’ (no vessel yet).”

But at grey dawn of a certain day we were awoke by the boys shouting from the shore and running to the Mission House with the cry, “Tavaka oa! Tavaka oa! (The vessel, hurrah.)” We arose at once, and the boys

* This little story is taken from Dr J. G. Paton's Autobiography, one of the most fascinating missionary books ever written. The story of his work in the New Hebrides reads like a romance. The Lord honoured him in his work, and gave him a gifted pen to put on record what the Holy Spirit can do in changing fierce cannibals into loving Christians. We recommend this book to all our young readers who have not read it, and to others who are no longer young, and we promise them a fascinating and instructive excursion in regions altogether new to them.—Editor.

exclaimed, "Missi, she is not our own vessel, but we think she carries her flag. She has three masts, and our 'Dayspring' only two!"

I looked through my glass, and saw that they were discharging goods into the vessel's boats; and the children, when I told them that boxes and bags and casks were being sent on shore, shouted and danced with delight. As the first boatload was discharged, the Orphans surrounded me, saying: "Missi, here is a cask that rattles like biscuits! Will you let us take it to the mission house?" I told them to do so if they could; and in a moment it was turned into the path, and the boys had it flying before them, some tumbling and hurting their knees, but up and at it again, and never pausing till it rolled up at the door of our storehouse. On returning I found them all around it, and they said: "Missi, have you forgotten what you promised us?" I said—"What did I promise you?" They looked very disappointed, and whispered to each other, "Missi has forgot." "Forgot what?" inquired I. "Missi," they answered, "You promised that when the vessel came you would give each of us a biscuit." "Oh," I replied, "I did not forget; I only wanted to see if you remembered it!" They laughed, saying, "No fear of that, Missi! Will you soon open the cask? We are dying for biscuits."

At once I got hammer and tools, knocked off the hoops, took out the end, and then gave girls and boys a biscuit each. To my surprise they all stood round, biscuit in hand, but not one beginning to eat. "What!" I exclaimed, "you are dying for biscuits. Why don't you eat? Are you expecting another?" One of the eldest said—"We will first thank God for sending us food, and ask Him to bless it to us all." And this was done in their own simple and beautiful child-like way; and then they did eat and enjoy their food as a gift from the Heavenly Father's hand. Is there any child reading this or hearing it read, who never thanks God or asks Him to bless daily bread? Then is not that child a white heathen?

Sorrow, loss, sadness, death, are the worst things that are, except sin. But Christ knoweth well what to make of them, and can put us under such deep obligation to the cross, that we shall be grateful to affliction, and thank God who taught us to make our acquaintance with such a rough companion, who can hale us to Christ.—*Rutherford*.

Recent Legislation Affecting the Endowments of the Church of Scotland.

IN connection with the recent articles appearing in our pages on the relation of the Church of Scotland to the Confession, we have been asked to give on account of the recent legislation affecting the endowments of the Church of Scotland. The Church of Scotland (Property and Endowments) Act passed by Parliament in 1925 is a very long Act dealing with very complicated problems. It is divided into four parts:—1. Stipend and Teinds. 2 Scottish Ecclesiastical Commissioners. 3. Transfer of Parish Churches, Manses, Glebes, and Church-yards. 4. General—dealing with such matters as quoad sacra parishes, powers of General Trustees, allocation by General Trustees of certain moneys to be received from the Treasury, etc.

The administration of the Act is to be in the hands of Ecclesiastical Commissioners not exceeding five in number, to be appointed by the King—one of the Commissioners being a person who holds or has held judicial office to be appointed Chairman. These Commissioners are to hold office during His Majesty's pleasure. The powers given to the Commissioners are very far-reaching—too far-reaching, in our opinion. In issuing their orders it is enacted:—"Any such order shall have effect as if enacted in this Act, and may be recorded in the Register of Sasines." In other words, the orders of the Commissioners are to be regarded as if passed by Parliament. This appears to us to be too autocratic powers delegated to Commissioners dealing with such complicated matters as transfer of properties, endowments, rights in glebes, moneys received from the Treasury, communion plate and church furnishings. It is further enacted that—"In addition to any powers which they already enjoy, the General Trustees shall have power to hold, maintain, administer, and dispose of any property of whatsoever description transferred to, or received by, or vested in them under or in pursuance of this Act, subject always to the provisions of this Act and to the directions of the General Assembly."

To give some idea of the vast sums involved, we take the liberty of quoting a letter which appeared in the "Scotsman" on 30th September 1925. The writer says:—"The endowments and funds of the Church of Scotland are as under—Teinds: £275,000 per annum capitalised at 20 years' purchase, 5 million pounds;

National Exchequer—£17,040 per annum at 20 years' purchase, £340,000; Burgh and Local Funds—£23,501 per annum at 20 years' purchase, £470,000; Manse and Glebes—Estimated annual value, £46,000 at 20 years' purchase, £920,000; Capital subscribed by the Church for the endowment of churches quoad sacra, and augmentation of stipends of old parishes, £2,425,000; Funds of various mission and other schemes of the Church, raised by voluntary contributions, £612,900; Bequest by the late Mr James Baird for Church purposes, £500,000—making a total of £10,768,720. The unexhausted teinds form another asset which in a Parliamentary Return issued in 1907, were stated at £127,000. This will have been reduced by augmentation of stipends granted since, and other causes. These teinds will also be affected by the Church of Scotland (Property and Endowments) Act, 1925. The Church of Scotland Ministers' and Scottish University Professors' Widows' Fund, amounts to £679,121 5s 1d, but is administered by trustees under a special Act of Parliament, 1923."

Whatever legal claim the Act of 1925 gives the Church of Scotland to these vast endowments, there is the nice moral and ethical question, has she any right to them? The legislation of 1921, both civil and ecclesiastical, makes a complete break between the Church of Scotland, say, in 1707, and the Church of Scotland in 1926, and no claim to continuity and identity is worth the paper it is written on in view of the most patent break wrought by the Act of 1921, and which has come into operation this year.

Aidmheil A' Chreidimh.

CAIBIDEAL XI.

Mu Fhìreanachadh.

I. A' mhuinntir a tha Dia a' gairm gu h-éifeachdach, tha e mar an ceudna 'g am fireanachadh gu saor, cha 'n ann le fireantachd a chur annta, ach le am peacanna a mhaithheadh dhoibh, agus le bhi a' meas agus a' gabhail r' am pearsaibh mar fhìreanaibh; cha 'n ann air son ni air bith a ta air 'oibreachadh annta, no air a dhèanamh leo, ach air sgàth Chriosd 'n a aonar; ni mò is ann le bhi a' meas doibh mar fhìreantachd creidimh féin, gnìomh an creidimh, no ùmhlachd shoisgeulach air bith eile; ach le h-ùmhlachd agus dioladh Chriosd a mheas dhoibh, air dhoibh bhi a' gabhail agus a' socruchadh air Chriosd, agus air 'fhìreantachd-sa trid creidimh; agus cha 'n eil an creidimh-san uatha féin, is tiodhlac o Dhia.

II. Is e an creidimh, a' gabhail agus a' socruchadh mar so air Crìosd agus air 'fhìreantachd-sa, aon mheadhon an fhìreanachaidh; gidheadh cha 'n 'eil e 'n a aonar leis féin anns an neach a ta air 'fhìreanachadh, ach a ta na h-uile ghràsa slàinteil eile do ghnàth 'n a cho-chuideachd, agus cha chreidimh marbh idir e, ach tha e ag oibreachadh tre ghràdh.

III. Dh' fhuasgail Crìosd gu h-iomlan o am fiachaibh, le 'ùmhachd agus le a bhàs, a mhuinntir ud uile a ta mar so air am fhìreanachadh; agus thug e fìor-dhioladh iomlan, agus da rìreadh, do cheartas an Athar 'n an àite. Gidheadh do bhrìgh gu 'n robh se air a thabhairt leis an Athair air an son; agus gu 'n do ghabh se r' a 'ùmhachd agus r' a dhioladh as an leth, agus sin gu saor, cha 'n ann air son ni air bith anna-san; tha am fhìreantachd uime sin o shaor ghràs a mhàin, a chum gu 'm biodh araon, làn-cheartas agus ghràsa saoi-bhir Dhe, air an glòrachadh ann am fhìreanachadh nam peacach.

IV. Dh'òrduich Dia o 'n uile bhith-bhuantachd na daoine taghta uile bhi air am fhìreanachadh, agus ann an iomlanachd na h-aimsir fhuair Crìosd bàs air son nam peacach, agus dh'éirich e ris chum am fhìreanachaidh; gidheadh cha 'n 'eil iad air am fhìreanachadh gus an dèan an Spiorad Naomh ann an am iomchuidh, Crìosd a chur riu do rìreadh.

V. Tha Dia a' mairsinn ann a bhi maitheadh peacaidh na muinntir a ta air am fhìreanachadh: agus ged nach feud iad am feasd tuiteam o staid na fhìreantachd; gidheadh feudaidh iad tuiteam fuidh dhiomb athaireil Dhé, agus gun solus a ghnùise bhi air 'aisig a ris dhoibh, gus an dèan iad iad féin irioslachadh, am peacaidh aideachadh, maitheanas asluchadh, agus an creidimh agus an aithreachas ath-nuadhachadh.

VI. B' ionann air gach dòigh dhiubh sud fhìreanachadh nan creidmheach fuidh 'n t-Seann-tiomnadh, agus fhìreanachadh nan creidmheach fuidh 'n Tiomnadh-nuadh.

CAIBIDEAL XII.

Mu Uchd-mhacachd.

I. Tha Dia a' deònachadh 'n a Aon mhac Iosa Crìosd, agus air a sgàth, an dream sin uile a ta air am fhìreanachadh, a dhèanamh 'n an luchd comhpàirt do ghràs na h-uchd-mhacachd: Tre 'm bheil iad air an gabhail ann an àireamh cloinne Dhé, agus a' mealtuinn gach uile shaorsa agus shochair àraid a bhuineas dhoibh sin; agus tre am bheil 'ainm-san air a chur orra, agus iad a' faotainn Spiorad na h-uchd-mhacachd, agus cead bhi teachd a chum cathair rìoghail nan gràs, le dànachd, agus air an dèanamh comas-

ach chum Abba Athair, éigheach; agus tre am bheil truas air a ghabhail diubh, agus iad air an coimhead; freasdal air a dhèanamh dhoibh, agus iad air an smachdachadh leis, mar le Athair, gidheadh cha 'n 'eil iad idir air an tilgeadh air falbh; ach tha iad air an seallachadh chum là an t-saoraidh, agus a' seallachadh nan geallanna, mar oighreachan na slàinte sìorruidh.

CAIBIDEAL XIII.

Mu Naomhachadh.

I. A' mhuinntir a ta air an gairm gu h-éifeachdach, agus air an ath-ghineamhuinn, air do chridhe nuadh, agus spiorad nuadh bhi air an cruthachadh annta, tha iad ni 's mò agus ni 's mò air an naomhachadh da rìreadh, agus gu pearsanta, tre fhearta bàis agus aiseirigh Chrìosd, le 'fhocal agus le a Spiorad a' còmhnuachadh annta: tha uachdranachd cuirp a' pheacaidh gu h-iomlan air a sgrios, agus gach uile ana-miann air a lagachadh, agus air a chlaoidh, ni 's mò agus ni 's mò, agus iad féin ni 's mò agus ni 's mò air am beothachadh agus air an neartachadh anns na h-uile ghràsaibh slàinteil, chum fìor-naomhachd a chur an gnìomh, ni as eugmhais nach faic duine air bith an Tighearn.

II. Tha an naomhachd so air feadh an duine gu h-iomlan, gidheadh neo-fhoirfe 's a' bheatha so; tha fuigheall éigin do thruaillidheachd a' fantuinn anns gach ball; agus uaith so tha cogadh buan-mhaireannach agus neo-réiteachaidh ag éirigh, air do 'n fheòil a bhi miannachadh an aghaidh an Spioraid, agus an Spiorad an aghaidh na feòla.

III. Anns a' chogadh so, ged fheud an truailidheachd a ta làthair làmh an uachdar fhaotainn gu mòr, rè seal; gidheadh tre shìor-fhrithéaladh neirt dhoibh o Spiorad naomhachaidh Chrìosd, tha a' chuid a ta air a h-ath-ghineamhuinn a' buadhachadh; agus mar sin tha na naomh a fàs ann an gràs, agus a' coimhlionadh naomhachd ann an eagal Dé.

CAIBIDEAL XIV.

Mu Chreidimh Slàinteil.

I. Gràs a' chreidimh, tre am bheil na daoine taghta air an deanamh comasach gu creidsinn chum slànuchaidh an anama, 's e obair Spioraid Chrìosd 'n an cridheibh e; agus is ann le ministrealachd an fhocail is gnàth leis a bhi air 'oibreachadh; le so mar an ceudna, agus le fhrithéaladh nan sàcramainte, agus ùrnuigh, tha e dol am meud, agus air a neartachadh.

II. Leis a' chreidimh so, tha 'n Criosduidh a' creidsinn gur fìor gach aon ni a ta air 'fhoillseachadh 's an fhocal, air ùghdarras Dhé féin a' labhairt ann, agus tha e ag oibreachadh ann an dòigh air leth air an ni a ta air a chur sìos anns gach àite fa leth dheth; eadhon a' tabhairt ùmhlachd do na h-àitheantaibh, a' crìochnachadh roimh na bagraibh, agus a' dlùth-ghabhail ri geallanaibh Dhé a thaobh na beatha so, agus na beatha tha ri teachd. Ach is iad gnìomhara àraid a' chreidimh shlàinteil, géill eadh do Chriosd, gabhail ris, agus socruchadh air, 'n a aonar, chum fireanachaidh, naomhachaidh, agus beatha shìorruidh, air bonn co-cheangail nan gràs.

III. Tha eadar-dhealachadh anns a' chreidimh so do thaobh cheumanna lag no làidir; feudar gu tric, agus air iomadh dòigh, ionnsuidh a dhèanamh air, agus e bhi air a lagachadh; ach gidheadh tha e faotainn na buaidhe: a' fas ann an iomadh neach, air chor 's gu ruig iad air làn dearbhadh trid Iosa Criosd, ùghdair agus Fear-crìochnachaidh ar Creidimh.

CAIBIDEAL XV.

Mu Aithreachas a chum Beatha.

I. Aithreachas a chum beatha, is gràs soisgeulach e, agus tha an teagasg so gu bhi air a shearmonachadh le gach ministear an t-soisgeil, air dhòigh co-ionann ris an teagasg mu chreidimh ann an Criosd.

II. Trid Aithreachais, tha 'm peacach (o shealladh agus o mhothachadh, cha 'n e mhàin air cunnart, ach mar an ceudna air salchar agus gràinealachd a' pheacaidh, mar nithibh a ta 'n aghaidh nàduir naomha, agus lagha chothromaich Dhé, agus air breithneachadh do thròcair Dhé ann an Criosd do 'n dream a ta aithreachail) fuidh dhoilghios air son a pheacaidhean, agus a' toirt fuath dhoibh, air chor 's gu bheil e a' tionndadh uath' uile gu Dia, le rùn agus dìchioll chum gluasad maille ris ann an uile shlighibh 'aith-eantan.

III. Ged nach còir bun a dhèanamh as an aithreachas mar dhìoladh air bith air son peacaidh, no mar aobhar air bith air son maitheanas peacaidh, ni is gnìomh e do shaor-gràs Dhé ann an Criosd, gidheadh tha aithreachas co feumail do gach uile pheacach, is nach feud neach air bith sùil bhi aige ri maitheanas as eugmhaìs aithreachais.

IV. Mar nach 'eil peacadh 's am bith co beag 's nach toill e dìteadh sìorruidh; mar sin cha 'n 'eil peacadh 's am bith co mòr 's gu feud e dìteadh

siorruidh a tharruing orra-san a tha dèanamh fìor aithreachais.

V. Cha chòir do dhaoineibh iad féin a thoileachadh le aithreachas coitcheinn, ach is e dleasdanas gach duine dìchioll a chleachdadh, a chum aithreachas air leth a dhèanamh air son a pheacaidhean fa leth.

VI. Mar tha e mar fhiachaibh air gach duine aidmheil dhiomhair air a pheacaidhean a dhèanamh do Dhia, ag asluchadh air-san maitheanas a thabhairt annta; agus air dha so a dhèanamh, agus a pheacaidh a thréigsinn, gheibh e tròcair: mar sin is còir dha-san a bheir oibheum d' a bhràthair no do Eaglais Chrìosd, bhi toileach, 'aithreachas a thaisbeanadh dhoibh-san d' an d'thug e oibheum, le bròn air son a pheacaidh, agus is còir dhoibh-san 'n a lorg so a bhi réidh ris, agus gabhail ris ann an gràdh.

CAIBIDEAL XVI.

Mu Dheadh Oibribh.

I. Is deadh oibre, iad sin a mhàin a dh' àithn Dia 'n a fhocal naomh, agus cha deadh oibre iad sin a ta dh easbhuidh barrantais an fhocail, air an dealbh le daoineibh o eud dall, no fuidh sgàil air bith do lethsgèul air deadh rùn.

II. Na deadh oibre sin, a ta air an dèanamh ann an ùmhlachd do Dhia, is toradh agus dearbhadh soilleir iad air creidimh fìor agus beò: agus leo sin a ta creidmheach a' taisbeanadh am buidheachais, a' neartachadh an dearbhachd, a' togail suas am bràithre, a' cur maise air aidmheil an t-soisgeil, a' druidealh beul nan eascairdean, agus a' glòrachadh Dhé, d' am bheil iad 'n an obair, air an cruthachadh ann an Iosa Crìosd a chum so; air chor air bhi d' an toradh a chum naomhachd, gu biodh a' chrìoch aca, eadhon a' bheatha mhaireannach.

III. Cha 'n ann uatha féin idir a ta 'n comas air deadh oibribh a dhèanamh, ach gu h-iomlan o Spiorad Chrìosd. Agus a chum gu 'm bitheadh iad air an dèanamh comasach air sin, a thuilleadh air na gràsan a fhuair iad cheana, is feumail 's a' cheart àm, cumhachd an Spioraid Naoimh cheudna, chum an toil agus an gnìomh oibreachadh annta a réir a dheadh-ghean féin: gidheadh cha chòir dhoibh uaith so, fàs neo-gnìomhach, mar nach biodh e mar fhiachaibh orra dleasdanas air bith a choimhlionadh, ach an lorg gluasachd shònruichte an Spioraid; ach is còir dhoibh a bhi dìchiollach chum gràsa Dhé a ta annta bheothachadh suas.

IV. Tha iadsan a tha 'n an ùmhlachd a' ruigheachd air an àirde a 's mò air am feudar ruigheachd 's a' bheatha

so, co fhad o bhi comasach air dol os' cionn an dleasdanaìs, agus tuilleadh a dhèanamh na tha Dia ag iarraidh, 's gu bheil mòran a tha mar fhiachaibh orra d' an dleasdanas air nach 'eil iad a' ruigheachd.

V. Cha 'n urrainn sinn maithanas peacaidh no beatha mhaireanneach a thoilltinn air làimh Dhé, le ar n-oibribh a 's fèarr, do thaobh an neo-choimeas a ta eadar iad agus a' ghlòir ri teachd, agus an t-eadar-dhealachadh neo-chrìochnach a tha eadar sinne agus Dia, neach do nach feud sinn a bhi tarbhach, no dìoladh a thabhairt air son an-fhiach ar peacaidh a rinneadh cheanna; ach an uair a nì sinn na h-uile nithe a dh' fheudar leinn a dhèanamh, cha d' rinn sinn ach ar dleasdanas, agus is seirbhisich neo-tharbhach sinn; agus do bhrìgh fòs mar a ta iad maith, gu bheil iad a' teachd o a Spiorad-san; agus mar a tha iad air an dèanamh leinne, tha iad air an truailleadh agus air coi-measgadh leis an uiread sin do laigse, agus do neo-fhoirfeachd, 's nach feud iad teanntachd breitheanais Dé fhulang.

VI. Ach gidheadh, air do phearsaibh nan creidmheach, a bhi air an gabhail riutha gu taitneach tre Iosa Crìosd, tha 'n deadh oibre mar an ceudna air an gabhail riutha gu taitneach ann-san, cha 'n ann mar gu bitheadh iad anns a' bheatha so gu h-iomlan neo-choireach agus neo-chronail am fianuis Dé, ach air dha-san a bhi 'g amharc orra 'n a Mhac, is toileach leis gabhail ris an nì a ta tréibhdhireach, agus luigheachd a thabhairt dha, ged tha iomadh amhuinneachd agus neo-fhoirfeachd 'n a cho-chuid-eachd.

VII. Oibre a nithear le daoineibh neo-iompaichte, ged fhead iad a thaobh na cùise mu 'm bheil iad, bhi 'n an nithibh a tha Dia ag àithneadh, agus do dheadh-fheum araon dhoibh féin agus do dhaoineibh eile; gidheadh a chionn nach 'eil iad a' teachd o chridhe air a ghlanadh le creidimh, no air an dèanamh air mhodh cheart, do réir an fhocail; no chum crìoch cheart, eadhon glòir Dhé, uime sin tha iad peacach, agus cha 'n fhead iad bhi taitneach do Dhia, no neach a dhèanamh iomchuidh chum gràs fhaghail o Dhia. Ach gidheadh is peacaiche dhoibh-san, agus is neo-thaitneiche do Dhia, na h-oibre sin a leigeadh dhiubh.

Christ enquired not, when He began to love me, whether I was fair, or black, or sunburnt; love taketh what it may have. He loved me before this time, I know, but now I have the flower of His love; His love is come to a fair bloom, like a young rose opened up out of the green leaves; and it casteth a strong and fragrant smell. I want nothing but ways of expressing Christ's love.—*Rutherford*.

Gleanings from Many Fields

THE SONS OF GOD AND THE DAUGHTERS OF MEN.

[The following extract is taken from Dr W. H. Green's "Unity of the Book of Genesis," in which he deals with the conceit so widely adopted by the Higher Critics that the "sons of God" mentioned in Gen. vi. 2, 4, are angels. In his translation of the Old Testament Dr Moffat has introduced this view into his text, and translated "sons of God," angels—"Now when men began to multiply over all the earth, and had daughters born to them, the angels noticed that the daughters of men were beautiful, and they married any of them that they chose." Dr Green was one of the most distinguished Hebraists of his time, and in the above work, and also in his "Higher Criticism of the Pentateuch"; "General Introduction to the Old Testament—The Canon"; "General Introduction to the Old Testament—The Text"; "Moses and His Recent Critics," and the "Hebrew Feasts in Their Relation to Recent Critical Hypotheses Concerning the Pentateuch," Dr Green did noble work in combating the modern views of the Bible, and was a voluminous writer. The bibliography of his works and articles to learned periodicals and the religious press occupies twelve pages of the "Presbyterian and Reformed Review." Dr Green was appointed Professor of Biblical and Oriental Literature in Princeton Theological Seminary in 1857 at the early age of 26, and occupied the chair until his death in 1900. He had at his appointment such distinguished colleagues as Archibald Alexander, Charles Hodge, and Joseph Addison Alexander.]

THE Sons of God (verses 2, 4) are not angels nor demi-gods,* whose intermarriage with the daughters of men brought forth a race of monsters or super-human beings.

1. This purely mythological conceit was foisted upon the passage in certain apocryphal books like the book of Enoch; also by Philo and Josephus, who were misled by the analogy of ancient heathen fables. But

* The Targums and some other Jewish authorities understand by "sons of God," nobles, men of high rank or official station, who in Ps. lxxxii. 6, are denominated "sons of the Most High"; and by "daughters of men," women of inferior position, as in Ps. xlix. 2; lxii. 9, "b'ne adam" are contrasted with "b'ne ish" as men of low degree with men of high degree. But no such contrast is suggested here; and the intermarriage of different classes in society is nowhere represented as displeasing to God or provoking the divine judgment.

it was repelled by the great body of Jewish and Christian interpreters from the earliest periods, though it has been taken up again by a number of modern scholars. It is assumed by them that a transgression of angels is here spoken of, though the existence of angels has not been before mentioned, nor in any way referred to in the previous part of the book of Genesis. This view has no sanction whatever in Scripture. Jude, verses 6 and 7, and II. Pet. ii. 4, have been tortured into sustaining it; but they contain no reference to this passage whatever. And there is no analogy anywhere in the Bible for the adoption by the sacred writers of mythological notions in general, or for the idea in particular of the intermarriage of angels and men. Sexual relations are nowhere in Scripture attributed to superior beings. There is no suggestion that angels are married or are given in marriage: the contrary is expressly declared (Matt. xxii. 30). Male and female deities have no place in the Bible, except as a heathen notion, which is uniformly reprobated. The Hebrew language does not even possess a word for "goddess." The whole conception of sexual life, as connected with God or angels, is absolutely foreign to Hebrew thought, and for that reason cannot be supposed to be countenanced here.

2. The sole foundation for this mistaken interpretation is the allegation that "sons of God" must, according to Scriptural usage, mean "angels"; which, however, is not the case. Even if that were the more usual and obvious interpretation of the phrase, which it is not, the connection in which it stands would compel us to seek a different meaning for it here, if that were possible, and one which would be compatible with marriage. "Sons of God" (*b' ne ha-elohim*) is a poetic designation of angels occurring three times in the book of Job (i. 6; ii. 1; xxxviii. 7); and a like expression (*b' ne elim*) is found twice in the Psalms in the same sense (xxix. 1; lxxxix. 6). . . . Angels are nowhere so-called in the Pentateuch, nor anywhere in the Bible, but in the few passages already referred to.

3. On the contrary, "sons of God" is a familiar designation of the chosen race, the worshippers of the true God. Moses is instructed to say to Pharaoh (Ex. iv. 22). Thus saith Jehovah, Israel is my son; let my son go. So Deut. xiv. 1, Ye are the sons of Jehovah your God. In the Song of Moses (Deut. xxxii.) this idea of sonship occurs repeatedly. Verse 5, They have dealt corruptly with him, they are not his sons. Verse 6, Is Jehovah not thy father? Verse 18, He is called the Rock that begat thee, the God that gave thee birth;

and the people are called (verse 19) His sons and His daughters. Hos. i. 10, Ye are the sons of the living God; xi. 1, Israel is called God's son.

Isaiah in repeated passages speaks of the people as God's sons (Isai i. 2; xliii. 6; xlv. 11). In Jer. xxxi. 20, the Lord calls Ephraim His dear son, His favourite child. In Ps. lxxiii. 15, the pious are called "The generation of God's children." And, on the other hand, the worshippers of false gods are called their children. Thus (Num. xxi. 29), the people of Moab are spoken of as the sons and daughters of Chemosh. Mal. ii. 11, an Israelite who had taken a foreign wife is said to have married the daughter of a strange god. It is in entire accord with this Biblical usage that the pious race, who adhered to the true worship of God, are called the sons of God in contrast with the descendants of Cain, who had gone out from the presence of Jehovah, and abandoned the seat of His worship entirely.

4. And this brings the verses before us into correspondence with numerous other passages of the Pentateuch in its practical aim. The law of Moses again and again forbids intermarriage with the Canaanites, lest they should contaminate Israel and seduce them to idolatry. The book of Genesis inculcates the same lesson when it depicts Abraham's concern about the marriage of Isaac (xxiv. 3, 4), and that of Isaac and Rebekah about the marriage of Jacob (xxvii. 46; xxviii. 1, 2), the distress which Esau's marriage caused his parents (xxvi. 34, 35; xxviii. 6-8), and the trials of Jacob's family at Shechem (xxxiv.). If the verses before us point out the ruinous consequences of the intermarriage of the godly race with the ungodly, it furthers an aim which the writer of Genesis and of the Pentateuch evidently had greatly at heart. A warning not to intermarry with angels would be altogether unmeaning.

5. This explanation of how it came to pass that the pious portion of the race were infected with the universal degeneracy is not only appropriate in the connection, but it is necessary to account for the universality of the following judgment, which is repeatedly and largely insisted upon. This is an integral and essential part of the narrative, the omission of which would leave an unfilled chasm. The primal source of human corruption had been germinally shown in the Fall (chapter iii.); the degeneracy of the Cainites had been traced (chapter iv.). Nothing but good, however, had thus far been said of the race of Seth (iv. 26; v. 22, 24,

29). That this pious race were themselves involved in the degeneracy which had overtaken the rest of mankind, is here stated for the first time. But this is necessary to explain why the whole race of man, with the exception of a single family, should be doomed to destruction.

6. The explanation now given is further confirmed by verse 3, where sentence is passed for the offence described in the preceding verse. In what the offence consisted, if the sons of God were angels, is not very obvious. It is not illicit intercourse which is described; the terms used denote lawful marriage. But if it was wrong for the angels to marry women, the angels surely were the chief offenders; and yet no penalty is denounced upon angels. The divine sentence falls exclusively upon men. There is such an obvious incongruity in this that Budde insists that verse 3 is an interpolation and does not belong in this connection, but has been transferred from the account of the fall of our first parents. The incongruity that is alleged, however, does not show the verse to be an interpolation, but simply that the mythological sense which has been given to the passage is false.

7. The word Nephilim [giants], occurring in verse 4, has given rise to the strange deduction that this passage originally stood in no connection with the account of the flood; that the author of it in fact knew of no such event. The only foundation for this inference is that the same word is found again in Num. xiii. 33, in the evil report of the spies respecting Canaan. If the Nephilim here spoken of were still in existence in the days of Moses, how could there have been a catastrophe in the interval which swept away all mankind except the family of Noah? But this rests upon the unproved assumption that the Nephilim of the book of Numbers were lineal descendants of those of Genesis. And on this uncertain basis the author or compiler of Genesis is charged with the absurdity of introducing a passage as preliminary to the deluge, which by its very terms implies that no deluge had taken place. Could he have so grossly mistaken its meaning? Or is it not possible that modern critics may have put a wrong interpretation on these isolated verses? The mere fact that the same term, "Nephilim," is applied both to the antediluvians and to Canaanites is a very slender premise on which to base so extraordinary a conclusion. The word is obscure in its meaning and its derivation. It is more probably an appellative or descriptive term than a Gentile noun.

The LXX. [Septuagint] translates it "giants"; other old Greek versions render it "assailants" or "violent men." It does not occur again in the narrative of the conquest of Canaan, as though it were the proper name of a tribe, but only in the report of the spies, whose excited imagination could best express the terror inspired by these men of great stature and powerful frame by saying that they were the old giants revived.

It is further to be observed that the Nephilim are not said to have sprung from the union of the sons of God with the daughters of men. The statement is that the Nephilim were in the earth prior to these intermarriages, and also after these intermarriages had taken place. But it is not said that they were in any case the fruit of such marriages. The critics, however, tell us that though this is not expressly stated, it is implied. This is by no means necessarily so. But suppose it to be granted; the mythological interpretation is an impossibility nevertheless. The idea that the Nephilim were a superhuman race sprung from the union of angels with the daughters of men is completely nullified by the explicit declaration that the Nephilim existed before such marriages took place, as well as after. No new species of creature can be intended, therefore, whose origin is traced to the intermarriage of different orders of beings.

8. It is objected that the "daughters of men" must have the same universal sense in verse 2 as in verse 1; and that the contrast of the "sons of God" with "the daughters of men" shows that different orders of beings are here referred to. But this contrast works precisely the other way. It has been already shown that in Scripture language the sons of God are His chosen people—the God-fearing race. In contrast with them "the daughters of men" are necessarily limited to the rest of mankind, the ungodly mass. Abundant illustrations can be given of the restriction put upon universal terms by their context. In Jeremiah xxxii. 20, God is said to have set signs and wonders in the land of Egypt, in Israel, and among men. It is said of the wicked (Ps. lxxiii. 5), "They are not in trouble as men; neither are they plagued like men." In Judges xvi. 17, Samson says: "If I be shaven I shall become weak and be like all men." No one has ever inferred from these passages that Egypt and Israel, the wicked and Samson, belonged to some other race of beings because they are set in contrast with "men." The universal term is restricted by its connection; and hence the English version properly inserts the word "other" and reads

"other men." A precisely parallel case may be found in the sentence pronounced upon the serpent (Gen. iii. 15), "I will put enmity between thee and the woman, and between thy seed and her seed." The seed of the woman interpreted by the following verse and taken in its unlimited sense would denote all her descendants. But the contrast with the seed of the serpent necessarily limits it to those of the race who have not fallen under the power of evil, and of whom alone it can be said that they shall bruise the serpent's head.

9. Whatever interpretation be put upon doubtful expressions in verse 3, it plainly intimates the divine purpose to inflict some penalty affecting the life of the whole human race. "His days shall be an hundred and twenty years," if spoken of the generation then living, would mean that they should not survive that limit; if of successive generations of men, that this should henceforth be the term of human life. The former is demanded by the context. The latter is preferred by critics whose uniform usage is to interpret at variance with the context, if possible. It is here absolutely without support. There is no suggestion anywhere that the duration of human life was ever fixed at one hundred and twenty years. It is contradicted by all that is recorded of the ages of subsequent patriarchs from Noah to Jacob. This verse, then, explicitly points to a catastrophe, in which that whole generation should be involved, and which should take place in one hundred and twenty years. . . . This passage has been considered thus at length in order to show how futile is the critical allegation that the opening verses of chapter vi. are imbued with mythological ideas, and have been inserted here from some unknown document, and made to bear a sense at variance with their original and proper meaning. We have before seen how groundless is the assertion that iv. 17-24, implies that there had been no deluge. Neither is there any such implication in xi. 1-9. The further conclusion that these passages are isolated extracts from a common source, which knew nothing of any such catastrophe, falls of itself.

Some have written to me, that I am possibly too joyful of the cross; but my joy overleapeth the cross, and is bounded and terminated upon Christ. I know that the sun will overcloud and eclipse, and that I shall again be put to walk in the shadow; but Christ must be welcome to come and go, as He thinketh meet. Yet He would be more welcome to me, I trow, to come than to go.—*Rutherford.*

Luther at the Diet of Worms

LUTHER had been for a moment overawed on the evening before when he had to appear before so august an assembly. His heart had been agitated at the sight of so many princes before whom great kingdoms humbly bent the knee. The thought that he was going to refuse obedience to men whom God had invested with sovereign power gave him deep concern; and he felt the necessity of seeking strength from a higher source. On this morning of the 18th April he had moments of trouble, when the face of God was hid from him. His faith becomes faint; his enemies seem to multiply before him; his imagination is overpowered. His soul is like a ship tossed by a violent tempest, now plunged to the depths of the sea, and again mounting up towards Heaven. At this hour of bitter sorrow, he turns his face to the ground, and sends forth broken cries, cries which we cannot comprehend, unless we figure to ourselves the depth of the agony from which they ascended up to God—"God Almighty! God Eternal! how terrible is the world—how it opens its mouth to swallow me up! and how defective my confidence in Thee. How weak the flesh, how powerful Satan! If I must put my hope in that which the world calls powerful, I am undone. The knell is struck, and judgment is pronounced. O God! O Thou my God! assist me against all the wisdom of the world. Do it. Thou must do it. Thou alone, for it is not my work, but Thine. I have nothing to do here: I have nothing to do contending thus with the mighty of the world! I, too, would like to spend tranquil and happy days. But the cause is Thine: and it is just and everlasting. O Lord, be my help! Faithful God, immutable God! I trust not in any man. That were vain. All that is of man vacillates. All that comes of man gives way. O God, dost Thou not hear? My God, art Thou dead? No, Thou canst not die! Thou only hidest Thyself. Thou hast chosen me for this work. I know it. Act then, O God! . . . Stand by my side, for the sake of Thy well-beloved Son, Jesus Christ, who is my defence, my buckler, and my fortress."

After a moment of silence and wrestling, he continues thus:—"Lord, where standest Thou? I am ready to give up my life for Thy truth, patient as a lamb. For the cause is just, and it is Thine. I will not break off from Thee, either now or through eternity! And though the world should be filled with devils, though

my body, which, however, is the work of Thy hands, should bite the dust, be racked on the wheel, cut in pieces, ground to powder, my soul is Thine. Yes, Thy Word is my pledge. My soul belongs to Thee. O God, help me! Amen."

This prayer explains Luther and the Reformation. This meditation by one who is sacrificing himself to the cause of truth is found among the collection of pieces relating to Luther's appearance at Worms, under Number XVI., among safe conducts and other documents.—J. H. M. D'Aubigne, D.D.

James Arminius and His Teaching*

ARMINIUS, or as the Dutch called him, Harmensen, was born at Oudewater—a quaint old town of South Holland, lying on the Yssel, and about half-way from Rotterdam to Utrecht. This was in the year 1560—fourteen years after the death of Luther and four years previous to that of Galvin.

The parents of Arminius were peasants, and while he was a child their humble home was burned by Spanish soldiers—his parents murdered, and he left an orphan. For some time the young boy was employed as a servant in the village "herberg" or inn, but having attracted the attention of several well-to-do people by his deftness and cleverness, he was kindly taken under the care of a clergyman, who superintended his education until he was fitted to enter the University of Utrecht. During his course at the University this benefactor died, but another came to his rescue, who transferred him to the University of Marburg. From thence he was removed again to Leyden, and thus enjoyed superior advantages for acquiring what of learning and culture the Dutch, then the first scholars in Europe, had to confer.

At length, at the age of 22, to round out his studies, he was sent to Geneva, where he had the high privilege

* This article is an extract from "James Arminius : or False to his Trust," by the Rev. George Sayles Bishop, D.D., New Jersey, and recently published by the Sovereign Grace Union (98 Camberwell Grove, London, S.E.5), (price 2d). It gives a very good account in short compass of Arminius and his teaching. Dr Watts, Belfast, used to say that Arminius never did anything to fight the battle of the Reformation, and when he appeared on the scene it was only as a disturber of the peace.—Editor.

of studying under Beza, the successor of Calvin, in whose arms the great Reformer died. Already, in Geneva, the spirit of Arminius began to show itself. To great activity of mind and ardour of inquiry, he added a self-sufficiency and self-assertion, which soon expressed itself in whispered criticisms upon the professors, and in an artful sowing of the seeds of discord, chiefly by means of private conversations, which resulted in drawing together a party of young malcontents, and led to his dismissal.

This circumstance impaired to no small degree the confidence hitherto placed in Arminius—but, regarding his vagaries as the crudities and unintentional irregularities of youth, which larger and matured experience would overcome, his friends resolved to overlook them, and projected for him an extended tour through Italy, including Rome. Here again, however, the unhappy youth proved false to principle. In Rome he adopted the maxim: "Do as Romans do." At least he is accused of kissing the Pope's toe, and of a secret understanding with Bellarmine, the chief antagonist of Protestantism.

His cleverness, however, still blinded his Netherland friends to his inward dishonesty. In spite of strange hints, now and then, of that which was not loyal, Arminius was elected one of the pastors of Amsterdam. Here, while posing as most orthodox among the orthodox, he surreptitiously promulgated opinions, the inevitable tendency of which was to undermine and overthrow the doctrine professed and to stir distrust and dissension. He was soon accused of not loving the Doctrines of Grace, and many of his brethren began to look upon him and upon his expressions with deep apprehension.

At length, in 1602, the illustrious Francis Junius, Professor of Divinity in Leyden, died, and the friends of Arminius conspired to place him in the vacant seat. Notwithstanding the most strenuous efforts of the staunch orthodox, the thing was accomplished, and Arminius became the professor—the Classis, however, in setting him apart, exacted from him a solemn and particular promise and pledge that if it should be found that he held any notions other than those of the Belgic Confession, he would confess this in private to his ecclesiastical peers and conscientiously refrain from disseminating them broadcast.

Arminius agreed to this, and on entering upon his professorship, he seemed to take much pains to clear himself from all suspicion by publicly proclaiming the

received doctrines—doctrines which he afterward as publicly contradicted and which his intimate friends acknowledge were against his convictions at the very time.

This course of things went on a year or two, when it was all at once discovered that Arminius was in the constant practice of maintaining one set of opinions in the professor's chair, and another and opposing set by means of private manuscripts and talks among the students. He was also accustomed while publicly commending the characters and sentiments of the Reformed divines, to artfully insinuate such things as were adapted indirectly to bring them into discredit—lower their influence and weaken their hold on the popular mind.

It was observed along with this, that those who associated with Arminius became disaffected—fell off in their warmth of attachment to principle, and were often dropping words and hints which could not but do damage to the faith and the peace of the Church. "In this posture of affairs," says Dr Samuel Miller, to whose valuable essay upon the Synod of Dort I am indebted for assistance in regard to these facts, "In this posture of affairs the magistrates of Leyden, alarmed by the evils which were at work, besought Arminius to hold a conference with his colleagues of the University, before the Classis respecting those doctrines to which he objected, that the extent of his objections might be ascertained and made known. But this Arminius declined. In the same manner he treated one proposal after another—declining all explanation—either before a committee or before a Church Court. Now and then in Synod and Classis, and even by secular men, the attempt was made to move in the case, but Arminius was never ready, and had always insurmountable objections to every method proposed. It was evident that he wished to gain time in which his leaven might work to put off all decisive action until he should have such an opportunity of influencing leading minds in the country as eventually to prepare them to side with himself. Thus he went on, evading, postponing, concealing, shrinking from investigation and endeavouring in secret to throw odium upon the doctrines and their adherents, hoping thus gradually to diminish their power and ultimately to gain a majority in whatever Synod then might be called.

"It is a painful narrative," says Dr Miller, "but may truly be affirmed to be the history of every heresy which has ever arisen in the Christian Church. When heresy arises in an Evangelical body it is never open and frank. It always begins by skulking and assuming a disguise. Its advocates, when together, boast of 'advanced thought,' of vast improvements, and congratulate one another on having gone greatly beyond the 'old dead orthodoxy' and the antiquated errors of our fathers; but when charged with deviations from the accepted faith they complain of the injustice of the accusation as they differ from it only in certain expressions, and indeed only in words. This has been the standing course of errorists ever since the apostolic age. They are almost never honest and candid as a party, in the avowal of their sentiments, until they gain strength enough to feel sure of some degree of popular support. Thus it was with Arius in the 4th Century, with Pelagius in the 5th Century, with Arminius and his companions in the 17th, with Amyraut, the father of modern New-Schoolism, who ruined the orthodoxy of the Huguenots of France, with Channing and the Unitarians of Massachusetts when the last century came in. These men denied their real tenets, evaded examination or inquiry, declaimed against their accusers as merciless bigots and heresy-hunters, and strove, as long as they could, to agree with their orthodox neighbours, until the time came, when, partly from inability to hold in any longer and partly because they felt strong enough to come out, they avowed their real opinions.

An illustration of the working of the same corruption has been furnished by a great denomination of our country during the last two decades of years, and while granting that the rank and file who follow their beck are innocent of wrong intention and are led by the plausible whispers of "progress" and "peace," it is patent to all observation that the leaders of the so-called "Revision" are men of precisely the spirit just now depicted—as like to Arminius as Z is to Zed.

Finally, in the case of Arminius, as in the present juncture, there was a universal desire that a Council should settle it. From the Provinces of Holland there went up to the States General a petition that a National Synod should meet "for the purpose of 'revising' the Belgic Confession and the Catechisms of the Church." The Synod of South Holland took alarm at this, and begged the substitution of a less radical word in the place of "revising." This attempt to call a National

Synod, through the influence of Arminius, failed, but he could not stave off the issue. Finally the nerve of the Church was aroused. Men like Gomarus, Voetius, Bogerman, and others threw off their cowardice, and a Synod embracing representatives from the whole Protestant world was convened, in the city of Dort, for the purpose of helping the Synod of Holland to cope with an evil now grown so formidable that it threatened, like the North Sea, to break in all her dykes.

Before that Synod, made up of Commissioners of the Church of Scotland, of Bishops of the Church of England, then Calvinistic, and of delegates from Germany, the Palatinate, Switzerland and France,* Arminius was summoned. A greater summons, however, awaited him. Agitation and horror of mind seized on the unhappy man in his 49th year. To it he succumbed. "In his last sickness," says his friend and apologist, Bertius, "he was sometimes heard to groan, and sigh, and cry out, 'Woe is me, my mother, that thou hast borne me a man of strife and of contention to the whole earth. I have lent to no man on usury, nor have men lent to me on usury, yet every man doth curse me!'"

Such is the report of his friend. Those who opposed him did not hesitate, however, to apply to him those words of Zech. xi. 17 and xiv. 12—"Woe to the idol shepherd that leaveth the flock! The sword shall be put upon his arm and upon his right eye; his arm shall be clean dried up and his right eye shall be utterly darkened." "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away, while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."** The death of Arminius is like many another interposition where enmity to the truth and to its supporters has been artful, concealed, wilful and virulent. God has a way of reaching the case which is beyond the circle of man's ken or action. His providence all down the ages sets its solemn seal to this unalterable fiat: "The lip of truth shall be established for ever, but a lying tongue is but for a moment."

* The French delegates were prevented from attending by their Roman Catholic King.

* Hansen, "Reformed Church in the Netherlands."

Christ's All-Conquering Grace.

WHAT heart can conceive, or what tongue recount the daily, hourly triumphs of Christ's all-conquering grace? We see scarcely a millionth part of what Jesus as a King on His throne is daily doing; and yet we see enough to know that He ever lives at God's right hand, and lives to save and bless. What a crowd of needy petitioners every moment surrounds His throne! What urgent wants and woes to redress; what cutting griefs and sorrows to assuage; what broken hearts to bind up; what wounded consciences to heal; what countless prayers to hear; what earnest petitions to grant; what stubborn foes to subdue; what guilty fears to quell! What clemency, what kindness, what long-suffering, what compassion, what mercy, what love, and yet what power and authority does this Almighty Sovereign display! No circumstance is too trifling; no petitioner too insignificant; no case too hard; no difficulty too great; no suer too importunate; no beggar too ragged; no bankrupt too penniless; no debtor too insolvent, for Him not to notice and not to relieve. Sitting on His throne of grace, His all-seeing eye views all, His almighty hand grasps all, and His loving heart embraces all whom the Father gave Him by covenant, whom He Himself redeemed by His blood, and whom the blessed Spirit has quickened into life by His invincible power. The hopeless, the helpless, the outcasts whom no man careth for; the tossed with tempest and not comforted; the ready to perish; the mourners in Zion; the bereaved widow; the wailing orphan; the sick in body, and still more sick in heart; the racked with hourly pain; the fevered consumptive; the wrestler with death's last struggle—O what crowds of pitiable objects surround His throne; and all needing a look from His eye, a word from His lips, a smile from His face, a touch from His hand. O could we but see what His grace is, what His grace has, what His grace does; and could we but feel more what it is doing in and for ourselves, we should have more exalted views of the reign of grace now exercised on high by Zion's enthroned King.—J. C. Philpot.

If our future blessedness shall consist in being where He is and beholding of His glory, what better preparation can there be for it than in a constant previous contemplation of that glory in the revelation made in the gospel, unto this very end—that by a view of it we may be gradually transformed into the same glory?—*Owen.*

John Ross: A Story for the Young.

III.

(Continued from p. 224).

Whenever he found any of his companions telling a lie, he not only separated from them, but always reproved them, and told them that they reminded him of Ananias and Sapphira, and were so like the devil. When he heard of any of them being guilty of sin, he used to take a piece of paper and write down the commandment which they had broken, and then go and hand it in at the door of their house.

He was very fond of school, and attended most regularly, both on week-days and on Sabbath evenings. Every day, when he returned from school, he took his Bible, and having sung a few verses of a Psalm, he prayed that all he had been learning at school might be blessed to him. He was very careful to understand all that he learnt, and could never be content till he had not only understood the words which he read, but the doctrines which he was taught. The words which he made use of were remarkably correct and much beyond what could have been expected from his years. One time, being grieved at his father for swearing, he advised him to go and pray. His father said he would go some other time. He clasped his little hands in evident distress, and said, "Procrastination!—Oh, you will procrastinate till time is done, and what will become of you then?" He was very anxious to have the meaning of justification and sanctification explained to him, and seemed often thinking about it. One morning, before he went to school, when speaking about the sufferings of Christ, he said, "I often wonder how God could die upon the cross. How was it, mother?" His mother told him that He took our nature into union with the divine nature, and that, though as God He could not suffer, He suffered as man. "Oh," said he, "that is just it," and after a little while he said, "My finite capacity cannot comprehend it." Speaking of that passage in the Epistle to the Ephesians which speaks of Christians growing up unto the stature of perfect men in Christ, he said that what he would like to grow for would be that he might grow up unto that stature. And then he asked, "Mother, can a little boy grow up unto a perfect man in Christ?" On being told that he could, he said he was glad, for then he would not need to wait till he was grown-up.

He was fond above all things of his Bible, and would always be reading it. He liked much to read the first chapter of Genesis, about the creation of all things; and one Sabbath morning his mother noticed he had read it over four or five times before breakfast. She spoke to him about it, and he told her how much he liked to read it. "Oh, mother," he said, "my heart grows big when I read it, and these words, 'God said, let there be light, and there was light;' then, repeating the words and laying the emphasis on 'was;' "and there 'was' light, for whatsoever God says must be." He was very fond of speaking about the Resurrection and the second coming of Christ, and on such occasions his face used to become quite flushed with animation. "I shall be a King and a Priest," he would say, "on that day, and I shall have a glorious crown put upon my head."

He was very fond of the Sabbath Day, and used to express horror at any profanation of it in the strongest way. One day, reproving his father for something of this kind, he said—"On this day Christ rose from the dead, and after Him suffering and dying to take away our sins, you would dare to profane His holy day; it frights me to look at you; and besides, what an example you are setting before me. God is very angry at you." His father said—"Are you not ashamed to speak to your father in that way?" He said :—

"I'm not ashamed to own my Lord,
Or to defend His cause."

One night his father came home much intoxicated, and after he went to bed, little Johnny was sitting thoughtfully at the fireside. After a little he turned round and said to his mother—"Mother, I was just thinking what a fool the devil is tormenting us in this way, when he knows that he only gives us an errand to God every time he sends my father home in that state."

One day, coming home from school, he said that a bad boy had been pushing at him during prayer. His mother said that none prayed but the master. He answered—"But our mind prays, and when the teacher is done, my mind says, 'O Lord, hear Mr——, and make us all holy.' " He had a great dread of offending God, and it was evident that his faith wrought by love. He often expressed his thankfulness to God for temporal mercies, and never would eat a morsel without asking a blessing.

The Late Mr Roderick Macleod.

THIS worthy man served for a short season on two occasions at Stratherrick. He was a native of Coigach. It was there we came to know him first. In 1893 he did not hesitate to show his disapproval of the notorious Declaratory Act by casting in his lot with those who stood out against it. He led a blameless life, adorning the doctrines which he believed and the profession which he made by a careful walk and conversation. The writer is not in a position to state what instrument the Lord used for turning Roderick from the broad way in which all the race run by nature to their eternal ruin. It was clear that it was the Lord who began a good work in him, and that he carried it on till the day of his death. Possessed of a clear voice and a clear intellect, he could on the Question Day and while addressing a meeting carry his hearers with him, instructing them and edifying such as had grace. He never wearied his hearers as some are inclined to do by long discourses. He knew in himself that the flesh is weak, and that if once the speaker loses the attention of his hearers that it is wiser for him to stop. As a leader of singing in Gaelic he had few to surpass him in his day. Many a day we enjoyed him leading the singing in the congregation, and now that he is gone so that we can hear him no more either singing or speaking to "the question," we mourn his loss, but what is loss to the Church militant is gain to the Church triumphant. Roderick was left a widower early in life, and when his family grew up and left him at Coigach, he had to leave his old home and reside with a married daughter in Aberdeenshire, where he could not get his own Church connection: hence he often came our way, and agreed to supply Stratherrick, which was vacant at the time. Our people there were delighted to have him. It was while ministering there that he had a stroke of paralysis, and although he lived for a time after, he was never able to do anything connected with the Mission. He passed away to his eternal rest at his daughter's house, and was buried at Badenscallie.—E. McQ.

We must learn to make our evils, our great good; and to spin comforts, peace, joy, communion with Christ, out of our troubles, which are His woovers, sent to "speak for us," to Himself.—*Rutherford*.

The Late Mrs Mackay, Sydney House, Lairg.

THIS worthy woman was born at Lairg Muir, near the spot where she died. It was while reading the Word of God in private the Lord began to deal with her soul. During the time she was under law work she used to hide herself with her book from her husband and every other person in the house, but when she came to the Word that gave her liberty she did not mind who would see her. Her husband, who was a most loving man, was at that time, like the rest of the human race, caring little for these things, died many years before her. He, also, before his end in this life underwent a great change, and the two of them were the real friends of those who feared the Lord. Mrs Mackay was a most prudent woman. She knew when to speak and when to be silent. She was also a discerning person, who would not "cast pearls before swine." She knew the plague of her own heart, and those who felt it most were those she liked most. The writer of these lines knew her well for many years, and to him she appeared above many, like the women described in the Word of God—"Keepers at home, ruling well their own house, showing meekness, gravity, adorning their profession." Prosperity did not elate her. Trouble and adversity did not make her murmur. Thus lived and thus died Mrs Ann Mackay, and in her death we may in reality say we lost a real friend, but what is loss to us is gain to her. May the Lord who led the mother and the father lead their two sons who are left. To them we extend our utmost sympathy.—E. McQ.

How David Steven, Bower (Caithness), Forsook Dancing.

IN his youth David Steven, Bower, like so many of the young of his own day and ours, lived as if the only serious business in life was pleasure. When the Spirit began to strive with him he was ill at ease, but found it very hard to give up the exciting and exhilarating pleasures that held him as a captive. He felt as others have felt, that it was not easy to serve two masters. "After a time," says Mr Auld, "his convictions returned with greater force. He then en-

deavoured to compromise the matter by joining a fellowship prayer-meeting in the neighbourhood, while he still continued to be musical performer at the dancing parties. This compromise was broken up in a very unexpected but effective way. He was one day, with his instrument under his arm, on the road to a ball. A woman in the district who had earned for herself—we know not how—the awful name of “Maggie Hell,” meeting David, accosted him, and in strong terms upbraided him for his inconsistency. ‘You worthless fellow,’ said she, ‘going on in this way : praying ae day and playing the fiddle the next to the dancin’ folks the other day—a bonnie kind of religion indeed.’ David stood like one petrified. What! thought he; is it come to this : that I am the scorn of even Maggie Hell? He turned on the spot, went home, and laid up his fiddle. He was never again taken down to be used in public—the dancers that day finally lost their musician.”—“Ministers and Men in the Far North.”

Notes and Comments.

Good News.—The Pope, says “The Protestant” (Washington, D.C.), shows he is worried over the Italian situation. Things are not going his way. In France his standing is bad. He has lost his grip on the government. The Papal hold on the Balkan States is gone, and even Poland shows scant respect for the wishes of the Vatican. The Pope made a dash for control of the Council of the League of Nations, and was surprised to be worsted in the game. The Holy Year scheme was disappointing, and also the recent Eucharistic Congress. Worst of all, Peter’s Pence, mostly from the United States, has fallen off, and the hierarchy has actually resorted to borrowing money. Now comes the affair in Mexico, which is making the Vatican the laughing stock of the world and shattering all traditions about the power of the Roman Church over the world. On the top of it all, the President of the United States has flatly turned down the request of the Knights of St Columbus to intervene in behalf of the failing cause in Mexico.

Dr George’s Tract on the Psalms.—We have ordered from America a considerable number of this excellent tract which appeared in our Magazine some months ago. These were supplied to us at the very cheap rate of one

cent per copy and should any of our readers wish copies they may have them at the following rates:—30 copies (post free) 1s 6d; 60 copies (post free) 3s; 120 copies (post free) 5s 9d.

Church Notes.

Communion.—**November**—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Halkirk and Dornoch. **January**—Fifth Sabbath, Inverness. **February**—First Sabbath, Dingwall. **South African Mission.**—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. **Note.**—Notice of any additions to, or alterations of, the above list should be sent to the Editor..

Ordination and Induction of the Rev. Finlay Macleod.—The Northern Presbytery met at Evelix, Dornoch, on Tuesday, 5th October, for the ordination and induction of the Rev. Finlay Macleod to the joint congregation of Dornoch and Rogart. The Rev. William Grant preached from II. Cor. iv. 7—"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The Rev. Ewen Macqueen then put to Mr Macleod the questions put to probationers on being called to a congregation. After signing the formula, Mr Macleod was then ordained to the office of the holy ministry by solemn prayer and imposition of hands. There was a very large congregation present, and the proceedings were followed with the deepest attention. The whole service from beginning to end was very solemn and impressive, and we believe the Lord's gracious presence was felt by not a few. It is the prayer of those who long for the prosperity of Zion that the Lord may graciously own the labours of Mr Macleod in that part of the vineyard where his lot is presently cast. We wish the congregation all spiritual prosperity in the Lord.

London Mission.—We are pleased to intimate that the Hall (Conference Hall, Ecclestone Street, Buckingham Palace Road, Victoria, S.W.) is again opened and services are conducted every Sabbath in English and Gaelic at the hours specified on page iii. of the Magazine cover by Mr D. Macleod, divinity student. We sincerely trust that Free Presbyterians in London will encourage these services by attending them, and that those who are prevented from attendance owing to distance from the Hall will do what they can to help the Mission financially.

Obituary.—We regret to learn that Mr Angus Macrae, our esteemed missionary at North Tolsta, has passed away. Mr Macrae was an elder of St Jude's congregation, Glasgow. We extend our sympathy to the widow and family, and also to the North Tolsta congregation. We hope to have a fuller notice in a later issue.

Memorial to the late Revs. J. S. Sinclair and J. B. Radasi.—A sum of about £40 is needed, along with what has been already collected privately, to erect a stone at the grave of the late Rev. J. S. Sinclair, Glasgow. Rev. John Tallach has also written asking for help to erect a stone at the grave of the Rev. J. B. Radasi. Rev. N. Cameron, 216 West Regent Street, Glasgow, will thankfully receive, and acknowledge in the *Free Presbyterian Magazine*, any contribution sent for the above purposes. The appeal is endorsed by the Southern Presbytery.—N. Macintyre, Clerk of Presbytery.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—John Macleod, Crianlarich, 4s; Nurse Nicolson, Greig Street, Inverness, £1; Miss M. Morrison, Argaty, Doune, 10s; C. Macpherson, Monevechaden, Lochgilphead, 5s; Mrs Mackenzie, Gallatown, Kirkcaldy, per Mr Mackenzie, Breakacky, 10s.

HOME MISSION FUND.—Nurse Nicolson, Inverness, 10s.

JEWISH AND FOREIGN MISSIONS.—Chesley, Ontario, Congregation, per Mr J. M. Thomson, treasurer, £12 11s 7d; Nurse Nicolson, Inverness, 10s; Friend, Glasgow, per Rev. N. Cameron, £1; Friend, Ness, per do., 10s; Mrs Moffat and Daughter, Sandaig, per do., 15s; People of Annat, per do., £3 10s; Friend of the Cause, per do., £2; a Mother, in Memory of her Daughter, per do., £1; a Friend of the Cause, Ardue, per do., £2; a Friend, Glasgow, per do., £1; Miss Dewar, for Kaffir Bibles, per do., 7s 6d. Rev. J. Tallach's Car Fund:—John Macdonald (late Dochgarroch), Applecross, 10s; a Mother, in Memory of her Daughter, per Rev. N. Cameron, £1; a Friend, per do., 5s; F.P. Friend, per do., £1; two Friends, Glasgow, per do., £2.

LEGACY FUND.—Mr J. Grant, General Treasurer, acknowledges, with grateful thanks, the sum of £50, being legacy left under the will of the late Mrs Crawford, Glasgow, on behalf of the Home Mission Fund of the Free Presbyterian Church of Scotland, per Mr P. Sinclair, Solicitor, Wick.

The following have been sent for publication:—

EDINBURGH CHURCH PURCHASE FUND.—Rev. N. Macintyre, Edinburgh, gratefully acknowledges the following donations:—Per Mr John Weir, Tarbert, Loch-Fyne, £6 6s; a Friend, Lochinver, £1; Mrs Paterson, Altnacealgach Hotel, £1. Mr A. Maclean, 16 Marchmont Crescent, Edinburgh, acknowledges, with sincere thanks, the following:—Two Stornoway Friends, £1 5s; J. Gunn, Esq., Rakaiia, N.Z., per Capt. K. K. Macleod, £1; Mrs Macsween, Connel Ferry, 10s.

DUNOON CHURCH DEBT FUND.—Rev. N. Cameron, Glasgow, gratefully acknowledges the following donation:—A Friend, Glasgow, 10s.

GREENOCK CHURCH PURCHASE FUND.—Rev. N. Cameron, Glasgow, gratefully acknowledges the following donations:—Friend, Glasgow, £1; Mr Beaton, £1; a Mother, in Memory of her Daughter, £1; Friend, Strathpeffer, £2; Friend, Portree, £1; J. I. M., 5s; Friend, Broadford, £1; A. M., Braes, 5s; J. M., do., 2s; M. L., Glasgow, 10s; Friend, Australia, £1. Mr John Urquhart, 12 Lyndoch Street, Greenock, acknowledges, with grateful thanks, the following:—D. Maciver, Scorrailg, Ross-shire (C. Card), £2 6s; K. Macleod, Kishorn, Ross-shire, (C. Card), £5 14s 6d.

HALKIRK CHURCH AND MANSE ALTERATION FUND.—Rev. William Grant gratefully acknowledges the following donations:—Mr and Mrs Young, Airlie Gardens, Glasgow, £1; Miss Clyne, Gerston House, Halkirk, per Mr A. Bain, £20; two Friends, London, £3 3s; a Friend, Achiltibuie, Coigach, 10s.

TALLISKER CHURCH BUILDING FUND.—Mr John Macintyre, Carbstomore, Skye, acknowledges, with grateful thanks, the following donations:—Nurse Nicolson, Inverness (Collecting Card), £12, per Mr John Morrison, Portnalong; John McCuish, Kenmore, Strathcarron (C. Card), £1 3s; M. L., Glasgow, 10s; Donald Maciver, per R. Macsween, missionary, Coigach (C. Card), £2 2s 6d. Mr A. Nicolson, Struan House, Struan, acknowledges, with grateful thanks, —Mr Kenneth Matheson, Dingwall, £1.

WINNIPEG CHURCH BUILDING FUND.—Mr John Grant, General Treasurer, acknowledges, with sincere thanks, the following donations:—F.P. Friend, Inverness, 5s; Friend, do., £1 Miss Gordon, do., 10s; Miss Dewar, per Rev. N. Cameron, 5s.

The Magazine.

Complete Set of Magazine.—The Editor has had a complete set of the Magazine (30 volumes) newly bound placed at his disposal for sale. Should any of our readers be desirous of having a complete set they may communicate with the Editor as to terms.

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