

THE
Free Presbyterian Magazine
And MONTHLY RECORD.

VOL. XXXI.

October 1926.

No. 6.

**The Teaching of the Declaratory Act on the
Salvation of Infants and the Heathen.**

CLAUSE III. of the Declaratory Act has in view the following sections of the Confession of Faith :—
“ Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved : much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested (Chap. x. secs. iii. and iv.).” Over against the Confessional statement may now be set that of the Declaratory Act, which is as follows :—“ That it is the duty of those who believe, and one end of their calling by God, to make known the Gospel to all men everywhere for the obedience of faith. And that while the Gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy, for Christ’s sake, and by His Holy Spirit, to those who are beyond the reach of these means, as it may seem good to Him, according to the riches of His grace.” There are three points raised by the Declaratory Act in this Clause which demand our attention : (1) The duty of preaching the Gospel, (2) the salvation of infants, (3) the salvation of the heathen.

1. The duty of preaching the Gospel. According to the Declaratory Act: "It is the duty of those who believe, and one end of their calling, to make known the Gospel to all men everywhere for the obedience of faith." This is a carelessly-worded statement, and as it stands would countenance Plymouth Brethrenism. While it is the duty of all who believe to adorn the doctrine of God their Saviour so that they may be epistles known and read of all men, God has not commissioned all men who believe, to say nothing of all believers, to preach or make known the Gospel. While we guard against the sacerdotal view that it is only clergymen or ministers that have a right to preach, yet it is quite evident that all are not equipped or called to make known the Gospel by preaching. Further, the phrase as it stands, not only allows, but makes it the duty of women, who believe, to preach. The fruit sown in 1892 is now bearing fruit in the United Free Church, and though the motion to allow women to enter the ministry of that Church was not carried at last General Assembly, it was simply shelved for another day.

2. The salvation of infants. According to the Declaratory Act, "while the Gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost." The Confessional statement may be again quoted for comparison: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit." This is one of the most cautious statements we have in the Confession, drawn up by men who would not set down dogmatically what was not most plainly revealed. We shall see that the Confessional statement pronounces no opinion whether all or only some infants are elected, because the Scriptures have given no absolute declaration on this point. It simply says that all infants who were elected and who die in infancy are saved. It also makes it very plain that their salvation was not dependent on a supposed innocency attributed to little ones by many misguided and doting mothers and deluded sentimental religionists. If they are saved it is (1) because they are "elect," (2) because they are "saved by Christ," (3) and because they are "regenerated through the Spirit." These three points are of supreme importance in assessing the value of the Confessional statement. Infants that are saved require exactly the same work to save them that saves adults, for all alike came into the world under the curse and

were children of wrath. In framing the Confession the section on "elect infants, dying in infancy," was added during the course of the debate on an order from the Assembly to the Committee "that something be expressed in fit place concerning infants' regeneration in their infancy." "The purpose of its addition," says Dr Warfield, "therefore, was in the interests of infant salvation—in order to show that though incapable of the outward call of the Word, they might nevertheless be saved by the inward call of the Holy Spirit (On the Revision of the Confession, p. 35)." In the original report in the Minutes of the Assembly the words are, "Elect of infants," but the "of" was dropped and the phrase "elect infants" was adopted.* For the correct understanding of the Confessional statement it is important to bear in mind (1) that the subject dealt with in chapter x. of the Confession is the Effectual Calling of God's elect and not their election. Sections i. and ii. state that God's elect, and they only, are saved, being effectually called "by His Word and Spirit." Does that mean that all infants dying in infancy who are incapable of being called by the Word cannot be saved? "No," answer the Westminster Divines, "we believe 'elect infants dying in infancy are regenerated and saved by Christ through the Spirit'" (sec. iii.). As the Confession stands it asserts what all Calvinists must admit, that if infants are saved they must have been elected. (2) A good deal of the misunderstanding of this statement in the Confession is due to the fact of forgetting that election is not the choice of individuals from among classes, as, say, infants or adults, but from the lost mass of mankind. An elect infant is therefore not so designated because he has been chosen from among infants, but because he was chosen

* "This statement [elect infants dying in infancy], it has been averred, necessarily implies that there are non-elect infants dying in infancy who are not 'regenerated and saved.' . . . It might have been susceptible of such an interpretation had it been allowed to stand in the form which it appears to have borne in the draft first brought in to the Assembly—'elect of infants,' not elect infants. But the very fact that the form of expression was changed shows how anxious the Divines entrusted with the methodising of the Confession were to guard against pronouncing dogmatically on questions on which neither Scripture nor the Reformed Churches had definitely pronounced" (Mitchell's Westminster Assembly, pp. 397, 398).

from among the ruined race of Adam. This point is brought out by Dr Mitchell in the following sentences : —“The statement occurs . . . in the chapter treating of effectual calling; and is meant, not to define the proportion of infants dying in infancy who shall be saved, but to assert the great truths, that by nature they are every one of them in the ‘*massa perditionis*,’ that they can only be separated from it, and saved by the electing love of the Father, the atoning work of the Son, and the renewing of the Holy Ghost; and that even they, however as yet incapable of the exercise of reason and faith, may be regenerated and made meet for the inheritance of the saints in light” (Report of Proceedings of Second General Council of the Presbyterian Alliance, pp. 481-2). It is to be borne in mind that the antithesis of “elect infants dying in infancy” is not “non-elect infants dying in infancy,” but “elect infants not dying in infancy.” The Confessional statement means “such elect infants as die in infancy,” and not “such infants dying in infancy as are elect.” Dr Warfield’s words are worth quoting—“Elect infants, dying in infancy,” he says, “can mean nothing but ‘such elect infants as die in infancy,’ and this does not imply that there are some infants dying in infancy that are not elect, but that there are some elect infants who do not die in infancy,” and he further adds—“No one can doubt that what the Confession asserts is exactly true : that ‘elect infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how He pleaseth.’ Who denies that? And why should it be altered to a more doubtful form to save men from the possibility of misinterpreting it inconsistently with both the context and its own grammatical form” (On the Revision of the Confession, pp. 37 and 55). To bring in the question of election in Chapter x., which deals with “Effectual Calling,” would be as much out of place as to bring in “Effectual Calling” in dealing with “Election” in Chapter iii., and whatever else the Westminster Divines were they certainly were not bunglers, but masters in theological reasoning, and their sound, sanctified judgment saved them from the ditches into which modern theologians are so ready to take headlong plunges. The question before them in Chapter x was not who are God’s elect and who are not, but how does God save His elect? The Confessional statement then is eminently scriptural, marked by great caution, while that of the Declaratory Act is neither the one nor the other, and any in-

terference with it is more likely to cause confusion rather than clarifying it. As it stands, the Confessional statement is sound, cautious, and scriptural.

3. The salvation of the heathen. The last section in Clause iii. of the Declaratory Act deals with the case of those who are beyond the reach of the means of the Gospel, and it asserts that God may extend His mercy, for Christ's sake, and by His Holy Spirit to such as it may seem good to Him according to the riches of His grace. The Confessional statement in Section iii. as to "all other elect persons, who are incapable of being outwardly called by the ministry of the Word," being like elect infants, "regenerated and saved by Christ through the Spirit," refers to such as mental imbeciles, and has no bearing on the question of the salvation of the heathen. The Declaratory Act rashly daring, inasmuch as it goes beyond the teaching of the Scriptures, teaches that God may extend His mercy for Christ's sake to those who are beyond the means of the Gospel. It is probably owing to this that the framers of the Declaratory Act improperly use the term "ordinary means" when speaking of the Gospel. According to their view God may extend His mercy without the means of the Gospel to those who are capable of being outwardly called. If so, why send the Gospel to the heathen? Both the Scripture and the Confession alike in its emphatic statement of the insufficiency of the light of nature to give "that knowledge of God and of His will, which is necessary unto salvation (Chap. i., sec. i.)," and in its statement in chapter x., sec. iv., already quoted, go contrary to the Declaratory Act. The whole matter has been thoroughly discussed by Dr Charles Hodge, who brings forward abundant Scripture proof for his contention, but the length of this article precludes us entering into the subject as fully as it deserves. We content ourselves with quoting Dr Hodge's conclusion: "It is, therefore, as before stated, the common faith of the Christian world, that, so far as adults are concerned, there is no salvation without the knowledge of Christ and faith in Him. This has ever been regarded as the ground of the obligation which rests upon the Church to preach the Gospel to every creature (Systematic Theology, I., 30)." To teach otherwise as the Declaratory Act does is, therefore, in the words of the Confession, "very pernicious, and to be detested."

Synod Sermon

PREACHED BY REV. NEIL MACINTYRE, MODERATOR,
At Meeting of Synod, Glasgow, 19th May 1926.

“And I say also unto thee : That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matt. xvi. 18).

THIS question—“Whom do men say that I, the Son of man, am?” was asked by Jesus of His disciples when they had come to the coasts of Cæsarea Philippi. There evidently was a diversity of opinion among the people as to who He was. Some said He was John the Baptist, some Elias, and others Jeremias, or one of the prophets. These opinions certainly gave Him a very high place, for these men were not ordinary individuals, but their ideas came infinitely short of expressing who He was, for He was none other than the Eternal Son of God in our nature.

Jesus then puts the question directly to the disciples themselves—“But whom say ye that I am?” It is not enough for us to know and be able to express the opinions of others, for if we are to be among the blessed Simon Bar-jonas we must have a knowledge which flesh and blood cannot give. Peter, who was usually the spokesman for the others, answered the question and said—“Thou art the Christ, the Son of the living God.” It was in reply to that answer the words of the text were spoken—“Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.”

The words might be taken as an encouragement to the disciples in view of their future work. They were to be sent forth to preach the gospel and to set up the Christian church in the world. They were but a small, despised body of men, and would meet with many trials and much opposition from Church and State, but He leaves them this promise for their encouragement, “On this rock I will build my church.”

Let us consider—

I. The foundation of this building—“Upon this rock.”

II. The Builder and the building—“I will build my church.”

III. The stability of the building—“The gates of hell shall not prevail against it.”

I. The foundation of this building—"Upon this rock."

1. You are probably aware that this is the passage of Scripture on which the heretical and blasphemous Church of Rome rests her claim to papal supremacy. She maintains that Peter is the rock, that he was the first Bishop at Rome, and asserts that the Popes are his successors as the vicegerents of God upon earth. For this baseless assumption there is not a particle of evidence. There are two words used in the Greek text—"Petros" and "Petra." "Petros" is a masculine word, and means a stone or a piece of rock. "Petra" is feminine, and means solid rock. When Christ addresses Peter, He says—"Thou art 'Petros,'" but when He speaks of the foundation He says—"Upon this 'Petra.'" The distinction between the two words ought to be plain to any impartial student, and that the Popish claims are only a clear wresting of Scripture and an invention of Satan.

2. Let us now notice how Christ the "Petra" is the foundation on which the church is to be built. (1) He is the foundation by the eternal decree of the Father. He was set up from all eternity. Concerning Him the Father says—"Behold I lay in Sion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation" (Isa. xxviii. 16). We must observe here that there was a building prior to this, which was Adam, our first covenant head, with all his posterity, and the foundation of that building was man's obedience. "Do this and thou shalt live." Through the disobedience of man the foundation gave way, and the whole building collapsed. God in His infinite mercy and love purposed to build from these fallen stones a spiritual house for Himself, and decreed that His eternal Son should be the foundation on which it should be built—"I have laid help upon one that is mighty; I have exalted one chosen out of the people" (Ps. lxxxix. 19).

(2) Christ is the foundation of this building in His obedience and sufferings. In laying a foundation we are to consider the site on which it is to be laid. Now, the foundation of the first house (Adam and his posterity) was laid on the site of God's Law—"Do this and thou shalt live," and so the foundation of the second house (the church) must be laid on the very same site. Not one stone can be laid until first obedience and satisfaction be given to the infinite claims of Law and Justice. If, for example, we take Solomon's temple, which was typical of the Church of God, the foundation

of the second temple was laid exactly on the same site as was the first. Now it was much easier for Solomon to lay the foundation of the first temple than for Zerubbabel to lay the foundation of the second. Solomon probably had little more to do than lay the foundation and proceed to build, but Zerubbabel had much ashes and rubbish to remove from the site. The same is true in this case. When God created man He had only to say—"Let us make man in our image, after our likeness," but this could not be said regarding man as guilty. Obedience and satisfaction must first be given to the law which he violated. No finite creature could meet these claims, but God, in infinite love, sent His Son into the world, who took our nature—"Born of a woman and made under the law"—and by His obedience and sufferings made complete atonement for the sins of His people—"By one sacrifice He for ever perfected them that are sanctified." This is the Rock on which the Church is built—"No other foundation can any man lay." All other foundations are but sinking sands, and will leave sinners exposed to the storms of God's wrath.

(3) Christ is the foundation of the Church, as He is freely offered in the Gospel—"And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone" (Eph. ii. 20). Any gospel which does not set forth Christ to perishing sinners as the only foundation is no gospel, and is only deceiving them for an endless eternity.

Now, when a sinner, through the effectual operation of the Spirit, is enabled by faith to lay hold of Christ in the free offer of the gospel, he is at that moment placed upon the Rock against which the gates of hell cannot prevail. This, then, is the Rock on which the Church is built.

II. Let us now consider the Builder and the building—"I will build my Church."

1. The Builder—"I will build." (1) We may observe that Christ as Son over His own house is not to delegate the building of this house to any creature—"I will build." He, no doubt, employs men as fellow-workers—"We then, as workers together with Him" (II. Cor. vi. i.), but these workers are not to fashion and mould the house according to their own fancies. No, they must follow the pattern given in the mount of inspiration. The majority of present-day builders think themselves wiser than God, and that they are at liberty to change His plan and build according to their

own carnal imaginations, but when the Chief Inspector comes their work shall be condemned, and they shall be found guilty of interfering with His plan. Let us as a Church seek to build according to the pattern given us in His Word.

(2) There is implied in this declaration—"I will build"—that He will do so in face of all opposition. The powers of darkness, hell and the world do all in their power to stop this building, but they shall not prevail. The heathen may rage and imagine vain things. Kings and princes may plot against Him, but He only laughs at them, and holds them in derision, and goes on to build as if they were not in existence. When Christ will arise in the power of His Spirit to build up Sion, He shall appear in His glory, and who can set the briars and thorns against Him in battle? Men of the world are ready to think unless there are leaders who have a name and place in the estimation of their fellow-sinners, that the Church of God cannot be built. When Christ was about to set up the Christian Church in the world, He did not take men of fame and learning, but a few unlearned fishermen, and sent them out as lambs among wolves, and they turned the world upside down. We ought not to despise men to whom the Lord has given gifts and grace, but the cause of Christ is independent of any man. It is to Him who says, "I will build," that we should look for the up-building of Sion. Unless He builds the house, all efforts of men are vain.

2. We now come to observe the building of which He speaks—"My Church." (1) The word "church" has been greatly misunderstood and confused by many. It is taken by some to mean stone and lime, by others to be some certain name. These false ideas did a lot of mischief, and led many astray in our days. Many have allowed the Word of God to be torn to shreds and scattered to the four winds in order that they might keep buildings and a name, but the Church of the living God does not consist of such material things. (2) What, then, is the "Church?" The word "Church" comes from "ecclesia," which means an assembly of people "called out." The Church of God, then, is "called out," separated from the world in election and regeneration. Wherever they are, whether in buildings or in the caves of the earth, they are "the Church." Free Presbyterians are often accused of holding that there are no godly people in any denomination but their own. The charge is false, and should be treated with con-

tempt. In saying this we are not to be understood as minimising the importance of holding a distinctive testimony for truth and principle in these degenerate days. We would also impress upon all our hearers the duty of adhering to that body which holds more closely to the Word of God.

3. Let us observe His claim to this building—"My Church." (1) This is a wonderful structure, for the Builder is the foundation, builder, proprietor, and tenant at the same time. One might be proprietor of a house and not the builder, or he might be builder and proprietor and not the tenant, but Christ claims the "Church" in all these respects.

(2) He claims them by right of gift. They were gifted to Him by the Father in the past eternity—"Thine they were, and Thou gavest them me." In receiving them He became Surety for them, which meant for Him all the sufferings and wrath which He endured from the stable to Calvary. "They are not redeemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers, but with the precious blood of Christ" (1. Peter i. 18). They are His, therefore, not only by right of gift, but also by right of redemption—"He loved them and gave Himself for them."

(3) They are His by right of conquest. There can be no building without material with which to erect it. What was the material used in building this house? We have already noticed that man as created was a glorious temple in which God dwelt, but that in the day he sinned that temple became a ruin, the habitation of dragons. Now, it was out of this utter ruin that it pleased the Lord to take the stones by which He is to build this holy temple, which is to be an habitation for Himself through the Spirit.

Now, every stone in this building was among the lost and ruined mass of Adam's race. When God purposed to build this temple for Himself, He also purposed that all the stones be taken from the fallen race of Adam; yet He did not purpose that all the stones of that ruin should be used. But who can find fault?—"I will have mercy on whom I will have mercy." Now, these stones which are to be made "lively stones" and fit for this glorious temple, were all lying dead in trespasses and sins, but the Holy Spirit in a day of power convinced them of their lost, ruined state. He made them able and willing to accept of Christ as their only foundation, and to surrender to Him as their only Lord

and Saviour. In this world He polishes and prepares them through many trials and tribulations, and fits them for the glorious temple above. He shall at last present them all holy and unblamable and unreprouvable before the Father.

This, then, is the building which Christ claims as His own. None can have a place in this spiritual building but those who are made living stones.

III. The stability of the Church—"The gates of hell shall not prevail against it."

1. What are we to understand particularly by the "gates of hell?" Without entering into a detailed explanation, the expression means that all the strength and resources of hell are aimed against the Church to destroy it.

Satan and his confederates were for four thousand years taking counsel at the gates of hell to destroy not only the Church, but the foundation Rock, but he did not prevail. No sooner did Christ appear on earth than the powers of hell were after Him, but they did not prevail. Christ bruised Satan's head—"He spoiled principalities and powers, made a show of them openly, triumphing over them in it (His cross.)" When the gates of hell did not prevail against the "Child born and the Son given," they were wroth with the woman, the Church, and "the dragon went forth to make war with the remnant of her seed" (Rev. xii. 17). "He cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood" (Rev. xii. 15).

Though Satan's power was destroyed, yet not his being nor his enmity, so he now uses all his evil resources to destroy the Church, but he will not prevail. He has been pouring out one flood after another to resist the progress of the Church and to destroy her. He has set up wicked and idolatrous systems in the world, such as Paganism and Mohammedanism and the Church of Rome, which has been well described as "the masterpiece of hell." He has come with storms of persecution. The Church in this land was hunted as wild beasts on the mountains, but like Israel in Egypt, the more they were persecuted the more they increased. Their blood was freely shed at stakes and on scaffolds, but in all this Satan was foiled, for the blood of the martyrs has been the seed of the church. She was never more prosperous than when suffering for the Word of God and the testimony of Jesus Christ.

When the great adversary saw that persecution did not succeed, he then came in another form with a flood of errors into the Protestant Churches of Britain. German Rationalism has flooded this land to such an extent that thousands are being swept away to eternal perdition by its force. Our pulpits are crowded with men who solemnly vowed that they believed the Scriptures to be the Word of God, and that they would maintain and defend them, yet they are neither afraid nor ashamed to instil into the minds of their hearers the poisonous doctrine that the Bible is full of errors and immoralities. They teach that there is no future punishment, that all are going to heaven, that Christ died for all, and many more hurtful and erroneous doctrines which are all aimed by Satan for the overthrow of the Church. All the walls and bulwarks which our godly forefathers set up at the Reformation to protect the Church are being broken down with hammer and axe. What has been the result? One is that the majority of the people have become practical atheists, and turned their backs upon the means of grace, and have gone to desecrate God's Day in the open fields. Can we wonder that the hand of God is so heavily upon us as a nation when we, from the King downwards, show so little regard to His laws? "Shall not my soul be avenged on such a nation as this?"

In these degenerate days much flippant and superficial talk is heard about Union which is to take place between the two larger bodies in Scotland. This, in my opinion, is another attempt to destroy the Church of the Reformation, and bring the people of this land back to the fold of the Church of Rome. In face of all the declensions and attempts by the gates of hell to prevail against the Church, we have no reason to be discouraged. He who says, "I will build my Church," sits on the floods, and the Church built on "this Rock" shall yet triumphantly rise and "be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. ii. 2). "Let us," then, "hold fast the profession of our faith without wavering, for He is faithful that promised"—"I will build my church, and the gates of hell shall not prevail against it."

How little of the sea can a child carry in his hand!
As little am I able to take away of my great Sea, my
boundless and running-over Christ Jesus.—*Rutherford.*

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

(Continued from p. 185.)

THE new Formula. the final form of which was passed by Acts XIII. and VIII. of the General Assemblies of 1910 and 1912 respectively, and which was the outcome of the Act of 1905, to which reference has been made in the preceding article on this subject, may now be given at length: "I hereby subscribe the Confession of Faith declaring that I accept it as the Confession of this Church, and that I believe the fundamental doctrines of the Christian Faith contained therein. As likewise I own and acknowledge Presbyterian Church government, as now and for long time settled by law, to be the only government of this Church, and I will submit thereto and concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof. As also I will observe that uniformity of worship and of the administration of all public ordinances in this Church as the same are at present performed and allowed, or shall hereafter be declared by authority of the same." If the 1889 Formula showed a great change from its predecessor, this showed a very much greater. The Subscriber no longer acknowledges the Confession in any way as the Confession of his faith, and as for its doctrines he gives no pledge, except so far as he pledges himself "to believe the fundamental doctrines of the Christian Faith contained therein." This raises the whole question: What are the fundamental doctrines of the Christian faith contained in the Confession? and the moment the question is put it will be seen how easy it will be for dishonest men to play fast and loose with their solemn ordination engagements. By Act VII. (1912), Question 2 put to ministers before their ordination was changed from "Do you declare the Confession of Faith of this Church to be the confession of your faith?" to "Do you believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church?"

The next step taken by the Church of Scotland that seriously affected her relation to the Confession was the drawing up of the "Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual" which were embodied in an Act of Parliament in 1921 and which have now come into operation

through the recent declaration of the King by an Order in Council. As considerable importance is attached to the first article, we quote it here at length: "The Church of Scotland is part of the Holy Catholic or Universal Church; worshipping one God, Almighty, all-wise, and all-loving, in the Trinity of the Father, the Son, and the Holy Ghost, the same in substance equal in power and glory; adoring the Father, infinite in Majesty, of whom are all things; confessing our Lord Jesus Christ, the Eternal Son, made very man for our salvation; glorying in His Cross and Resurrection, and owning obedience to Him as the Head over all things to His Church; trusting in the promised renewal and guidance of the Holy Spirit; proclaiming the forgiveness of sins and acceptance with God through faith in Christ, and the gift of Eternal Life; and labouring for the advancement of the Kingdom of God throughout the world. The Church of Scotland adheres to the Scottish Reformation; receives the Word of God, which is contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life; and avows the fundamental doctrines of the Catholic faith founded thereupon." In the majestic diction and stately periods of this Article one may recognise something of the work of the Anglicizing party in the Church of Scotland who were more concerned to have any new creedal statement in keeping with the Catholic Church as they love to call it rather than with the distinctive doctrines of the Reformed Church. But the majestic setting of some of the great fundamental truths of the faith is not to blind us to some very serious defects in the Article. Notably, the statement in relation to Scripture is open to suspicion when it is asserted the Word of God "is contained in the Scriptures of the Old and New Testaments." If "contained in" is used in its modern connotation, as we believe it is, the first Article is a stately building with a very defective foundation. The Word of God is acknowledged as the Church's "supreme rule of faith and life" instead of as it used to be "the only rule of faith and manners." But it is when we come to Article viii. that one begins to realise what a fluctuating creed the Church of Scotland is destined soon to have. "The Church has the right," says the Article, "to interpret these Articles, and, subject to the safeguards for deliberate action and legislation provided by the Church itself, to modify or add to them but always consistently with the provisions of the first Article, hereof, adherence to which, as interpreted by the Church, is

essential to its continuity and corporate life." There is sufficient warrant here to set the amateur makers of creeds in the Church of Scotland to set to work at once and to keep them busy all their days as long as they have a mind for such work and get a good following in the Assembly. The second Article, while asserting that the Westminster Confession of Faith is the principal subordinate standard of the Church of Scotland, and that the government of this Church is Presbyterian—"its system and principles of worship, orders, and discipline are in accordance with 'The Directory for the Public Worship of God,' 'The Form of Presbyterian Church Government,' and 'The Form of Process'"—qualifies it all by adding, "As these have been or may hereafter be interpreted or modified by Acts of the General Assembly or by consuetude." In the same category is the statement in Article V., where it is asserted that "this Church has the inherent right, free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the Church itself, to frame or adopt its subordinate standards, to declare the sense, in which it understands its Confession of Faith, to modify the forms of expression therein, or to formulate other doctrinal statements, and to define the relation thereto of its office-bearers and members, but always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession, of which agreement the Church shall be sole judge, and with due regard to liberty of opinion in points which do not enter into the substance of the Faith." This is a serious statement, and if we read it aright, the Church of Scotland can make the most vital changes in the Confession and yet be free from any fear of her property being lost to her. With all the hue and cry made by the United Free Church to be at liberty to do what she pleased with her creed without being penalised by the civil law for breach of contract, she never managed to get into any article framed by her, recognition by Act of Parliament such immunity. But, if we understand the Act of 1921, that is what the Church of Scotland has been granted.

The Church that has adopted these Articles and of which they are now its Constitution, calmly and coolly claims to be "in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union in 1707."

It would not be difficult to show from history that such a claim is without foundation unless the most attenuated meaning possible is given to continuity. The Act of Parliament (Church of Scotland Act, 1921) is now in operation and its first Clause sets forth that: "The Declaratory Articles are lawful articles, and the constitution of the Church of Scotland in matters spiritual is as therein set forth, and no limitation of the liberty, rights and powers in matters spiritual therein set forth shall be derived from any statute or law affecting the Church of Scotland in matters spiritual at present in force, it being hereby declared that in all questions of construction the Declaratory Articles shall prevail, and that all such statutes and laws shall be construed in conformity therewith and in subordination thereto, and all such statutes and laws in so far as they are inconsistent with the Declaratory Articles are hereby repealed and declared to be of no effect."

The whole matter may be summed up as follows: Article VIII. says Article I. is essential to the Church's continuity and identity, but adherence to it is to be "interpreted by the Church." Article VIII. claims power to alter all the Articles or to add to them, and the IXth declares them to be "the Constitution of the Church of Scotland in matters spiritual," "subject to the provisions of the foregoing Articles and the powers of amendment therein contained." Article II., in mentioning the Confession, etc., as subordinate standards, adds—"As these have been or may hereafter be, interpreted or modified by Acts of Assembly or by consuetude." Article V., quoted at length above, makes a sweeping claim to declare the sense in which the Church understands the Confession, subject, it is true, to certain limits as "in agreement with the Word of God," but this is vitiated by the qualifying statement, "Of which agreement the Church shall be sole judge." Article II., which asserts the government of the Church to be Presbyterian, comes under the statement in Article VIII., and, like the other Articles, is subject to change. This Article, read in the light of Article IV., is open to further objection. According to Article IV.—"This Church . . . receives . . . the right and power, subject to no civil authority, to legislate, and to adjudicate finally in all matters of doctrine, worship, government, and discipline in the Church, including the right to determine all questions concerning membership and office in the Church, the constitution and membership

of its Courts and the mode of election of its office-bearers." This gives the Church of Scotland power, if the Anglicising party within her borders became sufficiently strong, to move in the direction they are so zealously working for. The Articles Declaratory have provided the Church of Scotland by Act of Parliament with a creedal band whose chief characteristic is not rigidity but elasticity. The Articles Declaratory are too much like a rubber-band in its capacities of elongation and contraction to be satisfactory. They certainly have lengthened the cords, such as they are, but they have not strengthened the stakes. The power of the Church is too prominent in these Articles, and the lack of acknowledgment of the Scriptures as the final court of appeal in all matters pertaining to the Church is too glaring to be unnoticed by the most superficial observer, and is fitted to awaken feelings of grave concern in the hearts of all who wish well to our national Sion.

We have now traced the relation of the Church of Scotland to the Confession and we have seen since 1889 a gradual loosening of the cords that bound her to that noble document until at last by the 1921 Act she is now in a position to make any changes she pleases in the Confession within, it is true, certain limits—but very, very wide limits indeed. The door has been opened, and when the time is ready the work of creed revision will begin. The United Free Church with a theology fast approaching the point of nebulosity has made no hiding that its effort at creed revision is postponed in prospect of the Union. When that will take place, and the new creed makers begin their work, then those who know the noble history of the Reformed Church of Scotland may well say:—

But all at once with axes now

And hammers they go to,

And down the carved work thereof

They break and quite undo.

(Metrical Ps. lxxvi. 6).

That we have not been too sweeping in our criticism of the Declaratory Articles embodied in the 1921 Act may be gathered from the words of the late Dr Cooper, a friendly critic, on the second reading of the Bill in the House of Commons. "The Bill," he says, "makes no immediate change, but has potentialities. We are bound to Trinitarian orthodoxy and to be Protestant, whatever that may mean: I suppose it allows everything short of papal supremacy (Wotherpoon's *Memoirs of Dr Cooper*, p. 329)." We believe

Dr Cooper's criticism is that of a man who read the Declaratory Articles aright. There can be little doubt that the Anglicising party in the Church of Scotland and those who have modern theological tendencies had a good hand in shaping the Declaratory Articles.

Surely there are some yet within the Established Church who will refuse to go another step in this career of defection from the Reformed Church of Scotland. There are men within her ministry who once belonged to the Free Presbyterian Church, and it passes our reason to understand how they can sit still in the midst of the glaring defection and not publicly protest against what is taking place.

The Irish Menace.*

THERE is a growing uneasiness among Scottish people that things are not quite well with their race. Those of them who live in the industrial area see with their own eyes how the numbers of alien people are steadily increasing, while they know that every week some of the ablest and most ambitious of their young folk are leaving their village or town. The columns of our great daily and evening newspapers reflect the increasing concern, and even the General Assemblies of the Scottish Churches are beginning to take action, and are asking for interviews with the Government with regard to the preservation of the Scottish race in their native land.

Is there real cause for any alarm? The object of this article is to show that there is, and that there is urgent reason why action should be taken at as early a date as possible.

The total population of Scotland is about 4,800,000, and of this number about 700,000 are of Irish Roman Catholic descent. We have, besides, in our country many Orangemen, but we accept them as we would accept Scotsmen returning from America or Australia. They are bone of our bone and flesh of our flesh. They intermarry with the native-born Scot, and are speedily assimilated with the race from which they sprang. It is not so with the emigrants from the Irish Free State. Their faith and their traditions and ideals

* The above article, from the pen of the Rev. Duncan Cameron, Kilsyth, appeared in the "Glasgow Weekly Herald" (26th June), and is reprinted here by permission.—Editor.

separate them from the Scottish people. Their religious leaders insist upon having separate schools for their children; they build clubs and institutes intended for their people alone; their men who reach the position of foreman or manager engage only workmen of their own race and faith; the people themselves tend to live in communities apart from the Scottish folk, and, though they talk English with the accent of Motherwell or Glasgow, they are at heart Irish and not Scottish.

Some one may find comfort in the fact that, after all, the Scots are still seven to one Irishman in Scotland. There would be some consolation in this if it were true that the increase of the Scottish is keeping pace with the increase of the Irish population. But unfortunately, this is far from being the case. In 1890 there were 338,643 Irish Roman Catholics in Scotland. To-day there are about 700,000. This means that in thirty-five years the Irish Roman Catholic population in Scotland has at least doubled. In 1890 there were 3,686,000 Scotsmen in Scotland, and in 1926 the number had increased to only 4,100,000. Had the Scottish rate of increase been equal to that of the Irish, we should have about 7,300,000 Scots in Scotland to-day. As a matter of fact, while the alien Irish population in Scotland doubled its numbers in 35 years, the Scots have increased their number since 1891 by only one-ninth.

There is, of course, a reason for this grievous state of affairs. Irish parents are taught by their priests to have as large families as possible. It does not matter whether the mother is able to bear the strain or not. It is of no importance that the wages of the father should be sufficient to feed and clothe the children. Local Authorities will feed and clothe them or, if need be, charity will support them. "Let us have babies," says the priest; "babies will achieve our great ambition of making Scotland a Catholic country."

But it is not their higher birth-rate that accounts mainly for the rapid increase of the Irish Roman Catholic population in Scotland. The chief explanation is the emigration of the Scots. From 1921 to 1926, between 250,000 and 300,000 young Scots left Scotland. Had they remained at home, they would have been fathers and mothers of fine vigorous Scottish children. But now they have made their homes in the Dominions and in America, and their children are growing up far away from the cradle of their race. Thus it comes

that, although the Irish in Scotland are only one-seventh of the entire population, one-fifth of the children born in Scotland in 1925 were of Irish Roman Catholic extraction. Coming to Glasgow we find that, in 1914, 7391 children were born of Irish R.C. parents, or 25 per cent. of the total number of children born in the city; in 1924, 7231 children were born of Irish R.C. parents, or 28½ per cent. of the total births—always the same steady persistent increase of Irish child life and the same steady decline in the numbers of Scottish children. In the twenty-three years from 1901 to 1924, the marriages of Irish Roman Catholic couples had increased by 40 per cent., and during the same period the marriages of Scottish couples had decreased by 1 per cent. Little wonder that the total population of Scotland since 1923—when the decrease was 3356—has been steadily going down. In Glasgow alone, between 1919 and 1923, the decrease of the Scottish school children has been 10,000.

Meanwhile, as the records of the Roman Catholic Directory show, the Irish section of the population rapidly increases. Our young people emigrate; the young people of the alien race are taught to remain at home. The priest preaches to them that they should not emigrate. Scotland will be theirs if they do not emigrate. Let the Scots emigrate. Scotland is a big prize. It is worth waiting for. In history it has a great name and a big place, in the Empire it plays a mighty part, and in the United Kingdom it is a lever to win a yet greater prize—England.

The army of occupation in Scotland is multiplying every year, and receives reinforcements by every steamer that comes across St George's Channel. Last year, about 9000 Irish people came from the Free State to settle in Scotland. The Free State will never support a large population. No other country wishes the redundant population of Southern Ireland. The United States, more far-seeing and less quixotic than we, has almost barred the door against them. This year 28,367 Irish people are allowed to settle in America. Next year only 8000 are to be allowed to make their homes in the United States. On the other hand, the number of people from England and Scotland allowed a settlement in America is being increased from 34,000 in 1926 to 83,000 in 1927.

Many of our Scottish folk have already gone to the United States. Times are bad in Scotland, and the outlook is very dark. America is opening her doors

wide to welcome our sons and daughters. None will be more acceptable than they. Positions will be thrown into their hands and they will prosper. Many will make fortunes, and not a few will achieve fame. But what of the land where their ancestors lived and struggled and suffered. Unless we bestir ourselves, it will pass inevitably and with increasing rapidity into the possession of a race that other countries reject—a race that is not worthy to tread upon the paths trodden by generations of men and women who made the country great and gave it a high place among the peoples of the earth.

Can anything be done to save the Scottish race? This question can only be answered by discovering reasons for the departure of our population from Scotland. There is no doubt that the employers of labour are to a very large extent responsible for the tragic position of our country. They foolishly sacrificed their nationality and their faith for the sake of wealth earned by cheap labour. It was a ruinous and short-sighted policy. Irishmen provide nearly one-half of the criminals of Scotland, and the upkeep of our jails is a burden on the community, just as the maintenance of a large police force is. The clearing of our slums has involved—and will involve—the country in heavy expenditure. The denizens of our slums are largely Irish. Irishmen, too, monopolise our charities and fill our hospitals, and yet the contribution of the Roman Catholic Church—embracing one-fourth of the population of Glasgow—to Hospital “Sunday” Fund was in 1925 only £446, while that of the United Free Church was £5000. Irish dominate our great trades unions, and are the prime movers in all our industrial disputes. They are ignorant and excitable, and an admirable fuel for the fire of the wild effusions of any revolutionary fanatic.

If the Scottish working classes become a minority in the industrial area, and the Irish working classes gain municipal, parochial, and county predominance, then the middle classes and the captains of industry will be at the mercy of an Irish proletariat who will not hesitate to lay intolerable burdens upon them through the rating of local authorities.

We require a more robust spirit of patriotism among our people. The Scottish race is worth preserving. It is one of the strongest and most capable in the world. Poor beyond words is the spirit of that

Scot who does not wish to carry on with strong hands the glorious traditions of the people from whom he has sprung.

You ask—What can we do? We can say to the United Kingdom—we can say to the Empire—“Whatever else may happen, Scottish men should not be driven out of their native land, and these three things we ask and shall insist upon:—(1) Emigration from outside the United Kingdom—and this means from the Irish Free State—must be regulated. (2) Scottish jobs must go in the first place to Scottish men. (3) Alien people who have not acquired a settlement in Scotland—and this means a continuous residence of three years in one parish—and who seek public relief shall be transported to the place of their domicile.”

If Scottish lads died in the Great War by tens of thousands for the sake of their country, why should not their brothers and sons live in Scotland to keep the sacred land—for to us surely it is sacred—for their own kith and kin?

John Ross: A Story for the Young.

II.

(Continued from p. 187.)

HE had a remarkable sense of God's being present everywhere with us, hearing all our prayers and marking all we do. One day his neighbour's servant had been speaking to him about the uselessness of praying to God, and telling him it was nonsense. When he came home he said: “Oh, mother, do you know what — has been saying? She says it's all nonsense to pray to God, and He everywhere present, and hears all that we say.” One morning, being much distressed at his father's conduct the night before, he told him: “God sees everything you do, and marks down all your thoughts. I would not take the whole world and make Him angry with me: but unless we have a clean heart, we cannot serve Him; for God is a Spirit and they that worship Him must worship Him in spirit and in truth. I must write something behind the outer-door, and you must read it when you go out and when you come in, and if you read it it will keep you from much sin.” Accordingly, he took his pencil and wrote the following verse:

“The Lord who made the ear of man,
Must needs hear all of right,
He made the eye, all things must then
Be plain in His clear sight.”

The person who writes this account of Johnny has been at his house and seen this verse which he wrote with his own little hand upon the wall of his father's house; and when he saw it he wondered at the grace of God that had put such things into the heart of a child not eight years old! I have also seen several of Johnny's little books, which are all written over with some pious sentences, or good words, or verses of hymns. I have one of these little books beside me just now while I am writing to you, and on its boards I find the following words written: "Bible is true and no lie—Kirk the best place you go to—holy book—the Bible, the best book—the Lord my pasture shall prepare, and feed me with a shepherd's care."

I have seen many of your books, many hundred books, which children have been reading; and I have seen many marks upon them; but I have never seen any like this of little Johnny's. What then makes the difference between him and you? What made him love these things so well when you are so careless about them? It was the Lord the Spirit that had given him a new heart, and made him love these things. And to show you still more how he loved these things, I shall tell you another story about him. One time, after speaking to his father about his conduct, he took a piece of paper and wrote upon it the ten commandments, and then hung it up where his father used to shave himself, and told him to read what God had commanded, every day, when he rose from his bed. And standing, looking earnestly at the paper which he had hung up, he said: "Oh, how love I Thy law! It is my study all the day." At another time, when sitting at the fireside reading his Bible, he came to that passage which says: "If the Son make you free, ye shall be free indeed." Upon reading this he turned round and said to his father, who was sitting near him: "Father, you're no free, you're the slave of sin; but then," said he, "I'm free, I'm God's free-boy." On reading one day about Daniel in the lions' den, he said: "God shut the lions' mouths—yes; and their eyes too—they never saw him; they never knew he was there."

He was so remarkably simple and free from guile, so much so that he seemed quite indifferent in regard to the things of the world. He could not bear anything that had the appearance of a lie, and whenever he found any of his companions telling a falsehood, he would leave their company altogether. There was one boy with whom he was very intimate, and who used often to meet him after he came from school.

This boy began one day to boast of something he had done, which boast Johnny at once saw to be a lie. Upon this he told him that he must never again come to his house, and that he would have nothing more to do with him till he was a better boy. His mother asked him how he would know he was a better boy. He said that he would soon see some marks which would show him that he was better. "And what marks will you know it by?" "I think," said he, "the biggest mark will be that he loves God." There is another very striking fact which shows not only that he hated lying, but how anxious he was to prevent others from lying. As his appetite for food was very small, and as he ate but little at meals, his mother used often to put a piece of dyed loaf into his pocket, that he might eat it while in the school. Some wicked boys, finding this out, one day came to him and told him that if he did not give them his dyed loaf, they would tell his master some stories about him. Upon his mother asking him what he did, he told her that he gave them his dyed loaf, "for," said he, "mother, it was far better for me to give it to them, than to have them telling lies and sinning against God."

Letter from Rev. John Tallach.

Ingwenya, Bembesi, July 16th, 1926.

My dear Mr Cameron,—I promised in my last letter to give an account of our visit to Shangani. Leaving here on Friday, and arriving on the same day, we stayed at this station until Monday. On Saturday morning I called the school in, and made tests of the children's progress in their lessons.

You will remember that I reported three women were baptized when last I was there, and as the distance is too far from Shangani to Ingwenya, we decided to hold communion services at Shangani. On the Saturday evening we had these three women forward for examination, and afterwards addressed them on the spiritual meaning of the Lord's table. There were twelve other adults forward for examination for baptism. Both their knowledge and experience were such as reflected on the wholesome, all-round teaching they had received from the missionary under the guidance of the Holy Spirit. The quickness of their growth in knowledge and their very definite experience marks much of the divine and little of the human agency. On

Sabbath we had an early morning prayer meeting, followed by the usual services. The last service was the communion one. As this was the first time that the ordinance was witnessed among this people, we had some fears that, owing to the people's ignorance, there might be some breach of decorum in observing the solemn occasion. But both adherents and communicants showed a spirit of seriousness and orderliness throughout. The company was small—only the three new members, the missionary and his wife, and our own party; but I felt very much under the power of the truth from which I preached—"This beginning of miracles did Jesus and manifested His glory." We truly believe that this work there is miraculous, that it is only a beginning and not an end, and that He who has done it will continue to do it for His glory and not for anything in us.

The congregation was so large that it more than filled the schoolroom. I thought at first that some considerable part of the number must belong to other missions, but on inquiry I was told that with the exception of two people, all the others were following our mission there. This is quite a striking advance on the numbers I observed following last year. I had a good number of sick people visiting me, and except in two cases I hope I was able to be of some use. These two would require to go to hospital, and I advised them to go to Inyate for this purpose.

In my last report on Shangani I commended Shangani to the special prayer of our people at home, and we see that very evidently their prayers, uniting with ours here, have not been without fruit. That the Most High is working there among the people is a fact at once humbling and joyous, and I felt a real measure of both during our visit.

It will be of interest to our readers to know that the daughter of Chief Bitisani, a fine young girl, comes forward for baptism, and gives good evidence of her sitting at the feet of the Shepherd of Israel.

Satan has shown his hand in an effort to frighten the missionary away. Bands of men gathered on more than one occasion, in the dark of night, at the missionary's kraal. These continued through the night to shout and make much noise, some climbing up upon the roofs of his huts and tearing away the straw. When I looked into the cause of the uproar, I found that it was due to the missionary's outspoken preaching on their wicked ways of living.

We may well thank God and take courage that His truth is faithfully declared. For myself, I am always suspicious of a work that raises no opposition and meets with no obstacles. Heathenism in Shangani takes on very much more definite shape than down here. They associate a large tree there with the worship of the Great Spirit. They also keep and feed certain oxen for the sole purpose of sacrifice to the spirits of their forefathers. Their dances and beer drinks, too, are more revolting than they are here, but the Lord has placed his foot there, and when He is of one mind who can turn Him?

As I said, we returned on Monday. Our journey took us about five hours each way, travelling time. The car did very well again each way. It is a "Fiat," and combines cheapness of running with power. We have only about four miles of road such as you have at home; the rest is just bush track. Notwithstanding heavy parts of sand, the petrol price of the whole journey (180 miles) was just over £1. The day on which we returned was surprisingly cold; so cold, in fact, that after running the 90 miles home, the water in the radiator was no more than warm.

On our return we had the communion here. There was a large number of people, and four tables were served, and I understand that this is the first time that that number was required.

We return to Shangani (D.V.) in September. People, about a day's walk from the station there, have been wishing to begin work among them. Others, about half-way to Shangani, have been desiring the same thing. These distances are so great from here that I fear to begin them, as my hands are already full. May the Most High give a heart to some one to engage in the work here. Truly of many places it can be said the harvest is great and the labourers few, and for the many this field should be before the minds of young people at home constantly. May the Lord give our people to remember us constantly.—Your very sincerely,
JOHN TALLACH.

Put a low price upon the world's clay, but a high price upon Christ. Temptations will come; but if they be not made welcome by you, ye have the best of it. Be jealous over yourself, and your own heart, and keep faith with God.—*Rutherford*.

The Subject of the Book of Psalms.*

BY THE REV. WILLIAM ROMAINE.

WE are the creatures of God, dependent on Him for being and for well-being. He gives us all our faculties, both of mind and body, and He requires us to use them in His service and to His glory. This is our bounden duty. It is the peculiar dignity of man, who never acts more nobly than when he employs the powers bestowed upon him to the praise of the Giver. None of them should be useless, but each should be exerted, whenever an opportunity offers of glorifying God.

In the common actions of life, this may, and should be done: the rule is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," but it is far more needful in spiritual matters, which have an immediate relation to God and His worship. These He has appointed to be the means of showing forth His praise. Among them singing of Psalms is not the least. It is frequently commanded, and with a promise—faithful is He who hath promised—He will render the means effectual to answer the end. When believers employ the faculties of soul and body in singing of His goodness and greatness, He does accept the service, and testifies His acceptance. He does indeed communicate to them by His Spirit joy and peace, and He renders singing, to the Lord, with melody in the heart, the means of increasing the melody and joy.

But where is such singing? In what church? Among what people? There are some. May their number increase! It is worth while to try to increase them, especially as this ordinance is so much neglected. The holy affections, which should be stirred up by so heavenly an exercise, are generally damped by it. When it is performed with coldness and indifference, how can it produce sensations suitable to such exalted means of grace? Or when contempt is put upon it, how can it convey any of the promised blessings?

* The above article is taken from the Rev. William Romaine's excellent "Essay on Psalmody." Mr Romaine was one of the outstanding evangelical ministers in the Church of England in the latter half of the 18th century (he died in 1795). His best known work is "The Life, Walk, and Triumph of Faith," though in Bishop Ryle's opinion his "Twelve Sermons on the Law and the Gospel" were the "best and most valuable work he ever sent to the press."—Editor.

Many things have contributed to the present neglect and abuse of this ordinance, and I have been led to the following reflections, in order to try to bring it again into repute. Happy, indeed, shall I think myself if the Lord should be pleased to make use of them, as any way conducive to the singing of His praises with the understanding. I shall pray and labour for it: may He give His abundant blessing.

One of the first and great causes of neglecting the singing of Psalms seems to have arisen from not attending to the subject of the Book of Psalms. The testimony of Jesus is the spirit of prophecy: for to Him give all the prophets witness. With one voice they speak of His wonderful person, of His divine undertakings, and of His complete and eternal salvation. It is the spirit of their writings to reveal and to teach the good knowledge of the Lord. Whoever understands them perfectly will find the prophets treating of the coming of Immanuel in the flesh as clearly as the evangelists. When this most blessed event was to be accomplished in the fulness of a time, a New Testament witness, filled with the Holy Ghost, prophesied, saying, "Blessed be the Lord God of Israel, for He hath according to His promise visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began." The Lord never left Himself without witness. Ever since the world began He had prophets, who foretold what Christ was to be and to do, who testified beforehand of the sufferings of Christ, and the glory that should follow.

This is the subject of the Book of Psalms. It treats of Christ, and contains the praises of the Father's love, and of the Spirit's grace, as they were manifested in the Person and work of Jesus Christ. The salvation of sinners through Him is the greatest display of the covenant mercies of the eternal Three; therefore the Psalms celebrate His wonderful Person, and His divine undertakings—they describe His obedience and sufferings—His conflicts with, and victories over, all His enemies—His resurrection and ascension—His sitting upon the throne, the great King of all worlds, visible and invisible—His gathering together, and perfecting the number of His elect—His coming at the last day to judge men and angels—and the glory which He will bestow upon His redeemed, when they shall be with Him, and like Him, kings and priests unto God and His father and shall reign with Him forever.

What subject can be more noble in itself than this? here are the greatest transactions of the greatest personages that possibly can be—the ever blessed Trinity, purposing and covenanting to bring many souls unto glory—displaying their wisdom, and love, and power, in an infinite degree, through the incarnation, obedience, and sufferings of the God-man, Jehovah Jesus, and through the effectual grace of the Holy Spirit, calling and bringing the elect to experience the Father's love to them by faith in the Son's perfect salvation, and then guiding them safe by His counsel and might unto the glory provided for them. This wonderful theme is treated of in the Book of Psalms in a manner suitable to its dignity—it is not only spoken of, but also celebrated—not merely described, but also praised. The language, therefore, is exalted. The sentiments are sublime. The poetry is divine. And no wonder: the author is equal to the subject. He is capable of the mercies of that covenant, which reaches from eternity to eternity, and of extolling them according to their true greatness. The Psalms are the composition of the all-wise Spirit; for the Holy Ghost spake by the mouth of David, and of the other inspired penmen. He guided both their hearts and their hands. The sentiments and the words are His: for the prophecy came not in old time by the will of man, but holy men of God spake, as they were moved by the Holy Ghost—they spake as He moved them—they indited the Psalms under His inspiration. The praises therein given of the Person and work of the ever blessed Immanuel are not human, but truly divine. What may not be expected from such an author, who is by essential union one in the Godhead with the Father and the Son, and who is by His office to testify of Jesus, and to glorify Jesus? If the Psalms be read under His influence they will be found equal to the subject, in every view suited to exalt the incarnate God, and, if they be sung with grace in the heart, they will increase the faith and hope of every devout worshipper. There are several Psalms which are applicable to none but Jesus Christ, and many expressions which could not be truly spoken by any one but by Him who was God and man in one Christ. Many will receive new lustre and emphasis when viewed in the same light. The proper Psalms, which are appointed to be read on the festivals, do certainly treat of the birth, death, resurrection, and ascension of the Lord Jesus Christ, and of the coming of the Holy Spirit on the day of Pentecost, in consequence of Christ's ascen-

sion : for, says He, "If I go not away, the Comforter will not come unto you ; but if I go away I will send Him unto you." Our Reformers certainly understood those proper Psalms to be descriptive of Christ, and took them in the same sense our Lord and His Apostles did; who have quoted the Book of Psalms eighty-two times. Their manner of quoting it demonstrates that they took it for granted it was written concerning Christ. . . . The glory is His. No offering, no righteousness, but His, can save : the praises, therefore, of the great salvation of our God, which run through the Book of Psalms, are the peculiar prerogatives of the King of Saints. They are His crown and quadem. The honours are solely His, and He will wear them with unrivalled fame. His name is King of Kings, and Lord of Lords, and the armies of heaven follow Him with one mind and one heart, ascribing unto Him honour and glory, and blessing and praise, for ever and ever. Amen.

But although the work was altogether His from first to last, none being capable of any part, but He who is God as well as man, yet eternal blessings on Him, He did it for us and for our salvation. His people have an interest in what He is—God in our nature—they have their share in what He did and suffered for them, and they have an unspeakable benefit in what He is now doing for them in the presence of the Father. By believing they have pardon and peace through His offering on the tree. By believing they put on the Lord Jesus Christ, and find acceptance in His righteousness. By believing they commit their persons and concerns into His hands, and He ever liveth their prevailing intercessor to obtain for them every needful blessing. Thus they learn to trust Him, and in trusting, to experience His faithfulness. He gives them cause to love Him, and to rejoice in Him. For having received a new birth and life in Him, they can sing the Psalms of His nativity, and join angels and men in ascribing glory in the highest to the incarnate God. They read of His dying love in several Psalms, and they worship Him for bearing their sins, and shame, and curse, in His body and soul upon the cross : the Lamb that was slain and redeemed them to God by His blood is the constant theme of their grateful songs. When they read or sing the Psalms of His resurrection, they look upon Him as the first fruits of the dead, the earnest of the whole harvest, and with grateful hearts they bless Him for making and for keeping them alive to God. They share in all His victories and triumphs, being His

happy subjects : for He has a kingdom which is celebrated in many of the Psalms. These treat of His almighty power to rule all beings and things, and of the sweet sceptre of His love, by which He governs His willing people. He manifests to them the greatness and majesty of His kingdom, so that under His royal protection they find deliverance from the temptations to sin, and from the miseries of sin, and through His special love He gives them here in the kingdom of His grace a happiness, which all the kingdoms of the world, and the glory of them, cannot possibly give. They live happy indeed : for He makes them sing of the good of His chosen : they do rejoice in the gladness of His nation, and they glory in His inheritance. These are high privileges; but they are only the earnestings of that kingdom which endureth for ever. O what glorious things are spoken of Thee, thou city of God, in which the great King delighteth to dwell, and to manifest His glory. Wonderful things are written of this everlasting kingdom in the Book of Psalms with which His happy subjects mix faith, and can then sing them with a hope full of glory and immortality. The Psalms throughout so describe the King of Saints, that they who partake of His grace may find in them continual exercise of their faith, and continual improvement of it : for they have an interest in all He was, and in all He is. Was His trust in God unshaken ? They hope He will make theirs steadfast. Was His walk holy, harmless, and undefiled ? They depend on Him for strength to tread in His steps. Were His tempers perfectly holy ? They admire His example, and through His Spirit they daily put off the old man and put on the new. Was He carried through the greatest sufferings with entire resignation ? They look up under all their trials for His promised support. Has He all His enemies under His feet ? They are waiting in joyful hope for the fruit of His conquest. Is He now in our nature in the highest glory ? It is promised them, their eyes shall see the King in His beauty. O blessed prospect ! They shall soon be with Him, and like Him, too, when they shall see Him as He is. The Psalms are so written of Christ that every believer may find comfort in what he reads or sings. Christ being the head of the body, the church, all the members do share with their head in what He is and has, in His incarnation, life and death, resurrection and intercession, yea, they shall live and reign with Him for ever and ever. That my meaning may be better understood, I will give an instance in the first

Psalms. Let us consider, how it is to be understood of Christ, and in what manner it is useful to those who through faith are one with Christ.

As it treats of Christ, it is a proper preface to the whole book. It gives an account of the subject, and is an abridgement of it, containing in substance what is largely handled in the other parts. For Christ is here described under the character of that perfect Person, who was to retrieve for His people all the losses of the fall. He was in their nature, and yet He was by nature and practice, in heart and life, separate from sinners; negatively He had not the least communion with them, being without one spot of sin, positively He was perfectly holy. He fulfilled all the righteousness of the law in its highest requirements, both in obedience to its precepts, and also in suffering its penalties. Thus He became to His people the tree of life, having life in Himself, as God self-existent, and having life communicatively, as God-man, to bestow upon every branch in Him—I am the vine, says He, ye are the branches, by Him they are quickened, in Him they live, through Him they become faithful, and by His influence they prosper and bring forth much fruit to the glory of God. Herein they are directly contrary to the wicked, who are never quickened by Him, but left to perish in their sins.

Aidmheil A' Chreidimh.

CAIBIDEAL VIII.

Mu Chriosd an t-Eadar-mheadhonair.

I. Chunnacas iomchuidh do Dhia 'n a rùn sìorruidh, an Tighearn Iosa, a Mhac aon-ghinte a thaghadh agus 'òrduchadh, gu bhi 'n a Eadar-mheadhonair eadar Dia agus duine, 'n a Fhàidh, 'n a Shagart, agus 'n a Rìgh, 'n a cheann agus 'n a Shlànuighear d' a Eaglais, 'n a Oighre air na h-uile nithibh, agus 'n a Bhreitheamh air an t-saoghal; d' an d'thug e o 'n uile bhith-bhuantachd Pobull, gu bhi 'n an slìochd dha, agus re h-uine gu bitheadh iad leis-san air an saoradh, air am fireanachadh, air an naombachadh, agus air an glòrachadh.

II. Air bhi do Mhac Dhé, an dara Pearsa 's an Trionaid, 'n a fhìor Dhia bith-bhuan a dh'aon nàdur, agus co-ionann ris an Athair; ghabh e air féin 'n uair a thàinig iomlanachd na h-aimsire, nàdur an duine, le h-uile fhìor bhuadhaibh agus a h-anmhuinneachdaibh coitehionn, gith-

eadh as eugmhais peacaidh, air dha bhi air a ghintinn le cumhachd an Spioraid Naoimh am broinn na h-òighe Muire, d' a brìgh-sa, air chor agus gu 'n robh dà nàdur iomlan, foirfe, agus eadar-dhealaichte na Diadhachd agus na daonnachd, air an cur gu neo-sgarail r' a chèile ann an aon phearsa, gun bhi air an atharrachadh maille r' a chèile, gun bhi air an dèanamh suas 'n an aon ni le chèile, no air an coimeasgadh trid a chèile. Agus an Ti so is fìor Dhia, agus fìor dhuine, gidheadh is aon Chrìosd, an t-aon Eadar-mheadhonair eadar Dia agus duine.

III. Bha 'n Tighearn Iosa Chrìosd 'n a nàdur daonna a bha air 'aonadh mar so ris an nàdur Dhiadhuidh, air a naomhachadh, agus air 'ungadh leis an Spiorad Naomh os cionn tomhais, air dha bhi aige ann féin na h-uile ionmhas gliocais agus eòlais. Ann-san thoilich an t-Athair gu 'n còmhnuicheadh gach uile iomlanachd; chum agus air dha bhi naomh, neo-lochdach, neo-thruaillidh, agus làn do ghràs agus do fàirinn, gu 'm bitheadh e làn-fhoghainteach a chum dreuchd Eadar-mheadhonaireachd agus Urrais a chur an gnìomh: agus cha do ghlaic e an dreuchd so d' a ionnsuidh féin, ach bha e air a ghairm d' a h-ionnsuidh le 'Athair, a chuir gach uile chumhachd agus breitheanas 'n a làimh, agus a thug àithne dha iad sin a chur an gnìomh.

IV. Ghabh an Tighearn Iosa Chrìosd gu ro thoileach an dreuchd so os làimh, agus a chum gu 'n cuireadh e an gnìomh i, rinneadh e fuidh 'n lagh, agus choimhlion e gu h-iomlan e; dh' fhuiling e pianta ro chràiteach gu neo-mheadhonach 'n a anam, agus fulangasa ro dhòrumneach 'n a chorp; bha e air a cheusadh, fhuair e bàs, bha e air 'adhlacadh, agus dh'fhan chumhachd a' bhàis, gidheadh chan 'n fhac e truailidheachd. Air an treas là dh'éirich e o na marbhaibh, leis a' chorp cheudna 's an d' fhuiling e, leis an deachaidh e suas gu neamh, agus tha e 'n a shuidhe an sin air deas-làimh 'Athar, a' dèanamh eadar ghudhe; agus pillidh e a thabhairt breth air daoineibh agus air ainglibh aig crìoch an t-saoghail.

V. Rinn an Tighearn Iosa, le 'ùmhachd iomlan, agus leis an iobairt sin, eadhon e féin, a thug e, trid an Spioraid Shìorruidh aon uair suas do Dhia, ceartas an Athar a làn-diòladh; agus cha 'n e mhàin réite chosnadh, ach mar an ceudna oighreachd bhith-bhuan ann an riochachd nèimh dhoibh-san uile thug an t-Athair dha.

VI. Ged nach d' oibrichheadh da rìreadh obair na saorsa le Chrìosd gus an robh e air a ghabhail 's an fheoil, gidheadh bha a feartan, a h-éifeachd, agus a sochairean air an co-pàirteachadh ris na daoineibh taghta, anns gach linn an déigh a chèile o thoiseach an t-saoghail leis na geallannaibh, na samhluidhibh, agus na h-iobairtibh, anns

an robh e air 'fhoillseachadh, agus air a chiallachadh gu 'm b' e siol na mnà a chruthadh ceann na nathrach e; agus an t-uain a mharbhadh o thoiseach an t-saoghail; air dha bhi an t-aon ceudna, an dé, an diugh, agus gu sìorruidh.

VII. Tha Crìosd ann an obair na h-Eadar-mheadh-onaireachd, ag oibreachadh do réir an dà nàduir, a' dèanamh trid gach nàduir dhiubh, an ni sin a bhuineas da féin: gidheadh do thaobh aonachd a phearsa, tha an ni sin a bhuineas do aon nàdur air a chur air ainm a' phearsa a ta air 'ainmeachadh o 'n nàdur eile.

VIII. Tha Crìosd a' cur, agus a' co-pàirteachadh, gu dearbhta agus gu h-éifeachdach na saorsa sin a choisinn e, ri-san uile d' an do choisinn se i, a' dèanamh eadar-ghuidhe air an son, agus a' foillseachadh dhoibh leis an fhocal, diomhaireachd na slàinte; a' cur impidh orra gu h-éifeachadh le a Spiorad, chum creidsinn, agus ùmhleadh a thoirt, a' riaghladh an cridhe le 'fhocal, agus le a Spiorad; a' buadhachadh thar an uile nàimhdibh le a neart uile-chumhachdach, agus le a ghliocas, air an dòigh, agus air na modhaibh sin a' s fèarr a cho-fhreagras r' a fhrithealadh iongantach agus do-rannsuichte.

CAIBIDEAL IX.

Mu 'n t-saor-thoil.

I. Chuir Dia ann an toil an duine, an t-saorsa nàdurra sin, air nach 'eilear a' dèanamh ain-dheòin, agus nach 'eil trid dhaor-éigintean a réir a nàduir féin, a' socrachadh air maith no olc a dhèanamh.

II. Bha aig an duine ann an staid na neo-chiontachd, saorsa agus comas, chum an ni bu mhaith, agus bu taitneach le Dia a thogradh agus a dheanamh, ach gidheadh buailteach do chaochladh, air chor agus gu feudadh e tuit-eam uaithe so.

III. Chaill an duine gu buileach trid a thuiteam gu staid a' pheacaidh, uile chomas na toile, chum maith spioradail air bith, a ta 'n co-chuideachd na slàinte; ionnus air do 'n duine thaobh nàduir bhi an aghaidh a' mhaith ud, agus marbh an am peacadh, nach 'eil e comasach le a neart féin, air e féin iompachadh, no air e féin ullachadh a chum sin.

IV. An uair a dh'iompaicheas Dia am peacach, agus a dh'atharraicheas se e, chum staid nan gràs, tha e 'g a shaoradh o dhaorsa nàdurra a' pheacaidh; agus 'g a dhèanamh comasach le 'ghràs a mhàin, chum an ni a ta maith gu spioradail a roghnuchadh gu saor, agus a dhèanamh; gidheadh 's ann air chor 's nach 'eil toil aige gu h-iomlan, no fòs a mhàin, chum an ni a ta maith, ach tha toil aige

mar an ceudna, chum an ni a ta ole; agus so do thaobh na truaillidheachd a ta fantuinn ann.

V. Tha toil an duine air a dèanamh saor gu foirfe agus gu neo-chaochlaideach, chum maith a mhàin, ann an staid na glòire a mhàin.

CAIBIDEAL X.

Mu 'n Ghairm Eifeachdach.

I. Na daoine sin uile a chaidh a roimh-òrduchadh le Dia chum beatha, agus iadsan a mhàin, is toil leis 'n a àm orduichte agus taitneach an gairm gu h-éifeachdach, le 'fhocal agus le a Spioard, a 'n staid pheacaidh agus bàis anns am bheil iad a thaobh nàdur, chum gràis agus slàinte trid Iosa Crìosd; a' soillseachadh an inntinn, gu nithe Dhé a thuigsinn gu spioradail agus gu slàinteil; a' tabhairt an cridhe cloiche uatha, agus a' tabhairt cridhe feòla dhoibh; ag ath-nuadhachadh an toile, agus le a neart uile-chumhachdach a' tabhairt orra socruchadh air an ni a ta maith, agus 'g an tarruing gu h-éifeachdach gu Iosa Crìosd: gidheadh is ann air chor 's gu bheil iad a' teachd gu ro shaor, air dhoibh a bhi air an dèanamh dèonach le a ghràs.

II. 'S ann a mhàin o ghràs saor agus sònruichte Dhé a ta a' ghairm éifeachdach, 's cha 'n ann o ni 's am bith a chunnacas roimh-làimh 's an duine, neach a ta gu h-iomlan air a chur fuidh chumhachd innte, gus am bheil e, air dha bhi ath-bheothaichte agus ath-nuadhaichte leis an Spiorad Naomh, air a dhéanamh comasach a' ghairm so a fhreagradh, agus an gràs a ta air a thairgseadh agus air 'iomchar innte, a dhlùth-ghabhail d' a ionnsuidh féin.

III. Tha naoidheana taghta, a tha bàsachadh ann an aois na naoidheanachd, air an ath-ghineamhuinn agus air an tèarnadh le Crìosd trid an Spioraid, neach a ta 'g oibreachd an uair is àill leis, far an àill leis, agus mar is àill leis. Is amhluidh fòs a ta gach uile neach taghta nach feudar a ghairm o 'n leth muigh le ministearalachd an fhocail.

IV. Ged fheud daoine eile nach 'eil taghta, bhi air an gairm le ministrealachd an fhocail, agus cuid a dh' oibr-eachadh coitchionn an Spioraid bhi aca, gidheadh cha 'n 'eil iad a chaidh a' teachd gu fìor a dh' ionnsuidh Chrìosd, agus uime sin cha 'n urrainn iad bhi air an tèarnadh. Is lugha na sin a dh' fheudas daoine nach 'eil ag aideachadh a' chreidimh Chrìosduidh bhi air an sàbhaladh ann an slighe air bith eile, air mheud an dìchill 'n am beatha chaitheamh a réir solus nàduir, agus reachd a' creidimh sin a ta iad ag aidmheil. Agus bhi ag ràdh agus a' seas-amh ris, gu feud iad bhi air an sàbhaladh; 's ni ro sgriosail agus gràineil e.

The Origin of "Easter" and the "Eastward Position."

BY REV. D. MACFARLANE, DINGWALL.

IT is well known that the custom of observing Easter is still kept up in Ritualistic Churches from year to year as a season of a religious festival, and we are accustomed to hear of the "Easter Holidays." Now, there is no foundation in Scripture for the religious observance of Easter. The word Easter is not a scriptural term.

It may be objected that the word Easter is in Acts xii. 4. Yes, the word is there, but it is a mistranslation of the original. The Greek word there is "pascha," and all who know the Greek language know that the word is used by the Apostle Paul in I. Cor. v. 7, where he says—"Christ our passover (pascha) is sacrificed for us." Those who observe the Easter festival say that they do so to commemorate the Resurrection of Christ from the dead. But as the Lord's Supper is the ordinance Christ instituted to commemorate His death, the Christian Sabbath is the ordinance He appointed to commemorate His resurrection. Every Sabbath reminds us of the resurrection of Christ; and to add Easter to that memorial of His resurrection has no divine authority. It is a mere human invention.

The observance of Easter is of Pagan origin. There was a Pagan goddess of the name Eastre, and her worshippers celebrated an annual festival in honour of her in the month of April—the month in which Ritualists observe Easter! Some think the goddess Eastre was the same as Astoreth, the goddess of the Sidonians—I. Kings, xi. 5, and that she represented the moon, which was an object of heathen worship. As the Ritualistic Churches borrowed a great deal of their religion from the Pagans, they borrowed this part of their religion from them too.

This of itself is a sufficient reason why men calling themselves Christians should give it up as a heathenish practice. But some may say it is an ancient custom, and that Easter was observed in the Christian Church at an early day. But the antiquity of a thing is no reason for its continuance if it is not sanctioned by the Word of God.

There was no observance of Easter in the days of the Apostles; but it was introduced into the Church, along with other heathenish practices, soon after they had left the world.

The observance of Easter is not the only heathenish practice to be found in Ritualistic Churches; there are many more. Among others, may be mentioned the clergyman's practice of turning his face to the east when he is conducting public worship. The Pagans did the same, and especially the conductor of worship. What was the reason for this attitude? The reason was that they worshipped the sun, as the sun rose in the east, the conductor of worship turned his face to the east when leading the worship of his god.

Now, it is lamentable, not to say sinful, that men and women bearing the Christian name should, in the 20th century, be imitating the dark heathens in their worship of the living and true God!

The poor heathen did not know better; they had no Bible to guide them. Both men and women who have God's Book in their hand are left without excuse if they do not worship God according to the rule of His Word.

These heathenish practices are pointed out that those who are guilty of them might be led to discontinue them, and begin to worship God in a Christian manner, and that those who worship Him according to His Word might not be led astray by the example of Ritualists who borrowed much of their religious observances from the benighted heathen.

Should this friendly warning fail to produce the desired effect on either party, the blame must lie on them and not on the writer of this article.

Literary Notice.

THE LEAVEN OF THE SADDUCEES, by Ernest Gordon.
Chicago: Bible Institute Colportage Association,
826 North La Salle Street. Paper covers, \$1.00
net.

This is a timely exposure of the leavening work of Unitarianism in the New England Churches, especially the Congregational. Mr Gordon produces a damaging array of facts, which reveal a very low standard of ethical conduct on the part of Unitarian preachers. He exposes the efforts made by Unitarianism to capture the Y.M.C.A. and Y.W.C.A., and also its efforts to bring American Universities, Colleges, and Educational Institutions down to its low and degrading views of the Son of God. The chapter on the Religious Education Association is a revelation of the malign influences at work in teaching the most advanced higher critical views to the young. The American Colleges, at least too many of them, seem to be permeated with Unitarian teach-

ing. The bare-faced attempt of the Andover trustees to affiliate the theological school with that of the Unitarian Harvard is one of the most glaring efforts of the unethical attempts of Modernism to divert endowments to other purposes than that for which they were intended. Fortunately the law put a stop to this plan. The story of the apostasy of the Union Theological Seminary, New York, is sad reading. The drift began with Dr Briggs, and has culminated in the daring statements of President McGiffert. Mr Gordon's book makes sad reading, but he has done an excellent service to Christianity in exposing how widespread the Sadducean leaven is. In his last chapter Mr Gordon goes further afield, and shows how this Modernism is sapping the vitality of religion in Europe as well as in America. It was high time American Christianity rose and met the Modernist foe. It would be well if someone in this country would do a similar piece of work for Britain. It would help to open the eyes of the people to the real seriousness of the religious situation. We very heartily commend this book to the attention of our readers who are interested in the subject.

Notes and Comments.

The Eternal Sonship of Jesus Christ.—Some of our English readers have written us objecting to the statement in our review of J. C. Philpot's "Eternal Sonship of the Lord Jesus," that "Among the Strict Baptists those who deny the Eternal Sonship are represented by the 'Earthen Vessel.'" We are assured by our correspondents that this is too sweeping a statement in regard to the denomination whose organ is the "Earthen Vessel," and whose official designation is the Strict and Particular Baptist Denomination, as it is unfair to charge the whole denomination with this heresy. We accept these assurances, and we should be sorry to do injustice to those who hold this important and Scriptural doctrine in that denomination. At the same time, this heresy is so unscriptural and the expressions quoted by Mr Philpot from the "Earthen Vessel" so shocking that we feel that all who value Scriptural truth should give a very wide berth to any who hold it or are lukewarm about the Scriptural doctrine. All true Christians should be of one mind on this matter, and if others hold different views it should be made plain to them that this doctrine is too important in the estimation of God's people to enter into the field of charitable consideration for the opinions of others.

Church Notes.

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

Collection for this Month.—The collection appointed by the Synod for Home Mission (Missionaries' and Catechists') Fund is to be taken up this month. According to the Synod's instructions, the collection is to be taken up by book from house to house. It is sincerely hoped that there will be a liberal response from the people of our Church to this collection.

Call to the Rev. Finlay Macleod, Probationer.—The joint congregation of Dornoch and Rogart have presented a call to the Rev. Finlay Macleod, probationer, and the Northern Presbytery has appointed (D.V.), Tuesday, 5th October, at 6.30 p.m., for the ordination and induction.

Winnipeg.—According to information received, it is expected that Mr James Tallach will be ordained on the 13th of October, and that he will sail for Canada on the 15th of the same month. Mr Tallach is to take Mr D. J. Matheson's place, who returns to this country.

London Mission.—We regret that the hall, owing to difficulty in getting supply, has had to be temporarily closed, but we sincerely hope that this is only for a short time.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—Mrs Macleod, Slumbeg, Lochcarron, 3s; John K. Maclellan, The Gardens, Dankeith, £1; Mrs Mackinnon, Barfad, Kirkcowan, 6s; Miss C. Macaskill, Dunorochy, Dalmally, 12s; per Rev. E. Macqueen—Friend, Manchester, £4; per do., Friend, Uist, £1.

WINNIPEG CHURCH BUILDING FUND.—Mr J. Grant, General Treasurer, acknowledges, with sincere thanks, the following donations:—James Campbell, Inverness, £3; Friend, Inverness, 5s.

COLLEGE FUND.—J. McD., Redfield, £1; a Friend, per K. Macrae, Lochcarron, 2s.

The following lists have been sent in for publication:—

DUNOON CHURCH DEBT FUND.—Rev. N. Cameron gratefully acknowledges a donation of 10s from Mr Wm. Anderson, 125 Broad Street, Palmerston North, New Zealand.

GREENOCK CHURCH PURCHASE FUND.—Mr John Urquhart, 12 Lynch Street, Greenock, acknowledges, with sincere thanks, the following donations:—Murdo Mackinnon, Stockinish, Harris (collecting card), £6 4s; Miss Isobel Graham, Shieldaig (do.), £2 16s; Friend, Gareloch, per D. Macsween, Greenock, £1.

HALKIRK CHURCH AND MANSE ALTERATION FUND.—Rev. William Grant acknowledges, with sincere thanks, the following donations towards removal of debt:—Mr and Mrs MacAdie, London, £1; Mrs Paterson, Altnacealach Hotel, Sutherlandshire, £1; Two Friends, Dingwall, £5.

JEWISH AND FOREIGN MISSIONS.—A. C., Golspie, 2s 6d; D. Clark, Valencia, Penn., U.S.A., £6; F.P., Shieldaig, 3s 6d; Mrs M. Maclellan, Nappan Station, Nova Scotia, £1 0s 7d; Anon., Glasgow postmark, o/a Rev. J. Tallach's Car Fund, 2s 6d; Mrs A. Chisholm, Thornhill, Dumfriesshire, o/a do., £1; Mrs Scott and Nurse Macdonald, Grafton, Australia, o/a do., 10s; Miss H. Mackenzie, Innes Street, Inverness, o/a Mrs Radasi, 10s.

ORGANISATION FUND.—Mr Alex. MacNeillage, Kilcreggan, 6s.

The Magazine.

SUBSCRIPTIONS RECEIVED FOR MAGAZINE—5s SUBSCRIPTIONS.—M. A. Boyd, 1120 W. 102nd Street, Los Angeles, California; Capt. Chapman, The Strand, Townsville, Queensland; Miss Morrison, Larkhall; D. Mackenzie, Morningside, Auckland, N.Z.; L. Mackinnon, 24 Elgoli; Hugh Macqueen, Kerry-crusack Farm, Rothsay.

4s SUBSCRIPTIONS.—Mrs Andrews, 35 Westbourne Terrace, Hyde Park, London; John Campbell, Culdnie, Applecross; Mrs Campbell, 15 Hill Street, Springburn, Glasgow; Mrs D. Gillanders, Fernabeg, Arrina; A. Gillies, Fladda, Raasay; Mrs D. Gillies, 15 Inverarish Terrace, Raasay; Thos. Finlayson, Trantlemore, Forsinard; Angus Kerr, 265 Calder Street, Govanhill, Glasgow; Miss M. Gunn, Badentarbert, Achiltibuie; Miss B. Matheson, Kenloch, Shieldaig; Mrs Hugh Matheson, Badnaban, Lochinver; Mrs H. Matheson, Flat, Alaska, North America; Rod, Mackay, Crockvar, Evelix, Dornoch; John Mackay, 17 Skigersta, Port of Ness; Murdo Mackay, 21 do.; Colin Mackenzie, Sullfield, Alberta; John Mackenzie, Glendarroch, Lochinver; Mrs Mackinnon, Barfod, Kirkcowan; John Maclellan, Laid, Rogart; Mrs H. Macleod, Polophoch, Fearn; Miss M. Macleod, 2 Branshine, Stornoway; J. Macleod, Achillie, Rogart; John Macleod, Crianlarich, Perthshire; Wm. Macpherson, Bailanancraobh, Bonar-Bridge; James Maciver, Inverewe, Grant Street, Elgin; John Macleod, 14 Maclellan Street, M.F., Glasgow; Alex. MacNeillage, Kilcreggan; Mrs R. Macrae, Ardelve, Kyle; Ken. Macrae, Millbank, Lochcarron; Mr H. B. Pitt, 7 Silver Street, Trowbridge.

OTHER SUBSCRIPTIONS.—Arch. Campbell, Brattleboro, Vt., U.S.A., 4s 1d; Miss J. Campbell, Bailey's Hotel, London, 10s; Mrs M. Cross, Cromarty, 10s; A. Morrison, Lingerbay, Leverburgh, 16s; Alex. Finlayson, Dutton, Ontario, 4s 1d; Rod Matheson, Lonbain, Shieldaig, 8s; Don. Macdonald, 13 Cove, Inverasdale, 10s; Colin Macdougall, School Road, Port Ellen, 2s 8d; A. Macfarlane, R.R. No. 1, Chesley, 12s 3d; J. K. Maclellan, The Gardens, Dankeith, Kilmarnock, 3s; Mrs Mackintosh, Tordarroch Mains, Farr, 14s; Don. Maclellan, Kincardine, Ontario, 4s 1d; Mrs Mary Maclellan, Nappan Station, N.S., 4s 1d; Mrs M. Mackeracher, Dutton, Ontario, 4s 1d; Mrs Macleod, Alness, 10s 6d; Mrs M. Macleod, 2 West Suish-nish, Raasay, 4s 6d; Don. Macleod, 106th Street, Edmonton, Alberta, 3s 3d; Malcolm Macleod, 14 Rozel Street, Saint Charles, Montreal, 4s 6d; Murdo Macrae, joiner, Milton, Applecross, 10s.

FREE DISTRIBUTION.—Anon., Glasgow postmark, 2s 6d; F. M. D., Valtos, per A. Mackay, Staffin, 2s 8d; Angus Kerr, 265 Calder Street, Govanhill, Glasgow, 2s 6d; Rod. Matheson, Lonbain, Shieldaig, 2s.