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**The Last Clause of the Declaratory Act.**

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**I**N our criticism of the Declaratory Act we have now come to the last clause, which reads as follows:—“That while diversity of opinion is recognised in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace.” The liberty which this clause allows and the power assigned to the Church makes this clause one of the most dangerous, at least so far as administration is concerned, in the Act

1. The liberty allowed is in connection with such points in the Confession as do not enter into the substance of the Reformed Faith. Conscious of the use that may be made of such liberty the framers of the Declaratory Act hasten to restrict it, and by so doing fall into another error. At first sight it seems almost incredible that men who had answered the following question in the affirmative at their ordination should have framed the above:—“Do you sincerely own and believe the whole doctrine of the Confession of Faith . . . to be the truths of God, contained in the Scriptures of the Old and New Testaments; and do you own the whole doctrine therein contained as the confession of your faith?” and who signed the Formula containing these words:—“I..... do hereby declare that I sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by former General Assemblies of this Church, to be the truths of God; and I do own the same as the confession of my faith.” And, further, every minister when he was licensed answered the following question

in the affirmative:—"Are you persuaded that the said doctrine [i.e., of the Confession] is founded upon the Holy Scriptures and agreeable thereto? Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station to the utmost of your power assert, maintain, and defend the said doctrine?" Doubly bound to the whole doctrine of the Confession as the confession of their faith, how is it possible that these men tried to palm off on the people of the Free Church that the Declaratory Act was only a relieving Act explanatory of the Confession and the relationship in which the office-bearers in the Free Church stood to that important document. There are points in the Confession which do not enter into the substance of the Reformed Faith on which diversity of opinion is allowed, they say, yet the very men who drew up this clause had solemnly averred that they had accepted the whole doctrine of the Confession as the confession of their faith. The only thing we can say of these theologians and ecclesiastics is that they either intended to dupe the people, and if this appears too harsh, then the other alternative is that they were themselves duped. The "whole doctrine of the Confession," which the signatories of the Formula professed to receive as the confession of their faith means, as Principal Cunningham pointed out, "every detail and syllable" and not its "doctrine as a whole." Such being the case, why should the Free Church, according to the Declaratory Act, allow diversity of opinion on such points in the Confession as do not enter into the substance of the Reformed Faith? That diversity of opinion should exist as to matters in a creed which, on their own written acknowledgment, had been "sincerely" accepted by all the office-bearers of a Church is rather a serious matter, and to put this down in black and white, as is done in the Declaratory Act, does not improve matters. Until the advent of the Declaratory Act it was always understood the Confession contained the substance of the Reformed Faith, but it was left to the framers of this Act to make the discovery that it contained some points that did not enter into the substance of this Faith. The authors of the Declaratory Act ought to have been familiar with the description of the Confession in the Act ratifying the Confession of Faith and settling the Presbyterian Church Government (Revolution Settlement), in which it is described as "the public and avowed Confession of this Church, containing the sum and substance of the doctrine of the Reformed Churches." It is true, different interpre-

tations have been given of this phrase "containing the sum and substance of the doctrine of the Reformed Churches." The late Dr Mair, of the Established Church, a recognised authority on Church law, held that it meant the Confession. "If this sum and substance be not the Confession, then what is it? Where is it to be found?" he asks. Without discussing the other interpretations given, it may be here stated that none of them takes up the peculiar position of the Declaratory Act in asserting that there are points in the Confession that do not enter into the substance of the Reformed Faith. And in framing the concluding clause of the Act as they did the framers were introducing confusion where a nodding acquaintance with the leading legislation (civil and ecclesiastical) would have kept them right. Needless to say, the framers had a definite purpose in framing this section, though they were clumsy workmen dealing with delicate matters. There were, alas! too many points on which there was diversity of opinion in the Free Church, and which did not enter into the substance of the Reformed Faith. It was to throw a covering over these that moved all who knew the truth to oppose with all their might the subtle attempt to deceive the people. The downward drift of the section of the Free Church that received the Declaratory Act is abundant vindication of the attitude of those who determinedly opposed it.

2. In assigning to the Church the authority to determine what points fall within the substance of the Reformed Faith there is given to it an authority which it does not possess. The Church's authority is not judicial but ministerial. It is its function to announce the doctrines of truth, and not to sit in judgment on them. It has no right to say what may enter into the substance of the Faith, for in so doing it is entering a province that does not belong to it.

3. The qualifying phrase restricting this liberty might impress one if one knew nothing of the doings of most of the men who framed the Declaratory Act, and the recent history of the Church which was supposed to guard against the abuse of this liberty of sound doctrine. Sound doctrine! Did the action of the leaders of the then Free Church give much indication of their concern for sound doctrine? Let the cases of Bruce, Dods, and Drummond be recalled, and we know what answer should be given. The Declaratory Act, as we have said, began badly and ends badly. It is a poor specimen of a modern attempt at creed-making—for it is an attempt in a way in that line. It reflects little

honour on its framers as theologians, and betrays in them an inexcusable unacquaintance with the Reformed theology. As a disturber of the ecclesiastical peace of Scotland it was a mischievous meddler, and by-and-bye it broke the once noble Free Church into fragments. Not until the Great Day will it be known what it did to strengthen error and hasten the downward progress of the section of the Free Church which received it. We have thus endeavoured to set before our younger readers some of the serious doctrinal defects of an Act about which they have heard so much. Its ecclesiastical and legal significance as affecting the constitution of the Free Church will be dealt with later on.

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## Sermon

BY THE LATE REV. D. MACFARLANE, DINGWALL.

(Taken down by a Hearer.)

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"I will be as the dew unto Israel."—Hosea xiv. 5.

**T**HERE are three things to be noticed:—1. Those to whom God makes this Promise. 2. The Promise. 3. The fruit they shall grow, etc.

The Promise is to Israel when they were obeying the voice of the Lord, who is calling—"Oh, Israel, return unto the Lord, for thou hast fallen by thine iniquity." The Promise is not unto Israel when they were going away, but when they were returning and obeying His command. The call to return implies that they have forsaken Him. The Lord gives direction now to return with prayer. He puts suitable words into their mouth because of ourselves. We know not how to pray. Take with you words and turn to the Lord. We need words to express our desires. The Lord is so willing we should return that He teaches us what to say, "Take away all iniquity and receive us graciously." We need iniquity to be taken away by free and full forgiveness. The next petition—"Receive us graciously," not for any merit in us. We see here the doctrine of justification. In justification God forgives all sin, and accepts our persons as if we had never sinned for the sake of Christ. God tells what they would do when He took away all iniquity—they began to praise and render the calves of their lips. The lips were their instrument of praise. In Old Testament times, when services were



typical and shadowy, there were instruments for praising, but in the New Testament it is the lips. This is an instrument no one can make. It is the Lord that made us, not we ourselves. They have renounced confidence in everything. They have no confidence in the flesh, nor creature for salvation. They were to renounce false gods and say no more to the work of their hands, Ye are our gods. See how low we come as to worship the work of our hands. Some came so low as to worship pictures. But these were to worship the true God, for in Thee the fatherless findeth mercy. Orphans are very helpless, but here they find help in God. He healeth their backsliding, and will love them freely, and His anger is turned away. Now, in our text there are three things—1, Those to whom the promise is given, I will be as the dew to them. He gives Himself, and then He gives all. He compares Himself to the dew. The dew comes from above and falls on the ground, and so no blessing can do us good but what comes from above. The world cannot give it, nor our fellow-creatures. It must come from above. The dew comes imperceptibly, not like the rain—it comes in drops, but not so the dew. When God comes to His people, He comes in the still, small voice—not in the storm nor in the thunder, but in the still, small voice. However we may be agitated by God's law, it will not give the blessing. We need to be convinced of sin: but the Gospel comes in the dew silently. We receive the Gospel in the heart when God speaks. The dew is refreshing. It comes on the ground when it is dry; the grass then begins to grow. The dew comes plentifully and covers all the blades of the grass, trees, etc., and not only on one blade, but every blade. When God comes with the dew every faculty of the soul will be refreshed. He does not send the dew apart from Himself. He will be as the dew, sending the Holy Spirit, the Comforter, to all who come to God by Christ. He will be as the dew in the Word of the Gospel: my speech shall distil as the dew. I have been myself much refreshed by hearing the Gospel, not only by the Holy Spirit, the Comforter, but Christ in the Gospel. Many times God's people enjoyed this, and it would be wrong to deny it. It should not be enough for us to hear this promise, but seek to realise it in our own souls. What is the effect? He shall grow—grow in grace and the knowledge of our Lord and Saviour Jesus Christ. Nothing grows without two things, life and root. The grass must have life and

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root. No dead thing can grow. There is the seed of grace in God's people. They were once dead but now live. Nothing grows without root. You see sticks in a fence; however much the rain comes on them they do not grow, but rather decay. So the Gospel to some is only a savour of death. 2. God's people are rooted and grounded in Christ, and they shall grow as the lily. Several things may be said of the lily. It is a lovely plant: it does not grow high. So God's people, who were once haughty were brought low, as Christ said: Learn of me, for I am meek and lowly. God's people have a different estimate of themselves than that of the world. Some of God's people are more lowly than others, and some think more of themselves than they should. The lily is beautiful not in the mount, but in the valley. Christ was thirty-three years in the valley of humiliation. The Lord's people are the most beautiful people, though their bodies would be like that of Lazarus. They are beautiful in holiness.

There are several species of the lily. It grows in winter, though other plants do not grow until summer. In Strathdearn we have seen the lilies under the snow. So do God's people grow in the snow of adversity, and when this snow goes away, God sees His people grow. It is also a tender plant. There is no thorn in the lily. They are tender: so will God's people be in the world with people trying to hurt them. We should try not to hurt them, as God's people have a tender conscience towards Him. Others may break the Sabbath, but, if God's people do it, it will hurt their conscience, and they shall say they will not do it again. The lily is a tender plant: so God's people are afraid of sin. 3. The growth of the Christian is not only compared to the lily, but to the trees of Lebanon. The lily is weak, but the trees of Lebanon are strong. The trees of Lebanon grow very high, and perhaps no other tree grows so high: so God's people grow higher than the world. Although lowly in themselves, they grow to the full stature of Jesus Christ. They are not to be babes and young men always. They grow to full manhood, not crooked, but straight and upright. So believers are called upright. "The upright love Thee." They are not crooked, although not perfect. They are upright in heart, and endeavour to be upright in conduct. There are some gardeners who put weights on the branches to make them crooked. There are some professing Christians who have weights that leave them

crooked all their lives. It is natural for men to be crooked spiritually, but God's people shall grow upright like the cedars of Lebanon. He shall cast forth his roots as Lebanon. The roots are in the ground. The natural growth is seen by all; not so the roots, only God sees them. It is said the roots of the trees of Lebanon are as long as the tree. In stormy weather, in winter, it is then the root of the tree grows, for every shake it gets it casts its roots deeper, and takes a firm hold. So does the storm of temptation and suffering cause the Christian to take root in Christ. Some of the disciples followed Christ no more, but others said: "To whom shall we go?" This is the language of saving faith. A Christian can part with many things, but he cannot part with Christ so. Thus do the trees of Lebanon cast their roots into the earth. I have seen it so with other trees. In Strathspey the roots spread out and cast themselves about rocks: so does the believer lay hold of Jesus Christ. So when other trees are uprooted by the storm, the believer takes root. When others go away under temptation, the true Christian stands firm. We as a Church met many forms of trials. We met the storm of 1892, and those who had no root went down before the storm. Although we do not want to speak of ourselves, there were only two ministers and a few students and laymen who stood in Scotland. The chaff goes with the wind, but the grain is not carried away; though a few light grains may go with the chaff, but very few, so a few weak Christians may go away in every trial, but very few. The people of God shall grow not only upwards and downwards, but their branches shall spread. This is true of the Church of God. It was set up in the Garden of Eden. It spread to the land of Jordan. It did not stop there: it came to the Continent of Europe, to the Highlands of Scotland, and to Dingwall. So have we as a Church spread our branches far and wide. Isobel Murchison said:—I went to Glasgow to the Communion, and then to Greenock and Tighnabruaich. The neighbours were asking me afterwards where I was and what I was doing in all these places. She said—"Are you not ignorant? Do you not know that the Vine that was brought from Egypt spread far and wide?" So we as a Church have spread over Britain and to the Continents of America and Africa, etc. Many said, "You cannot be useful; you cannot send the Gospel to the heathen; but we have, and our prayer is that the heathen shall be saved. It is not only that they were

to grow like the trees of Lebanon, but their beauty was to be like the olive tree. We should be taking to heart the call of the Lord to turn, and there is no doubt but He will make good His promise. It will bring heaven and earth and an understanding in these things that the world knows not. Better be a doorkeeper in the house of the Lord than dwell in the tents of sin. We appeal to all who forsake the truth to return, and they will experience a little of the joy we have in following the Lord. Amen.

## The Declaratory Act in Court.<sup>1</sup>

BY THE LATE REV. D. MACFARLANE, DINGWALL.

(Continued from p. 380).

**MR FAITHFUL**—You further state in section IV. of your Act that while diversity of opinion is recognised in this Church on such points in the Confession of Faith as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine in any case which may arise what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine or to the injury of her unity and peace. **Mr Faithful**—What are the points in the Confession of Faith about which there is a diversity of opinion recognised? **Declaratory Act**<sup>2</sup>—There are minor points, such as the Civil Magistrates' relation to the Church; the Sabbath and other points. **Mr Faithful**—I see in your document that they are not minor points about which you say there is a diversity of opinion, but very important points—such as the love of God, the extent of Christ's atonement, the work of the Holy Spirit, and the salvation of the heathen, etc. These are very important doctrines, and do seriously assail the verity of the Reformed Faith. How, then, can you call them minor points? I suppose, and it is evident you try, to reduce to the minimum what you are to believe. You thus make the Church like the Pope, and when these points come before the

<sup>1</sup> This lecture was delivered at Kishorn, and not at Lochcarron, as stated in our last issue.

<sup>2</sup> "Confession of Faith" and "Declaratory Act," it may be pointed out, are personifications of these documents.

Assembly, they are decided by an autocratic majority and not by the inerrant Word of God, which is the only rule given to direct us in faith and practice. So far as the civil magistrate is concerned, his relation to the Church is more than being a member. He is, according to the Scriptures, a nursing father to the Church, and in his capacity he is bound by the Word of God to give of the revenue of the Kingdom for the support of Christ's cause. Then the Sabbath is commanded to be kept holy in the service of God privately and publicly, except so much as is to be taken up in the works of necessity and mercy. The effect of your Church's view of keeping the Sabbath holy is seen in the fact that your ministers, office-bearers, and members take unlimited licence in desecrating that holy day, while those that fear God and reverence His law love the Sabbath and endeavour to keep it holy. The saying is true, "A Sabbath well spent brings a week of content," but by your document you give liberty to discount the holy law of God, and act in defiance of the divine will. You say that you do this for the unity and peace of the Church, whereas it clearly opens a door for all the evils and indifference that abound—for want of holiness, purity, and holy living—as is evident in this day by so many empty churches in the land where the Gospel flourished while men adhered to the infallible Word of God.

This finished the examination of Mr Declaratory Act, and Mr Confession of Faith was called into the witness box. Of course he also was put under oath, and was questioned by Mr Novelty as follows:—Mr Novelty—Was it you that wrote and published the book called the Confession of Faith? Confession of Faith—No! but several of the noted divines of England and Scotland. Mr Novelty—Do you not think that a creed that is centuries old although it might suit the Church at that period will not suit the Church of the 20th Century, when men have made such an advance in learning and criticism of the Bible, and thus require an Act as my client published to explain the Bible and your document according to their own light? Confession of Faith answered that the truth was never old or out of date, and instead of the Declaratory Act explaining my document, it explains it away, and it is not just of your client to say repeatedly that the contents of his Act are in accordance therewith. It rather contradicts it, and the advance in learning that you assume is not an advance, but a going back to heresies that the Church of the Reformation in the 16th Century and

since then would not tolerate. Mr Novelty—What have you against my Act in particular? Confession of Faith—My advocate representing me told you already what I have against it, but I may add that it is full of errors. It is a bad sign on any Act, and that is true of yours, that there is no passage of Scripture advanced in support of it from the beginning to the end, whereas in my document there is a passage or passages of Scripture in it to confirm every statement, and your omission of adducing Scripture proofs for yours, reminds me of the saying of Christ—"He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved" (John iii. 20). Thus your document is the work of darkness, and the truth says if the blind lead the blind they both fall into the ditch. Neither I nor my followers fear the light of Scripture, for our motive is to the law and the testimony, but those who do not speak according to the truth show that there is no light in them (Isa. viii. 20) except light from sparks of their own kindling (Isa. i. 11). Mr Novelty—You are narrow-minded and bigoted, and you think that there are no good people in any Church but your own. Confession of Faith—I am as narrow and as broad as the Word of God. I am so narrow that I will not receive any error into my Church, and so broad as to receive the whole Word of God without any exception, and my followers are so discerning that they will know the difference between truth and error, and will have no fellowship with scoffers, who walk after their own lusts (II. Peter iii. 3), even such as are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, traitors, heady, high-minded, lovers of pleasures, more than lovers of God; having a form of godliness, but denying the power thereof, ever learning and never coming to the knowledge of the truth" (II. Tim. iii, 3-7), and your followers are described as such as "will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables" (II. Tim. iv. 3-4).

Regarding my opinion of good people following your creed, I never said that there were none such, but if there are such individuals they keep to the Bible testimony and not to your document. As a whole, your followers preach error from your pulpits, some of them hold erroneous views of the creation of man, and say that man came from the irrational creatures. This



is in opposition to the account given by the inspired writer of the Book of Genesis. These ought to have another church of irrational creatures, such as apes, instead of reasonable creatures, and when any of them call a meeting of session they should say in giving intimation that there would be a meeting of the descendants of apes on such and such a date.

Mr Novelty—But you must remember that science made great discoveries, and among other subjects it found out this matter. Confession of Faith—All true science agrees with the Bible account given of the creation of man, and wherever science contradicts the Word of God it is false, as the day will declare. Mr Novelty—Do you not admit that there is a development in everything? Confession of Faith—It has never been proved that any living creature developed into a different species. According to Scripture, every animal produces after its kind. A sheep will produce a sheep, a horse a horse, and a cow a cow, and a man after his kind and this is true also in the vegetable kingdom, every species after its kind. Mr Novelty—You are too ready to quote Scripture, and make no allowance for men's opinions. Confession of Faith—The opinion that is not founded upon Scripture leads to many errors besides those now under examination. Mr Novelty—But our followers recognise a diversity of opinion on all subjects that do not enter into the substance of the Reformed Faith. Confession of Faith—But surely the creation of man enters into the substance of the Reformed Faith. We are bound to believe everything God reveals in His Word. Mr Novelty—I consider my followers to be learned men; but I must admit that we cannot follow you in your producing such Scripture evidence. Confession of Faith—You remind me of an anecdote about two ministers that met for the first time. One of them was an evolutionist, one of your followers. He did not know to what Church the other minister belonged, and he began discussing the evolution of man from protoplasm. The other minister was a follower of mine, and argued against his opponent by proving from Scripture that man was created according to the account given in the Word of God. He quoted many passages of Scripture to prove his case, till at length the evolutionist said, "You must be a Free Presbyterian."

This concluded Mr Novelty's examination of Confession of Faith. The Judge then asked Confession of Faith if he had anything more to say. Confession of Faith—I have to say this, that Declaratory Act grossly

misrepresented me in the charges he brought against me in his document, and has seriously deviated from the truth, cast a slur on my character, even slandered me before the whole world; and it was this that made me appeal to your court, where I believe the Judge, who is a just Judge and holy in all His ways, will vindicate my character and clear me of all unjust aspersions, but will by no means clear the guilty.

Then the huge audience were anxiously waiting to hear what the Judge had to say in summing up the case. The Judge, in beginning, said—The glory of my truth is involved in this case, and also the salvation of perishing sinners. The revelation I gave of myself as the God of salvation is contained in the Scriptures of the Old and the New Testaments, and to cast doubt upon that revelation is, as one of my Apostles said, "He that believeth not God hath made Him a liar" (I. John v. 10), and Declaratory Act, by his document, is guilty of this charge. All the doctrines in his Act are opposed to the Bible, which is my Word, and to the Confession of Faith, which is clearly founded on that Word, and agreeable thereto. It is not therefore true, as Declaratory Act says, that he spoke according to that standard of doctrine, but instead is teaching for doctrine the commandments of men. In the preamble of his Act it is stated that this new creed was framed to remove difficulties and scruples of men, who would not take office under the Confession of Faith, but these men run without being sent by me. "I have not sent these prophets, yet they ran" (Jer. xxiii. 21). These men preach to please those who will not endure sound doctrine; but not to maintain my Word and testimony. But my sheep hear my voice and are careful to follow such as will declare my whole counsel as revealed in my Word, and they know not nor acknowledge the voice of strangers. "Whosoever transgresseth and abideth not in the doctrines of Christ hath not God. He that abideth in the doctrines of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is a partaker of his evil deeds" (II. John 9-11). This Declaratory Act, which is cunningly framed, is a device of Satan to draw people away from my Truth, and to entrap them in his own net, so as to make sure of their everlasting destruction from my presence. Souls should be on the watch lest they enter into temptation and such as do not willingly retain the truth I will send upon them a

strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness (II. Thess. ii. 11-12). I approve of every statement in Confession of Faith's document, as all statements therein are supported by my Word of truth, and I, as Judge of all, through my Word, condemn Declaratory Act and acquit Confession of Faith from the charge brought against him by his accuser; but as I am a long-suffering God and delight in mercy, while judgment is my strange work, I will give Declaratory Act's followers an opportunity of renouncing their errors and of returning to sound doctrine, but if not, their blood will be on their own head.

The Judge, in addressing Declaratory Act, asked him what he was to do. Declaratory Act refused to retract any of his statements, holding that, according to his opinion, he did not forsake the truth. The Judge—Do you think yourself wiser than I? If so, you must bear the consequences of your disobedience, and also all your followers.

There was great commotion over the decision of the Judge. Those who adhered to Confession of Faith protested against the arrogant manner in which Declaratory Act tried to compel all to accept his views, and by their protest and determined adherence to Confession of Faith made a faithful stand according to the grace given to them for the original standard of faith and practice held by the fathers in 1843, their eyes looking unto the hills from whence cometh their help, even to Him who made heaven and earth, trusting that He would sustain them in providence, as well as in grace—yea, looking unto Him who saith—"Be ye faithful unto death and I will give you a crown of life" (Rev. ii. 10).

There was, sad to relate, many waverers who, evidently for fear of worldly maintenance, were at first strong opponents of the Declaratory Act, but when the hour of trial came, proved to be unsteadfast and perfidious (Ps. lxxviii. 37), but those who remained faithful had no reason to regret the step they had taken, but on the contrary have reason to praise the Lord for His goodness to them spiritually and temporally. He owned and blessed their labours, and although they began their work without a penny of funds, yet the Lord was providing for them year to year according to their need, so that as their ministers began to increase in numbers, their funds increased correspondingly. If the seed of truth is to be kept it does not

follow that it is in a large Church, but it may be in a small one. The farmer does not require a large barn to keep the seed he is to sow; a small corner is sufficient.

There are proposals for Union, but it is the wisdom as well as the duty of Free Presbyterians to stand in defence of truth and principle in the hour of trial. Those who feel disposed to unite with a larger Church, let them walk over to that Church at once, and the Church they leave shall lose nothing by their departure. The proposal for Union is not a matter of principle but of expediency. It is like the woman who expected some friends to come to her house, and who tried to sweep her house as clean as possible, but it was only because she expected them to visit her. We believe that a large union will yet take place, when the Spirit is poured down from on high, but that time has not yet come.

When Zion by the mighty Lord  
Built up again shall be,  
In glory then and majesty  
To men appear shall He.

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## The Least in the Kingdom of God Greater than John the Baptist.

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OUR Lord's meaning in using this expression appears to be simply this: He declares that the religious light of the least disciple who lived after His crucifixion and resurrection would be far greater than that of John Baptist, who died before those mighty events took place. The weakest believing hearer of Paul would understand things, by the light of Christ's death on the cross, which John the Baptist could never have explained. Great as that holy man was in faith and courage, the humblest Christian would, in one sense, be greater than he. Greater in grace and works he certainly could not be. But beyond doubt he would be greater in privileges and knowledge. There are many diverse and strange opinions among the commentators about the meaning of these words. Those who wish to examine them will find a full account of them in Chemnitius and Barradius. I believe the true interpretation to be the one I have given.—Bishop Ryle's Expository Thoughts on the Gospels (Luke).

**Christian Meets Mr Worldly-Wiseman.**

BY JOHN BUNYAN.

NOW, as Christian was walking by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr Worldly-Wiseman; he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him—for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places—Mr Worldly-Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

Worldly-Wiseman—How now, good fellow, whither away after this burdened manner? Christian—A burdened manner indeed, as ever, I think, poor creature had! And whereas you ask me—Whither away? I tell you, sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden. Worldly-Wiseman—Hast thou a wife and children? Christian—Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none. Worldly-Wiseman—Wilt thou hearken unto me if I gave thee counsel? Christian—If it be good, I will; for I stand in need of good counsel. Worldly-Wiseman—I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then. Christian—That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot: nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden? Worldly-Wiseman—Who bid you go this way to be rid of thy burden? Christian—A man that appeared to me to be a very great and honourable person, his name, as I remember, is Evangelist. Worldly-Wiseman—I beshrew him for his counsel! there is not a more dangerous and troublesome way in

the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Christian—Why, sir, this burden upon thy back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden. Worldly-Wiseman—How camest thou by the burden at first? Christian—By reading this book in my hand. Worldly-Wiseman—I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as thine, I perceive, have done thee, but they run them upon desperate ventures, to obtain they know not what. Christian—I know what I would obtain; it is ease for my heavy burden. Worldly-Wiseman—But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content. Christian—Pray, Sir, open this secret to me. Worldly-Wiseman—Why, in yonder village—the village is named Morality—there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge, he hath done a great deal of good this way: ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it



(to speak on) as well as the old gentleman himself; there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as, indeed, I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; provision is there also cheap and good; and that which will make thy life the more happy is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, If this be true, which this gentleman hath said, my wisest course is to take his advice; and with that he thus further spoke.

Christian—Sir, which is my way to this honest man's house? Worldly-Wiseman—Do you see yonder hill? Christian—Yes, very well. Worldly-Wiseman—By that hill you must go, and the first house you come at is his.

So Christian turned out of his way, to go to Mr Legality's house for help; but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside, did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wotted not what to do. Also his burden now seemed heavier to him, than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned. Here, therefore, he sweat and did quake for fear.

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## **Parable of the Foolish Children.**

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**C**ERTAIN silly children, having only a short candle, must needs be at their games when they ought to have minded their lessons. Taking no heed to the burning away of their light, they played on, and on, till at last their candle was out, and they were forced to go to bed in the dark. Many such children are to be found who are of the size and age of men and women. Their time is spent in trifling, or in seeking worldly ends; and when their candle of life is out, as it soon will be, they will have to die in the worst kind of darkness. Reader, are you one of these? Let me assure you, from what I have personally seen, that it is an awful thing to quit this life without having a clear light upon the world to come. I beseech you, do not take that last dread leap in the dark!—C. H. Spurgeon.

## Notes of Sermons.

BY THE REV. KENNETH BAYNE, GREENOCK.

### III.

(Continued from p. 336.)

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

[18<sup>TH</sup> October 1818, Lord’s Day.—Mr Bayne came to the third particular thing, in which he had said the people of God made progress, spiritual comfort and some degree of peace and happiness. After a full recapitulation of his former discourses, he showed that God was the author of all true comfort, as well as, of knowledge and holiness. He mentioned sundry scriptures to prove that the saints grew in comfort, and showed that this growth in comfort would bear proportion to their growth in holiness, and the evidence they had of such growth, and also in proportion to the witness which the Spirit of God bore to it. He then made three preliminary observations in order to prevent mistakes before he came to give the direct sources of comfort.] I. That we were not to imagine persons did not enjoy the comforts of religion, though they might look grieved or had sorrowful countenances, though they were not always cheerful, laughing, dancing, and rejoicing. Many thought so, but they judged wrongly. Real, inward joy might be in persons where it did not much appear outwardly. II. We were not to expect more from religion than it was able to produce. We were not to expect that in every case it would alter men’s tempers, natural dispositions. . . . We should not imagine that religion would make all melancholy persons of an opposite habit. [He said though melancholy in general was against religion in some respects, yet it was advantageous to it in others, because such persons were, as a rule, more thoughtful than others. They were, also, more ready to be susceptible to impressions, and were more accurate in discernment.] III. We are not to think because some persons are frequently grieved and sorrowful that they have no spiritual joy or comfort. Inward spiritual joy is consistent with outward grief and sorrow. Such persons do not consider the causes of the saints’ sorrows. These arise from a sense of the continual operation of sin in themselves—from beholding the practice of sin in others about them and with whom they are connected—from the view they have of sin and of the state

of the cause of God in the world. [He said he should not esteem the religion of Glasgow much this day if there were not much sorrow and grief in it on account of the loss to the Church of God in general, and Glasgow in particular, in the death of Dr Balfour on the 13th inst. He then came to mention the positive sources of comfort the people of God had, and showed on each point how they made progress in it, in proportion as they became acquainted with these.] I. The being of God and His holy providence. The thought of such a God and of our being in His hand and at His disposal was a ground of comfort. II. The knowledge of the way of access to and reconciliation with God through Jesus Christ was calculated to give comfort. III. A sense of being in a justified state before God through faith in Christ was a ground of comfort. IV. A knowledge that the power and dominion of sin was broken and that many lusts were subdued was so. V. A well-grounded assurance of salvation was also a ground of comfort. VI. And the hope of eternal life was so also.

[In the application he exhorted the people of God to give all diligence to make their calling and election sure, and to be steadfast and unmovable, and always abounding in the work of the Lord. And then he had a few sentences to such as had no true grounds of comfort. All the particulars were fully illustrated.]

[On the 25th October Mr Bayne had a discourse on Phil. i. 6, in the way of answering a question.] If it was really so that there were so many grounds of comfort and happiness, whence was it that so many of God's own people lived the most of their time in this world in a mourning, doubting, and comfortless condition? [This he answered in so many particulars. But on account of family affliction on this day I did not hear this discourse, nor did I find any afterwards that could inform me about it.]

[On 15th November, Mr Bayne was still on the former text, Phil. i. 6, and dealt with the saints being perfected in the day of Christ or at the general judgment. He first mentioned some Scriptures proving that they would then be perfected. And then showed, in general, that the perfection of the saints in heaven would consist in their being perfectly freed from all sin and in the perfect exercise of all the faculties and powers of their souls, and of all the graces of the Spirit. On their being freed from all sin he was very full in his illustrations, and showed that the understanding, will, affections, conscience, and memory, would all be perfectly freed from the infirmities and evils which at present was natural to them. And on the other hand

he showed how all the powers and gracious affections of the soul and all the graces would be perfected. He then more particularly showed that this state of the saints would consist (1) in perfect knowledge; (2) in perfect holiness; (3) in perfect happiness. These were all fully illustrated.]

Application—I. We may see from this discourse how unreasonable it is to imagine religion to be a gloomy thing, uncomfortable, and unpleasant. Is not knowledge pleasant? Is not holiness amiable? Is not happiness desirable? II. See from this subject that heaven must be begun in this present life in some measure, or else it will never be begun. Hell is begun here in part in those who shall finally go to it, and so must heaven, too, be begun in those who are to go there. III. Make application, then, of this discourse to yourselves, and try to get heaven begun in yourselves now ere it be too late.

[On 22nd November, Mr Bayne continued on the same text. He dealt with the last head, viz., the grounds of the Apostle's confidence that this good work would be perfected. He mentioned six grounds of confidence.] I. The being and nature of God. He is perfect and all His works are perfect. Though God takes time to accomplish His works, it is not for want of ability to perfect them at once. II. The purposes of God are grounds of confidence (Roms. viii. 28; Eph. i. 3). III. The design of the work of grace in the people of God was a ground. IV. The purpose of the coming and work of Jesus Christ. V. The perfecting of God's work in believers might be argued from their own prayers. VI. It was for the glory of God that He should perfect His begun work.

Application—I. There are some in whom the good work has not yet been begun. They have no evidence for it. He appealed to themselves if it was not so, and exhorted them to seek the Lord while He was to be found. II. There are some who have this good work begun in them and yet are in much doubt about it. They know not if it is so, and are much afraid it is not so. To such he would say the blame is their own—something is wrong, they have been slothful or indolent, or at ease too much, or living in some sin. [He called on such to give all possible diligence to make their calling sure—to add one grace to another—to grow in every grace, to strive to enter in at the strait gate.] III. There be some who know the good work is begun in them, and they hope for its being perfected in due time. He exhorted such to be thankful—to bless God for it, to persevere, to beware of sin, for it will soon darken your evidences.

## Aidmheil A' Chreidimh.

## CAIBIDEAL XXVII.

## Mu na Sàcramaintibh.

I. Tha na Sàcramainte 'n an comharaibh agus 'n an seula naomh air co-cheangal nan gràs, air an òrduchadh le Dia, chum Criosd agus a shochair a thaisbeanadh; agus a chum ar còir air, a dhaighneachadh; a chum mar an ceudna eadar-dhealachadh soilleir a chur eadar iadsan a bhuineas do 'n Eaglais, agus a' chuid eile do 'n t-saoghal; agus a chum an ceangal gu cràbhaidh ri seirbhis Dé ann an Criosd, do réir 'fhocail-sa.

II. Tha anns gach Sàcramaint dàimh spioradail, no aonadh sacramantail eadar an comhara agus an ni a tha air a chomharachadh leis, agus a thaobh so, tha ainmeanna agus toradh an dara aoin, air an ainmeachadh mar gu 'm buineadh iad d' an aon eile.

III. An gràs tha air a bhuileachadh trid nan sacramaint, no anna, air an gnàthachadh gu ceart, cha 'n 'eil e air a thabhairt dhuinn le chumhachd air bith a tha anna féin; cha mhò tha éifeachd sacramaint an earbsa ri diadhachd no ri rùn an tì a tha 'g a frithealadh; ach ri obair an Spioraid, agus ri focal an òrduigh, anns am bheil gealladh air sochair dhoibh-san a ghabhas i gu h-ìomchuidh, agus àithne mar an ceudna tha tabhairt ùghdarrais dhuinn an gnàthachadh.

IV. Tha dà shàcramaint a mhàin air an òrduchadh le ar Tighearn Iosa Criosd 's an t-soisgeul, eadhon am baisteadh agus suipeir an Tighearna; agus cha chòir a h-aon diubh so a fhrithealadh le neach air bith, ach ministeir an fhocail, a tha gu laghail air a chur air leth chum na dreuchd.

V. Do thaobh nan nithe spioradail a bha air an ciallachadh agus air an tabhairt le Sàcramaintibh an t-Seann Tiomnaidh, b' ionnan brìgh dhoibh 's do Shàcramaintibh an Tiomnaidh Nuaidh.

## CAIBIDEAL XXVIII.

## Mu 'n Bhaisteadh.

I. Am baisteadh is Sàcramaint an Tiomnaidh Nuaidh e, air 'òrduchadh le Iosa Criosd, cha 'n e mhàin chum an neach a bhaistear a ghabhail a steach gu folluiseach do 'n Eaglais fhaicsinneach; ach mar an ceudna gu 'm biodh e dha 'n a chomhara agus 'n a sheula air co-cheangal nan gràs; air e bhi a shuidheachadh ann an Criosd, air an athghineamhuinn, air maitheanas peacaidh; agus an neach a

bhaistear bhi air a thabhairt suas do Dhia trid Iosa Crìosd, a chum gluasad ann an nuadhachd beatha. Agus tha 'n t-sàcramaint so tre òrdugh Chrìosd féin gu bhi air a gnàthachadh 'n a Eaglais, gu deireadh an t-saoghail.

II. Is e an comhara o 'n taobh muigh tha gu bhi air a ghnàthachadh 's an t-sàcramaint so, an t-uisge; leis am bheil an neach a bhaistear, gu bhi air a bhaisteadh ann an ainm an Athar, a' Mhic, agus an Spioraid Naomh, le Ministear an t-soisgeil air a ghairm gu laghail chum a dhreuchd.

III. Cha 'n 'eil e iomchuidh an neach a bhaistear a thrumadh 's an uisge; ach tha 'm baisteadh air a fhrith-ealadh gu ceart le uisge dhòrtadh no a chrathadh air.

IV. Cha 'n iad a mhàin an dream tha cheana ag aid-eachadh creidimh ann an Crìosd, agus an umhlachd dha, is còir a bhaisteadh, ach mar an ceudna naoidheana a thig o phàrantaibh a tha araon, no aon diubh, ag aideachadh a' chreidhimh.

V. Ged tha e 'n a pheacadh mòr dìmeas no dìchuimhn a dhèanamh air an òrdugh so, gidheadh cha 'n 'eil gràs agus slàinte co neo-dhealaichte air an ceangal ris, 's nach feud neach bhi air ath-ghineamhuinn no air a shàbhailadh as eugmhais; no gu bheil gach neach a bhaistear, gun amharus air an athghineamhuinn.

VI. Cha 'n 'eil éifeachd a' bhaistidh ceangailte ris an àm anns am bheil e air a fhrith-ealadh, ach gidheadh tre ghnàthachadh ceart an òrduigh so, tha 'n gràs a bha air a ghealltuinn, cha 'n e mhàin air a thairgseadh ach do rìreadh air a thabhairt leis an Spiorad Naomh, dhoibhsan (mu thàinig iad gu h-aois, no ma 's naoidheana iad) d' am buin an gràs sin, do réir comhairle toile Dhé féin, 'n a àm òrduichte.

VII. Cha 'n 'eil Sàcramaint a' bhaistidh gu bhi air a fhrith-ealadh ach aon uair do neach air bith.

#### CAIBIDEAL XXIX.

##### Mu Shuipair an Tighearna.

I. Dh' òrduich ar Tighearn Iosa Crìosd 's an oidhehe anns an do bhrathadh e, Sàcramaint a chuirp agus 'fhola, d' an goirear Suipeir an Tighearna, bhi air a gnàthachadh 'n a Eaglais gu deireadh an t-saoghail, chum cuimhne ghnàth-mhaireannach air an iobairt sin deth féin, 'n a bhàs: chum a h-uile shochairan a sheulachadh do na fìor-chreidmich; chum am beathachaidh agus an cinneis spioradail ann-san, chum tuilleadh ceangail orra anns na h-uile dhleasdanasaidh a dhlighear uatha, agus a chum bhi 'n a bann agus 'n a geall-daighnich air an co-chomunn ris-san, agus ri càch a chéile, mar bhuill a chuirp dhlomhair-san.



II. Anns an t-sàcramaint so, cha 'n 'eil Crìosd air a thairgseadh d' a Athair, no fìor-lobairt air bith air a dèanamh idir chum maitheanais peacaidh nam beò no nam marbh; ach a mhàin cuimhneachadh air an aon tabhartas sin deth féin, a thug e leis féin, air a' chrann-cheusaidh aon uair a mhàin; agus tabhartas spioradail gach uile mholadh a ta 'n ar comas a' thoirt do Dhia air a shon sin; air cor 's gu bheil lobairt Phàpanach na h-Aifrinn (mar a their iad rithe) a' dèanamh eucoir ro uamhasach air aon lobairt Chrìosd, an t-aon lobairt-réitich sin, air son uile pheacaidhean-nan daoine taghta.

III. Anns an òrdugh so, chomharaich an Tighearn Iosa d' 'a mhinisteiribh, focal an òrduigh a thaisbeanadh d' a phobull, ùrnuigh a dhèanamh, agus comharaidhean an Arain agus an Fhlona a bheannachadh, agus sin, an cur air leth o fheum gnàthach, gu feum naomh; agus an t-aran a ghlacadh, agus a bhriseadh, an cupan a ghlacadh (iad féin a' comunnachadh mar an ceudna) iad so araon a' thoirt do' n luchd-comunnachaidh; ach gun an tabhart do neach air bith nach 'eil an sin a làthair 's a' choimhthional.

IV. Aifrinne diomhair, no gabhail na Sàcramaint so le sagart no le aon neach eile 'n a aonar, agus mar an ceudna an cupan a chumail air ais o 'n luchd-comunnachaidh, aoradh a dhèanamh do na comharaibh, an togail an àird, no an giùlan mu 'n cuairt chum aoraidh a dhèanamh dhoibh, agus an tasgaidh a chum feum cràbhach air bith a' bhios daoine cur rompa, tha iad so uile an aghaidh nàdur na Sàcramaint so, agus òrduigh Chrìosd.

V. Na comharaidhean o 'n taobh muigh 's an t-Sàcramaint so, air an cur air leth gu h-ìomchuidh air son an fheuma gus an d' òrduich Crìosd iad, tha 'n dàimh sin aca ris-san air a cheusadh, 's gu 'n ainmichear iad air uairibh, gu fìor, gidheadh 's ann gu Sàcramanteil a mhàin, le ainmeannaibh nan nithe a tha iad a' taisbeanadh, eadhon corp agus fuil Chrìosd, ged tha iad do thaobh am brìgh féin a' fantuinn do ghnàth 'n an aran agus 'n am fion a mhàin, agus gu fìor mar bha iad roimhe.

VI. An teagasg sin tha cumail a mach gu bheil brìgh an arain agus an fhìona air 'atharrachadh gu brìgh cuirp agus fola Chrìosd (ni d' an goirear gu coitcheinn, 'brìgh-atharrachadh\*) tre choisrigedh Sagairt, no air mhodh 's am bith eile, tha e cha 'n e mhàin an aghaidh an Sgrìobtuir, ach mar an ceudna an aghaidh reusoin agus tuigse chumanta, agus a' cur as do nàdur na Sàcramaint; agus mar an ceudna bha e agus a ta e 'n a aobhar do iomadh saobh-chràbhach agus iodhol-aoradh uamhasach.

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\* Transubstantiation.

VII. Air do luchd-comunnachaidh iomchuidh bhi gabhail o 'n leth muigh, nan comharaidhean faicsinneach, anns an t-Sàcramaint so, tha iad an sin mar an ceudna o 'n leth stigh trid creidimh, gu fìor agus do rìreadh, gidheadh cha 'n ann gu feòlmhor no gu corporra, ach gu spioradail, a' gabhail, agus a' beathachadh an anama air Crìosd agus 'uile shochairibh a bhàis: air bhi do chorp Crìosd 's an àm sin, cha 'n ann a làthair gu corporra no gu feòlmhor fuidh 'n aran agus fuidh 'n fhìon, no annta, no maille ri-ach gidheadh a làthair do chreidimh nan creidmheach anns an òrdugh so, co fìor, ach 's ann gu spioradail, 's a tha na comharaidhean féin a làthair d' an ceud-faithibh corporra o 'n leth muigh.

VIII. Ged ghabhas daoine aineolach agus aingidh na comharaidhean a 'n leth muigh 's an t-Sàcramaint so, gidheadh cha 'n 'eil iad a' gabhail an nì a th' air a chiallachadh leo: ach le 'n teachd d' a h-ionnsuidh gu neo-iomchuidh, tha iad ciontach do chorp agus do fhuil an Tighearna chum am breitheanais féin. Uime sin, mar a tha e neo-iomchuidh do na h-uile dhaoineibh aineolach agus mi-dhiadhuidh comunnachadh ris-san, mar sin tha iad neo-dhiadhuidh comunnachadh ris-san, mar sin tha iad neo-airidh air bòrd an Tighearna; agus fhad 's a mhaireas iad mar sin, cha 'n fheud iad gun pheacadh mòr an aghaidh Chrìosd, co-pàirteachadh do na dìomhaireachdaibh naomha sin, no bhi air an leigeadh d' an ionnsuidh.

#### CAIBIDEAL XXX.

##### Mu Smachdachadh na h-Eaglais.

I. Dh' òrduich an Tighearn Iosa, mar Rìgh agus Ceann na h-eaglais, uachdranachd, ann an làmhaidh luchd-dreuchd na h-Eaglais eadar-dhealaichte o 'n Uachdaran Shaoghalta.

II. Ris an luchd-dreuchd so, tha iuchraichean rìoghachd nèimh air an earbsadh: do thaobh so tha comas aca peacaidh a chumail, no am maitheadh, fa leth; an rìoghachd ud a dhruideadh an aghaidh nan daoine neo-aithreachail, leis an fhocal agus le smachdachadh-eaglais aron; agus a fosgladh do pheacachaidh aithreachail, le minustreileach an t-soisgeil, agus le fuasgladh o smachdachadh Eaglais, mar a dh' agras a' chùis,

III. Tha smachdachadh Eaglais feumail a chum braithrean oibheumach a chosnadh agus a thabhairt air an ais; a chum sgàth chur air muinntir eile o 'n leithidibh a dh' oibheum; a chum an taois ghoirt sin leis am feudar am mearall uile thruaillleadh, a ghlanadh a mach; a chum onoir Chrìosd, agus aideachadh naomh an t-soisgeil a shaoradh: a chum fearg Dhé chumail air a h-ais, a dh'

fheudadh tuiteam air an Eaglais, na 'm fuilingeadh iad d' a chocheangal-san no do sheula cho-cheangail sin, bhi air a mhi-naomhachadh le luchd-oilbheim fholluiseach agus-cheannairceach,

IV, Cum gu ruigteadh ni 's fearr air na crìochaibh so, tha luchd-dreuchd na h-Eaglais gu dol air an aghaidh le h-earail, le druidealh a mach o Shàcramaint suipear an Tighearna ré seal, agus le tilgeadh a mach o cho-chomunn na h-eaglais, do réir nàduir a' chionta, agus toiltinneis a' chiontach.

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## **A Short Meditation.**

BY THE LATE REV. JOHN ROSS, BRUCEFIELD, ONTARIO.

**M**EDITATED a little last night on a passage I was reading in Rom. ix. 11. That the purpose of God according to election might stand not of works, but of Him that calleth—of God that showeth mercy—the vessels of mercy which He had afore prepared unto glory, even us whom He hath called not of the Jews only, but also of the Gentiles. I was meditating with some hope and encouragement and approbation of the fact and truth set forth with sufficient clearness in His Word that it is God Himself who calls effectually to His Son. His sovereign right to do so cannot be questioned, and as little can be questioned His wisdom to call whom He pleases. He can do it effectually and gloriously. It is especially His power to call that gave me encouragement and hope regarding men. I know they wont come, but I know God can call them. It is soul-inspiring to know and believe that the same Almighty power which made heaven and earth and created man, is engaged in the work of calling men to Jesus Christ for their salvation. Decisive results may therefore be confidently expected. We have thus a warrant to plead with Him and lay hold on Him in prayer for this very work, and the minister can go forth in His name and strength to beseech men in Christ's stead to be reconciled to God with full confidence that it shall not be in vain. The work is the Lord's and His hand is full of power and full of righteousness, and His heart full of mercy and grace, and all success is of Him that calleth—of God that showeth mercy—of God that giveth the increase. It is truly a precious part of the divine testimony which assures us that it is God that calleth. Take away any part from this part of the divine promise and you take away so much strength from the praying.

## William Salisbury: A Story for the Young\*

A PERSON who was in Wiltshire about the latter end of the year 1813, heard a pleasing account of a little boy, who had recently died at a village near Trowbridge. Not meeting with any one who could vouch for its authenticity, it is only very lately, on endeavouring to procure suitable tracts for very young persons, that the recollection of the circumstances induced an inquiry to be made of the minister of the place. The reply appears so interesting, that it ought not to be buried in silence; so encouraging to penitent sinners, that it should not be withheld from them; and so great a call to the thoughtless and obdurate, that it is a duty to offer it to them. It is as follows:—Respected, though unknown friend. This morning I received your letter, respecting the dear little boy, who died in this village some time in the month of May, 1813. The whole of the account you have sent in yours, is correct, except that the mother of the late child was not a widow, but was living with her husband at the time the boy died. The woman and her husband were notoriously wicked, they paid no regard to the Sabbath, and every species of wickedness was committed with impunity. The woman had the poor boy in question, before she was married to her present husband; and they were also in very abject circumstances at the time the boy died. Although I had been constantly preaching in the village for nearly seven years, I never saw either of them at the meeting in my life. Indeed I did not know there were such people in the parish.

I relate all this, in order that you may have a clear understanding of the circumstances: the sequel of which will, I believe, be considered by you, a grand display of the free and rich grace and mercy of our good and gracious God, towards the vilest returning sinners. And, as I find you are disposed to publish this affair, I feel it my duty to give you the full statement of it, as it came under my own cognizance, being nearly concerned. I hope I feel thankful in my heart that you are stirred up to this; and may the Lord bless you in the work, and make it abundantly useful. As near as I can recollect, the matter was as follows:—One evening, some friends being at my house, in Christian conver-

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\* Interesting Account of William Salisbury, and the effect his happy death had on his mother, written by John Dymott, late Baptist minister, Hilperton.

sation, a person knocked at the door. Opening it myself, I saw a tall bold-looking woman, in very mean attire. Upon inquiring what she wanted, she told me, she came to ask me to go with her, to see her boy, who had been ill some little time, and she believed would not live the night over; and he had been begging them to send for Mr Dymott. At length she was obliged to come, for the boy would not be quiet, he wanted so much to see Mr Dymott. I replied, "I do not know you, where do you live?" She answered, "About half a mile off." "Why," said I, "I never saw you at our place of worship." "No Sir," said she, "I never go anywhere on a "Sunday," I have no clothes fit to go out in." Said I to her, "How does your boy know me?" "Why," she said "he has been in the habit of going to your meeting, whenever he could get away unobserved by me; for I did not let him every time he wanted to go, because he was so ragged, and had no shoes to wear; so that I was ashamed for him to go." She seemed much affected when relating this. She proceeded to say, that when he could get off to meeting of a Sabbath day, he would be talking about the text and the sermon, nearly all the week after; (but you shall hear more of this in its proper place.) Requesting one of my friends to accompany me, we set off about nine o'clock the same evening: when we got to the house, I heard him talk to the people with him, before I got upstairs. Upon some one saying as I entered the room, "Here is Mr Dymott," the poor child looked up, put out his hand, and taking mine in his, thus addressed me: "Oh! Mr Dymott why had you not come before to me?" I replied, "I do not know anything of you nor of your wanting to see me." "Ah no," he rejoined, "I could not get my mother to come for you. But I am going to die, I am going to heaven, I am going to have a crown of life, and there is one prepared for you, and you and I shall be in heaven together. O! my dear Jesus, I want to come to heaven to you, I want to die this night." As he addressed me by name, I asked him how he knew me. "O," said he, "by going to hear you preach." Upon asking him when he went, he replied "Every time I could, when my mother would let me." I then enquired if he could remember anything he had heard me preach about. He answered, "Yes, that I can, I heard you preach from that text, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon you, and to our God, for

He will abundantly pardon." This was repeated correctly, though he could not read a word. All this while, he appeared as happy as it was possible for a creature to be, and at every interval in the conversation, he would keep on saying, with great earnestness, "O my dear Jesus, I want to die, to be out of this wicked world." This he would repeat twenty times following, with his hands and eyes lifted up to heaven, with as much propriety, gravity, and seriousness as though he had been forty years of age. I then asked him, if he would not be glad to get better and have good clothes, so that he might come to meeting on a Sabbath. "O no," was the reply, "I want to die and get out of this wicked world." I think I shall never forget the scene around me; the room was full of people, and everybody so affected, that all wept together. I then availed myself of the opportunity of addressing those that never went to a place of worship on the Lord's Day. Every now and then, the boy would say, "Hark! Hark! I hear music, music, I hear music!" whilst he pointed upwards with his finger; so that it really seemed as though a part of heaven was let down into his soul, even while in the body; and when he could not hear the music, he would say to his mother, "I want to hear the music again;" and then, "Dear Jesus, I want to come to heaven to you." Thus in the simplicity and out of the fulness of his heart he spake. I stayed an hour with him, and before I left, asked, if I should attempt to pray with him. "O yes." After prayer, I took my leave, telling him I would see him again in the morning. Accordingly, about six o'clock the next day I went again; but before I got there, his prayer had been answered; for he died about three o'clock in the morning, and I was informed, continued to the last in the same state I saw him in.

When he was dead, his mother requested he might be buried in our meeting-yard; to which we consented.

On the day of his burial I preached from the words: "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Astonishing to relate, we had people from five or six miles around us present at this time, and the concourse was so great, that it was supposed hundreds went away, not being able to get near enough to the chapel to hear. This was the end of this dear child. I afterwards heard, from his mother and others, that he would get away Sabbath mornings, and not go back to get food, lest his mother should not permit him to go



again. In this way he had stayed the three services of the day, when the snow was on the ground and he had no shoes to his feet and loitered about from the end of one to the beginning of the succeeding opportunity. But had this been known, he would not have fared thus.

I will now inform you a little what effect this had upon his then wicked mother. She, seeing the happy end of her child, began to reflect upon her hard and cruel treatment of him; which so wrought upon her mind, that she was like a distracted woman for many months, not capable of doing her labour. The Lord also gave her light to see her sin, as well as her ill usage of her child upon the account of his religion, the guilt of which so oppressed her, that she would lie down upon the ground and roll herself in agony, expecting every minute to be cut off and sent to destruction. She began immediately to attend the means of grace, not only on the Lord's Day, but at our meetings for prayer. Her wicked oaths and wicked companions and conduct were immediately left, and her cry was, "God be merciful to me a sinner." She acknowledged to me, that she often cursed the boy; for, after having been to meeting on a Sabbath, he would be talking to himself of what Mr Dymott said—often repeating these words: "Let the wicked forsake his way," &c. when his mother would curse him, and say, "Mind your work, you lazy blockhead: what do you know about the wicked forsaking his way?" and very often beat him into the bargain. But after his death, this language to and usage of her child, and all upon account of his religion, recurred to her recollection, striking like daggers into her conscience; and for a long season she went under great terrors of mind. But at length the Lord was pleased to speak peace to her soul, after which she became a member of our society, and I believe her to be now a woman of sterling piety; and though remarkably poor, yet she is an ornament to her profession; and as she was notorious for wickedness, so now she seems to be eminent for rich and sound experience as a Christian; and a more evident or extraordinary conversion I have never heard of. Nor did the matter end here; for, at the same time, this circumstance was blessed to the conversion of four or five of her wicked companions, who were reclaimed from the error of their ways.

"God moves in a mysterious way,  
His wonders to perform."

Thus I have given you as correct a statement of this affair as I am capable of, all which I was ear and eye-witness to.

The poor creature is now realizing great tribulation: her husband is lying ill in a dropsy, expecting him to die almost every day; and were it not for the help of her friends, they must famish. The parish officers will not allow them anything unless the poor man goes after it himself, and that is impossible for him to do in his present state; but still the poor woman is in good spirits: she says she believes the Lord will provide somehow or other for her to get some food for her husband as long as he lives.

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### The Martyrdom of Polycarp.

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IN or about the year 167, Smyrna was distinguished by the martyrdom of her bishop, Polycarp. Usher has laboured to show that he was the angel of the Church of Smyrna, addressed by our Saviour. If he be right in this, the character of Polycarp is indeed delineated by a divine hand; and the martyrdom before us was particularly predicted.

The admirable Polycarp, when he heard of the cruelties practised in the bloody persecution then carried on, was quite unmoved, and resolved to remain in the city. But, induced by the entreaties of his people, he retired to a village, at no great distance; and there, with a few friends, he spent his time entirely, day and night, in praying, according to his usual custom, for all the Churches in the world. Three days before he was seized, he had a vision while he was praying: he saw his pillar consumed by fire, and turning to the company, he said prophetically, "I must be burned alive." Upon hearing that the persons in search of him were just at hand, he retired to another village. Immediately the officers came to his house; and, not finding him, they seized two servants, one of whom was induced, by torture, to confess the place of his retreat. Taking the servant as their guide, they went out about supper time, with their usual arms, as against a robber; and arriving late, they found him lying in an upper room at the end of the house, whence he might have made his escape, but he would not, saying, "The will of the Lord be done."

When he was brought to the tribunal, the pro-consul asked him if he was Polycarp: to which he assented. The pro-consul then began to exhort him to

have pity on his great age, and to swear by the fortune of Cæsar, and to reproach Christ, and he would release him. Polycarp gave him this ever memorable reply: "Eighty and six years have I served Him, and He hath never wronged me, and how can I blaspheme my King who hath saved me?" The pro-consul still urging, "Swear by the fortune of Cæsar;" Polycarp said, "If you still vainly contend to make me swear by the fortune of Cæsar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am: I am a Christian." "I have wild beasts," says the pro-consul: "I will expose you to them, unless you repent." "Call them," replies the martyr. "I will tame your spirit by fire," says the pro-consul, "since you despise the wild beasts, unless you repent." "You threaten me with fire," answers Polycarp, "which burns for a moment, and will be soon extinct; but you are ignorant of the future judgment, and of the fire of eternal punishment reserved for the ungodly. But why do you delay? Do what you please." The pro-consul then sent the herald to proclaim thrice, in the midst of the assembly, "Polycarp hath professed himself a Christian." Upon this all the multitude, both of Gentiles and of Jews, who dwelt at Smyrna, with insatiate rage, shouted aloud, "This is the doctor of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore." They now begged Philip the Asiarch to let out a lion against Polycarp. But he refused, observing that the amphitheatrical spectacles of the wild beasts were finished. They then unanimously shouted that he should be burned alive. The business was executed with all possible speed; for the people immediately gathered fuel from the work-shops and baths, in which employment the Jews distinguished themselves with their usual malice. As soon as the faggots were collected, he stripped off his clothes, and loosed his girdle. Immediately the usual appendages of burning were placed about him. And when they had proceeded to fasten him to the stake, he said, "Let me remain as I am; for He who giveth me the strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire." Upon this they bound him without nailing him. And he, putting his hands behind him, and being bound, offered to Almighty God the following prayer:—"O Father of thy beloved and blessed Son Jesus Christ, through whom we have attained the knowledge of Thee, O God of angels and principalities, and of all creation, and of all the just who live in Thy

sight, I bless Thee, that Thou hast counted me worthy of this day, and this hour, to receive my portion in the number of martyrs, in the cup of Christ, for the resurrection to eternal life, both of soul and body. . Amen.

When he had finished his prayer, the officers lighted the fire; and, a great flame bursting out, and forming the appearance of an arch, was as a wall round about the body of the martyr, which was in the midst, not as burning flesh, but as gold and silver refined in the furnace. At length, the infuriated people, observing that his body could not be consumed by the fire, called to the officer, whose business it was, in the Roman games, to dispatch any beast that was unruly or dangerous, to approach, and to plunge his sword into his body. Upon this, a quantity of blood gushed out, so that the fire was extinguished, and the immortal spirit of the venerable saint fled to the mansions of everlasting rest, and glory, and felicity.

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### **Literary Notices.**

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**MY PILGRIMAGE TO LOURDES**, by J. A. Kensit. London: Protestant Truth Society, 3 St Paul's Churchyard, E.C. 4. Price 1s net.

Mr Kensit gives a very interesting account of his visit to Lourdes, that spot haunted and resorted to by superstitious Roman Catholics. The story of the deluded, uneducated peasant girl, with dull, dreamy eyes, Bernadette Soubirous, and her visions of the Virgin, and the so-called miraculous spring, which has brought in plenty of money to the priests, are interestingly told. One has only to read these pages to get some idea of how superstition flaunts its brazen face to all the boasted enlightenment of the twentieth century. The narrative is well illustrated by excellent photos.

**THE CHURCH OF ROME FROM WITHIN**, by J. W. Poynter. Protestant Truth Society. Price 6d.

Mr Poynter was a Non-conformist to begin with, but joined the Church of Rome. Like so many perverts, his zeal in defence of his new faith was of the aggressive type, and he became a prominent propagandist of Romanism, and a keen controversialist against Protestantism. At length he had his eyes opened to the delusions of Popery, and in the above pamphlet he tells how the awakening came about. It is a booklet worth reading.

CAN THE CHRISTIAN NOW BELIEVE IN EVOLUTION? by William Hallock Johnson, Ph.D., D.D., Professor in Lincoln University, Pennsylvania, Philadelphia: "S.S. Times" Company. Price \$1.50.

This is an extremely interesting treatment of a subject pressing its attention more and more on all who value the Christian faith. Dr Johnson, who, since the title page was printed, has been appointed President of the University of which he was a professor, realises the seriousness of the claims made by evolution, and makes it quite plain if these are accepted Christianity and all the hope it brings are gone. An interesting feature of the book is the review of recent outstanding works, such as More's, O'Toole's, MacCready Price's. Dr Johnson holds by the great Biblical doctrines of the fall, redemption and regeneration, and Evolution has no place for these as they are presented to us in the Bible.

A SCIENTIFIC INVESTIGATION OF THE OLD TESTAMENT, by Robert Dick Wilson, Ph.D., D.D., Professor of Semitic Philology in Princeton Theological Seminary. Philadelphia: "S.S. Times" Company. Price \$2.00.

This is a scholarly defence of the Old Testament Scriptures. With his great resources of Semitic learning, Dr Wilson has not much difficulty in showing that much that passes for profound scholarship among the Higher Critics rests upon a sandy foundation. The articles of which this book is made up appeared in the "Princeton Theological Review," and have been revised and added to. He deals with such subjects as the text, grammar, vocabulary, history and religion, and in a concluding chapter summarises his results. As was to be expected it is a masterly treatment of the various points dealt with. In his conclusion he says:—"We welcome all sincere and honest study of its [the Bible's] origin, purpose and meaning. But is it too much to ask and hope that more of those who have been appointed by the Church to teach its history and its doctrines should devote their time and their energies to the defence of its great and fundamental, unique and outstanding facts and implications, rather than to the picking of flaws in the garments of the prophets and to the punching of holes in Christ's perfection."

## Notes and Comments.

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**Preparation for the Sabbath.**—In these days when Sabbath desecration is making such tremendous strides there is an aspect of the question that is sometimes overlooked even by those who would desire to keep God's day holy. At one time it was customary in godly homes in many places in Scotland to recognise the approach of the Sabbath by due preparation for its coming. Now-a-days the world, with its insatiable desire for pleasure and amusement, has commandeered the Saturday night often to a very late hour almost wholly to itself. While this serves the devil's purpose well enough, it is a poor preparation for the Lord's Day. This is a condition of things that is to be expected if one bears in mind the nature of the world. But among professing people recognition of different rules and the observance of different customs are expected. Yet how often is it the case that work which ought to have been done on other days is left over until the Saturday night, when there is an accumulation which, if it does not encroach actually on the Sabbath, takes the weary workers up to the very verge of doing so. Now, there may be circumstances which render a different management of household affairs unavoidable, but in many cases the real cause is want of foresight and ordinary management in so arranging matters that some of the duties usually relegated to Saturday night be arranged for some of the preceding days. The result is, when Sabbath morning comes, the weary body demands rest until it is almost time to go to church. Then there is a hurried scramble to be in time, and what with this rush the mind is not in a fit state to join in the worship of God. Or it may be the sense of weariness is so great that the temptation of remaining in bed the whole of the Sabbath forenoon is yielded to. Custom has a great deal to do with the matter, and where custom is king it lays down the law, saying our people did this before us, and why should we not do the same. Nevertheless, we tender our advice, and back it up with the words of the Larger Catechism:—"We are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose, and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of the day." The Directory for Public Worship also teaches that "The Lord's Day ought to be remembered beforehand, as that all worldly business of our ordinary callings



may be so ordered, and so timeously and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes." The Confession of Faith (chap. xxi., sec. viii.) also makes reference to this "preparing beforehand" for the Sabbath.

**Money Put to a Bad Use.**—John D. Rockefeller, junior, the American millionaire, and others, are to build a church on Riverside Drive, New York, costing £800,000, for Dr Harry Emerson Fosdick, the leader of the Modernists in America. Rockefeller, one would have thought, had done quite enough in endowing heresy, when he lavished his millions on McCormick Seminary, a hot-bed of modernism, without now giving a further push to Modernism by keeping Dr Fosdick in the public eye. According to the "Literary Digest" (New York):—"Underneath the auditorium will be two floors with bowling alleys, a basket-ball court, and a theatre, besides a large assembly room for the Rockefeller Men's Bible Class, choir rooms, robing-rooms, locker-rooms, kitchens, etc." We fancy the Devil will feel as satisfied with these arrangements as Dr Fosdick and the managers of the church. There is pointed truth in the comment of the Denver "Rocky Mountains News" when it says:—"We think John the Baptist would be out of place on Riverside Drive." What a sensation would be caused among the cultured multitudes who flock to hear Dr Fosdick and believe in his teaching of man's bestial origin if the stern Preacher of Righteousness should appear and in pealing sentences address the astonished hearers as he did of old—"O generation of vipers who hath warned you to flee from the wrath to come?" To have a relationship with apes is recognised as allowable by Dr Fosdick and his school, but to be classed with vipers would stir up anything but the spirit of love in the bosoms of these Modernists.

**The Jews.**—Something like a mass movement of Jews to Christ, says "The Dawn," is taking place in parts of Eastern Europe. Since 1918, 40,000 Hungarian Jews have entered the Churches; in Budapest alone, 2500 Jews have been added to the Presbyterian Church and in Ukraina whole congregations of Hebrew Christians have been formed. Even more impressive is the fact that Hans Herzl, the only son of the founder and 'modern Moses' of Zionism, who once said that he despised no man in the world except a Jew who becomes a Christian, has embraced the Christian faith, and publicly states in the "Jewish Chronicle" (August 22nd, 1926) that he has been received as a member of the Baptist body."

**A Magistrate and the Glasgow Presbytery's Pastoral Letter.**—The Glasgow Magistrates recently received a deputation representative of the various denominations and religious organizations in the city on the question of Sabbath entertainments. A requisition, signed by the Moderators of the different Presbyterian Assemblies, the Bishop of Glasgow and Galloway, and the official heads of other churches, etc., was presented, directing attention to "recent attempts to loosen those sanctions which have, for many generations, preserved a due recognition of the sacredness of the Lord's Day" and urging the Magistrates to grant no further facilities for holding of entertainments on the Sabbath. Bailie Alexander Brown suggested that the ministers of the Churches should receive a deputation from the Magistrates. He remarked that the Laodicean spirit of the recent Pastoral Letter issued by the Glasgow Presbytery did not help their work. It is refreshing to read this rebuke, and we hope when the deputation from the Magistrates appear before the ministers of the Churches that they will give them sound advice on the question of Sabbath observance, and administer much needed rebuke for the Laodicean spirit which characterises so many of them on this important matter.

**Peter Grant's Spiritual Hymns.**—The reviewer of the foregoing wishes it to be clearly understood that, though we approve of scriptural hymns as literature, in the same way that we approve of scriptural sermons, we are entirely opposed to the use of hymns in the public and private worship of God. The Free Presbyterian Church is entirely committed to the Psalms of David in public worship.

**The Gangrene of Asceticism.**—Mr H. M. Stutfield, in an article in the January "National Review," under the above heading, has dealt in a pointed way with the extraordinary outpouring of notices of Francis of Assisi in the secular and religious press on the occasion of the ascetic's seventh centenary. "The occasion," says Mr Stutfield, "was made the signal for letting loose a flood of literary gush and sentimental rhapsodies, while a skilfully directed religious propaganda brought much grist to the mills of dogmatic religion." The Church of Rome must have rejoiced in seeing the

numerous tributes paid by Protestants of the weak-kneed type to one of her canonised saints. Some of these press notices appeared in periodicals where one would never expect to see them. We believe that Mr Stutfield is right when he traces Francis' ascetism to Buddha. Certainly the Lord Jesus Christ was not his guide in his ascetic practices.

**Revision of the English Prayer Book.**—The Bishops have now finished their work of revision, and the result of their labours is now in the hands of the members of the Convocations of Canterbury and York, which met at Westminster on the 7th February. The Archbishop of Canterbury, in his address to the members of the Convocations, seemed rather to avoid the main issues of the revision, and in this he was followed by his brother of York. Some of the changes are far-reaching, and are decidedly bringing the National Church of England a stage nearer Rome. The alternative Commission Office, Prayers for the Dead, and the Reservation of the Sacrament for the Sick will cause strong opposition from the Evangelical Party. In the Marriage Service the word "obey" is omitted. The Archbishop was careful to explain that the book was alternative, and that those who preferred the present Prayer Book might use it. The matter is serious for the Church of England, and we shall await with interest the decisions of the Houses of Convocation and Parliament. Bearing in mind what Scotland passed through in 1637-38, this bold move by the Anglo-Catholic party may be a blessing in disguise if it cause such an upheaval in England as took place in Scotland when Archbishop Laud tried to foist on the Scottish people his hated Service Book.

**The End of the Scopes Case.**—This case, which caused such world-wide interest, has now been brought to an end by the decision of the Supreme Court of the State of Tennessee. By a vote of three to one, the Court upheld as constitutional the law which forbids the teaching of evolution in the State Colleges and Schools of Tennessee. The judges, however, unanimously reversed the judgment of the lower court's verdict of guilty against Mr Scopes, and barred recourse to the United States Supreme Court by inducing the Attorney-

General of the State to drop the case by entering a "nolle prosequi," that is, an abandonment of the suit. This means that the case will not go to the Federal Supreme Court. The verdict of the Supreme Court has given satisfaction to neither side. Mr Scopes's fine of a hundred dollars was also declared illegal, as the fine should have been assessed by the jury and not by the judge. Satisfaction is expressed by the Fundamentalists that the Supreme Court has declared the law of Tennessee barring the teaching of evolution as constitutional. The law is as follows:—"Be it enacted by the General Assembly of Tennessee that it shall be unlawful for any teacher in any of the universities, normals and all other public schools of State which are supported in whole or in part by public-school funds of the State, to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach, instead, that man descended from a lower order of animals." A very good law, indeed, and our wish is that we had something like it in this country.

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## Church Notes.

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**Communion.**—March — First Sabbath, Ullapool; second, Portree, Ness and Tarbert (Harris); third, Lochinver; fourth, Tolsta and Kinlochbervie. April—Second Sabbath, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Applecross and Coigach; second, Shieldaig; third, Lochcarron, Glendale, and Dornoch; fourth, Gairloch. South African Mission. — The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note. —Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

**London Communion.**—The Sacrament of the Lord's Supper will (D.V.) be dispensed on Sabbath, 17th April.

## Acknowledgment of Donations.

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

**SUSTENTATION FUND.**—Miss M. Macinnes, The Hospital, Kinlochleven, £1 10s; Alex., Tina and M. Livingston, Arrina, Applecross, 16s; Angus Mackenzie, Elphin, per Mrs Paterson, Altnacealgach Hotel, 10s; John Macleod, Crianarion, 5s; Miss J. Macphail, Stronachullin, Ardrishaig, 10s; a Friend, S. Africa, per Rev. D. Graham, Shieldaig, £1; Mrs Begg, Fionphort, Mull, per Rev. Wm. Grant, Halkirk, 10s.

**HOME MISSION FUND.** — Miss M. Macinnes, Kinlochleven, 10s; A. Livingston, Tina and M. Livingston, Arrina, 10s.

**JEWISH AND FOREIGN MISSIONS.**—D. Clark, Box 7, Valencia, Penna., U.S.A., £6; Hugh Mackenzie, 52 Princes Street, Kincardine, Ontario, 4s 6d; a Friend, Inverness, o/a the Shanghai Branch of the Bembsi Mission, £5; F. Macdonald, Ardheslaig, o/a Rev. J. Tallach's Car Fund, 5s; do., for Mrs Radasi (Bible), 5s. Rev. N. Cameron acknowledges, with sincere thanks, the following:—Four F.P. Children's Own Collecting Box, £1 10s; a Friend, Glasgow, for Mrs Radasi, 10s.

**LEGACY FUND.**—J. Grant, General Treasurer, acknowledges, with grateful thanks, the sum of £129 16s 10d, being the residue of the estate of the late Mrs Crawford, Glasgow, bequeathed to the Jewish and Foreign Missions of the Free Presbyterian Church of Scotland, per Mr P. Sinclair, solicitor, Wick.

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