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Calvin's Predestinarianism.

CALVIN'S is one of the greatest names on the roll of the Christian Church. Dr Cunningham, a competent judge, pays the following noble tribute to the greatest of the Reformed Divines:—"Calvin had received from God mental powers of the highest order. Distinguished equally by comprehensiveness and penetration of intellect, by acuteness and soundness of judgment, his circumstances, in early life, were so regulated in providence, that he was furnished with the best opportunities of improving his faculties, and acquiring the learning and culture that might be necessary with a view to his future labours. Led by God's grace early and decidedly to renounce the devil, the world, and the flesh, and to devote himself to the service of Christ, he was also led, under the same guidance, to abandon the Church of Rome, and to devote himself to the preaching of the Gospel, the exposition of the revealed truth of God, and the organisation of churches in accordance with the sacred Scriptures and the practice of the Apostles. In all these departments of useful labour his efforts were honoured with an extraordinary measure of success. Calvin did what the rest of the Reformers did, and, in addition, he did what none of them either did or could effect. He was a diligent and laborious pastor. He gave much time to the instruction of those who were preparing for the work of the ministry. He took an active part in opposing the Church of Rome, in promoting the Reformation, and in organising Protestant Churches. Entering with zeal and ardour into all the controversies which the ecclesiastical movements of time produced, he was ever ready to defend injured truth or to expose triumphant error. This was the work which he had to do in common with the other Reformers, though he brought higher powers than any of them to bear upon the performance of it. But in addition to all

this, he had for his special business the great work of digesting and systematising the whole scheme of divine truth, of bringing out in order and harmony all the different doctrines which are contained in the Word of God, unfolding them in their mutual relations and various bearings, and thus presenting them in the most favourable aspect, to the contemplation and the study of the highest order of minds" (*Reformers and Theology of the Reformation*, p. 293). This tribute by one of the greatest of our modern Calvinistic theologians and a master of the theology of the Reformation may well be set over against the ill-informed and often ill-natured attacks made on Calvin and his work. The theologians of the twentieth century alike in mental grasp and theological output are like the merest pigmies when placed alongside Calvin and his enduring work. The work on which his fame will rest as long as there is a people to appreciate profound reasoning and sound spiritual teaching is his "*Institutes of the Christian Religion*." Our readers will bear with us in quoting again from Dr Cunningham. This is how he speaks of the *Institutes*:—"The '*Institutio*' of Calvin is the most important work in the history of theological science, that which is more than any other creditable to its author, and has exerted directly or indirectly the greatest and most beneficial influence upon the opinions of intelligent men on theological subjects. It may be said to occupy, in the science of theology, the place which it requires both the '*Novum Organum*' of Bacon, and the '*Principia*' of Newton to fill up, in physical science—at once conveying, though not in formal didactic precepts and rules, the finest idea of the way and manner in which the truth of God's Word ought to be classified and systematised, and at the same time actually classifying and systematising them, in a way that has not yet received any very material or essential improvement. There had been previous attempts to present the truths of Scripture in a systematic form and arrangement, and to exhibit their relations and mutual dependence. But all former attempts had been characterised by great defects and imperfections; and especially all of them had been more or less defective in this most important respect, that a considerable portion of the materials, of which they were composed, had been not truths but errors—not the doctrines actually taught in the sacred Scriptures, but errors arising from ignorance of the contents of the inspired volume, or from serious mistakes, as to the meaning of its statements. One of the earlier attempts

at a formal system of theology was made in the eighth century by Johannes Damascenus, and this is a very defective and erroneous work. The others which had preceded Calvin's 'Institutes,' in this department, were chiefly the production of the Schoolmen, Lombard's four books of 'Sentences,' and Thomas Aquinas's 'Summa,' with the commentaries upon these works; and they all exhibited very defective and erroneous views of scriptural truth. Augustine was the last man who had possessed sufficient intellectual power, combined with views, in the main correct, of the leading doctrines of God's Word, to have produced a system of theology that might have been generally received, and he was not led to undertake such a work, except in a very partial way. The first edition of Melancthon's 'Common Places,' the only one published before Calvin produced the first edition of his 'Institutes,' was not to be compared to Calvin's work, in the accuracy of its representations of the doctrines of Scripture, in the fulness and completeness of its materials, or in the skill and ability with which they were digested and arranged; and in the subsequent editions, while the inaccuracy of its statements increased in some respects rather than diminished, it still continued, to a considerable extent, a defective and ill-digested work, characterised by a good deal of prolixity and wearisome repetition. It was in these circumstances that Calvin produced his 'Institutes,' the materials of which it was composed being in almost every instance the true doctrines really taught in the Word of God, and exhibiting the whole substance of what is taught there on matters of doctrine, worship, government, and discipline, and the whole of these materials being arranged with admirable skill, and expounded in their meaning, evidence, and bearings, with consummate ability. This was the great and peculiar service which Calvin rendered to the cause of truth and the interests of sound theology, and its value and importance it is scarcely possible to overrate' (Reformers and Theology of the Reformation, pp. 295, 6). In his great work Calvin set forth as clearly as ever they had been set forth since the days of Paul the great doctrines of grace. God's sovereignty in its majesty and awe-inspiring glory was set before the Reformed Church as it is presented in Scripture. His election of a people in Christ Jesus before the foundation of the world not for any good in them and His passing by others are presented with a clearness and logical reasoning from Scripture that have made the professing Church

of Christ Calvin's debtors for all time coming. These truths have never won the affection of the natural man. They awaken a rebellion in his heart that manifests itself, at times, in speech and action, that is simply Satanic. But while they are usually termed Calvinistic, it is to be borne in mind that Calvin did not invent them; he found them in the Scripture, and his master mind systematised them for the benefit of the Church. In his "Institutes" they are clearly set forth, and especially in his work against the opinions of Pighius he has entered more fully into a discussion of these. This work, which was first translated in 1855 by Dr Cole, has been reprinted by the Sovereign Grace Union with Calvin's "Defence of the Secret Providence of God."* The reprint has a short preface by Mr J. K. Popham, Brighton. We intend making further reference to this work and the subject of our article in next issue.

(To be continued.)

Notes of a Sermon.

BY THE REV. JOHN MACRAE (MACRATH MOR).

"And he said, nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?" (Joshua v. 14).

IT is a great test of a man's character to observe his conduct under trial. Affliction drives a Christian always closer to God. The unbeliever flies from God, and seeks to drown his sense of suffering, it may be in drink or some other sinful lust. Joshua went out alone, probably to seek counsel of God. Christians like to be alone; you, who know of no enjoyment except in public, know nothing yet of the enjoyment of God's people. This armed man appeared unto him, armed for war, with a drawn sword. In time of peace, when an officer of the army goes to a party, he wears his sword by his side, but in the scabbard; this man had his naked sword in his hand. There seems to have

* Calvin's Calvinism: First Part, A Treatise on the Eternal Predestination of God; Part Second, A Defence of the Secret Providence of God Translated by Henry Cole, D.D. London: Sovereign Grace Union, 98 Camberwell Grove, S.E. 5. Price 5s net.

been something marked in his appearance, a man that had power, whether for good or for evil, whether for or against them. See Joshua's manliness, he at once challenged him, as if he said—"Whoever you may be, you shall go no further till I know what you are." "Nay, but as Captain of the Lord's host am I now come," comes the answer, as much as to say—"Know your own place, Joshua; you occupy but a subordinate position, I am the Captain, Captain of your salvation, the Joshua of the New Testament, the Lord Jesus Christ. We see this clearly in that He permitted Joshua to worship Him. Had it been an angel only, he would not have allowed it. John tried it at Patmos, but the angel immediately rebuked him. Let us now say something about—I., The Host; II., The Captain; III., His fitness for being a Leader.

I. The Host. They come to Christ; it does not matter what one may feel or do or give up, if he remains separate from Christ, he will be lost. They are made willing, their will is renewed (Psalm cx.). The devil is entirely given over to evil, but I do not think any man in this world is so completely like him as to choose evil because it is evil, and delight in it. They suppose that the particular evil that is before them, when they choose it, that it is really the best for them at the time, but if anyone is left to choose evil because it is evil, sin can go no further. The will of those who come renewed is to observe the difference between good and evil, and to choose the good. They consecrate themselves to Him and to His service. Like the Hebrew servant, they nail their ears to the doorpost, saying, I love thee, I love thy service. They often say, I am of no use in the world, the cause is not the better of me; I am not promoting the Lord's glory; but this does not prevent them from setting their hand to the Lord's work, as they have opportunity. Oh, what we need is to be emptied of ourselves, and filled with Christ.

II. The Captain. God purposed Him to be Captain, God revealed Him. Notice the difference—God purposed Him from eternity; God revealed Him in the word of promise. When he purposed Him He was bound to Himself. When He revealed Him He was bound to His people. God ordained Him for the purpose. He gave Himself; that body which God prepared for Him, He gave for a peace-offering. He gathers them out of all quarters, not a body here and a body there; but all gathered about the centre of the Gospel. He puts arms in their hands—"Take unto you the

whole armour of God." He goes forth at their head. The breaker is gone up before them. (1) In the path of obedience, there you may always look for His help, out of it He gives no standing place. (2) In affliction. (3) Going through death. (4) Entering into glory. I will never leave thee nor forsake thee, that goes further than this world. He feeds them with promises, the promises look forward for something yet to come; when it is fulfilled it is no longer a promise. What is the reason that the false faith of some is so strong and unbroken? It is not founded on a promise. That hope will perish in the pangs of death. Some people think it enough if they get to sit down at the Lord's Table among His people; but if they have not been previously united to Christ, that will not save them. Abraham's faith was tried; years passing and him getting old, and no son coming; but it was enough for him, God had promised. Mercy and truth went forth together. Mercy had no words, like Job's friends when they sat silent seven days; she was silent, she had nothing but tears. But as Moses was given to be Aaron's mouth, truth is mercy's mouth. They are unlikely in the eyes of the world. These Israelites, will they inherit Canaan? They are more unlikely in their own eyes. "Oh! wretched man that I am." As Captain am I now come, now when they have to fight for every inch of the land.

III. His fitness for being their Leader. He has a right to save them. He bought them and paid for them, and man nor devil has any right to keep Him from saving them. They soon learn that they cannot go far without defiling themselves. This burdens the conscience. What does Christ do? He takes the hyssop and sprinkles the conscience with His blood, and it is cleansed from dead works to serve the living God. They are tempted, they are persecuted. We should be thankful we are not exposed to persecution unto death, to be beheaded or burnt alive; we would need more grace than we have, and yet it is true that all who will live godly will suffer persecution, each has his own kind and measure of suffering allotted to him. He is able to succour them, having been Himself tempted; but we have to be thankful Christ was tempted in all things like as we are, yet without sin. They come short of His glory in all their attempts to serve Him. They are weighed in the balance and found wanting. Christ comes and puts His merit in the balance, and they are weighed down. He is a tender, patient, merciful and faithful Shepherd.

What Faith Can Do: A Meditation.

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

LAST night and to-day I was thinking a good deal of the power of faith, and what faith can do. Faith covers the whole revealed will of God, and it can do everything that is put under it by the Word. But all that faith does, it does by God, who is the object of faith, and on whom faith acts. Again, faith acts on God by taking hold of His Word; and, moreover, it is God Himself that gives the Word on which you exercise faith, and also the faith you exercise upon the Word. All power of faith is of God, and all works of faith are wrought by Him. Some of them by Himself alone, without any participation on your part at all, beyond the simple exercise of faith and prayer and praise; and others of them He works through you, and by you, and in you; and these last, I believe, to be more difficult than the former—more difficult to do by faith your own works, such as governing your tongue, humbling yourself, slaying your lusts, doing your duty to men and to God. These I believe to be more difficult than by faith to do the works of God, in doing of which you cannot participate except by acts of faith and prayer. It was easier for Elijah to bring down the fire of God on Mount Carmel, than to stand before the threat of Jezebel. Easier for Moses to bring water from the rock than to govern his own spirit and tongue in doing it. Easier for David to overcome the giant by his faith than on another occasion to deny an unholy passion. It is more difficult to overcome ourselves by faith than to overcome anything else. There is here more to oppose the action of your faith, and here it is where you are weakest and most ready to slip and slide and take part with your adversary against your faith and its work. "Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander; whom I have delivered into Satan, that they may learn not to blaspheme" (I. Tim. i. 19, 20).

If I may be permitted to drop one tear as I enter the portals of the city of my God, it will be at taking an eternal leave of that beloved and profitable companion, repentance.—*Rowland Hill.*

Notes of Sermons.

BY THE REV. KENNETH BAYNE.

Preached in the Gaelic Chapel, Greenock, on 17th
September 1820.

I.

“Quench not the Spirit” (I. Thess. v. 19).

[IN the introduction he noticed that there were three persons in the Godhead—the Father, the Son, and the Holy Ghost, that these three were one God, the same in substance, equal in power and glory. That in the scheme of redemption, the Scriptures ascribed to each of these persons a peculiar part—as the contrivance of it to the Father, the paying the price to the Son, and the application of it to the Holy Spirit.] By the Spirit in the text we were to understand the influences of the Spirit—His awakening, enlightening, convincing, humbling, renewing, sanctifying, and comforting influences. The influences of the Spirit were compared to light and to fire, both which might be quenched or extinguished, either by pouring on water, or by withholding combustible matter from them. So divine influences might be quenched by not falling in with them, complying with them, cherishing and encouraging and working with them, or by whatever tended to hinder the efficacy of them, as by acting contrary to them, indulging in, and giving way to the working of the sinful lusts and corruptions of the flesh and mind.

There were two kinds of these influences—common and saving. Many denied the first of these in the present time, as well as in former ages, but both Scripture and experience clearly proved that there was a common influence of the Spirit, even in heathen countries, those who had never heard the Gospel or Word of God there was more of this striving than people were aware of. (See Romans ii. 14.) It would never be known till the day of judgment how much of the common striving of the Spirit had taken place among mankind. Under these common influences persons might be brought to do many things in religion—even to do everything in it—short of a change of nature. The Spirit strove with men by His Word, by His ordinances, by providence, by afflictions, and by conscience.

[He referred to the old world before the flood, and to the Jewish Church, to the days of our Saviour and His Apostles, and to the times ever since, and said there had been, and was still at this day, more of this than people were aware of. He made many references to the Scriptures in the course of the above.]

(To be continued.)

The Religion of Freemasonry and the Christian Faith.

IV.

(Continued from p. 220.)

MASONRY has been well described as "a system of faith and practice intended to bring man into right relations with God and maintain Him there, with no reference to the person or work of Jesus Christ," and we might add, or the work of the Holy Spirit. This, we believe, sums up the matter in a nutshell. Man, according to Masonic teaching, is to be brought near to God by his own works. Ward, in his *Second Degree Handbook*, as quoted by the Rev. C. Penney Hunt, says—"This is the great lesson of the second degree that by ourselves and in ourselves we can discover and realise God." That sentence is directly in the face of Scripture teaching. Wilmshurst defines faith as confidence in our ability to achieve moral perfection (Meaning of Masonry, p. 94). Mackey says:—"The Speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling-place of Him who is the Author of purity, where God is to be worshipped in spirit and truth, and whence every evil thought and unruly passion are to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish Temple" (*Manual of the Lodge* p. 35). And he further adds:—"The speculative Mason, then, if he rightly comprehends the scope and design of his profession, is occupied from his very first admission into the order until the close of his labours and his life in the construction, the adornment, and the completion of this spiritual temple of his body" (*Symbolism of Freemasonry*, p. 162). And all this without Christ or the Holy Spirit. What a poor, miserable temple it will be! Another quotation may be given from Daniel Sickles:—"The common gavel is an instru-

ment made use of by operative masons to break off the rough corners of stones, the better to fit them for the builders' use, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting us as living stones of that spiritual building, that house not made with hands eternal in the heavens" (Handbook, p. 86). The real character of the religion of Freemasonry could not be better stated than it is in a pamphlet by a Unitarian minister, who is also a Mason, the Rev. Elijah Alfred Coil. This pamphlet has been issued by the American Unitarian Association, under the title, "The Relation of the Liberal Churches and the Fraternal Orders." We give the following quotations from it:— "That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both. There are men who, in the churches, subscribe to the doctrine that 'we are accounted righteous before God only for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works or deservings,' and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration:—'Although our thoughts, words, and actions may be hidden from the eyes of men, yet that All-Seeing Eye whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits. . . . One of these declarations excludes the other. Men cannot consistently subscribe to both.'" The following statement by the same author is worthy of serious thought by every Christian who is striving to preserve the faith of our fathers in these days of worldliness and indifference. On page 18 of the above-mentioned pamphlet, Mr Coil says:—"I have been devoting much time to an investigation of the subject, and I say without fear of successful contradiction, that the liberal churches, from their beginning, have been developing in thought and sentiment along the same lines as those followed by most of our great modern fraternities. They have championed and advocated the fatherhood of God, the brotherhood of man, immortality, and salvation by character, and these are the very principles for which nearly all the great fraternities stand.

Taught these principles in childhood, as they should be taught them in the 'Sunday' schools and churches, people will not have to unlearn or deny them should they choose to identify themselves with almost any one of our present-day fraternities, as those brought up in orthodox 'Sunday' schools and churches have to unlearn, deny or ignore much that has been taught them if they become members of the lodge."

Enough has been quoted to show that any religion Freemasonry has is not only Christless, but is, as was to be expected, a religion that stressed salvation by character. What else could it do when it got rid of the Son of God and had no need of the Holy Spirit? But is that the religion of the New Testament?

We come now to say something about the oaths, the dreadful oaths, of the Lodge. We do not purpose to give the various oaths for the different degrees; they will be found given at length in the Rev. John Levington's "Essential Oneness of All Secret Societies" (Syracuse, N.Y.: Wesleyan Methodist Publishing Association), and in other publications. The applicant for membership in the Lodge signs a document in which he promises that "he will cheerfully conform to all the ancient established usages and customs of the fraternity." One would think men of sense would be very careful to make such a promise without having the slightest knowledge what these "ancient established usages and customs of the fraternity," for are they not all secret? But this is not enough; the Entered Apprentice takes a much more foolish step. Kneeling on his naked left knee, one hand under and the other on the open Bible, which has the square and compasses on it, he thus swears: "I —, of my own freewill and accord, in presence of Almighty God, and this worshipful lodge of Free and Accepted Masons, dedicated to God and held forth to the holy Order of St John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such. And not unto him, nor unto them whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial and due examination, or lawful

information. Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything movable or immovable under the whole canopy of heaven, whereby, or whereon, the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible, or intelligible, to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in the twenty-four hours: So help me God, and keep me steadfast in the due performance of the same." Fancy sensible men solemnly binding themselves by such a dreadful oath never to reveal things of which they have no knowledge at all! And what are we to say of professing Christians that defend such things? Far be it from us to leave on the mind of anyone that we regard the taking of a lawful oath as a matter of indifference. We hold when lawfully taken, "it binds to performance, although to a man's own hurt" (Confession of Faith, chap. xxii. sec. iv.). But in regard to Masonic oaths, we do not regard them as lawful at all, and this because they run in the face of the plain teaching of the Confession of Faith that oaths are to be taken "touching anything that is good and just, being imposed by lawful authority," and it will take a good deal of Masonic reasoning to convince us that the Lodge is a "lawful authority" according to the Confession. Besides it is expressly stated by the Westminster Divines—"Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform" (Confession, chap. xxii., sec. iii.). In the Lodge oaths are imposed not only by those who are not a "lawful authority," but in connection with matters of which the person taking the oath has, as yet, no knowledge, and how then can he be fully persuaded that they are true? Those who have joined the Lodge with-

out knowing what they were doing need have no troubled conscience in bidding it a long farewell. President Finney, who was a Mason himself in his youth, makes the following appeal to young men : — "I wish, if possible, to arouse young men who are Freemasons to consider the inevitable consequences of such a horrible trifling with the most solemn oaths, as is constantly practised by Freemasons. Such a course must and does, as a matter of fact, grieve the Holy Spirit, sears the conscience, and harden the heart. I wish to induce the young men who are not Freemasons 'to look before they leap,' and not be deceived and committed, as thousands have been, before they were at all aware of the true nature of the institution of Freemasonry" (*Character and Claims of Freemasonry*, Preface).

We do not propose discussing this subject further, but for the benefit of all those who wish to give it further study, the following books and pamphlets may be consulted by them with advantage :—*Standard Freemasonry Illustrated*, by President Blanchard (Cloth, \$2.00; paper covers, \$1.00); *The Master's Carpet*, by Edmond Ronayne (\$1.25); *Modern Secret Societies*, by President Blanchard (paper, 50 cents.); *Character and Claims of Freemasonry*, by President Finney (paper, 50 cents.); *Masonic Oaths Null and Void* (40 cents.); *Thirteen Reasons why a Christian should not be a Freemason*, by Rev. Robert Armstrong (10 cents.); *A Three-fold Indictment of Secret Orders, with Special References to Masonry and Odd-Fellowship*, by Adam Murrman (10 cents.); *Congregationalism and Secret Associations* (15 cents.). All these may be had from the National Christian Association, 850 W. Madison Street, Chicago, Ill., U.S.A., which will readily supply a list of their publications on Freemasonry on application. This Association, which exists for the purpose of exposing Secret Societies, issues a monthly periodical, "The Christian Cynosure," which keeps one up to date on the doings of Freemasonry. Other books and pamphlets that may be mentioned include "The Essential Oneness of all Secret Combinations" (50 cents.), by the Rev. John Levington, and "The Christian's Relation to Secret Societies" (10 cents.), by the Rev. F. A. Butterfield. Both of these may be had from The Wesleyan Methodist Publishing Association, 330 Onondaga Street, Syracuse, N.Y., U.S.A. Mention has already been made in our

pages to the Rev. C. Penney Hunt's "Menace of Freemasonry to the Christian Faith," to be had from the author, Linden House, Manor Lane. Shipley, Yorks (price 9d). It is an eye-opening exposure of the religion of the Lodge.

We have now finished our examination of the religion of Freemasonry, and have shown—(1) That the God it acknowledges, the Great Architect of the Universe, is not the God and Father of our Lord Jesus Christ; (2) that its religion is Christless—our Saviour's name is not mentioned in any of its official prayers; (3) it rises no higher than Deism; (4) that it sets forth a salvation by character and merits and not by free grace. Its oaths are—(1) taken on trivial occasions, and it is trifling with the great Name to take oaths on such occasions; (2) these oaths are not lawfully administered by an officer of the State or Church; (3) the oaths are sinful, because the person swearing binds himself to do what he does not know. Oaths of this kind are not binding (see Confession, chap. xxii., sec. iv.).

We leave it with the consciences of our Free Presbyterian readers who may be connected with Lodges to say whether they can conscientiously continue the connection any longer, and as for professing Christians among us who may have joined Lodges, we are persuaded that they will follow the path of duty, and be done with the Lodge. The Americans have a saying which, we hope, will not be applicable to any Free Presbyterian worthy of the name—"Kick my Lodge and I will kick you. Kick my Church and I will help you."

Be Ye Holy.

God is universally holy in all His ways; so Psalm cxlv. 17, "His works are all holy;" whatever He doeth, it is done as becomes a holy God: He is not only holy in all things, but at all times unchangeably holy. Be ye therefore holy in all things, and at all times, too, if ever you expect the benefit of Christ's sanctifying Himself to die for you. O brethren, let not the feet of your conversation be as the feet of a lame man, which are unequal. Be not sometimes hot and sometimes cold; at one time careful, at another time careless; one day in spiritual rapture, and the next in a fleshly frolic; but be ye holy "in all manner of conversation," in every creek and turning of your lives: and let your holiness hold out to the end. "Let him that is holy be holy still." Not like the hypocrite's paint, but as a true, natural complexion.—*Flavel*.

Synod's Tribute to the Late Rev. D. Macfarlane, Dingwall.

THE Synod express and record in their Minutes their deep sorrow and sense of the loss sustained by the Free Presbyterian Church and by the cause of Christ in the world through the removal of their beloved brother and faithful servant of Christ, the Rev. Donald Macfarlane, late minister of our Church at Dingwall, on the 4th day of November 1926, at the ripe age of 92 years.

Mr Macfarlane was born at Vallay, North Uist, in the year 1834. He studied Arts and Divinity in the University and the Free Church College, Glasgow, and was licensed to preach the gospel by the Free Church Presbytery of Skye and Uist. He received a call from the congregation of Strathconan in 1876, which he accepted, and was ordained there. In the year 1879 he received and accepted a call from the congregation of Moy. The congregation of Kilmallie called him, and he became their minister in 1888, and in 1893 he received a call from the Raasay congregation, which he accepted. In each of these congregations he was truly beloved for his work's sake, and revered as a faithful preacher of the gospel of the grace of God.

In the year 1892 the General Assembly of the Free Church passed, through the Barrier Act, the Declaratory Act, thus making it "a binding law and a constitution in the Church." A protest was lodged against it, and an appeal was made to the next Assembly to take steps to have it repealed. When, at the Assembly of 1893, this matter was considered it became very evident, by the large majority that voted for retaining the Act, and by the tergiversation of those who had protested the previous year, that the two alternatives were to remain in that Church under a false creed and a mutilated constitution, or to separate from her communion in order to maintain the original position of the Free Church of Scotland, which every office-bearer was bound by his ordination vows to do. Mr Macfarlane chose to adhere to his vows to God and men—that he would "assert, maintain and defend the whole doctrine of the Confession," so he stepped forward and read and tabled his protest. In it he refused to submit from that day to the jurisdiction of the Courts of that Church as now constituted under her changed creed and constitution, declared his adherence to the original position

taken up by the Free Church in 1843; that he and such as might adhere to him would take immediate steps to revive the Free Church in her original position; and that he claimed all the civil and ecclesiastical rights which he and they held hitherto as Free Churchmen. A Deed of Separation was drafted, and on the 14th day of August 1893, a Presbytery was constituted, and the Deed of Separation was adopted and signed by Revs. D. Macfarlane and D. Macdonald, with Mr Alex. Macfarlane, elder. Thus a legal separation from the then Free Church took place, to which Mr Macfarlane adhered faithfully to the day of his death.

Mr Macfarlane received a call from the Free Presbyterian congregation of Dingwall in the year 1903. He accepted it, and continued his ministry there with much acceptance till it pleased the Lord to call him home to be for ever with Himself, in 1926.

The Synod would express their thankfulness to the Lord for enabling Mr Macfarlane to hold fast the Word of God and the subordinate standards of the Church of the Reformation in the face of great opposition, even from his former fellow-ministers and elders, and also in suffering the loss of all they could deprive him of as regards manse, churches, and salary. He "took joyfully the spoiling of his goods, knowing in himself that he had in heaven a better and an enduring substance." Of him it may truly be said:—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

The Synod would express their sincere sympathy with Mrs Macfarlane in her sorrow and bereavement, and also with all who mourn for their and our loss, which was undoubtedly his great gain, for it is written—"They who sleep in Jesus, God will bring with Him."

The Late Mr Archibald MacColl, Elder, St Jude's, Glasgow.

MR ARCHIBALD MACCOLL was born at Tarbert, in the Island of Jura, Argyllshire, on the 25th September 1839. He had the great benefit and blessing of being brought up at the family altar by pious parents. Eternity and the Great Day will reveal fully the beneficial results of a godly upbringing, also the deplorable

results of ungodly teaching and example upon children by careless and godless parents. However careful such parents may be of the bodily comforts and secular education of their children, while they neglect to teach them God's Word, they are cruel like the ostrich to their own offspring. God commands—"Train up a child in the way he should go; and when he is old, he will not depart from it." This is a promise that has been often fulfilled to parents in the past, and has the same blessing in it still to such as will endeavour faithfully to obey it. It was certainly fruitful in the case of the subject of this obituary.

At what age Archibald MacColl underwent the saving change the writer is not able to say, for he was reticent and modest about everything pertaining to himself; but that he was truly a God-fearing and upright man could not be doubted by any person who was competent to judge, or had the privilege of knowing him.

Mr MacColl came to reside in Glasgow in the year 1861, and was ordained an elder in the Argyll Free Church in 1867. In the year 1877 he went to the Hope Street Free Church. He remained as an elder in this congregation till 1893. The Rev. Mr Urquhart was then the minister of Hope Street Church. He was a worker that needed not to be ashamed, dividing the Word of God aright, giving his portion to the righteous and to the wicked, and consequently his labours were blest to many who are now with him in glory. Some of these the writer became acquainted with after he came to Glasgow in 1892. Mr MacColl, as might be expected, held this servant of God in much esteem. Mr Urquhart was called to his everlasting rest about the year 1886.

At a meeting of the Kirk-Session of Hope Street in the summer of 1893, Mr MacColl made known his conviction, that the only way to maintain an upright adherence to the Bible as being God's inspired Word throughout, and to the Westminster Confession of Faith in all its articles, was to separate from the Free Church, which had changed her relation to both—God's Word and the Confession—by the passing of the Declaratory Act in 1892 into a binding law and constitution in that Church, and by refusing at her last General Assembly, by an overwhelming majority, to take steps for its repeal. He was advised to delay taking that step, because such as had separated already would die out in less than two years. His reply to this unfulfilled

prophecy was, that his conscience and God's Word demanded of him to separate from a Church which, by her own deliberate action, ceased to be the Free Church of Scotland, as he could not fulfil his ordination vows now by remaining in fellowship with her. The following Sabbath he appeared in St Jude's congregation with all his family. In after days he repeatedly expressed his thankfulness to the Lord for guiding him to maintain his adherence then to God's Word in face of all the opprobrium to which that step exposed himself and all who had separated. Some of the terms by which the Free Presbyterian Church was designated were—Schismatics, unlearned men, idiots, and many such abusive terms. This treatment of men for adhering to God's truth was nothing new, and Mr MacColl was not a weakling that could be swayed by such windy noise. He was not so deluded as to follow any body of men who had publicly forsaken the creed and constitution of the Church of Christ in Scotland.

Mr MacColl was one of the five elders which constituted the first Session of St Jude's. He was appointed Session-Clerk at that meeting. A few years after that he was appointed congregational treasurer. He fulfilled all the duties of these two offices with the utmost integrity, and with ability which proved his suitability for the duties involved. In the year 1910 failing health caused him to resign both offices. The Kirk-Session at that time recorded an expression of their appreciation of his Christian character as an elder, and as session-clerk and treasurer, and of the faithfulness with which he attended to all the duties devolving on him in the Session and congregation. The Deacons' Court concurred in this statement. His courteous and affable behaviour towards all the office-bearers caused that he was beloved and very much respected by each one of them. This became very manifest the night he gave in his resignation. The expression of sorrow by all present was evidently deep and sincere. Each one expressed deepest sympathy with him, and the hope that the Lord would spare him for many years an elder in St Jude's Session. The Lord did beyond expectation restore him to such a measure of health and strength that he was able to attend the means of grace, and appeared several times at meetings of Session, to the great consolation of his fellow-elders. He was highly respected also in the congregation. If he should be absent from church on Sabbath, the first question asked

the writer by the people would be—"How is Mr MacColl? I missed him from church last Sabbath."

Mr MacColl was a man possessed of a strong personality and of strong convictions. He possessed wisdom and understanding of no mean order in dealing with matters pertaining to the cause of Christ. God's Word was his guide in the affairs of His Church, and also in his own temporal and spiritual concerns. His knowledge of the creed and principles of the Church of the Reformation in Scotland, and of the rules for the practice of her Church courts was above the ordinary.

He was a warm-hearted and steadfast friend. This was true in a very special manner as regards the Lord's people. It appeared conspicuously towards such as manifested faithful adherence to God's truth and cause in the world. His civility towards all men was one of his characteristics; but he made evident, like Ruth of old, that the God of Israel was his God, and that the Lord's people were his people. He was truly a lover of the Lord's people, and of the Lord's Day and worship, also of everything pertaining to the glory of God in the world. It could be said of him truthfully that he, like David, "desired one thing of the Lord . . . that he might dwell in the House of the Lord all the days of his life, to behold the beauty of the Lord, and to enquire in His temple." The mad boldness with which this sinful and adulterous generation profane the Lord's Day, and mix their form of godliness with the world and the flesh, still calling such sacrilege Christianity, caused him much grief and pain. He was often afraid that the wrath of God would be poured forth against such heaven-defying practices. But he was taken away without seeing the evil which is bound to come if repentance and turning from these sins unto God prevent it not. For he knew that "God is not mocked."

During his last illness he had several sore temptations from the Adversary, but the Lord always gave him the victory through His Word, which Satan cannot withstand. He told the writer that, on one of these occasions, being sorely tried on account of the corruption of his heart and mind, and Satan forcing on him the conclusion that he was never born again, the words—"Is not this a brand plucked out of the fire?" gave him a timely relief. On another occasion, when under great distress of soul, the words—"Get thee behind me, Satan," gave immediate relief. His face beamed with

joy when he rehearsed, with admiration, the goodness and mercy of God towards such an unworthy creature as he realised himself to be. He drew much comfort, as many of the true people of God did since the Apostle wrote them under the inspiration of the Holy Spirit, from the words—"For that which I do, I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that do I. . . . O wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." These were the real experiences of his soul, and finding that they were also that of the great and saintly Paul the Apostle, they gave him much comfort. They were not the foundation of his faith: that was firmly built upon the sure foundation, Jesus Christ and Him crucified.

A few days before the change came, he was very weak, and consequently spoke very little. But his anchor was firmly fastened within the veil, and that being so, all was safe for an endless eternity. He got the victory through the blood of the Lamb and the Word of His testimony.

The writer would express his sincere sympathy with his son, two daughters, and all their family relations; also to his niece, who so devotedly attended to him during his illness. Mrs MacColl predeceased him by several years, after they had been married fifty years. May the Lord God of their father make the son and daughters and their households partakers of the grace which made him a partaker of the glory that is to follow.—N. C.

Anything that appears like fantastic dress, either in man or woman, is a sure indication, not only of the weakness of the head, but also of the depravity of the heart.—*Rowland Hill.*

A conformity to the world, in all ages, has been the ruin of the Church.—*Rowland Hill.*

An Leabhar-Ceasnachaidh Farsuinn.

(Air a leantainn.)

C. 115. Ciod i a' cheathramh aithne?

F. 'S i a' cheathramh àithne, Cuimhnich là na Sàbaid a naomhachadh. Sè làithean saothraichidh tu, agus ni thu t' obair uile. Ach air an t-seachdamh là tha Sàbaid an Tighearna do Dhé: air an là sin na dèan obair 's am bith, thu féin, no do mhac, no do nighean, d' òglach, no do bhan-oglach, no d' ainmhidh, no do choigreach a ta 'n taobh a stigh do d' gheataibh: oir ann-an sè làithibh rinn an Tigh-earna na nèamhan agus an talamh, an fhairge, agus gach ni a ta ann: agus ghabh e fois air an t-seachdamh là: air an aobhar sin bheannaich an Tighearna là na Sàbaid, agus naomhaich se e.

C. 116. Ciod a tha air iarruidh 's a' cheathramh aithne.

F. Tha a' cheathramh àithne ag iarruidh, air na h-uile dhaoibh, naomhachadh no coimhead naomh do Dhia a dhèanamh air na tràthaibh suidhichte sin a dh' òrduich se 'n a fhocal, gu h-àraid aon là iomlan ann an seachd, agus b' e sin an seachdamh, o thoiseach an t-saoghail gu ruig aiseirigh Chrìosd, agus an ceud là do 'n t-seachduin riamh o sin, agus gu mairsinn mar sin, gu deireadh an t-saoghail, is e so Sàbaid nan Crìosduidhean; agus goirear dheth 's an Tiomnadh Nuadh là an Tighearna.

C. 117. Cionnus is còir an t-Sàbaid, no là an Tighearn a naomhachadh?

F. 'S còir an t-Sàbaid, no là an Tighearn a naomhachadh, le tàmh naomh a ghabhail rè fad an là sin gu h-iomlan, cha 'n e mhàin o na h-oibribh sin a tha peacach aig gach àm air bith; ach fòs o na gnothuichibh saoghalta sin, agus o 'n aighear a ta laghail air làithibh eile; agus tlachd a gabhail anns an là so gu h-iomlan (ach a' mheud 's a tha feumail a chum oibre na h-éigin agus na tròcaire); an là a bhuileachadh ann an oibribh aoraidh; gu dìomhair agus gu follaiseach: agus a chum na crìche so, is còir dhuinn ar cridhe 'ullachadh, agus leis an uiread sin do shealladh roimh-làimh, do dìchioll, agus do chuimse ar gnothuichibh saoghalta 'shocrachadh, agus gu tràthail an crìochnachadh, is gu feud sinn a bhi ni 's deise agus ni 's iomchuidh air son dhleasdanas an là sin.

C. 118. C' air son a tha 'n aithne mu choimhead na Sàbaid, air a tabhairt ni 's sònruichte, do cheann-ardaibh teaghlaich agus do uachdranaibh eile?

F. Tha 'n àithne mu choimhead na Sàbaid, air a tabh-airt ni 's sònruichte do cheannardaibh teaghlaich agus do uachdranaibh eile; a chionn gu bheil e mar fhiachaibh orra, cha 'n e mhàin iad féin a choimhead, ach mar an ceudna, aire thabhairt, gu bi i air a coimhead, leis gach neach a ta fuidh 'n cùram; agus do bhrìgh gur furasd leo gu tric am bacadh le 'n gnothuichibh féin.

C. 119. Cia iad na peacaidhean a tha air an toir-measg 's a' cheathramh aithne?

F. 'S iad na peacaidhean a tha air an toirmeasg 's a' cheathramh àithne, bhi idir a' leigeadh dhinn nan dleasdanas a tha air an iarraidh innte, gach uile choimhleanadh neo-chùramach, neo-dhìchiollach, agus neo-tharbhach orra, agus a bhi sgith dhiubh: gach uile rìhi-naomhachadh an là sin, tre dhiomhanas, agus a bhi dèanamh nithe a ta dhiubh féin peacach; agus le gach uil' oibribh, bhriathraibh agus smuaintibh neo-fheumail, mu 'r gnothuichibh saoghalta, agus ar n-aighear.

C. 120. Ciod iad na reusoin a tha air an ceangal ris a' cheathramh aithne, chum a sparradh oirnn ni 's mò?

F. Tha na reusoin a tha air an cur ris a' cheathramh àithne, chum a sparradh oirnn ni 's mò air an tarruing o a ceartas; air do Dhia bhi a' tabhairt dhuinn sè làithean do sheachd, a chum ar gnothuichean féin; agus gun e a' cur air leth ach aoin là dha féin, agus sin anns na briathraibh so, eadhon, an sè làithibh saothraichidh tu, agus ni thu t' obair uile; agus mar an ceudn' uaith so, eadhon, gu bheil Dia ag agradh seilbh-chòir àraid air an là sin (anns na briathraibh so): Is e 'n seachdamh là Sàbaid an Tighearna do Dhia; o eiseimpleir Dhe: rinn e ann an sé làithibh nèamh agus talamh, an fhaire, agus gach ni a ta anna, agus ghabh e fois air an t-seachdamh là agus o 'n bheannachadh sin, a chuir an Tighearn air an là sin, cha 'n e mhàin 'n a naomhachadh, a chum bhi 'n a là d' a sheirbhis féin: ach mar an ceudn' 'òrduchadh chum a bhi 'n a mheadhon beannachaidh dhuinne, ann a bhi 'ga naomhachadh, agus anns na briathraibh so, eadhon, air an aobhar sin, bheannaich an Tighearna là na Sàbaid, agus naomh-aich se e.

C. 121. C' air son a tha 'm focal sin Cuimhnich, air a chur ann an toiseach na ceathramh aithne?

F. Tha 'm focal Cuimhnich, air a' chur ann an toiseach na ceathramh àithne, ann an cuid, a chionn na mòir-shoch-air a ta 'n a cuimhneachadh: air dhuinn le so, bhi air ar cuideachadh, 'n ar 'n ulluchadh a chum a coimhead, agus

'n a coimhead, a chum na h-uil' 'àitheantan eile choimhead ni 's fearr, agus a chum cuimhne thaingeil a chumail suas air an dà shochair mhòr sin, obair a' chruthachaidh agus obair na saorsa, 's am bheil suim aithghearr a' chreidimh, agus ann an cuid ro ullamh leinn a dhì-chuimhneachadh, do bhrìgh gu bheil ni 's lugha do sholus nàduir air a son; agus gidheadh gu bheil i a' cur bacaidh air ar saorsa nàdurra, ann an nithibh a ta laghail air uairibh eile: nach 'eil i a' teachd ach aon uair ann an seachd làithibh, agus gu bheil iomadh gnothuch saoghalta teachd a steach eadar na làithean Sàbaid, agus gu ro thrì a' togail leo ar n-inntinn o bhì smuaineachadh air an t-Sàbaid, a chum ar n-ullachadh féin fa comhair, no chum a naomhachadh; agus gu bheil an t-Eascairid le 'innealaibh a' caitheamh mòran saothrach, chum a glòir agus eadhon a cuimhne a dhubhadh a mach, a chum gach uile mi-chreidimh, agus an-diadhachd a thoirt a steach.

C. 122. Ciod i suim nan sè àitheantan anns am bheil ar dleasdanas do dhaoineibh air a chur sìos?

F. 'S i suim nan sè àitheantan anns am bheil ar dleasdanas do dhaoineibh air a chur sìos, ar coimhearsnach a ghràdhachadh mar sinn féin, agus sinn a dhèanamh do dhaoine' eile an nì a b' àill leinn iadsan a dhèanamh dhuinne.

C. 123. Cia i a' chùigeadh aithne?

F. 'S i a' chùigeadh àithne, Tabhair onoir do t' athair, agus do d' mhàthair; a chum as gu 'm bi do làithean buan air an fhearann a tha 'n Tighearna do Dhia a' thoirt dhuit.

C. 124. Cò iad a thuigear fuidh ainm athar agus màthar 's a' chùigeadh aithne?

F. Fuidh ainm athar agus màthar, 's a' chùigeadh àithne, tuigear cha 'n e mhàin, pàranta nàdurra, ach mar an ceudna na h-uile a ta o sar ceann ann an aois, agus ann an tiodhlacaibh, agus gu h-àraid a ta réir òrduigh Dhé os ar ceann, ann an àite, ann an ughdarras, cia aca 's ann, ann an teaghlach, ann an eaglais, no ann an rìoghachd.

C. 125. C' air son a ghoirear athair agus màthair do 'n dream a tha os ar ceann?

F. Goirear do 'n dream a tha os ar ceann, athair agus màthair, chum teagasg anns gach uile dhleasdanas d' an ìochdaranaibh mar phàrantaibh nàdurra, chum gràidh agus caomhalachd a thaisbeanadh dhoibh do réir an dàimhibh fa leth, agus sa chum ìochdarain a tharruing gu tuilleadh toille, agus suilbhreachd, ann an coimhlionadh an dleasdanas d' a 'n uachdaranaibh, mar d' am pàrant-aibh.

C. 126. Ciod is crìoch choitchionn do 'n chùigeamh aithne?

F. 'S i 's crìoch choitchionn do 'n chùigeamh aithne, coimhlionadh nan dleasdanas a tha mar fhiachaibh oirnn d' a chéile 'n ar dàimhibh fa leth, mar ìochdaranaibh, mar uachdaranaibh no ann an coimeas inbhe.

C. 127. Ciod an onoir a ta mar fhiachaibh air ìochdaran-aibh a thabhairt d' an uachdaranaibh?

F. 'S i 'n onoir a ta mar fhiachaibh air ìochdaran-aibh a thabhairt d' an uachdaranaibh, gach uil', urram dlìgheach, fa leth, agus a chum ìochdarain a tharruing gu tuilleadh ann an eridhe, ann am briathraibh, agus ann an giùlan: ùrnuigh agus buidheachas air an son, a bhi leanmhuinn an deadh bheusan, agus an gràsan, freagradh toileach d' an àitheantaibh laghail, agus d' an comhairlibh, ùmhlachd dhligheach d' an smachdachadh, a bhi tairis d' am pearsaibh, agus d' an ùghdarras, agus iad sin a sheasamh, is a chòmhdachadh, do réir an èite fa leth, agus nàdur an inbhe, a' giùlan le 'n anmhuinneachdaibh, agus 'g am foluch, ann an ghràdh, chum mar sin gu 'm biodh iad 'n an onoir dhoibh-san, agus d' an riaghailt.

C. 128. Ciod iad peacaidh nan ìochdaran an aghaidh an cuid uachdaran?

F. 'S iad peacaidh nan ìochdaran an aghaidh an cuid uachdaran, a bhi leigeadh dhiubh aon dleasdanas a dhlighear dhoibh, farmad riu, dì-meas orra, agus ceannaire 'n an aghaidh, do thaobh an pearsa, agus an inbhe, no an comhairlibh, 'n an àitheantaibh, agus 'n an smachdachadh laghail; mallachadh, fanoid, agus gach giùlan rag-mhuinealach, sgainnealach, a ta 'n a mhasladh, agus 'n a eas-onoir dhoibh-san, agus d' an riaghailt.

C. 129. Ciod a dh'iarrar air uachdaranaibh d' an ìochdaran-aibh?

F. A ta air iarruidh air uachdaranaibh d' an ìochdaran-aibh do réir a' chomais a fhuair iad o Dhia, agus na dàimhe sin anns am bheil iad, an ìochdarain a ghràdhachadh, ùrnuigh a dhèanamh air an son, agus am beannachadh, an oileanachadh, an comhairleachadh, rabhadh a thoirt dhoibh, deagh-ghean a nochdadh dhoibh; cliù, agus luigheachd a thoirt dhoibh-san a ta dèanamh maith; agus ach-mhasan a thoirt dhoibh-san a tha dèanamh uile, agus smachdachadh a dhèanamh orra, a bhi 'g an didein, agus a' faghail doibh na h-uile nithe a ta feumail do 'n anam, agus do 'n chorp, agus le giùlan suidhichte, glic, naomh, agus deadh-eisimpleireach, glòir fhaghail do Dhia,

onoir dhoibh féin, agus mar sin an t-ùghdarras sin a thug Dia dhoibh a choimhead.

C. 130. Ciod iad peacaidhean nan uachdaran?

F. 'S iad peacaidhean nan uachdaran (a thuilleadh air bhi leigeadh dhiubh nan dleasdanas, a ta air an iarruidh orra), a bhi gu neo-chneasda 'g an iarruidh féin, ag iarruidh an glòire féin, an socair, an tairbhe, no an toileachadh-inntinn féin; a bhi 'g àithneadh nithe a ta mi-laghail, no nach 'eil ann an comas nan lochdaran a choimblionadh, a bhi toirt comhairl' orra, a' toirt misneich, no a' taisbeanadh deadh-ghean doibh anns an ni a ta olc; a' toirt mi-chomhairl' orra, mi-mhìsneich dhoibh, agus a' cumail an deadh-ghean uatha 's an ni a ta maith; 'g an smachdachadh gu neo-iomchuidh, bhi gu neo-chùramach, 'g an cur, no 'g am fàgail an luib eucoir, buairidh, agus cunnairt, 'g am brosnuchadh gu feirg, no air mhodh air bith, a' tarruing eas-onoir orra féin, no a lughdachadh an ùghdarras féin le giùlan eucoireach, mi-eagnaidh, ro theann, no ro thais.

C. 131. Ciod iad dleasdanas na muinntir a ta ann an coimeas inbhe?

F. 'S iad dleasdanas na muinntir a ta ann an coimeas inbhe, meas a bhi aca do dhiongmholtas, agus do mhaith-eas a chéile; bhi dol air thoiseach air a chéile ann an onoir a thabhairt seachad, agus a' dèanamh gàirdeachais ann an tiodhlacaibh agus ann an àrdachadh a chéile, mar 'n tiodhlacaibh agus 'n àrdachadh féin.

C. 132. Ciod iad peacaidh na muinntir a ta ann an coimeas inbhe?

F. 'S iad peacaidh na muinntir a ta ann an coimeas inbhe (a tuilleadh air na dleasdanas a tha air an iarruidh orra, a leigeadh dhiubh), a bhi dèanamh dmeas air maith-eas, farmad ri, doilghios air son àrdachaidh no soirbheachaidh a chéile, agus a' glacadh chuca àrd-cheannas os ceann a chéile.

C. 133. Ciod e 'n reuson a tha air a chur ris a' chùigeamh aithne, g' a sparradh oirnn ni 's mò?

F. An reuson a ta air a chur ris a' chùigeamh aithne, anns na briathraibh so, chum 's gu 'm bi do làithean buan air an fhearann a tha 'n Tighearna do Dhia a' toirt dhuit; is gealladh soilleir e air saoghal fada, agus soirbheachadh a dh' uile luchd-coimhid na h-àithne so, do réir mar a thig sin ri glòir Dhé, agus r' am maith féin.

C. 134. Ciod i an t-sèathamh aithne?

F. 'S 'n t-sèathamh aithne, Na dèan mortadh.

C. 135. Ciod iad na dleasdanas a tha air an iarruidh 's an t-sèathamh aithne?

F. 'S iad na dleasdana is a tha 'n t-sèathamh àithne ag iarraidh, gach saothar chùramach, agus dìchioll laghail, air ar beatha féin, agus beatha dhaoine eile a choimhead, le bhith cur an aghaidh gach uile smuaineachaidh agus rùin, a' ceannsachadh gach feirge, agus a' seachnadh gach fàth, gach buairidh, agus dèanadais, a ta chum beatha neach air bith a bhuntuinn uaithe gu h-eucorach; le bhith 'g a dhion an aghaidh foir-eignidh; làmh Dhé a ghiùlan gu foighidneach, ciùneas-inntinn, suilbhreachd spioraid, gnàthachadh measarra air biadh, air dibhe, air cungaidh-leighis, air codal, air saothair, agus air aighear; le smuaineachadh seirceil, gràdh, truacantas, ceannsachd, sèimheachd, caomhalachd; cainnt agus giùlan shìochainteach, chiùin, agus shuairc; a' giùlan le chéile, so-rèiteachaidh, eucoir a ghiùlan gu foighidneach, agus a mhaithheadh; agus a' dèanamh maith do gach uile; bhi tabhairt comhfhurt achd, agus cobhair do 'n mhuinntir a ta 'n airc; a' dìon, agus a' seasamh nan neo-chiontach.

C. 136. Ciod iad na peacaidhean a tha air an toirmeasg 's an t-sèathamh àithne?

F. 'S iad na peacaidhean a tha air an toirmeasg 's an t-sèathamh àithne, a' bheatha a bhuntuinn asainn féin, no a daoineibh eile, air chor air bith, saor o chùis chothrom ceartais fholluiseich, cogadh laghail, no féin-dhion feumail, meadhona laghail agus feumail chum ar beatha a choimhead a leigeadh seachad, no an tarruing uatha, corruich pheacach, fuath, farmad, togradh gu dìoghaltas; gach uile chorruih anabarrach, cùram buaireasach; gnàthachadh neo-chuimseach air biadh, air dibhe, air saothair, agus air aighear, briathra-brosnuchaidh, fòirneart, caonnag, bualadh, lotadh, agus ge b' e air bith ni eile, a ta chum aon bheatha a sgrìos.

C. 137. Ciod i an t-seachdamh àithne?

F. 'S i an t-seachdamh àithne. Na dèan adhart-rannas.

C. 138. Ciod iad na dleasdana is a tha air an iarraidh 's an t-seachdamh àithne?

F. 'S iad na dleasdana is a tha air an iarraidh 's an t-seachdamh àithne, geamnuidheachd cuirp, inntinn, aignidhean, agus briathran, agus bheusan, agus a' coimhead sin annainn féin, agus ann an daoineibh eile; faire chumail air na sùilibh, agus air na ceud-fathaibh uile, measarrachd, cuideachd gheamnuidh a ghnàthachadh, stuaim ann an sgeadachadh, pòsadh na muinntir sin aig nach 'eil tiodhlac na cunbhalachd, gràdh lànain phòsda, agus co-chòmhnuidh; saothair dhìchiollach 'n ar gairmibh féin, seachnadh gach fàth neo-ghloine, agus a' seasamh an aghaidh buairidh chuige sin.

Christian at the Cross.

BY JOHN BUNYAN.

IV.

(Continued from p. 222.)

NOW I saw in my dream, that the highway, up which Christian was to go, was fenced on either side by a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a Cross, and a little below in the bottom a Sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow, and life by His death." Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three shining ones came to him, and saluted him with "Peace be to thee;" so the first said to him, "Thy sins be forgiven thee;" the second stripped him of his rags, and clothed him with change of raiment: the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the Celestial Gate; so they went their way. Then Christian gave three leaps for joy, and went on singing—

"Thus far did I come laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this?
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bind it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!"

—"Pilgrim's Progress."

“If a Woman Have Long Hair it is a Glory to Her” *

WILL our sisters in Christ—the younger ones especially—suffer a few words of exhortation and entreaty? A new fashion has come up in the world that knows not God, and many who do know Him are following it. The new fashion is called “bobbing the hair.” No Christian would willingly grieve the Lord, and assuredly none would knowingly disobey His Word. But “Evil is wrought by want of thought as well as by want of heart.” If we could accustom ourselves to say, “Lord, what wilt Thou have me to do?” before taking any steps in life, we should never make mistakes. But how frequently do we forget that we are persons under authority, and then we act as from ourselves, or follow the habits of those around us.

Why should those who have been redeemed at the infinite cost of the precious blood of Christ, and placed under His lordship, enslave themselves to the fickle tastes of this poor restless world? The human family having thrown off God is a seething mass of restlessness and discontent (Isa. lvii. 20-21). No satisfaction can be found. Nothing pleases the mind long, so that those who cater for the world’s amusements and fashions have to keep their brains continually on the rack in order to provide something fresh. But why should Christian women fall victims to all this? Why should they at one period dress so capaciously that with difficulty they enter a door; at another wear garments so long that they scavenge the streets and stairways as they go about; and yet at another wear dresses cut so low at the top and so short at the bottom and in the sleeves that they are scarcely decent? Why copy such foolish extremes? And why should Christian women rid themselves of their hair because misguided, unconverted neighbours do it? Has God’s Word nothing to say concerning these things?

Let us turn to I. Cor. xi. 3-16. Here the Apostle is showing the relative positions of man and woman in the Church and in the world, with the behaviour that

* This tract, published under the title, “Bobbed Hair : Is it well-pleasing to the Lord ?” may be had from Mr W. W. Fereday (the author), “Oban,” Spring Road, Letchworth, Herts.; price 1d each; 1s per doz., post free.—Editor.

is seemly for both. In verse 15 we read—"If a woman have long hair, it is a glory to her : for her hair is given her for a covering." This one passage should suffice for all who wish to please God. The woman's long hair is her glory, given to her by God ; why should she cast her glory aside ? In verse 6 we are told that it is "a shame for a woman to be shorn or shaven." The new word "bobbed" is only another way of saying "shorn." Thus a "bobbed" woman is a disgraced woman ! Surely a very serious consideration for all who fear God ! What will the Lord say to our sisters about this when we all stand at His judgment seat ? (II. Cor. v. 10).

Turn now to Luke vii. 36-50. It was one of the most delightful moments in our blessed Lord's experience on earth when the woman that was a sinner crept to His feet, shedding tears thereon, anointing them, and then wiping them with the hairs of her head. He felt that in her He had one who understood Him, and who appreciated His grace to sinners. The Pharisee who bade Him to his house doubtless provided a feast for His body, but the sinner at His feet furnished what He valued far, far more, a feast for His heart. All the courtesies which the Pharisee in his blindness neglected to give the Lord were more than supplied by the weeping penitent. But where would our present-day defaced sisters have been in such a scene ? What service could they have rendered the Lord in their unnatural condition ?

Let us glance next at John xii. 1-8 and Matthew xxvi. 6-13. What a suggestive picture of communion and worship these passages present to us ! In the woman of Luke vii. we have the appreciation of a sinner ; in Mary we have the adoration of a saint. She was not only grateful to Him for having restored to her her brother (Martha was grateful also), but she apprehended something of the glory of His person, and she felt instinctively that danger hovered around Him. Accordingly both her money and her hair (her glory) were laid at His feet. No tears were shed, for there was no question of contrition at such a moment ; it was the precious ointment that was poured upon His head according to Matthew, and upon His feet also according to John. She "wiped His feet with her hair, and the house was filled with the odour of the ointment" (John xii. 3). Disciples might murmur at what they considered waste. He valued the deed exceedingly.

See what He says about it in Matthew xxvi. 13—"Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." How strangely ill at ease our poor shorn sisters would have been had they been present in the Bethany home that day!

The new mode is only one of the many symptoms of the universal revolt against every form of divine order. The restlessness of women in the outside world should have a warning effect upon those women who have been saved by grace. The refusal to utter the word "Obey" in the Marriage Service, the wearing of men's apparel when cycling, the smoking of cigarettes, and the "bobbing" of the hair are all indicative of one thing. God's order is everywhere flouted. Divine forbearance tolerates the growing evil for the present, but the hour of divine intervention in judgment approaches fast. Let us who have tasted His matchless grace find pleasure in doing His holy will. "Whatsoever ye do, do all to the glory of God" (I. Cor. x. 31). "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him" (Col. iii. 17). "Who can find a virtuous woman? for her price is far above rubies" (Prov. xxxi. 10).

Biographical Sketch of the Rev. Henry Martyn, B.D.

II.

(Continued from p. 228).

In the early part of the year 1804, Mr Martyn's prospects of going abroad as a missionary were apparently in danger of being frustrated, in consequence of the unexpected loss of his little patrimony. This was to his mind the more distressing, as it rendered his younger sister entirely dependant upon him; and he could not bear the thought of leaving her in actual distress when he himself, by remaining in England, might alleviate or remove it. In these circumstances, he resolved to consult some of his friends, and set out for that purpose to London. Exertions were in consequence made to procure for him a chaplainship to the East India Company, but in vain, and he returned to resume his ministerial labours at Cambridge, resigned to the will of God, and ambitious only to discharge present duty

with fidelity, "casting all his care" upon the Lord, knowing well that "He cared for him."

A view of his indefatigable labours at this time may be given in the words of his biographer:—"In the interval which passed between the months of February and June, he was found earnestly labouring in the service of his divine Master. He preached animating and awakening discourses: he excited societies of private Christians to 'watch, quit themselves as men, and be strong:' he visited many of the poor, the afflicted, and the dying: he warned numbers of the careless and profligate—in a word, he did the work of an evangelist. Often did he redeem time from study, from recreation, and from the intercourse of friends, that, like his Redeemer, he might enter the abodes of misery, either to arouse the unthinking slumberer, or to administer consolation to the dejected penitent. Many an hour did he pass in an hospital or an alms-house; and often, after a day of labour and fatigue, when wearied almost to an extremity of endurance, he would read and pray with the servant who had the care of his rooms, thus making it his meat and drink, his rest as well as his labour, to do the will of his heavenly Father, in conformity to the example of Christ:—

— His care was fixed
To fill his odorous lamp with deeds of light,
And hope that reaps not shame."

In a short time, the prospect seemed to open up to him of obtaining what had been the anxious wish of his friends, a chaplainship in the service of the East India Company. Fully encouraged to expect that he would not in this case be disappointed, he set out for Cornwall on a visit to his friends. While there, he frequently preached, and both his sisters heard him, the youngest with delight, and the eldest with every appearance of being seriously impressed. "I found," said he, referring to the latter, "that she had been deeply affected, and from her conversation I received great satisfaction. In the evening I walked by the water-side till late, having my heart full of praise to God for having given me such hopes of my sisters." At length, after having withstood the most earnest entreaties of his friends to remain in England, he began to make preparations for finally leaving his native shore. To one possessed of such tender sensibilities as Henry Martyn, it was a trial of extreme severity to bid a long, and, in all probability, a last farewell to his country and his friends. But on this, as indeed on every

former occasion in his history, he felt that the principles and motives of Christianity are sufficient to triumph over the strongest feelings and the tenderest affections of the human heart. Some months, however, elapsed between the last visit which he paid to his friends and his final departure from England. This intervening period he spent in his ministerial labours at Cambridge. At length the hour arrived when he was summoned to embark for India.—His feelings on this occasion he thus describes in a letter to his favourite sister, who could so well sympathise with him in all his spiritual anxieties:—

“I rejoice to say that I never had so clear a conviction of my call as at present, as far as respects the inward impression. Never did I see so much the exceeding excellency and glory and sweetness of the work, nor had so much the favourable testimony of my own conscience, nor perceived so plainly the smile of God. I am constrained to say, what am I, or what is my father's house, that I should be made willing—what am I that I should be so happy, so honoured?” In his Journal, likewise, he expressed himself to the same effect:—“I felt more persuaded of my call than ever; there was scarcely the shadow of a doubt left: rejoice, O my soul, thou shalt be the servant of God in this life and in the next, for all the boundless ages of eternity.”

The circumstances attendant on his departure are thus stated by his biographer:—

“On the 8th of July, Mr Martyn left London for Portsmouth; and such was the acuteness of his feelings during this journey, that he fainted, and fell into a convulsion fit at the inn where he slept on the road, a painful intimation to those friends who were with him of the poignancy of that grief which he endeavoured as much as possible to repress and conceal. The next morning, however, he was sufficiently recovered to proceed, and was much refreshed in his spirits at the sight of many of his brethren at Portsmouth, who had come (several from a considerable distance) that they might affectionately accompany him to the ship. Among these was one whose presence afforded him an unexpected happiness. ‘To be obliged to give up all hopes of your accompanying me to Portsmouth,’ he had written a short time before to Mr Simeon, ‘is a greater disappointment than I can well describe. Having been led to expect it, I seem to experience a painful privation. However, you will not now have the pain of observing in your brother a conversation and spirit unsuitable to

the important work on which he is going. Yet this I believe, that though I have little affection towards heavenly things, I have less towards everything earthly.' From Mr Simeon he learnt, to his exceeding comfort, that his flock at Cambridge intended on the day of his departure, as far as it could be ascertained, to give themselves up to fasting and prayer; and at his hands he received, with peculiar gratification, a silver compass, sent by them as a memorial of their unfeigned affection."

And in setting sail, he thus describes his feelings in a letter to Mr Simeon:—"It was a very painful moment to me when I awoke in the morning after you left us, and found the fleet actually sailing down the Channel. Though it was what I had anxiously been looking forward to so long, yet the consideration of being parted for ever from my friends almost overcame me. My feelings were those of a man who should suddenly be told that every friend he had in the world was dead. It was only by prayer for them that I could be comforted; and this was indeed a refreshment to my soul, because, by meeting them at the throne of grace, I seemed again to be in their society."

(To be continued.)

Notes and Comments.

"The Religion of Freemasonry." — A number of Northern papers recently reported a sermon on this subject by the Rev. Donald Macleod, B.D., M.C., Inverness, and a Companion of the Royal Arch Chapter of Inverness-shire. Mr Macleod chose as his text Luke ix. 49-50, and at the conclusion of his sermon is reported to have said:—"Those who knew what Masonry was doing, made bold to reply to those who would discount its religious influences and virtue, in the words of his text—'Master, we saw one casting out devils in thy name: and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us.' " We submit that a Mason could scarcely have chosen a more unfortunate text in the whole of the New Testament as a defence of the religious practices of the Craft, and an answer to the attack of its opponents. Where in all the official ritual and religious exercises of Freemasonry is the name of Christ ever mentioned? And who ever heard of Masonry casting out devils in Christ's name? Mr Mac-

leod, in meeting the charge that the religion of Freemasonry is not distinctively Christian, says the same objection might be taken to practically every system of knowledge and art. Mr Macleod misses the point of the criticism levelled against the religion of Freemasonry. Masonry has a system of faith and practice, otherwise, what does it mean by its profession in a Divine Being, its religion, its oaths, its altars, its prayers, its religious ritual, and its chaplains, but it is a system which aims at bringing men into right relation with God without reference to the person and work of Jesus Christ or the Holy Spirit. If any system of knowledge, such as Positivism, with its religion of Humanity, or art took up a similar position it would be the duty of the Christian to oppose it with every legitimate weapon within his reach. Mr Macleod may deceive himself and others by asserting that Masonry is working along Christian lines. This is mere camouflage, as has been clearly shown already in our pages, and will not deceive the well instructed. We suggest that Mr Macleod might have chosen as a text, another saying of our Lord's, which certainly would be more appropriate, viz., "He that is not with me is against me; and he that gathereth not with me, scattereth abroad" (Matt. xii. 30).

Poisoning the Wells for the Young.—"The Children's Newspaper" has swallowed Sir Arthur Keith's Presidential Address at the British Association without the slightest hesitation. One would imagine from its article, entitled "Man and His Million Years," that there was no fact so clearly established as man's ascent from the lower animals. Here is one of the most popular and most instructive papers ever printed for children, and this is what it says:—"One thing stands out from the great summing-up of modern knowledge in the Presidential Address of Sir Arthur Keith to the British Association, that Man has during a million years raised himself from the level of the dim kingdom of the lower animals. Guided and controlled, as we believe, by the hand of God, Evolution has brought Man from the depths to the heights." Over against that utterance we place, for the sake of our young readers, what the Bible has to say, and with us it ought to be final, an end to all controversy on this question of the origin of man. This is what the Bible says:—"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish

of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them" (Gen. i. 26, 27). And let it be remembered that this statement has the seal of our Lord Jesus Christ (see Matt. xix. 4; Mark x. 6). With the Apostle we say—"Let God be true, but every man a liar" (Roms. iii. 4). "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. ii. 1).

Sabbath Desecration.—The boldness with which the Lord's Day is now desecrated by those occupying responsible positions in this country is almost beyond belief. Recently the Schneider Cup Air Race was planned for a Sabbath. But that plan was upset by the weather being unsuitable. We are not in a position to say whether the British Authorities had any say in appointing a day for the race or not, but one thing is certain, they could easily have refused to take part in an event which even the most latitudinarian could not say was a necessity. One of the dailies had as a headline, "25,000 Italians Disappointed." The pity is that there was such a crowd of Sabbath-breakers congregated for such a purpose. The public press also made known that recently during the visit of the Atlantic Fleet to Cromarty Firth, excursion trains were run from Keith and Elgin by the L.M.S. for the purpose of viewing the H.M.S. Emperor of India and H.M.S. Hood, which were open to the public on the 11th and 18th September. There were about 400 passengers on the Keith train; on the Elgin train there were 800—including 500 from Inverness. The Inverness District Bus Company also joined in the evil work, and carried fifty passengers to the sight-seeing of the war-ships. When the L.M.S. began their Sabbath excursions in the South we expressed the opinion that whenever the Company were likely to make anything out of it financially we would have these excursion Sabbath-day trains on the Highland section of the L.M.S. We have not had long to wait. This powerful company, and the motor bus companies, only laugh at protests. But if bus companies which would not run their buses on the Sabbath Day could be organised and receive the support of the public for passenger traffic and merchandise, it would hit these companies at a very sensitive spot—finance—the only place they feel, for as presently constituted they have no conscience.

The Bishop of Birmingham's Notorious Sermon.—

Dr Barnes, the Bishop of Birmingham, whose well-known modernistic views are public property, fairly outdid himself in a sermon he preached on 25th September in Westminster Abbey. The boys from Westminster School were present. We pity the boys that listened to that sermon. It was a cruel thing to preach such unsettling doctrine in the ears of young lads with their minds as yet undisturbed by the theories of biological science. Dr Barnes told his young audience that the stories of the creation of Adam and Eve, their primal innocence, and their fall had now become folk-lore in virtue of the acceptance of the Darwinian hypothesis. That hypothesis, he said, though he must know it is not proved, has stood the test of more than half-a-century of critical examination, and its triumph has destroyed the whole theological scheme. We thoroughly agree with the Bishop in his last sentence, and would go further by saying that the acceptance of Darwinianism destroys not only the whole theological scheme, but the whole fabric of Christianity. It is all very well for Dr Barnes to say, "Our Master is the light of the world," but if He is so, where can Darwinianism place Him in its process of development, and what heed does Dr Barnes give to the words of the Master—"Have ye not read, that He which made them at the beginning made them male and female?" Will the Bishop dare to say that this is folklore? We hear a great deal in these days when a bestial origin of man is proclaimed by some, that traces of the life lived in the jungle are to be found in his propensities. We do not believe anything of the kind, but when we read episcopal utterances like the above by a man who has signed the Thirty-Nine Articles, we feel that such conduct may more fully be described as the ethics of the jungle than Christian ethics. There were days in the Church of England when the man who gave utterance to such views as the unfortunate Public School boys listened to would never open his mouth in an English pulpit again, and it is to be hoped that this open attack on the faith will not be allowed to pass unchallenged.

Proposed Bill to Restrict Trading on the Lord's Day.

—There are at present, says the "Bulletin" (Glasgow) one million persons trading on the Sabbath in this country. The Federation of Grocers' Associations are promoting a "Sunday" Trading Restriction Bill, which it is hoped will be introduced into Parliament next year.

We trust this will not be merely a milk-and-water piece of legislation, but legislation broad-based on God's holy commandment.

Church Notes.

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

Newcastle Mission.—At a meeting of the Southern Presbytery, held in Glasgow, after a letter had been read from Mr Frederick Bentley, Newcastle, the Presbytery decided to take under its care this station. The Rev. Neil Macintyre, 41 Colinton Road, Edinburgh, was appointed interim-moderator. As intimated in a former issue, meetings are held regularly every Sabbath in the Rechabite Hall, 22 Ellison Place, at 3 p.m. Those of our readers who have friends in Newcastle might call their attention to these meetings. Any further information may be had from Mr Frederick Bentley, 2 Leazes Terrace, Newcastle.

Resolution Passed by the Southern Presbytery on the Revised Prayer Book.—The Presbytery feel grieved and alarmed at the apathy of the Protestants of this nation on the one hand, and, on the other, at the untiring efforts of the Papists or Jesuits to undermine the whole of the civil and religious liberties achieved at the Reformation and upheld since through great sufferings even unto blood. It is an undeniable fact that a large number of the clergy of the Church of England are bent upon undoing the Protestantism of that Church, and upon setting up again the spiritual and temporal power of the Papacy within this Realm, thus assisting the efforts of Papists with alarming success. The Presbytery would humbly, but very seriously, appeal to the Government to place their veto upon the Revised Prayer Book, which, if authorised by Parliament, will go very far to destroy the Protestantism of the Church of England and will open floodgates for the inroads of idolatry, superstition, spiritual ignorance, and the overthrow of civil and religious liberty in this nation. The Government will do well to move cautiously in this matter on account of the fact that the passing of the Roman Catholic Relief Bill has removed from off the Statute Book enactments

passed from time to time to curb diabolical intrigues of Papists or Jesuits against the lives and the civil and religious liberties of the Protestants of this nation. These laws were made for self-defence, not for persecuting Papists. Why were these laws repealed? What legal protection have we now against the like nefarious intrigues? That Church, being by her confession, "always the same," is it not madness to be thus throwing away the safeguards, of all our liberties? Is the Government, having all the facts before their eyes, prepared to sell the birthright of this Protestant nation? God forbid.

Western Presbytery.—At a recent meeting, held at Tarbert, Harris, on 17th September, the Presbytery passed the following resolution:—In order to avoid misunderstanding and trouble in the future within the bounds of the Presbytery, the Western Presbytery hereby give notice that supply for Communion must be arranged through Moderators of ordinary charges and mission stations, and they would point out that neither missionaries nor office-bearers have any right to make such arrangements independently of Kirk-Sessions. They would also emphasise the fact that Congregational Committees have no ruling power, and that mission stations must submit an annual statement of their finances to the several Courts under whose jurisdiction they are. Any infringement of the above ruling will have to be dealt with by the Presbytery. The Presbytery also expressed their sympathy with Mr N. Shaw in the harsh treatment he received on account of his firm stand for the rights of conscience and the proper observance of the Lord's Day; and they fully approve of his conduct in refusing to do unnecessary work on the Sabbath.

Death of Mr Malcolm Macleod, Ness.—It is with deep regret we learn of the death of our worthy missionary at Ness. Mr Malcolm Macleod was one of the outstanding Lewis "Men," and his removal is not only a great loss to the whole Island, but to our Church in general. We commend all his sorrowing ones to the Great High Priest, and take this opportunity of expressing our sympathy with them and the congregation so suddenly bereaved of a leader.

Ingwenya Mission, Bembesi.—This Mission deserves the sympathetic consideration of the women of the Church. There are four hundred children in the schools, and there is a domestic science class of forty girls, who are too old for school, and who are taught sewing and knitting. Each of these girls must be pro-

vided with a seam. Cotton goods of all descriptions, wool for knitting, and used garments, such as white or coloured shirts and cotton dresses, woollen jumpers, coats, etc., will be acceptable. The following ladies have consented to collect in their various areas:—Mrs Sinclair, 248 Kenmure Street, Pollokshields, Glasgow; Mrs Tallach, The Schoolhouse, Raasay; Miss Grant, 33 Academy Street, Inverness; Mrs Matheson, Free Presbyterian Manse, Lairg; Mrs Gillies, Free Presbyterian Manse, and Mrs Macaulay, View Park, Lewis Street, Stornoway. Mrs A. Miller, West Banks Terrace, Wick, will collect parcels outwith the above areas, and despatch all parcels to Rhodesia.

Student Licensed.—Mr Donald Macleod, after passing the customary licence trials, was licensed to preach the Gospel by the Western Presbytery at a meeting held at Tarbert (Harris) on the 17th September.

Acknowledgment of Donations.

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

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Our present meeting place has now been sold. It is necessary to proceed with the erection of a new place of worship immediately.

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