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New Year's Day Lecture

Delivered in St Jude's, Glasgow, by Rev. Neil Cameron.

"Let her be defiled, and let our eye look upon Zion"
(Micah iv. 11).

- I. Let us consider a few things concerning Zion, in the first place ;
 - II. Let us consider those who were gathered against her ; and
 - III. Let us consider their intention.
- 1.** A few things concerning Zion, and (1) When God set up His visible Church (afterwards called Zion) in the wilderness of Sinai, every thing concerning her mode of worship, her office-bearers and their respective duties, and her government and discipline, were all declared to Moses by the mouth of the Lord. As regards the Tabernacle, with all its furniture, the Lord gave the plan and specification of it, to the minutest detail, to Moses in Mount Sinai. Moses caused all things within and without the tabernacle to be made exactly as God ordered him to do. After all things were finished by the workmen, Moses examined every thing so as to make sure that nothing was done except what God ordered, and that nothing had been left undone of the things which God commanded to be done. He found that everything had been made in strict accordance with the pattern showed him in the Mount : "And Moses did look upon all the work, and behold, they had done it as the Lord commanded, even so they had done ; and Moses blessed them." The commands and instructions the Lord gave

Moses concerning the setting up of his Church among the children of Israel are fully recorded in the Book of Exodus, beginning at Chapter 25 and ending at Chapter 39. The Lord gave Moses a very good character as a servant, for He said concerning Him—"My servant Moses . . . who is faithful in all mine house."

When, even, a man purposes to build a house, the first thing he will do is to get a plan of the house, which will be in accordance with the idea he has in his mind, and then he will submit the plan with specifications of how it is to be finished to the person who engages to do the work. Should he find when the house is finished that the workman threw the plan away and that he did act in everything according to his own ideas, would he accept of the house so built? or would he give the workman the like character as God gave Moses? I don't think any man would; far less will God accept of houses built in His name—like the temple built on Mount Gerizim and the idolatrous and evil worship set up therein.

(2) In the New Testament we have the intimation made which God promised repeatedly in the Old Testament. All the typical forms of worship set up under the ceremonial law at Sinai has been superseded by "the good things that were to come," and have passed away never to return again. But this does not mean that Zion, or the Church of God, is left without a pattern now as to how it should be built, not among the Jews only, but in the world at large. The plan is so clearly and definitely recorded in the New Testament that should any intelligent man take it in his hand, he could point out every thing in the Churches which is not consistent with it.

The statement made by our Lord Christ to the woman of Samaria—"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth"—lies at the foundation of the change which was then being effected by the removal of the things that could be shaken so that the things which could not be shaken might remain, and come clearly into view. These things were the form of the spiritual worship of the New Testament, divested of the scaffolding of the typical rites under the Ceremonial Law, and also the truth that lay hid, except to the eye of faith, under these types. All these were

being fulfilled by the Lord Christ, who was the substance of them all, and their true meaning was shortly to be unveiled by the one offering of Christ on Calvary's cross.

First, the temple was removed in which the only altar was on which the priest was to offer sacrifices for the sins of the people. For it is written—"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood. He entered in once into the holy place, having obtained eternal redemption for us. For by one offering He hath perfected for ever them that are sanctified." By the once offering up of Christ of Himself through the Eternal Spirit, the typical temple, the sacrificing priesthood, and all sacrifices for sin were abolished, being then fulfilled and of no further use. Secondly, the Gospel was now to be preached, in which Christ and Him crucified was to be set forth clearly as God's only remedy for perishing, guilty men among all nations. The doctrines of the Gospel are evidently revealed in the Word of God. The office-bearers of the New Testament Church are definitely stated. These are elders and deacons. Beside these two offices, there are none mentioned. Elders are designated bishops; but nothing can be clearer than that the two names—elder and bishop—are applied to the same person. The duties of this office are, on the part of the teaching elder (minister) to preach the Gospel, and to rule, along with ruling elders, over the Church in spiritual matters. The duties of the deacons are connected with the pecuniary affairs of the Church, such as the distribution of the people's contributions to the poor, and the provision made for supporting the ministry, etc. These two officers were represented in the Old Testament Church by the priests and Levites, but with this difference, that whereas God chose the priests and Levites, elders and deacons are to be elected by the voice, or votes, of the members of the New Testament Church. The Papist and Episcopal Churches have no Scriptural warrant for their hierarchy.

The mode of worship in the New Testament is clearly set forth. The Word of God is to be read and preached in the language of the people—not in an unknown tongue. All its doctrines are to be asserted, maintained, and defended, viz., the doctrine of the infallibility and absolute inerrancy of the whole Bible—the doctrine of

man's fall and of all his posterity with and in him—the doctrine of eternal punishment as the wages of sin—the doctrine of man's total inability to earn the favour of God and eternal life by any efforts he may put forth to obey the law of God—the doctrine of the obedience and death of the Son of God, Jesus Christ, as the only Mediator and Saviour of guilty and lost men, and of His ability to save to the uttermost them that come to God by Him—the doctrine of the work of the Holy Spirit in the effectual calling of men by the Gospel to repentance, faith, love, etc.—the doctrine of the perseverance of God's elect in faith and holiness unto the end. This is an imperfect summary of the doctrines to be held and publicly declared by the Church now under the New Testament. Public and private prayer is much enjoined. In the family, prayers are to be put up daily. In public worship prayer is to be made for all men, but especially for the Lord's people and cause in the world. Praise, which is greatly commended, is to be the fruit of the lips, and not to be offered under the New Testament by musical instruments of any description whatsoever.

Strict discipline is commanded. Pertinacious heretics—that is, such as hold or teach views contrary to God's Word on any point of the Church's avowed creed, and who persist in the same—are to be separated from the Church. Again, such as live immorally and bring the cause of Christ under slander and contempt in the sight of His enemies, are likewise to be separated.

The godly and upright men who formulated the creed and practice of the Church of Scotland at the Reformation founded every statement of her constitution upon the pattern they saw in the New Testament. So careful were they as to this, that each member of the Westminster Assembly of Divines had to give his oath that he would not do or say anything contrary to God's Word. The result was that, so far as it was possible for fallible men, the Church of the Reformation in Scotland was built entirely in strict accordance with the Church set up by the apostles. It was solidly laid upon the foundation of the apostles and prophets, Jesus Christ being its chief corner-stone. Thus was Sion set up in Scotland as sure as it ever was either at Sinai or at Jerusalem. The result of this great care on the part of these upright men is set forth in the Westminster Confession of Faith, and the other subordinate standards relative thereto.

II. Let us consider those who were gathered against her. And (1) Those who opposed Zion, or the true Church of God, under the Old Testament dispensation.

When the children of Israel came to take possession of the land of Canaan, they were commanded to destroy the Amorites, etc., who inhabited it. They did not fulfil this command, as we have it written—"And the angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you, and ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice: Why have ye done this? Wherefore, I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass . . . that the people lifted up their voice and wept" (Judges ii. 1-4). They had good cause for weeping, as their after history reveals.

In the days of Isaiah the Church is described by him as a besieged city. This siege is set forth in the 83rd Psalm—"They said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: the tabernacles of Edom, and the Ishmaelites; Moab and the Hagarenes; Gebal and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them; they have holpen the children of Lot." Surely this is an extraordinary confederacy against the Church, which justifies fully the description of a besieged city. They were all idolaters, and they considered that Jehovah, the God of Israel, was not better than their own idols, and that His worship was not at all so good as the worship of their gods. But the animosity shown against the Church of God has a power behind it in every age—even the power of the god of this world (Satan), but He that is in the Church is stronger than he that is in the world.

(2) Those who oppose Zion in New Testament times, are legion. First, the nations that imbibed the pernicious idolatry of the Church of Rome. Religiously, they are to the true Christian Church what the surrounding idolatrous nations were to the Old Testament Church. Besides, these nations—such as France, Italy, Spain, Ireland, etc., there are hosts of others. Germany, with

her Rationalism ; Russia with her nefarious Communism, thirsting for the blood of their neighbours, and the extirpation of all true religion ; Ritualists in England and Scotland, bent upon bringing the Churches of the Reformation in Britain back to the slavery and idolatry of Rome. Along with all these are to be considered the carnal professors of religion within the Churches, who have a form of godliness while denying its power. The world with its lusts—the lusts of the flesh and of the eyes, and the pride of life. Surely the true Church of the living God is like a besieged city in the midst of them all. But seeing that time demands brevity, let us proceed to consider, in the last place—

III. Their intention, and (1) Their real aim and intention was, "Let her be defiled." This was their intention in Old Testament times. Her creed, mode of worship, and her discipline were far too holy and narrow and strict for the surrounding nations, so they used all their influence and powers to make up a confederacy by which the worship of idols and the worship of Jehovah, Israel's God, should be blended together. By the unfaithfulness and unsteadfastness of leading men in Church and State, encouraged by false prophets, they did defile her to their own ruin and misery. The culmination of this process was reached that day, on the plain of Dura in Babylon, on which the three young, noble, Christian men refused unflinchingly to bow their knees to Nebuchadnezzar's golden image, and faced the fiery furnace in performance of their duty to God and His Church. Two things followed the persecution of Jehovah's faithful witnesses that day—(1) The decree of Nebuchadnezzar—"That every people, nation and language which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill ; because there is no other God that can deliver after this sort." So we find the Jews, after their return from the captivity, refusing to co-operate with the people of Canaan in the rebuilding of the temple, because of the idolatry they had mixed with their worship of Jehovah. This hatred to and fear of idolatry continued among the Jews till the time of our Lord's appearance on earth ; and has done so ever since. But other dangerous efforts were made by Satan. And (2) men arose within the Jewish Church who defiled her. The Sadducees taught that there were no spirits—neither angels, nor the souls of men—and that there would be no resurrection. The Old Testament was dis-

believed by them wherever anything in it was contrary to their rationalistic tenets. Annas, Caiaphas, and all the priests in the days of our Lord's humiliation were of this heretical class. Our Lord charged them with being ignorant of the Scriptures and of the power of God ; and therefore of erring greatly.

The Pharisees were another party in the Church then. Our Lord denounced them as hypocrites. He exposed their pride, self-seeking, their pernicious abrogating of the law of God by their traditions, their zeal in their efforts to bring the people to hold their damnable views and practices, and their turning the temple—the house of prayer to all people—into a house of merchandise, or into a den of thieves. Thus, the Zion of the Holy One of Israel was defiled, more by men holding the highest offices within her pale than by her enemies from without.

Their real intention was, " Let our eye look upon Zion," or as these words may be translated—Let us see our desire upon Zion. Their desire was to change her mode of worship, and her faith to conformity with the creed of the natural man. Regeneration, or a being born again, was so far out of sight that when our Lord taught Nicodemus the absolute necessity of it in order to see or enter into the Kingdom of God, he was amazed. This man was one of the Pharisees, and a teacher of the people. By the doctrines of these men, who desired to make great progress in bringing into the Church the new light which they held, they landed her in darkness. Christ said of it—" If the light that is in you be darkness, how great is that darkness !" These men saw their desire upon Zion to her utter ruin, and the everlasting ruin of millions of the poor Jews.

(2) In the second place, let us apply this part of our text to the New Testament Church, or Sion. How the Church was defiled in the sub-apostolic age, and how that defilement matured in the Antichrist or Papacy is a matter of common history. All her doctrines, form of worship, form of government, and her foundation—Christ—was transferred to the Pope. The name of Christ and Christianity was retained in order to deceive the nations, but the whole form of doctrine and worship became heathenish idolatry. Almost all this defilement was brought about from within the Church. Pride and self-seeking on the part of unconverted men wrought all the mischief. Whole heathen nations were received into the Church, and their idolatry along with them ;

only the names of heathen idols were changed by giving them Christian names. Thus the Church was defiled, and Satan and wicked men saw their desire upon Sion. This awful apostacy became so prevalent and had got so entrenched in the whole of Christendom, that such as would not accept of this great harlot as the true Church of Christ were persecuted to the most cruel deaths that Satan and Antichrist could invent. This terrible state of affairs continued for about one thousand years, till the Reformation of the sixteenth century. These thousand years are known in history as "The Dark Ages," and dark they were truly !

At the Reformation men began to look into the Word of God, and they saw that the Pope was Antichrist, and that his claims to be the Vicar of Christ were absolutely false. So the true Church became visible out of the mist of darkness which concealed her during the Dark Ages. But as time and space will not allow us to enter more fully into her future, with the exception of Scotland, we will confine our search into the way men endeavoured to defile her in our beloved land.

When John Knox was greatly honoured by God in removing all the idolatry, superstition, and hierarchy of the Papacy out of the Protestant Church of Scotland, and set up that Church upon the foundation of the Apostles and Prophets, Italy, France, Spain, Ireland, and a strong party in Scotland and England did all in their power to defile her, with the intention of seeing their desire upon Sion ; but all their efforts failed. No intrigue or diabolical conspiracy that could be invented in secret was left untried. But the Lord was building Sion, and consequently no weapon formed against her prospered. But the faithful servants of Christ had to pass through great sufferings before the Protestant Church of Scotland was established as the Church of Scotland.

At the time of the Second Reformation, when the Church of Scotland, at the General Assembly in Glasgow in 1638, did cast off the incubus of prelacy which had been surreptitiously introduced into her ministry and mode of worship, she appeared again in her glory. The Westminster Assembly of Divines followed four years after that. The results of their labours during five years were our Confession of Faith, Larger and Shorter Catechisms, the Form of Church Government, and the Form of Worship which formed the Subordinate Standards of the Church of Scotland. All these were passed by the Parliament of Scotland as the recognised standards

of the Church, and declared to be in perfect agreement with the Word of God. Carnal and unconverted men in high positions felt that the discipline and doctrine of the Church were far too strict and pure for their licentious mode of life, and they put their heads together with the intention of defiling her by making her lax in doctrine and worship. Another bold effort was made to change her ministry and form of worship, but she for a short space of time held her integrity. Under that profligate man, King Charles II., her ministry acted traitorously, so that the few who said, "She shall not be defiled and your eyes shall not see your desire upon Sion should it cost us our all and even our lives," took to the caves and dens in the mountains of Scotland, and were persecuted, hanged, slain with the sword; they were in cold, hunger, nakedness, and poverty during twenty-eight years. At last the Lord appeared for them, and He hurled off the British Throne the family of the Stuarts, and brought into infamy the sycophants who, for court favour, betrayed God's Church and their countrymen. There is hardly any of their posterity in Scotland to-day. We are exceedingly indebted to these godly and faithful and true men and women who suffered the most horrible deaths to save the Church from being defiled; for had they not done so we would not have enjoyed our spiritual and temporal liberty; but, on the contrary, we would be under the temporal and spiritual degradation of the papacy. Let no slanderer of those noble men and women cause you to blush or to be ashamed of them.

Let us now consider the efforts put forth in the Free Church of Scotland to defile her, so that her enemies might see their desire on her. The Free Church in 1843 held exactly the position taken by the Church of Scotland at the Second Reformation. Men in office, within her pale, introduced uninspired hymns into her worship, thereby ousting the Psalms of David from the place given them by God's Word and by the Confession of Faith. The argument made use of by these men was that by allowing these few hymns they would be a barrier against instrumental music. The late Dr Kennedy, of Dingwall, warned the Assembly against such subtle pretences, and told them that, within twelve years, the men who asked the Assembly to allow hymns to be used in the public worship of the Church that day would come there to plead for the introduction of instrumental music. This was actually fulfilled. The Assembly of the Free Church thus defiled the Church, and allowed men to see

their desire upon her pure and Scriptural mode of worship.

The next step on the down grade in the Free Church was that in the name of superior learning, doubts were cast upon the infallibility and absolute inerrancy of the Scriptures of the Old Testament. During the controversy over this most vital doctrine, it became manifest that there were an alarming number of the ministers and elders in the Assembly quite prepared to grant the conclusion against the Bible brought forward by one of her professors, Professor Robertson Smith. The Professor was allowed to resign his place after several years of debate ; but his views, which he got in that asylum of our woes, Germany, had taken deep root in the Church. This was the first nail struck into the coffin of the Free Church. It has caused that the Bible is a discredited Book in the minds of both the ministry and people of our poor country. Surely this was a case of "Let her be defiled and let our eye see our desire upon Zion." The Lord's true people mourned and wept in secret before the Lord on account of this infidelity and daring blasphemy, and their determination was that they would have to separate from such ungodly men. These men began to move for union with a Church which did not hold either the doctrines or principles of the Free Church. This movement was stopped at that time, but the purpose to have it consummated was not given up. Immediately a crusade was set on foot to have the Church of Scotland disestablished. This also was given up for the time being. [But the Established Church of Scotland has now disestablished herself, for she has now the reins thrown on her own neck, so that she has freedom, if it can be called freedom, to change her relation to the Westminster Confession of Faith, without Parliament having any right to interfere.] The Free Church began then to question several statements in the Confession of Faith. This was done on the pretence that there were young men, for whom the Church should make allowances, who could not subscribe the Confession if things were left as they were. The writer remembers well the debates in the Edinburgh Presbytery of the Free Church over this matter, and the exceedingly painful experience through which he was passing on account of these indications of the rapid downfall of that Church. These debates ended in the formulating and passing of the Declaratory Act of 1892. By this Act, so cunningly

phrased, room was made in that Church for holding all the innovations that were up till then contended for. When this Act appeared it became immediately manifest that if the purity of the original Free Church was to be upheld, it would have to be done outside the jurisdiction of that backsliding Church.

Along with the above changes in her creed and constitution, the Free Church introduced social gatherings into her congregations, at which her ministers became the buffoons of the vain and carnal members and adherents of their congregations and neighbours. Speeches were made to cause as much laughter as possible; vain songs and even masques were indulged in, to the scandal of serious piety and the heart-grief of the truly godly. Sales of work and bazaars were also held, at which raffling for some time was the order in vogue for such. Even playing cards and dancing were made use of. So that the world had now if ever seen its desire in the defilement of Sion.

But when the General Assembly of 1893 refused by an overwhelming majority to listen to the protest and appeal of some of her ministers and elders to take steps to repeal the Declaratory Act of 1892, the Rev. Donald Macfarlane, their minister at Raasay, tabled a protest and a declaration, by which he made known that he and such as might follow him would set up the Free Church of 1843 on her original position, and separate from the jurisdiction of the Declaratory Act Church, and from all innovations she had introduced contrary to the Word of God and the Subordinate Standards of the Church of the Reformation in Scotland. This was in truth as much as to say, "She shall not be defiled, and your eyes shall not see your desire upon Zion."

Thus the Free Church was resuscitated without adding anything to her constitution; but all the defilements these men brought into her were left with themselves in the new Church which they had formed. Rev. D. Macfarlane and those who helped him to reform the Free Church were denounced then as schismatics, and the people were warned not to follow nor to go near them, because they were breaking up what they called the Free Church but what was in fact another Church having a new creed and constitution set forth in her Declaratory Act. None was so vehement in denouncing them as the party who were hitherto of the same mind with them, viz., that nothing but separation could save the Free Church. These men remained till 1900 in that

Church without showing much concern about her defilement, but quite concerned about restraining the people from joining the party who could not allow the Church to be any longer a den of thieves.

In the year 1900, a union was constituted between the Declaratory Act Church and the United Presbyterian Church. A remainder of the Constitutional ministers refused to enter into that union, and raised an action in the civil courts, claiming the whole property and funds of the Free Church. They lost the case in the Court of Session in Edinburgh, but gained it in the House of Lords. It was quite manifest to every unbiassed person that the Declaratory Act Church, with her entirely new creed and constitution, had no right to property built or money subscribed for the original Free Church. It was hoped then that they who refused to enter into this union would see to it that all innovations in doctrines and practices would be immediately purged out, and that they would take up exactly the original position of the Free Church as she was constituted in 1843. Had they done this there would be no difference betwixt them and those who separated in 1893; but they did nothing of the kind. A movement for union with this party was begun in the Synod of the Free Presbyterian Church within a fortnight after the above union took place. It may be desirable to explain that the designation, Free Presbyterian Church, was taken by the party that separated in 1893 for distinction's sake. The Synod came to the conclusion that they were pleased that these men did not enter into the recent union; but that it was premature to take any steps in uniting with them till it would be seen how they would deal with the innovations under which they had remained during seven years since 1893. It very soon became evident that they had no intention of removing the anti-Christian practices which had destroyed the purity and peace of the once noble Free Church of Scotland.

But the party who moved in the Free Presbyterian Synod in 1900 that steps should be taken for uniting with the present Free Church, continued to agitate for it till 1905. It became evident that this was a repetition of the desire, "Let her be defiled, and let our eye see its desire upon Zion." When the Synod of our Church refused to acquiesce in this desire, these men went over to the Free Church. Social gatherings, bazaars, sales of work, and even Higher Criticism were all swallowed by them; for not a word has been heard

since from any of them against these defiling views and practices.

We then thought that all the renegades had gone away, and that we should have no more trouble with men of this stamp ; but our thoughts were mere dreams. For in the year 1916, a Committee was appointed by the Commission of the Assembly of the Free Church "to confer with any committee which may be appointed by the Free Presbyterian Church on all matters that may at present be regarded as obstacles to co-operation or union between these Churches." The Synod of the Free Presbyterian Church sent a statement of outstanding obstacles that would have to be removed by the Free Church before the Synod could take any steps in the desired direction—(1) "The Free Church has never explicitly condemned the views advocated by Dr W. M. Alexander, one of her professors, in a book named 'Demonic Possession,' views destructive of the inspiration and inerrancy of the Holy Scriptures, nor has she called upon Dr Alexander to state publicly in distinct and unequivocal terms that he repudiates the book and sincerely regrets the anti-Scriptural opinions expressed therein, and by her unfaithfulness in this respect has called in question her own loyalty to the doctrine of the Scriptures as the infallible Word of God." (2) "The Free Church, in an Act of 1905, rescinding the Declaratory Act of 1892, inserted a clause in the preamble of the said rescinding Act, namely, 'as she has always adhered,' which bears the construction that the Free Church in her corporate capacity had always adhered to the Confession of Faith and other subordinate standards as adopted by the Free Church in 1846, and which clause may be reasonably construed as a censure of the position of the Free Presbyterian Church relative to the Declaratory Act of 1892, the said Act being the overt ground of its taking up a separate position in 1893. . . . The present Free Church, by the clause referred to, has raised a standing barrier between her and the Free Presbyterian Church." (3) "The Free Church, since 1900, has thrown open the door of admission to her ministry very indiscriminately to men out of a great variety of Churches, and this latitudinarianism has also raised a barrier between her and the Free Presbyterian Church." (4) "The Free Church has been lax in her general discipline and practice, and differs from the Free Presbyterian Church in such matters as church bazaars and sales of work, church soirees and social meetings, prayers

at the grave, and to mention a particular case of discipline, the failure on the part of her Assembly to remove a Popish symbol from one of her church buildings.

"The Synod, in adopting this statement, declares that it does so with a sincere desire for the glory of Christ, the Head of the Church, the integrity of His Word, both in profession and practice, a clear testimony for the truth as embodied in the Confession of Faith and other subordinate standards, and the general welfare of Christ's cause in Scotland and throughout the world."

To this statement of facts, the Free Church returned a very evasive reply. No steps were taken to effectually remove any of the matters referred to then, and nothing has been done since to show the least intention on the part of the Free Church to rectify these defections.

Notwithstanding three of our ministers did all that they could to bring the Free Presbyterian Church over to the Free Church, and when they saw that they could not succeed in this purpose, they went over to her without getting any of the things complained of removed. But the Synod and all the people of the Free Presbyterian Church said again:—"She shall not be defiled, and your eye shall not see your desire upon Zion." Let it be noted to the praise of the people of our Church (not to flatter them) that, with the exception of a few, very few, they adhered firmly to the position taken up in 1893.

There are and have been a few who make great pretensions as to piety, but who make manifest by their conduct that the Free Presbyterian Church is too strict in her discipline, and also some who show that they think it no defilement for the Free Church to have had and to tenaciously retain these infidel and carnal men and practices. But we pray that the Lord will, of His superabounding grace and strength, hold up the goings of the Free Presbyterian Church to the end, and that godly and faithful ministers, and other office-bearers, will, in the future as in the past, contend earnestly for the faith once delivered to the saints in her pulpits and Church courts.

Our sufferings are washen in Christ's blood, as well as our souls; for Christ's merits brought a blessing to the crosses of the sons of God.—*Rutherford*.

Cheer up your heart; when you tire, Christ will bear both you and your burden!—*Rutherford*.

Notes of Sermons.

Preached by the Rev. Kenneth Bayne, Gaelic Chapel,
Greenock, on Sabbath, 15th October 1818.

(Continued from p. 291.)

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

[**H**E after his ordinary recapitulation was to show more particularly wherein professors of religion quenched the Spirit in His influence and operations. I. He would mention some of the ways in which unconverted persons did so, and II. speak of the ways in which converted persons did so.]

I. Unconverted persons quenched the Spirit in His influences, first by shunning and evading His convictions and operations. [Among other things on this particular head he had the following.] Did we not know that men had built chapels and places of worship for themselves, in order to shun and evade convictions? Did we not know that men had left some places of worship where there were convictions at some times and where the presence of God was at times experienced, but was dreaded by them as something awfully evil and dangerous, and they had gone to other places of worship in order to shun convictions? Did we not know that many go to Sabbath evening schools and to Sabbath evening lectures in order to shun convictions, whereas they ought to be at home in their families, instructing them or meditating upon, or examining themselves by, the things they had been hearing through the former parts of the day? [He made many similar observations, particularly, men evaded convictions], (1) by chasing them away and wasting them as a man would chase away and waste his father or mother (Prov. xix. 26); (2) by a positive hatred of them, as Ahab is said to hate the prophet Micaiah (I. Kings xxii. 8).

2. Unconverted persons quench the Spirit by positive opposition to His influences and convictions. Men opposed convictions by applying the truths that occasioned them to others, and by remaining away from hearing these truths, and by doing what they could to shun them as above.

3. By stifling, smothering, and extinguishing them. This was done by running with carnal company, by reading in carnal books, by worldly and carnal thoughts and businesses, by attending fashionable amusements,

and often by intemperance. Some were convinced it was not with them as formerly, and yet they did not make exertions to be brought back to a former sense of spiritual things, nor did they truly mourn over themselves, but by their lying still in their present condition, stifle these motions of the Spirit so that He left them, and they lost the precious opportunity.

4. By boldly and openly resisting the convictions that had already taken place in their own minds and were fixed there. Such resistance the Jews of old gave to the Holy Spirit mentioned by Stephen in Acts vii. 51.

5. By trusting in their convictions as all the religion they thought necessary. By putting convictions in the place of Jesus Christ and His salvation, and not flying to Him for deliverance from sin.

6. By not cherishing and encouraging these convictions, accounting them a great blessing and so falling in with the design of them.

Application.—1. It was God we had to do with, for the Spirit whom we quenched was the true God. 2. Let us believe that if we resisted God in His strivings with us we need not expect ever to be saved, for there was none stronger to convert us. 3. Let the saints of God cherish His work in them and His workings with them, and let them be thankful.

[In the course of the above discourse, he referred to Pharaoh hardening his heart in Egypt, to the children of Israel hardening their hearts in the wilderness, and to the Jews hardening their hearts during the time Jesus Christ was on earth.]

[22nd Oct. 1820. His design this day was to show in what respects or in what ways some of the real children of God quenched the Spirit, and after his usual recapitulation he said he would first make some remarks in order to the better understanding how it might be said that the saints quenched the Spirit, and he observed] 1. That the Spirit of God was given to believers to dwell and abide in them, so as never to leave them (I. Cor. vi. 19; Roms. viii. 14; John xiv. 16-17). 2. If this is so, then believers can never finally perish—the Spirit of God who is in them will keep them from falling finally and totally—Jesus Christ will lose none of His sheep, they shall never perish, nor shall any pluck them out of His hands. 3. Though this was the case, yet the people of God might fall often and very foully though saved at last. Take, for instance, the cases of Samson and David as to the great sins of their lives, yet

both were saved in the end without doubt, as was clear from Hebs. xi. 4. If it is so that the saints of God may and have fallen so foully, then this is a loud call for watchfulness, for repentance and deep humiliation from the people of God.

The saints quenched the Spirit when they neglected to live under a continual sense of their own weakness and inability of themselves for anything that is good and of their constant dependance on God for all things. This was difficult to learn truly ; it required a long time ere the saints came to learn it after much experience. But the more holy a person grew, the more sensible they would be of their own weakness and of their own dependance upon God. The holiest saint in the world would find himself farthest from understanding the full meaning of our Saviour's words when He said to His disciples—"Without me ye can do nothing." 2. The people of God quench the Spirit by not watching the movements of the Spirit, by praying and not looking for an answer to their prayers, as Ps. v. 8. This was a denying of the sovereignty of God, who was free to give or withhold these influences as He pleased; therefore, they were to be constantly watched for (2) without watchfulness they could not be thankful to God when He gave these influences, because they would not observe them. (3) Neither could they concur with the Holy Spirit when He visited them unless they watched His movements. (4) It was an insult to the Most High to pray for these influences and not to look for an answer to their prayers.

3. The saints of God quenched the Spirit by not working with God (II. Cor. vi. 1). Some were for working to merit salvation ; others were for no work at all, but to trust in God and leave all works to Him. Neither of these was right. We ought to work with God—to be on His side—to do His will in the strength of His grace, and if we were not wanting to ourselves, God would never be wanting to us ; and it was because we were wanting to ourselves that He was at any time wanting to us.

4. The saints quenched the Spirit by the omission of duties which the Spirit impressed on our minds to do, and particularly some special duties which, if we missed the present opportunity, might never have it again. Some thought sins of omission less criminal than those of commission, but he thought all were alike criminal, though of different aggravations. For sins of omission were disobedience to the commands of God,

and sins of commission were transgressions of them. We ought constantly to notice and obey these suggestions and impressions of the Holy Spirit in regard to our duties.

5. The people of God quenched the Spirit by committing sins that were opposite and contrary to the will and work of the Spirit. At this time he would conclude by reading two catalogues of sins from which we might see that there could be many discourses were he to enlarge. See Gal. v. 19, and Eph. iv. 25.

Gleanings from Many Fields: The Sinking of the Well.

II.

BY THE REV. JOHN G. PATON, D.D.

(Continued from p. 346.)

AT the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that the Lord was leading me on, and I knew that I sought His glory, not my own.

Next morning, I went down again at daybreak and sank a narrow hole in the centre, about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, lapping it with my trembling hand, and then I almost fell upon my knees in that muddy bottom as my heart burst up in praise to the Lord. It was water! It was fresh water! It was living water from Jehovah's well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a Well of God than did that water to me.

The Chiefs had assembled with their men nearby. They waited on in eager expectancy. It was a rehearsal in a small way of the Israelites coming round, while Moses struck the rock and called for water. By-and-bye, when I had praised the Lord, and my excitement was a little calmed, the mud being also greatly settled, I filled a jug, which I had taken down empty in the sight of them all, and ascending to the top, called for

them to come and see the rain which Jehovah God had given us through the well. They closed round me in haste, and gazed on it in superstitious fear. The old Chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it, and shouted—"Rain! Rain! Yes, it is Rain! But how did you get it?"

I repeated, "Jehovah, my God, gave it out of His own earth in answer to our labours and prayers. Go and see it springing up for yourselves!"

Now, though every man there could climb the highest tree as swiftly and fearlessly as a squirrel or an opossum, not one of them had courage to walk to the side and gaze down into that well. To them this was miraculous! But they were not without a resource that met the emergency. They agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass to the rear, and so on till all had seen "Jehovah's rain" far below. It was somewhat comical, yet far more pathetic, to stand by and watch their faces, as man after man peered down into the mystery, and then looked up at me in blank bewilderment! When all had seen it with their own eyes, and were "weak with wonder," the old Chief exclaimed—

"Missi, wonderful, wonderful is the work of your Jehovah God! No god of Aniwa ever helped us in this way. The world is turned upside down, since Jehovah came to Aniwa! But, Missi," continued he, after a pause that looked like silent worship, "will it always rain up through the earth? or will it come and go like the rain from the clouds?"

I told them that I believed it would always continue there for our use, as a good gift from Jehovah.

"Well, but, Missi," replied the Chief, some glimmering of self-interest beginning to strike his brain, "will you or your family drink it all, or shall we also have some?"

"You and all your people," I answered, "and all the people of the island, may come and drink and carry away as much of it as you wish. I believe there will always be plenty for us all, and the more of it we can use the fresher it will be. That is the way with many of our Jehovah's best gifts to men, and for it and for all we praise His Name!"

"Then, Missi," said the Chief, "it will be our water, and we may all use it as our very own?"

"Yes," I answered, "whenever you wish it, and as much as you need, both here and at your own houses, as far as it can possibly be made to go."

The Chief looked at me eagerly, fully convinced at length that the well contained a treasure, and exclaimed, "Missi, what can we do to help you now?"

Oh, how like is human nature all the world over! When one toils and struggles, when help is needed which many around could easily give and be the better, not the worse, for giving it, they look on in silence, or bless you with ungenerous criticism, or ban you with malicious judgment. But let them get some peep of personal advantage by helping you, or even of the empty bubble of praise for offering it, and how they rush to your aid!

I was thankful, however, to accept of the Chief's assistance, now sorely needed, and I said, "You have seen it fall in once already. If it falls again, it will conceal the rain from below which our God has given us. In order to preserve it for us and for our children in all time, we must build it round and round with great coral blocks from the bottom to the very top. I will now clear it out, and prepare the foundation for this wall of coral. Let every man and woman carry from the shore the largest blocks they can bring. It is well worth all the toil thus to preserve our great Jehovah's gift!"

Scarcely were my words uttered when they rushed to the shore, with shoutings and songs of gladness; and soon every one was seen struggling under the biggest blocks of coral with which he dared to tackle. They lay like limestone rocks, broken up by the hurricanes, and rolled ashore in the arms of the mighty billows; and in an incredibly short time scores of them were tumbled down for my use at the mouth of the well. Having prepared a foundation, I made ready a sort of bag-basket, into which every block was firmly tied, and then let down to me by the pulley—a native teacher, a faithful fellow, cautiously guiding it. I received and placed each stone in its position, doing my poor best to wedge them one against the other, building circularly, and cutting them to the needed shape with my American axe. The wall is about three feet thick, and the masonry may be guaranteed to stand until the coral itself decays. I wrought incessantly, for fear of any further collapse, till I had it raised about twenty feet; and now, feeling secure, and my hands being dreadfully cut up,

I intimated that I would rest a week or two, and finish the building then. But the Chief advanced, and said—

“Missi, you have been strong to work. Your strength has fled. But rest here beside us ; and just point where each block is to be laid. We will lay them there, we will build them solidly behind like you. And no man will sleep until it is done.”

With all their will and heart they started on the job ; some carrying, some cutting and squaring the blocks, till the wall rose like magic, and a row of the hugest rocks lay round the top, bound all together, and formed the mouth of the well. Women, boys, and all wished to have a hand in it, and it remains to this day, a solid wall of masonry, the circle being thirty-four feet deep, eight feet wide at the top, and six at the bottom. I floored it over with wood above all, and fixed the windlass and bucket, and there it stands as one of the greatest material blessings which the Lord has given to Aniwa. It rises and falls with the tide, though a third of a mile distant from the sea ; and when, after using it, we tasted the pure fresh water on board the “Dayspring,” the latter seemed so insipid that I had to slip a little salt into my tea along with the sugar before I could enjoy it ! All visitors are taken to see the well, as one of the wonders of Aniwa ; and an elder of the native church said to me lately—“But for that water, during the last two years of drought, we would all have been dead !”

Very strangely, though the natives themselves have since tried to sink six or seven wells in the most likely places near their different villages, they have either come to coral rock, which they could not pierce, or found only water that was salt. And they say among themselves, “Missi not only used pick and spade, but he prayed and cried to his God. We have learned to dig, but not how to pray, and therefore Jehovah will not give us the rain from below !”

The well was now finished. The place was neatly faced in. And the old Chief said—“Missi, now that this is the water for all, we must take care and keep it pure.”

I was thankful that all were to use it. Had we alone drawn water therefrom, they could so easily have poisoned it, as they do the fish-pools, in caverns among the rocks by the shore, with their nuts and runners, and killed us all. But there was no fear, if they themselves were to use it daily. The Chief continued—“Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well ?”

"Yes," I at once replied, "if you will try to bring all the people to hear you."

"Missi, I will try," he eagerly promised. The news spread like wildfire that the Chief Namakei was to be the missionary on the next day for the worship, and the people, under great expectancy, urged each other to come and hear what he had to say.

Calvinism.

CALVIN'S name is now associated only with gloom and austerity. It may be true enough that he rarely laughed. He had none of Luther's genial and sunny humour. Could they have exchanged conditions, Luther's temper might have been somewhat grimmer, but he would never have been entirely like Calvin. Nevertheless, for hard times are needed hard men, and intellects which can pierce to the roots where truth and lies part company. It fares ill with the soldiers of religion when the accursed thing is in their camp. And this is to be said of Calvin, that so far as the state of knowledge permitted, no eye could have detected more keenly the unsound spots in the received creed of Europe, and no hand could have been found so resolute to excise, tear out, and destroy what was distinctly seen to be false, so resolute to establish what was true in its place, and make truth to the last fibre of it the rule of practical life.

Calvinism, as it existed in Geneva, and as it endeavoured to be wherever it took root for a century and a-half after him, was not a system of opinion, but an attempt to make the will of God as revealed in the Bible an authoritative guide for social as well as personal direction. Men wondered why the Calvinists, being so doctrinal, yet seem to dwell so much and so emphatically on the Old Testament. It was because in the Old Testament they found, or thought they found, a divine example of national government, a distinct indication of the laws which men were ordered to follow, with visible and immediate punishments attached to disobedience. At Geneva, as for a time in Scotland, moral sins were treated, after the example of the Mosaic law, as crimes to be punished by the magistrates. "Elsewhere," says Knox, speaking of Geneva, "the Word of

God is taught as purely, but never anywhere have I seen God obeyed so faithfully."

The Calvinists have been called intolerant. Intolerance of an enemy who is trying to kill you seems to me a pardonable state of mind. It is no easy matter to tolerate lies clearly convicted of being lies under any circumstances; specially it is not easy to tolerate lies which strut about in the name of religion; but there is no reason to suppose that the Calvinists at the beginning would have thought of meddling with the Church if they had been themselves let alone. They would have formed communities apart. Like the Israelites, whom they wished to resemble, they would have withdrawn into the wilderness—the Pilgrim Fathers actually did so withdraw into the wilderness of New England—to worship the God of their fathers, and would have left argument and example to work their natural effect. The Catholics chose to add to their already incredible creed a fresh article, that they were entitled to hang and burn those who differed from them; and in this quarrel the Calvinists, Bible in hand, appealed to the God of battles. They grew harsher, fiercer, if you please, more fanatical. It was extremely natural that they should. They dwelt, as pious men are apt to dwell, in suffering and sorrow on the all-disposing power of Providence. Their burden grew lighter as they considered that God had so determined that they must bear it. But they attracted to their ranks almost every man in Western Europe that "hated a lie." They were crushed down, but they rose again. They were splintered and torn, but no power could bend or melt them. They had many faults: let him that is without sin cast a stone at them. They abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind so far as they could recognise it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by the Calvinists into the people's hearts. Though they failed to destroy Romanism, though it survives and may survive long as an opinion, they drew its fangs; they forced it to abandon that detestable principle that it was entitled to murder those who dissented from it. Nay, it may be said that by having shamed Romanism out of its practical corruption, the Calvinists enabled it to revive.

Calvinism was the spirit which rises in revolt against untruth; the spirit which has appeared

and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish. For it is but the inflashing upon the conscience with overwhelming force of the nature and origin of the laws by which mankind are governed—laws which exist, whether we acknowledge them or whether we deny them, and will have their way, to our weal or woe, according to the attitude in which we please to place ourselves towards them—inherent like electricity, in the nature of things, not made by us, not to be altered by us ; but to be discerned and obeyed by us at our everlasting peril.—J. A. Froude.

An Leabhar=Ceasnachaidh Farsuinn.

(Air a leantainn.)

C. 181. C' air son a tha sinn ri ùrnuigh a dhèanamh ann an ainm Chrìosd?

F. Air do pheacadh agus do chiont' an duine, bhi co mòr, air dha bhi co fad as o Dhia d' an taobh sin, 's nach feud sinn teachd 'n a làthair as eugmhais Eadar-mheadhonair, agus do bhrìgh nach 'eil neach air bith air nèamh, no air thalamh, air 'òrduchadh chum na h-oibre glòrmhoir so, no comasach air a son, ach Crìosd a mhàin, cha chòir dhuinn ùrnuigh a dhèanamh ann an ainm air bith eile, ach 'n a ainm-san a mhàin.

C. 182. Cionnus a ta 'n Spiorad a' cuideachadh leinn a chum ùrnuigh a dhèanamh?

F. Air dhuinne bhi gun fhios againn, ciod is còir dhuinn iarruidh ann an ùrnuigh, tha 'n Spiorad a' cuideachadh leinn, 'n ar n-anmhuinneachd, le ar dèanamh comasach a thuigsinn araon ciod air son is còir dhuinn ùrnuigh a dhèanamh, cia iad na nithe is còir iarruidh ann an ùrnuigh, agus cionnus is còir ùrnuigh a dhèanamh; agus le bhi 'g oibreachadh, agus a' beothachadh 'n ar cridhibh (ged nach ann, anns gach uile neach, no aig gach uil' uair, annas an aon tomhas) na smuaintidhean, na h-iarrtuis, agus na gràsan sin, a ta feumail, chum an dleasdanas so a chur an gnìomh gu ceart.

C. 183. Co iad air son an còir dhuinn ùrnuigh a dhèanamh?

F. Is còir dhuinn ùrnuigh a dhèanamh air son eaglais Chrìosd air thalamh gu h-uile, air son nan uachdaran, agus air son mhinistirean, air ar son féin, air son ar bràithrean, seadh, agus air son ar naimhdean, agus air son gach uil'

inbhe dhaoine tha beò, no bhios beò 'n a dhéigh so, ach cha chòir ùrnuigh a dhèanamh air son nam marbh, no air an son-san mu 'm bheil fios gu 'n do pheacaich iad am peacadh a ta chum bàis.

C. 184. Ciod iad na nithe a 's còir dhuinn iarraidh ann an ùrnuigh?

F. Is còir dhuinn ann an ùrnuigh bhi 'g iarraidh nan uile nithe a tha chum glòire Dhé, leas na h-eaglais, ar maith féin, agus maith dhaoine eile; ach cha chòir dhuinn ni air bith a ta mi-laghail iarraidh.

C. 185. Cionnus is còir dhuinn ùrnuigh a dhèanamh?

F. Is còir dhuinn ùrnuigh a dhèanamh le breithneachadh urramach mu mhòrachd Dhé, le geur-mhothachadh air ar suarachas, air ar n-uireasbhuidhean, air ar peacaidh féin, le cridheachaibh aithreachail, taingeil, agus farsuinn, le tuigse, creidimh, trèibhdhireachd, teas-chridheachd, gràdh, agus buan-mhaireachduinn, a' feitheamh air, le strìochdadh iriosal d' a thoil.

C. 186. Ciod an riaghailt a thug Dia dhuinn g' ar seòladh ann an dleasdanas na h-ùrnuigh?

F. Tha focal Dé uile, feumail g' ar seòladh, ann an dleasdanas na h-ùrnuigh, ach is i an riaghailt shònruichte g' ar seòladh, an ùrnuigh àraid sin, a theagaisg ar Slàn-uighear d' a dheiscioblaibh, d' an goirear gu coitchionn ùrnuigh an Tighearna.

C. 187. Cionnus a tha ùrnuigh an Tighearna gu bhi air a gnàthachadh?

F. Cha 'n 'eil ùrnuigh an Tighearna a mhàin a chum ar seòlaidh mar eisimpleir; is còir dhuinn ùrnuigh eile dhèanamh d' a rèir, ach feudar fòs a gnàthachadh mar ùrnuigh, ma nithear sin le tuigse, creidimh, urram, agus gràsaibh eile a ta feumail chum dleasdanas na h-ùrnuigh a chur an gnìomh gu ceart.

C. 188. Cia lìon earrann a tha ann an ùrnuigh an Tighearna?

F. Tha ùrnuigh an Tighearna air a dèanamh suas do thrì earrannaibh, roimh-ràdh, iarrtuis, agus co-dhùnadh.

C. 189. Ciod a tha roimh-ràdh ùrnuigh an Tighearna a' teagasg dhuinn?

F. Tha roimh-ràdh ùrnuigh an Tighearna (air a chur sìos anns na briathraibh so, Ar n-Athair a ta air nèamh), a' teagasg dhuinn, an uair a ni sinn ùrnuigh, teachd am fagus do Dhia le làn-bheachd mu a mhaitheas athaireil, agus mu ar còir air sin, le h-urram fòs, agus leis gach uile mhacantas eile, gach uile cheud-fath nèamhaidh, agus le breithneachadh iomchuidh mu a chumhachd ard-thighearna-ail, mu 'mhòrachd, agus mu 'aontachadh gràs-mhor; agus ùrnuigh a dhèanamh maille ri daoineibh eile, agus air an son, mar an ceudna.

C. 190. Ciod a tha sinn a' guidheadh 's a' cheud iarrtus?

F. Anns a' cheud iarrtus, Eadhon (gu naomhaichear t' ainm), air dhuinn a bhi 'g aideachadh ar n-uile neo-chomais, agus ar neo-ìomchuidheachd féin, a ta annainn féin, agus anns na h-uile dhaoineibh chum Dia onorachadh gu ceart, tha sinn a' guidheadh gu 'n dèanadh Dia sinne agus daoine eile neartachadh agus aomadh le a ghràs, chum aithne a ghabhail, agus aideachadh a dhèanamh; agus mòrmheas a bhi againn air Dia, air 'ainmibh, air a bhuadhaibh, air 'òrduighibh, air 'fhocal, air 'oibribh, agus air gach ni air bith, leis an toil leis e féin fhoillseachadh. Agus mar an ceudna esan a ghlòrachadh, an ar smuaintibh, ar briathraibh, agus ar gnìomh; gu 'm bacadh agus gu 'n atharraichheadh e uainn, Dia-àicheadh, aineolas, ìodhol-aoradh, mì-dhiadhachd, agus ciod air bith a ta eas-urramach dhasan, agus gu 'n dèanamh e le a fhreasdal ard-uachdaranach, na h-uile nithe a stiùradh agus a shuidheachadh chum a ghlòire féin.

C. 191. Ciod a ta sinn a' guidheadh 's an dara h-iarrtus?

F. Anns an dara h-iarrtus, eadhon (thigeadh do rìoghachd), air dhuinn a bhi 'g aideachadh, gu bheil sinn féin, agus an cinne-daoine uile, do thaobh nàduir, fuidh uachdranachd a' pheacaidh agus Shatain, tha sinn a' guidheadh gu 'm biodh rìoghachd a' pheacaidh agus Shàtain air a sgrios, an Soisgeul air a chraobh-sgaoileadh air feadh an domhain, na h-Iudhaich air an gairm, iomlanachd nan cinneach air an tabhairt a stigh, an eaglais air a dèanamh suas le a h-uile luchd-dreuchd, agus le òrduighibh an t-Soisgeil, air a glanadh o thruaillidheachd; gu 'm biodh deadh-ghean an uachdarain shaoghalta air a thaisbeanadh dhi, agus i air a seasamh leis; gu 'm biodh òrduighean Chrìosd air am frithealadh gu fìor-ghlan, agus air an dèanamh éifeachdach, chum iadsan iompachadh, a ta fathast 'n am peacaidhibh, agus a chum iadsan a tha air an iompachadh a dhaighneachadh, comhfhurtachd bhi aca, agus an togail suas; gu 'm biodh Crìosd a' riaghladh 'n ar crìdhbhih an so, agus gu 'n luathaichheadh e féin am a dhara teachd, agus ann am bi sinne a' rìoghachadh maille ris, gu bràth; agus gu 'm bu toil leis rìoghachd a' chumhachd a chur an gnìomh, air feadh an t-saoghail uile mar is fearr a bhios e chum na crìche sin.

C. 192. Ciod a tha sinn a' guidheadh 's an treas iarrtus?

F. Anns an treas iarrtus (Dèanar do thoil air an talamh mar a nithear air nèamh), le bhi 'g aideachadh gu bheil sinne agus na h-uile dhaoine do thaobh nàduir, cha 'n e a mhàin neo-chomasach, agus neo-thoileach, gu tur, air eòlas

a bhi againn air toil Dé a dhèanamh, ach ullamh air ceanaire a dhèanamh an aghaidh 'fhocail, aineadas a bhi oirnn, agus gearan a dhèanamh an aghaidh a fhreasdail, agus sinn a bhi uile-thogarach gu toil na feòla agus an Diabhuil a dhèanamh; tha sinn a' guidheadh gu 'n toireadh Dia le a Spiorad uainn féin agus o dhaoineibh eile, gach uile dhoille, anmhuinneachd, mi-ghleus, agus crosdachd cridhe; agus le a ghràs gu 'n dèanadh e comasach agus toileach sinn a chum eòlas a ghabhail air a thoil, a' dèanamh, agus strìochdadh dhi anns na h-uile nithibh, leis a leithid cheudna do irioslachd, do shuìlbhireachd, do thairisneachd, do dhìchioll gràdh-laiste, do thréibhdhireachd, agus do bhuan-mhaireachduinn, 's a ni na h-ainglean air nèamh.

C. 193. Ciod a tha sinn a' guidheadh 's a' cheathramh iarrtus?

F. 'S a' cheathramh iarrtus, Eadhon (Tabhair dhuinn an diugh ar n-aran làitheil). Air dhuinn a bhi 'g aideachadh gu 'n do chaill sinn ann an Adhamh, agus le 'r peacaidhibh féin, ar còir air gach uile bheannachadh o 'n leth muigh anns a' beatha so, agus gu 'n do thoill sinn gu 'n toireadh Dia uainn iad gu h-iomlan, agus gu 'm biodh iad air am mallachadh dhuinn 'n an gnàthachadh, agus ag aideachadh mar an ceudna, nach 'eil iadsan dhiubh féin comasach air ar cumail suas, no sinne air an toilltinn, no le 'r dìchioll féin an cosnadh, ach gur ro ullamh leinn am miannachadh, am faghail, agus an gnàthachadh gu milaghal: tha sinn a' guidheadh air ar son féin, agus air son dhaoine eile, air dhoibh-san agus dhuinne araon, a bhi feitheamh air freasdal Dé, o là gu là, ann an gnàthachadh mheadhona laghail, gu mealadh sinn d' a shaor thoirbh-earta-sa, agus mar is fearr a chithear d' a ghliocas Athair-eil-sa, cuibhrionn chuimhseach dhiubh, agus gu 'm biodh sin air a bhuanachadh, agus air a bheannachadh dhuinn, ann a bhi 'g an gnàthachadh gu naomh, gu sòlasach agus sin a bhi toillechte leotha, agus gu 'm biodh sinn air ar coimhead, o na h-uile nithibh a ta 'n aghaidh ar cumail suas, agus ar comhfhurtachd 's a' bheatha so.

C. 194. Ciod a tha sinn a' guidheadh 's a' chùigeamh iarrtus?

F. 'S a' chùigeamh iarrtus, Eadhon (Maith dhuinn ar fiacha, amhuil mar a mhaithas sinn d' ar luchd-fiach), air dhuinn a bhi 'g aideachadh, gu bheil sinne, agus na h-uile dhaoine eile, ciontach do pheacadh gin agus gnìomha araon; agus d' a thrìd so, air ar gintinn 'n ar luchd-fiacha do cheartas Dé, agus nach 'eil e 'n comas duinne no do chreut-air air bith eile, an dìoladh a 's lugha a thabhairt air son nam fiacha so: tha sinn a' guidheadh air ar son féin agus

air son dhaoin' eile, gu dèanamh Dia le a shaor-ghràs, trid ùmhlachd agus dìoladh Chrìosd, agus le esan air a ghabhail chugainn, agus air a chur ruinn le creidimh, ar saoradh, araon o chiont' agus o dhìoghaltas a' pheacaidh, agus gabhail ruinn gu taitneach 'n a Mhac gràdhach féin, a dheagh-ghean agus a ghràs a bhuanachadh dhuinn, ar tuisleadh làitheil a mhaitheadh, agus ar lìonadh le sìth agus subh-achas, ann an tuilleadh agus tuilleadh dearbhachd a thoirt dhuinn gach là, air maitheanas, ni is mò ar danachd 'iarruidh, agus ar misneach ri suil a bhi againn ris, an uair a tha 'n teisteanas so againn annainn féin, gu bheil sinn o 'r cridhe a' tabhairt maitheanas do dhaoineibh eile, 'n an lochdaibh-san.

C. 195. Ciod a tha sinn a' guidheadh 's an t-sèathamh iarrtus?

F. 'S an t-sèathamh iarrtus, eadhon (agus na leig am buaireadh sinn, ach saor sinn o ole): air dhuinn a bhi 'g aideachadh, gu feud an Dia ro ghlic, ro cheart, agus ro ghràsmhor, a chum iomadh crìoch naomh, agus cheart, nithe òrduchadh air chor 's gu feud buaireadh ionnsuidh a thabhairt oirnn, ar sàruchadh, agus rè seal ar tabhairt am braighdeanas, gu bheil Satan, an saoghal, agus an fheòil, ullamh air ar tarruing gu cumhachadh a thaoibh, agus air ar glacadh ann an ribe, agus cha 'n e mhàin gu h-ullamh leinn, seadh fòs an déigh dhuinn maitheanas 'n ar peacaidhibh fhaghail, a chionn ar truailidheachd, ar n-anmhuinneachd, agus ar neo-fhurachrais, bhi air ar buaireadh; agus gu bheil sinn ullamh air sinn féin a thilgeadh ann an slighe bhuaireidhean, ach mar an ceudna, gu bheil sinn, dhinn féin, neo-chomasach, agus neo-thoileach air cur 'n an aghaidh, air sinn féin a theasairginn asda, no buil mhaith a dhèanamh dhiubh, agus gur h-airidh sinn bhi air ar fàgail fuidh an cumhachd: tha sinn a' guidheadh gu 'n dèanadh Dia, an saoghal, agus na h-uile nithe a tha ann, 'n a àrd-riaghladh féin, an fheòil a cheannsachadh, Sàtan a chasg, na h-uile nithe a shuidheachadh agus an òrduchadh, uile mheadhona nan gràs a thabhairt seachad, agus a bheannachadh, agus sinne bheothachadh gu furachras 'n an gnàthachadh sin; agus gu 'm biodh sinne agus a phobull uile, air ar coimhead trid a fhreasdail, o bhi air ar buaireadh a chum peacaidh, no ma bhuairear sinn gu 'm bith-eamaid, trid a Spiorad-san, gu cumhachdach air ar cumail suas, agus air ar dèanamh comasach gu seasamh, an àm buairidh, no 'n uair a thuiteas sinn, gu 'm biodh sinn air ar togail suas a ris, agus air ar teasairginn; agus gu 'n dèanamaid fòghnadh agus buil naomh dheth, a chum gu 'm biodh ar naomhachadh, agus ar slàinte air an dèanamh iomlan; Sàtan air a shaltairt fo 'r casaibh, agus sinn air ar

làn-shaoradh o pheacadh, o bhuaireadh, agus o gach uil' ole gu sìorruidh.

C. 196. Ciod a tha co-dhùnadh ùrnuigh an Tighearn a' teagaisg dhuinn?

F. Tha co-dhùnadh ùrnuigh an Tighearn, eadhon (oir is leatsa an rioghachd, agus an cumhachd, agus a' ghlòir gu sìorruidh, Amen), a' teagasg dhuinn ar n-iarrtuis a dhaighneachadh le reusonaibh, a ta gu bhi air an tarruing, cha 'n ann o luach air bith annainn féin, no ann an creutair sam bith eile, ach o Dhia; agus moladh a thoirt da le 'r n-ùrnuighibh, a' tabh-airt do Dhia a mhàin ard-tighearnas sìorruidh, uile-chumhachd, agus òirdheirceas ghlòrmhor, agus mar a tha esan d' a thaobh so, comasach agus toileach air ar cuideachadh, is amhluidh a tha sinne trid chreidimh, a' faghail dànachd, gu bhi tagradh ris, gu 'm b' àill leis, agus gu samhach ag earbsadh as, gu 'r h-àill leis, ar n-athchuingean a choimhlionadh: agus mar fhianuis air ar miann, agus air an dearbh-bheachd a ta againn, a tha sinn ag ràdh, Amen.

A' chrìoch.

Life in the Son of God*

WHAT am I? Where am I? Why am I? I am a house of dust in which there dwells a soul. I am here on earth for a few short years of time, and soon must leave it. I must be born of God while I live here, must be made a child of God by faith in the Son of God, or be in the state of death in which I was born at first. "He that hath the Son hath life: and he that hath not the Son of God hath not life." No one in his right mind can doubt the fact that there is in him a power which tells him what is right and what is wrong in the sight of God. You know well that deep down in your heart is a voice which tells you that you can not get from the hand of God; in fact, that you can not get from your own self. That voice does not err: it is the voice of God in the soul of each one that lives. The God who

*The above sermon, from the text, "He that hath the Son hath life: and he that hath not the Son of God hath not life" (I. John v. 12), by Pastor William Wileman, states the Gospel message in simple language—words of one syllable only being used.—Editor.

made us gave this light to us that we might weigh each thought and word and deed, and act as in His sight. And why should men try to put this thought from them? Why not be calm, and look the truth of it in the face? It is the fool who says in his heart, "There is no God," all the time that he knows there is a God. We read of one such man (Luke xii.) who spoke to his soul, and said, "Soul, thou hast much goods laid up for years yet to come; take thine ease, eat, drink, and be full of mirth." But God said to him, "Thou fool, this night thy soul shall pass from thee; then whose shall these things be?"

But this world, with all it can give, is a poor world; and "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of God, but is of the world" (I. John ii. 16.) These are the things of this time state; but what would be your gain in the end, though you should gain the whole world and lose your own soul? But those who have life, the life of God, count all these things as loss, so that they may win Christ and be found in Him. They are in the world; and the love of Christ is more to them than all else. How sad it is to know that there are those who wish to live here as if there were no life to come, no wrath of God, no heaven, no hell! O that men were wise, that they would think of their end! "There is a way that seems right to a man, but the end of it is death." And God tells you in His Word (Gen. vi.) that each sin of yours grieves Him at His heart.

We thus see that while a man lives a life of self, and seeks his own will and his own way, his soul is dead to God. "He that hath the Son hath life; and he that hath not the Son of God hath not life." If he does not live to God it is quite clear that the life of God is not in him. He does not love the Son of God; he does not yet so much as know Him. And the wrath of God rests on him so long as he is in this realm of death. Where sin is there is and must be death: sin is the germ of death and of hell. Oh, what would some give if they could but get rid of the fact that God knows all they think, and do, and say? My friend, you know that what I now say to you is true. The Word of God says it: it must be true. And if you do not bow to it now, the day will come when you will have to bow to it.

The law of God says that : " The soul that sins shall die." Each sin has the seed of death in it. There could be no death at all if there were no sin. But God shows to us in His Word the way of life : and " this life is in His Son." It is my wish to make this so plain to you that you may see the path, and so that you may " flee from the wrath to come " and walk in the way of life. " Stand thou still a while, that I may show thee the word of God." (I. Sam. ix. 27). When " God looked down from Heaven to see if there were those that did know and that did seek Him," He did not find one. More than once He says this : " There is none that does good, no, not one ! "

The law of God has no power to give life. It shows us what we ought to do if we would please God ; but it gives us no power to do it. It shows us what we ought to be, but it leaves us as we are. It is full of life if we could keep it, but full of death if we break it. So that all who fall short in love to God and love to man are by this pure and good law shut out from life and shut up to death. As this is the case, God, out of His own free grace and great love, sent His own Son down from Heaven. " For God so loved the world that He gave His own Son ! " And what is more, the Son of God came down. Hear what He says : " I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the will of Him that sent me, that of all which He hath given me I should lose none, but should raise it up at the last day. And this is the will of Him that sent me, that each one that sees the Son and comes to Him may have life ; and I will raise him up at the last day " (John vi.). My friend, these are words of gold, words of grace, words of love, words of life.

Well may we read with joy what John writes of Him : " In Him was life, and the life was the light of men." And more than this, He says His own self : " All that God gives me shall come to me ; and him that comes to me I will in no wise cast out." What words of grace are these ! But we must be born of God to know what this life is. How is this life given ? He was in the world, and the world was made by Him, and the world knew Him not. He came to His own and His own knew Him not. But to those who knew

Him, He gave power to be the sons of God by faith in His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And now if you ask what it is to come to Him by faith, I will tell you in the words of God: "For by grace are ye saved, through faith; and that not of your own selves; it is the gift of God: not of works, lest men should boast." If you feel the guilt of your sin, and wish for the grace that will cause you to hate sin, and long to have this faith, ask Him to give it to you. He says: "Ask, and you shall have; seek, and ye shall find": but ask and seek in His own way. You need not think to bring a price in your hand; all is free, or it would not be grace at all. "And if by grace, then it is no more of works; else grace is no more grace. But if it be by works, then is it no more grace; else work is no more work." There is not one thing left for you to do; all has been done by the Son of God. In this is love, not that we loved God, but that He loved us, and sent His Son to take our place and die for our sins. Yes: Christ died for our sins and was laid in the grave. But he rose out of the grave, or none could have life; for "If Christ be not raised, your faith is vain; ye are yet in your sins."

And more than this: the word of life is brought to you when we preach the love and grace of God. Say not in thine heart: who shall go up to Heaven to bring Christ down? But what saith it? The word is nigh thee, in thy mouth, and in thy heart, that is, the word of faith which we preach: that if thou shalt tell out with thy mouth the Christ of God, and shalt have faith in thy heart that God hath raised Him from the dead, thou shalt be saved. It is true that some hear this word in vain. The good seed falls on the heart, but does not find a place in the heart, and thus it dies. But when the word is heard with faith the power of God works with the word, and the good seed finds a place in the heart, and it takes root, and brings forth fruit.

This is what Christ meant when He said: "The hour comes, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Have you heard it? For if you do not thus hear His voice in grace, you will one day hear His voice, for He goes on to say: "The hour will come when all that are in the grave shall hear His voice, and shall come forth:

they that have done good, to life : they that have done sin, to wrath " (John v.). Which will your case be ? On which side do you now stand ? Death is a dread fact—the gate to joy or wrath : which will it be to you ? The Lord at the same time said to some of those who heard Him : " And ye will not come to Me, that ye might have life. I know you, that he have not the love of God in you." Does this mean you ? The Son of God still speaks to men by His Word. He still says : "To you, O men, I call ; and my voice is to the sons of man. That man is blest who hears me, who keeps watch day by day at my gates, who waits at the post of my doors. For he who finds me finds life, and shall have grace from the Lord. But he that hates me wrongs his own soul : all they that hate me love death " (Proverbs viii.).

I have thus given you, my friend, His own words of grace, and love, and life. If to have the Son is life, then it is plain that it is death not to have the Son of God. And have you once tried to think what this death is ? It is still to be a child of wrath. He that hath faith in the Son has life : he that has not faith in the Son shall not see life ; but the wrath of God rests on him. Those who have life hate sin. To hate sin is at once a sweet fruit of grace and a sure proof that life has been given. Sin is sweet to those who are dead in sin ; but where there is life there is death to sin. If you have life you will hate all that God hates. If you have life, you will want to know Christ. You will say with Paul : " What things were gain to me I now count loss, that I may know Him." To know Him is life. If you have life, you will want to love Christ. In fact, your love to Him is a part of His love to you. And more than this, you will love all those who love Him in deed and truth. You will own all those whom He owns, and seek to be one with all who are one with Him.

If you have life, you will rest and hang on Christ. You may not know much, but you will say, I will cast my whole soul on Him, and there I will rest. Though he slay me, yet I will trust in Him. This is real faith.

And now, my friend, I love to tell out the wealth of the grace of the dear Son of God, who His Own Self bare our sins, who loved me, and gave His Own Self for me ; but there are times when we have to tell of His wrath. There is a day known as " the day of His

power," and there is a day known as "the day of His wrath." The day of grace is now: the day of His wrath is yet to come. And what a day that will be to all who die out of Christ! When Heaven and Earth shall flee from the face of Him who will sit on the great white throne, there will be those who will say to the hills and rocks, "Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who of us then shall stand?" But hark! a voice of grace and love! If you feel that you are far from Him, He says: "Look to Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." He has power to save all who come to God by Him; nor will He cast out one who comes. If you know that you are lost and in need of one to seek and save you, it is my joy to tell you that "the Son of man came to seek and to save that which was lost." And His own word to you is: "Seek ye the Lord while He may be found: call on Him while He is near." These are the thoughts of His heart, which are not your thoughts: these are His ways, which are not your ways.

And in His name it is my joy to say to you what one said to his friend: "Come thou with us, and we will do thee good. And it shall be, yea, it shall be, that what good the Lord shall do to us, the same will we do to thee" (Num. x. 29-32). Draw near and gaze on Him who hung on the cross to bear your sin, to pay your debt, and who died to give you life. Gaze on the Lamb of God with eyes of faith and love, and see all your sin placed on Him. And then know that not one of these who by faith "have washed their robes and made them white in the blood of the Lamb" shall know the wrath of the Lamb. No! to all those that hear Him, to all who come to Him, to all who trust Him, to all who love Him, to all who serve Him here, yet a short time, He that shall come will come, and will not fail. Then their song of joy will be: "To Him that loved us, and washed us from our sins in His own Blood, and made us kings and priests to God, to Him be all the praise!"

I am taught in this ill weather to go on the lee-side of Christ, and to put Him in between me and the storm; and thus, thank God, I walk on the sunny side of the hill.
—*Rutherford.*

Short Gleanings.

SUBMISSION.

When Mr Thomas Goodwin, who died in the prime of life in the year 1658, was on his deathbed, a friend visited him and recommended submission to the will of God. Goodwin assented to the propriety of the counsel given, and added, "But my desire is to reach further, and not only to submit, which an ordinary Christian may do, but to raise myself to courage and cheerfulness under the rod. Blessed be God that hitherto I can date His choicest mercies from some great affliction." Have the afflictions of the reader been thus sanctified?

A few days before his death he overheard the physician expressing his fears that the disease would prove fatal. This led him to a very solemn self-examination. "I did all along in my sickness," said he, "set my heart to labour for a sanctified use of the Lord's hand; but overhearing that, I thought it needful to look most carefully into my heart as to evidences for eternity; and truly, upon a thorough search of my heart, I bless God I find good old evidences though I be but a young man, and they stick very close to me. But one thing troubles and afflicts my spirit very much, that when I grew very serious, being exercised about serious work, the search of my heart for eternity evidences, I perceived this seriousness of mine was judged by some to be melancholy for fear of death. Now this, indeed, troubles me very much, that any should take me to be such an one who am afraid to die."

Just before his death he discoursed with great power concerning the sweetness and fulness of Christ. His last words were—"Well, it is a sweet thing when he that speaks of Christ hath Christ dwelling in him at the time when he speaks." Why should not every Christian possess the same clear eternity evidences and attain the same nearness to Christ?

HALYBURTON'S DEATHBED.

"I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise Him for ever and ever. O, the thoughts of an incarnate Deity are sweet and ravishing! O, how I wonder at myself that I do not love Him more, and that I do not admire Him more! What a wonder that I

enjoy such composure under all my bodily pains, and in the view of death itself! What a mercy that, having the use of my reason, I can declare His goodness to my soul; I long for His salvation; I bless His name. I have found Him, and die rejoicing in Him. O, blessed be God that I was born! O, that I was where He is! I have a father and mother and ten brothers and sisters in heaven, and I shall be the eleventh. O, there is a telling in this Providence, and I shall be telling it for ever! If there be such a glory in His conduct towards me now, what will it be to see the Lamb in the midst of the throne! Blessed be God that ever I was born!"

Literary Notices.

ANNUAL VOLUMES.—We have received from Messrs C. J. Farncombe & Sons, Ludgate Circus, London, the annual volumes of "The Sower" (3s 6d, post free), and "The Little Gleaner" (2s 10d, post free). The former contains articles of sound scriptural theology—some of them being from our own noted Scottish divines. "The Little Gleaner" is a very interesting volume for young people, its articles are of a varied character and fitted to convey wholesome instruction to the young, while the biographical sketches of the Reformers bring before the minds of the readers the men honoured of God to do exploits in the name of their King.

MEMOIR OF MR S. CURTIS. Same Publishers. Price 3s 10d, post free.

This is a decidedly interesting volume. Mr Curtis was one of those whom Satan was leading captive at his will. He seemed so firmly in the grasp of the devil in the abandoned life of wickedness which he led that his case appeared hopeless. It was while engaged in his occupation as a miner that he received the first solemn check from heaven immediately after giving vent to a torrent of blasphemy. So extraordinary was the effect of the rebuke that he shook from head to foot. The Memoir, the first part of which is his autobiography, tells of his spiritual struggles until he was brought to enjoy the liberty of the Gospel. It was a severe struggle—the sense of overwhelming guilt, the rebelliousness of his will, the utter hopelessness of his outlook for eternity were all elements making him feel that he

was "lost, absolutely lost." He was brought so low that he at length came to the conclusion that it was to be "an asylum for time and a hell for eternity" which was to be his portion. Mr Curtis afterwards became a preacher of that Gospel which was "good news" to him if ever it was to any man.

The volume contains addresses and sermons delivered by Mr Curtis on different occasions. Sin and the way of God's deliverance from it were realities to Mr Curtis, and this is very plainly brought out in the sermons. The helplessness and ruin of man, the sanctifying work of the Holy Spirit, the atoning work of the Lord Jesus, and the sovereign grace of God are all set forth in an edifying and scriptural way. One of the letters in the book indicates it was written on the Sabbath. The custom of writing letters on the Lord's Day is a practice we cannot approve of.

MEMOIR, WITH SELECTED SERMONS, ADDRESSES, AND WRITINGS OF THE REV. WILLIAM SINDEN, PASTOR OF REGENT STREET CHAPEL. Same Publishers. Price 4s, post free.

This volume is compiled and arranged by some members of Mr Sinden's congregation in grateful remembrance of his long and valued ministry. Mr Sinden was a Congregational minister, who preached the sound scriptural doctrines of Calvinism. He was a man of many activities. For thirty-nine years he acted as Hon. Secretary of the Calvinistic Protestant Union. He edited a monthly magazine—"Peace and Truth"—which in 1918 was handed over to the Sovereign Grace Union, an organisation with which he was prominently associated until his death. He also took a keen interest in the work of the Trinitarian Bible Society.

Notes and Comments.

Lord Halifax's Live Bomb.—While the House of Bishops was busy considering the course of action to be taken with reference to the New Prayer Book, Lord Halifax, as the villain of the plot, has dropped among the Bishops a real live bomb in publishing his Notes of the Conversations at Malines. These Notes show how seriously the Archbishop of Canterbury is implicated in this friendly gesture to the See of Rome. According to the "Daily Telegraph," it was well known to many persons that the full report of the Malines Conversations were in the printers' hands and would have been

published before this had not the Archbishop of Canterbury desired the delay of the publication until the Prayer Book was through Parliament. The unexpected turn of events by the Commons' vote has indefinitely postponed the publication of the report with the result that Lord Halifax's patience, being exhausted, he published his Notes with the remark that the report of the Conversations "ought, as promised, to have been in the hands of the public some time ago." These Notes will only deepen the impression on the public mind that the Archbishop is a time-server of a very dangerous type, and that, notwithstanding all the adulant flattery of a worldly public press, he is a man who is steering the Church of England straight on the rocks, where she may be broken to pieces. The House of Bishops has decided to present the notorious Prayer Book to the Church Assembly for its consideration with a view to being again presented to Parliament. A few changes, it is reported, have been made to obviate the misunderstandings that had arisen on certain points.

Sound Books.—We would take the liberty of again calling attention to two books reviewed in the Magazine—"Calvin's Calvinism" and "Free Grace Sermons." The former is published by the Sovereign Grace Union, 98 Camberwell Grove, London (5s net). We regret to learn from the Secretary of the Union that at the time he wrote only 10 copies had been sold in Scotland. Poor Scotland! there were days in it when a work of Calvin would be readily bought up, even at a much higher price than that charged for this volume. The "Free Grace Sermons" by the late Rev. J. R. Anderson, may be had from Mr R. W. Anderson, 41 St Vincent Place, Glasgow, at the exceptionally reasonable price of 2s, post free. The sermons are searching, and full of sound scriptural teaching.

Church Notes.

Communions.—February—First Sabbath, Dingwall; second, Breascleite; third, Stornoway. March—First Sabbath, Ullapool; second, Portree, Ness, and Tarbert (Harris); fourth, Kinlochbervie. April—First Sabbath, Stoe; third, Greenock; fourth, Glasgow; fifth, Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. 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 alteration of, the above dates of Communion should be sent to the Editor.

Collection for Jewish and Foreign Missions. — This collection is to be taken up in February.

The late Mr William Couper, Elder, Wick.—It is with deep regret we mourn the removal of another of our worthy office-bearers in the person of Mr William Couper. For months it was apparent to onlookers that some serious trouble was at work. But, though the malady was quickly undermining the tabernacle, there was no suffering, and he was bright and cheerful to the end. He passed peacefully away on Wednesday, 4th January. We extend to his widow, his daughter, and two sons (one of whom is presently serving with the Scots Guards in China), our sincere sympathy in the removal from their midst of a kind husband and affectionate father. His removal is a great loss to the Wick congregation. A fuller notice will (D.V.) appear in next issue.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—Rev. M. Graham Anderson, China Inland Mission, Hungtung, £10; R. Wodrow Anderson, 41 St Vincent Place, Glasgow, £5; Mrs Campbell (Carr-Bridge), Purley, Surrey, £1; Mrs Fraser, Whig Street, Kirkbuddo, Forfar, 10s; John Macleod, Crianlarich, 5s; R. Macfarlane, Benbecula, £1; Mrs N Maclean, Crossbost, Lochs, per John Macarthur, 5s; A. Macvicar, Little Struth, Lochmaddy, per Rev. J. MacLachlan, £1; John Mackenzie, 12 Porthenderson, Gairloch, per Rev. R. Mackenzie, £3; a Friend, Greenock, per do., £5.

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.—A Friend, Greenock, per Rev. R. Mackenzie, Gairloch, £1.

COLLEGE FUND.—Mrs M. Rankin, Mamore Cottage, Fort-William, 10s; Rod. Mackenzie, Lochyside, Fort-William, per Rev. R. Mackenzie, 5s.

GENERAL BUILDING FUND.—Miss J. C. Kerr, Pitlochry, 5s; R. Mackenzie, Lochyside, Fort-William, per Rev. R. Mackenzie, 5s; from "Rhumore," 10s to each of the following Church Building Funds:—Achmore, Bayhead, Dunoon, Edinburgh, Finsbay, Glendale, Glen-Lean, Helmsdale, Lochinver, Tain, Tallisker, Thurso, and Winnipeg.

HOME MISSION FUND.—Rev. M. Graham Anderson, Hungtung, South Shansi, £10; R. Wodrow Anderson, Glasgow, £10; Rod. Mackenzie, Lochyside, Fort-William, per Rev. R. Mackenzie, 5s; M. Macleod, Stanley Cottage, Brora, 10s; Miss Cameron, Glasgow, per Rev. N. Cameron, 10s.

JEWISH AND FOREIGN MISSIONS.—R. E. Collins, Rockhills, Hunter's Quay, per Nurse Watt, for Medical Fund, £2 10s; Rod. Campbell, Toronto, £1 16s 6d; F.P. Friend, Inverness, £5; Anon., Applecross, £2; "Interested," Ardishaig, 10s; Friend, Greenock, per Rev. R. Mackenzie, Gairloch, £3; Donald Macleod, shepherd, Craggie, Forsinard, per M. Mackay, 10s; R. M. C., Ardishaig postmark, £1; a Friend, Breakish, Broadford, for Kaffir Catechisms, per Rev.

D. M. Macdonald, 3s 6d; "Interested," Glasgow postmark, 7s 6d; Miss M. MacCallum, Kames, for Kaffir Bibles, £1; John Finlayson, Watnish, per Rev. Jas. Macleod, £1; Do. for Orphan Clothing, per do., £1; "C. McK.," for Rev. J. Tallach's personal use, 2s 6d; Do., for Missionary at Shangani's personal use, 2s 6d; F. Macdonald, Missionary, Ardheslaig, for Clothing Fund, 4s 4d; a Friend, Fernabeg, per F. Macdonald, 5s. Rev. John Tallach, Bembesi, wishes to acknowledge, with sincere thanks, the following donations:—A Teacher Friend, £5; a Dornoch Friend, £5; from the Scholars of Raasay School, £2; Typewriter and Medicines to the value of £10 from a London Friend, all received at different times during the year for mission purposes. Mrs Tallach, Schoolhouse, Raasay, acknowledges, with sincere thanks, the sum of £4 7s for Clothing Fund, collected from friends in South End, Raasay. Rev. N. Cameron thankfully acknowledges the following donations:—Friend, for Jews, £1; Free Presbyterian, £1; Friend, Skye, £1; Miss Cameron, Glasgow, 10s; Friend, Glasgow, £1; Friend, Glasgow, £1; A. Murray, Brora, £5; Friend, Glasgow, £1; "Supply," £10. Mrs A. Miller, Westbanks Terrace, Wick, acknowledges, with sincere thanks, the following donations in aid of the Kaffir Clothing Fund:—G. M., Halkirk, £1; Miss Leitch, 2s 6d; Miss Ham, 2s 6d; Miss Cameron, 2s 6d. The following per Mrs Gillies, Stornoway:—Tolsta, £5 5s; Skigersta, £3 16s; Breasclete, £3 5s; Achmore, £2 10s. The following per Mrs Sinclair, Glasgow:—Mrs A. Stewart, £1; two Friends, £2; "One of the Church," £1; Miss M. Mackenzie, 10s; A. M., Edinburgh (for Rev. J. Tallach's personal use), £1.

ORGANISATION FUND.—Rod. Mackenzie, Lochyside, per Rev. R. Mackenzie, 5s.

The following lists have been sent in for publication:—

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HELMSDALE CHURCH BUILDING FUND.—Wellwisher, per J. Mackay, Helmsdale, £1; Mr Macgregor, Dorrery, £1; Alex. Campbell, Diabaig, Achnasheen, 10s; Wellwisher, Halkirk postmark, 5s.

THURSO CHURCH PURCHASE AND RENOVATION FUND.—Wellwisher, Strathy, 5s; Wellwisher, Halkirk postmark, 5s. Per Miss Durran:—Mrs Oliver, 10s. Per Miss C. Mackay:—Wellwisher, Halkirk, 10s; Mrs D. Mackay, Halkirk, 10s. Per Miss J. Campbell:—Mr and Mrs B. Swanson, Thurso, £1; Neil Mackintosh, 10s; Miss Macleod, 10s; A. Campbell, 2s 6d.

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