

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*There shall give a banner to them that fear Thee, that it may be
 displayed because of the truth. S—Ps. lxv.*

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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**Lighting a Candle, which by God's Grace,
shall never be put out.***

THE biographies of men who laboured faithfully for their Master yields or ought to yield much instruction and at the same time awaken within us a sense of our comparative uselessness in view of all that they were enabled by grace to do. How barren our lives appear when compared with theirs and how little we show of the heavenly zeal that enabled them to endure unto the end. A cold look, an unkind word, a sharp criticism, a sneer and we wilt under them as if we had done something that could not bear the light of day. It is a useful exercise, therefore, to read the lives of worthy men who came through the conflict honourably and did not turn back like the sons of Ephraim in the day of battle. Deeds, not words only, are required in this conflict. Words alone may please men and carry them off their feet for a season but if not followed by consistent action they are but vanity. Fortunately in our own country and in other lands God raised up a noble band of witnesses the account of whose labours it is a pleasure and an edification to read. It is also a matter of gratitude that there are still a few publishing houses which issue at very reasonable prices biographies of these good men. Recently we called attention to an abridged new edition of the martyr and translator,

*Hugh Latimer by Robert Demaus, M.A.: Abridged and edited by Newman Watts, London: Religious Tract Society, 4 Bouverie Street, E.C.4. Price 1/6d.

William Tindale, and in this sketch we give a short account of Hugh Latimer, one of England's noblest martyrs. The story of his life has been told by the same masterly biographer who wrote the standard life of William Tindale.

As to his early years not much is known except what is set forth in the oft-quoted passage from his sermon preached before Edward VI. in 1549. "My father," he says, "was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by the year at the uttermost; and hereupon he tilled so much as kept half a dozen men. He had walk for a hundred sheep; and my mother milked thirty kine. He was able, and did find the King a harness, with himself and his horse. . . . He kept me to school, or else I had not been able to preach before the King's majesty now. He married my sisters with five pound or 20 nobles apiece; so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours; and some alms he gave to the poor." The farm referred to was in the neighbourhood of Thurecastone, a small village in Leicestershire.

Young Latimer showed such diligence in acquiring knowledge at school that his father determined to send him to Cambridge University. While still an undergraduate Latimer was elected to a fellowship in Clare Hall. This election to a fellowship may be fairly considered a confirmation of his reputation for learning and ability. Shortly after his election to the fellowship he proceeded to his degree of Bachelor of Arts and three years later to his Master's degree.

It was at college he came into contact with Thomas Bilney who was to exercise such an influence on his life. Latimer at this time was passing through a similar mental and spiritual struggle as Luther's. His own words convey an idea what that was. "I also," he says, "miserable sinner, before I could come unto Christ, had spent all that I had upon ignorant physicians, that is to say, unlearned hearers of confession; so that there was but small force of strength left in me (who of nature was but weak), small store of money, and very little wit or understanding;

for they appointed me fastings, watchings, buying of pardons and masses; in all which things (as I now understand), they sought rather their own gain than the salvation of my sick and languishing soul. But at last I heard speak of Jesus, even then when the New Testament was first set forth by Erasmus [1516], which when I understood to be eloquently done by him, being allured rather by the Latin than by the Word of God (for at that time I knew not what it meant), I bought it, even by the providence of God—as I do now well understand and perceive—and, at the first reading, as I well remember, I chanced upon this sentence of Paul in I. Tim. i: ‘It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.’* This one sentence through God’s instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, inasmuch that my bruised bones leaped for joy.”

As time went on Latimer became bolder in declaring the new doctrines. His teaching began to be talked about and on one occasion the Bishop of Ely paid a surprise visit to him while Latimer was preaching. The Bishop professed to be well pleased with the sermon and requested Latimer to preach a sermon against Martin Luther and his doctrine. “My lord,” he replied, “I am not acquainted with the doctrine of Luther, nor are we permitted here to read his works.”

His contests with the dignitaries of the church as recorded by Demaus make interesting reading. His spiritual experience, his knowledge of the Word, and his quick wit made him a formidable antagonist against his ecclesiastical superiors. It was a long drawn out battle. His enemies had power, social standing and wealth on their side but Latimer had the truth of God on his.

In 1535 he was consecrated Bishop of Worcester but enjoyed his bishopric barely four years. During this period the monasteries

*These words are translated from Erasmus’s version.

were suppressed, the first articles of the Reformed Church of England were issued and the circulation of the Scriptures in English was authorised and later on came the Romanist re-action and the enactment of the "Bloody Statute." When the latter Act—"the whip with the six cords" was passed Latimer resigned his bishopric.

He did not cease preaching, however, and for a sermon in which he condemned purgatory he was brought before the Council, condemned, and sent to the Tower.

When Henry VIII. went to his account in 1547 and the pious Prince Edward ascended the throne as Edward VI. Latimer was released. During Edward's minority—he was only ten when he ascended the throne—the Marquis of Hertford was appointed as Protector and promoted with the title Duke of Somerset. By this appointment the Protestant cause revived. Latimer, on his release, had no desire, however, to be restored to his bishopric though it was offered to him but he continued to deliver his rousing messages from the pulpit. Wherever he preached crowded audiences hung upon his words. He was looked upon as the true apostle of the English Reformation. He not only unsparingly condemned the Romish Church but denounced the social evils of the age. As the young King was an ardent Protestant and a God-fearing Prince it was natural that Latimer should be asked to preach before the Court. The young King listened to the impassioned preacher from a window in the palace while the immense crowds heard the gospel from his lips in the King's garden at Westminster. It was said of him: "If England ever had a prophet he was one." King Edward died in 1553, endeared to his countrymen who lamented his untimely decease as the Jews had mourned the premature death of Josiah, the hope of their nation.

On the accession of Queen Mary, the "Bloody Mary" as she has been called, the Protestant cause had to pass through the fires of persecution. Latimer was a marked man and proceedings were at once instituted against him. He was brought before the Lords and committed to the Tower. Later on others were confined

to the Tower including John Bradford, Cranmer and Ridley. In their prisons "they read over the New Testament," says Latimer, "with great deliberation and painful study" to find out what Christ and His Apostles taught on the subject of the Lord's Supper. After two months of this fellowship Cranmer, Ridley and Latimer were summoned to Oxford to take part in a public disputation. The three were condemned as heretics but it was eighteen months before Ridley and Latimer were brought to the stake. Cranmer had recanted. The infirmities of age with the rigours endured during his imprisonment had their effect upon this noble witness to the truth but the way out of it all was to be by going through the fire. Ridley on the way to the stake, looking back, saw Latimer. "Oh, be ye there?" asked Ridley. "Yea," said Latimer, "have after, as fast as I can follow." When they reached the place of their martyrdom Ridley embraced and kissed Latimer saying: "Be of good heart, brother, for God will either assuage the fury of the flame or else strengthen us to abide it." The incidents of the carrying out of the terrible sentence need not be dwelt on here. They make one almost sick in reading them. When the lighted fagot was laid at Ridley's feet Latimer turned to his fellow-martyr uttering the memorable words: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Noble words of a noble martyr! The light of that candle has not yet been put out though it is not shining as brightly as one could wish.

Why should I lean upon a broken reed when I have the Rock of Ages to stand upon that shall never be moved? God is not only a help, but a present help; the gates of the new Jerusalem stand open night and day. Do not say I preach despair. I despair of no one, when I consider God had mercy on George Whitefield.—*George Whitefield.*

Sermon.*

by REV. JOHN BROWN, HADDINGTON.

“Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.”—Rev. iii. 2.

(Continued from page 383.)

III. But let us now consider, what is implied in, or necessarily connected with our holding fast what we have.

1. Let us make sure work of having what is proper to be held; that we have Jesus and his grace in us, his truth known, believed, and professed by us, and a course of true holiness begun by us. *Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves?* Let us search ourselves, yea, search ourselves. Let us *prove all things* by the unerring standard, and discriminating touchstone of God’s word.¹ My dear brethren, let us not amuse ourselves with fancies, while the Judge standeth at the door: while the day hasteneth, that shall try every man’s stock, temper, and course, of what kind it is. Let us not deceive ourselves; Christ is not in us, except he *sanctify* us, *soul, body, and spirit, save us from our sins, and turn away ungodliness* from us. His grace is not in us, unless we can *shew it by our good works*. Faith, or hope, or love, or repentance, without works, is dead.² His truth is not in us, except we have received it at the mouth of the Lord, and it work effectually towards our sanctification.³ A proper course of virtue is not begun by us, unless it flow from union to, and fellowship with Christ by faith, and imply in it, a *denying ungodliness, and worldly lusts, and living soberly, righteously, and godly, in this present evil world*, and be fulfilled, because *this is the will of God, even our sanctification*.⁴ For the Lord’s sake, and your soul’s sake, make sure of receiving Jesus offered in the gospel, as your righteousness and strength; *give all diligence to make your calling, the effectual change of your nature, and your election sure*. Fix on no religious principle, but in the

*This sermon was preached by Rev. John Brown at Bathgate on the Monday of the Communion held there on 22nd August, 1768. The preacher is one whose fame is in the Churches of Christ.

¹ 2 Cor. xiii. 5. Zeph. ii. 1. ¹ 1 Thess. v. 21. ² James ii. 18, 20. John xiv. 15. ³ 1 Thess. ii. 13. ⁴ Tit. ii. 11, 12.

way of the most diligent search of God's word, and of the most earnest prayer for his direction. *To the law and to the testimony* of God, if we believe not; *if we speak not according to this word, it is because there is no light in us*. Let us receive the truth in the love of it, and that not as the word of men, parents, ministers, or others; but as it is in truth the word of God, which effectually worketh in us that believe. Let us beware of being Papists under a Protestant name, taking up religious principles on the testimony of parents, pastors, or our own fancy; but be like the noble Bereans, *receive the word with all readiness of mind, and search the scriptures daily, whether these things be so*.¹ Let us use our excellent public forms of sound words, our Confession of Faith, Larger and Shorter Catechisms, and Form of Presbyterian church-government, as excellent helps, but rest no faith here; but push up the matter to a *Thus saith the Lord*; trying whether the scriptures there adduced, or others of like import, establish what is asserted. Such as lightly take up their religious principles, are, on the one hand, ready to be extremely fond of imposing them on others. You can scarce talk with them a few moments, but they will drag the conversation upon some of their darling nostrums; and if people cannot as easily believe these matters as they did, they may lay their account to be reproached, as poor, weak creatures, ignorant bigots, or even loose connivers at sin. And, on the other hand, they are no less ready to abandon their principles, on the smallest temptation. A little offence, or even the shadow of it, from a court, a minister, or neighbour, or a marriage, or the hope of one, or the prospect of the smallest advantage, or a little inclination to imitate the world in their vain sports, or to have a little more freedom to employ their itching ears, will make them at once, perhaps contrary to the most solemn vows, abandon their religious principles, and the party they have for many years adhered to. Let us, like true Protestants, seriously fix our religious principles on a divine bottom, that will enable us to cleave to them, amid offences, crosses, reproaches, and even flames of fire.

¹Is. viii. 20. Acts xvii. 11.

2. Let us commit to a God in Christ, the holding us fast, and what good we have. Let us *commit our spirit*, our heart, into the hand of a *God of truth*. Let us *commit our way* to him, and *trust that he will bring it to pass*;—*commit the keeping of our souls to him in well doing, as to a faithful Creator*;—*casting all our care upon him, as one that careth for us*. Let us be *sober and vigilant*. Let us imitate the man according to God's heart, in crying, *Preserve me, for I trust in thee*; and the apostle who *committed unto God his good things, to keep for him, against that day*.¹ Alas! how many self-conceited professors, who, in their own eyes, are fully capable to keep themselves, turn out a shame and scandal to the cause which they professed!

3. Let us, with great earnestness, consult God's word, and ask his direction by prayer, in the particular circumstances we have to do with. *In all our ways let us acknowledge him, and he shall direct our paths. In every thing by prayer and supplication, let our requests be made known unto God*.² And let us not only study to consult God, but to have his answer from his word, ere we proceed in an action or course. Would we but follow this one rule, what sin might be prevented? For, alas! how many things we do, that we durst not so much as consult God in; and our conscience would stare us in the face, if we should say, we had God's warrant for them. Is it, my friends, like Christians, or even like men that have rational souls, and are to answer for their conduct at God's tribunal, to run headlong, and first act, and then think, what could be a proper reason for such actions? Yet, alas! how much of our conduct is of this kind!

4. Let us avoid every approach towards, or temptation to make ourselves or others quit what we ought to hold fast. Let us *watch and pray, that we enter not into temptation*, nor prove tempters to others. Let us, *not ignorant of his devices, be sober, be vigilant, because our adversary the devil goeth about as a roaring lion, seeking whom he may devour*. Let us beware of

¹Psal. xxxi. 5, and xxxvii. 5. I Pet. iv. 19, and v. 7, 8. Psal. xvi. 1. II. Tim. i. 13. ²Prov. iii. 6. Phil. iv. 6.

loose companions. *Forsake, faith God, the foolish, and live; and go in the way of understanding. He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed.*¹ If men begin to eat and drink with the drunken, accompany with scornors, profane swearers, etc., you need not be surprised, though you should quickly see them drunkards, scornors, profane swearers, or the like, instead of tender Christians. Alas! Sirs, how oft it has been mournfully manifest in our own times, that professors, turning intimate companions of graceless and profane men, have quickly cast their solemn vows, their high profession, and their once tender practice, all at their heels! Let us therefore be on our guard, lest our entering into the *counsel of the ungodly*, issue in our *standing in the way of sinners*, and at last in deliberate *sitting in the scorner's chair*.² When we have no soul to be in danger, no God, no conscience to commune with, no eternity to think of, then, and not till then, let us make openly wicked men our darling companions. Ah! how few that go in to them, return again, or take hold of the paths of life! How truly is their house the way to hell! how many of the dead are there! how many of their guests are in the depths of hell! Therefore if sinners entice us to their intimate fellowship, let us not consent. Let us also beware of a loose practice, which indeed may be called the worst of heresies. *Let him that nameth the name of Christ, depart from iniquity.* Since the day of judgment is at hand, let us cast off the works of darkness, and put on the armour of light, that we may do all to stand in the evil day, against the wiles of the devil. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; but put on the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof.³ If once our life became untender and unholy, none can say, what good we may not quit hold of, to cover or defend our wickedness, screen ourselves from censure, or procure indulgence in sin. The loose practice of professed Christians, or witnesses too, has

¹Mark xiii. 38. I Pet. viii. 5. Prov. ix. 6 and xiii. 20. ²Psal. i. 1. ³II. Tim. ii. 19. Rom. xiii. 11-14. Eph. vi. 10-20.

a mighty influence, in making others disrelish the good way of the Lord, and abstain from it, as if all were but a farce of dissimulation. One loose professor may do more hurt to religion, than an hundred profane persons. What, Sirs, can we think of these of you, that are professed witnesses against the evils of others, and yet indulge yourselves in looseness of practice, against any commandment; but that you are Satan's agents, instigated by him to join a good cause, to be a noted disgrace to it, and to God by means of it? Let each of us, with a trembling heart, think, *Lord, is it I?* Finally, let us beware of *loose hearing* of preachers, whose mission to us, and perhaps his proper practice and principles, we know next to nothing about. *Cease, my son, to hear the instruction that causeth to err from the words of knowledge*, by craftily instilling error, or preparing us for it, or decoying us to own, as Christ's ambassador to us, one to whom he never gave a commission, or at least none to preach in the circumstances in which we heard him, or gives us no call to hear him therein.¹ We are charged to *mark such as cause divisions and offences, contrary to the doctrine we have received, and avoid them.*² Satan, and his agents, like the Jesuits, oft, by good words, and fair speeches, exert themselves, first to unsettle people, as to almost every principle, or body of professors, as if it were a small matter, what principles they held, whom they heard or joined with; and having done so, they can easily fix them in almost any thing they please. Who sees not, that the hearing of a few English preachers, deserting their mechanic trades, or deserting wholly, or in part, the charges they had undertaken the curacy of, has made multitudes in our nation quite indifferent, as to all form of church discipline or government; and has better prepared us for the reception of abjured Prelacy, that mother and daughter of Popery, than twenty-eight years of bloody persecution did? Shall I ask, is the notion of hearing, what preachers come in our way, and of the coalescence of all supposed to be good men, be of what principle they will, *of God, or of men?* Not of God, who hath charged

¹Prov. xix. 27. ²Rom. xvi. 17, 18.

us, as above, to *withdraw from every brother that walketh disorderly*, and to *come out of Babylon*, or the Antichristian state, where yet there may be excellent sermons, and even some saints.¹ Before God, the communion of saints chiefly lies in their centering their love on Jesus the head of the church, and its thence reflecting on the saints, as bearing his image. Wherever this is, there is the grand essence of the communion of saints: and where this is wanting, there is none: real Heathens often attend with saints at sermons, and sit with them at the Lord's table; yet it is impossible they can share of the communion of saints, properly so called. This notion must therefore be *of men*; yes, and of the very worst of men. For ought I find in the history of the church, the Socinians, the most noted heretics and blasphemers that ever breathed, were the parents thereof. To decoy people to their party, they insisted, that the whole substance of real religion, consisted in mens embracing the promises, and obeying the commands of God; and that there was little matter what principle men were of in other things; that as no man will ever be called to account at the last judgment for his particular sentiments, there ought to be no difference in church-fellowship, on account of them. Meanwhile, these gentlemen, and their disciples, the Remonstrants, heartily hated the Calvinists, and others, who were not so complaisant as to embrace their new trimmed blasphemies, or join with their synagogues of Satan. Is it honourable to copy after such? As roving about, even where one would think there was least need, and, like a wandering star, shooting from place to place, with a blazing glaze, may suit the inclination of an ostentatious preacher, who conceits himself an almost apostle, far superior to others, and is fond of wide-spread admiration; but cannot consist with the character of an ordinary minister of Christ, whose work is to *feed the flock over which the Holy Ghost hath made him an overseer*, and to *rule over, and labour among them in the Lord*.² So the giddy rolling of people from one party to another, without so much as thinking on the grounds of

¹II. Thes. iii. 6. Rev. xviii. 4.

²Acts xx. 28. I. Thes. v. 12.

their conduct; or giddy wandering in respect of hearing, at the expense of their pastor's comfort, the peace of the congregation, the grieving of tender Christians, and the stumbling of the weak; and especially, when they have access to all the ordinary means of grace, in a regular manner, may suit the inclination of these who have *itching ears*, are desirous to heap up teachers; and being heady and high-minded, have so much self-conceit, as to imagine themselves, valuable enough, to be a sufficient rule to themselves, regardless of all others; and must have their *itch* gratified, or their mind a little delighted, at the expense of marring the peace of the congregation, and hindering the success of the gospel in the body, wherewith they are connected; but how it can consist with the character of *not being as children, tossed to and fro with every wind of doctrine*, or of a humble Christian, who reckons himself *less than the least of all saints*, and studies to *please his neighbour to his edification*, and to *know* such a pastor as is over him in the Lord; and studies to do all things *decently, and in order*, and to *edifying*,¹ or, who makes a sufficient account of a ministerial mission, I know not. In times of division, the utmost care ought to be taken, to class ourselves the rightest way we can; but if after we have been convinced of sufficient grounds to separate from any body of professed Christians, as to the external part of church-communion, with what consistency can we, at every turn, gratify our fancy by occasional returns thereto? Where can you find me, the person, that has, all circumstances considered, demonstrably gained by such a course? On the other hand, in our neighbouring nation of England, I can see, even Independents and Episcopalians, who have acted singly and consistently with themselves, that have been highly honoured of God, to appear in the defence of the leading truths of the gospel; while the Presbyterian party, whose profession was better, and whose keenness for occasional conformity to the English Church was long ago manifest, have been mournfully left to looseness enough. How many of them Arians, or thorough paced Arminians? Nay, how

¹Eph. iv. 14 and iii. 8. I. Thess. v. 12. I. Cor. xiv. 26, 40.

mournful to find their most noted, and, I cannot but believe, pious writers, so strongly disposed to part with not only a hoof, but almost the half of many divine truths, in order to gratify Arians and Arminians; and as their friend asks one of them, what did he gain hereby, but harden the adversaries, and make them triumph over him, as a proselyte to their cause?—Let us, Sirs, take heed, lest we fall, after the same example of looseness. These things, I have hinted, not to shame you, but that, as my beloved children, I might warn you. As I am fully apprehensive of the return of Antichrist to this and other Protestant churches, I would have myself, and all my friends, on their guard, against the smallest approaches towards him, or the least going forth to meet him.

IV. Let us therefore, in the 4th place, assign some reasons, why we should hold fast what good we have attained. We are to do so, that no man take our crown.

1. Great is the pleasure which God takes in them who hold fast what good they have attained. When he saith, *If any man draw back, my soul shall have no pleasure in him*; it is plainly hinted, that his soul hath great pleasure in such as do not draw back. With a pleasant countenance, he beholdeth the upright.¹ Is it not far better, to please our God, with our constancy and uprightness, than to please Satan, and a carnal world, with our apostacy, and unstedfast giddiness in religion.

2. Great is the happiness which God bestows on them here. *The righteous nation that keepeth the truth enter into the city whose walls and bulwarks are salvation. Such as keep the word of Christ's patience, he keeps in the hour of temptation, that comes on all them that dwell on the earth. What large measures of holiness he gives them! The righteous holds on his way; and he that hath clean hands, shall wax stronger and stronger. What inward peace they enjoy! Their rejoicing is this, the testimony of their conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, they have had their conversation in this world.*² How plainly verified were these things, in the case of

¹Heb. x. 38. Psal. xi. 6. ²Is. xxvi. 2. Rev. iii. 10. Job. vii. 9. II. Cor. i. 12.

our own zealous fathers and martyrs! How marvellous was God's kindness to them both about 1638, and during their double persecution! How noted their holiness! how abundant their inward joy! how ravishing their fellowship with God! The Holy Ghost was not given, till Jesus ascended to his royal throne; even so now the Spirit is not with us, because Jesus as a king, is not glorified amongst us.¹

3. Great is the honour which God puts upon them. *Them that honour me, saith he, I will honour; and they that despise me, shall be lightly esteemed. If any man faithfully cleave to, and serve Christ, him will his Father honour.*² How plainly has this been verified in Scotland! The very haters of our zealous ancestors could not forbear honouring them. Was ever a man a more faithful reprover than Knox? And yet the wicked Mary avowed, she was more afraid of his prayers, than of ten thousand armed men. Was any of our martyrs more faithful than Renwick? And we may observe, that even his murderous persecutors could not but regard him. But now, when a number of us called ministers, are become so complaisant cringers to the great, do they esteem us? Or regard our prayers? No, but the very reverse. Nay, I cannot remember to have ever observed a man, that did not study to act up to his profession, but made himself, in so far, the object of contempt.

4. Such as faithfully hold fast what they have attained, are a blessing to their nation, and their posterity after them.³ Twice Prelacy, with its perpetual attendants in Scotland, perjury, profaneness, persecution, and murder, had brought our nation to the brink of ruin. Did our fathers cringe? No, they chose strangling and death, rather than so much as submit to the ministry of curates. And to this faithfulness, British liberty, under God, is owing. Had they, in our manner, tamely, nay voluntarily, heard such preachers, the nation had been sleepened; Scotland had been in the religious circumstances of England; or rather both had been in the condition of France. But their

¹John vii. 39. ²I. Sam. i. 30. John xii. 26. ³Psal. xii. 1. Is. vi. 13 and lvii. 1, and lxx. 8.

faithful witnessing kept the nation awake. The blood they cheerfully lost in the cause, drew vengeance on the Stewartine race; and twice, in answer to their cries, God wrought for them a marvellous deliverance. By means of these righteous persons, was our British Sodom preserved, and partly purged. Let not us basely requite them, by courting back that apostacy that bereaved them of their precious lives. If we do, let us think what we shall entail on our country, and how we shall leave our *name for a curse unto God's chosen*, while he shall call his servants by another name.¹

5. Great is the future reward of these who faithfully hold fast what good they have attained. Such as are *ashamed of*, and deny Christ and his truths, *before an adulterous and sinful generation*, him will Christ deny, and be *ashamed of*, when he cometh, in the glory of his Father, with the holy angels; but such as faithfully *confess him*, will he *confess before his Father*, and his *holy angels*: such as *follow him in the regeneration*, shall sit on thrones, judging the tribes of mankind. Such as *forsake houses, or brethren, or sisters, or father, or mother, or children, or lands, for Jesus' name's sake*, shall receive an hundred fold, and shall inherit everlasting life. *Whosoever will save his life, at the expense of denying Christ, shall lose it; and whosoever will lose his life for Christ's sake, shall find it. Be thou faithful unto the death, saith Jesus to us, and I will give thee a crown of life.* Let us then faithfully fight the good fight, and finish our course: and the Lord, the righteous Judge, will give us a crown of righteousness at that day.²

Let us now shut up the discourse with a double address. That to you, redeemed of the Lord, shall be very short, as what we have hitherto said, has been little else than an address to you. O study to have your heart filled with Christ, and the fulness of God in him;³ that out of a heart abundantly inflamed with his love, your zeal may proceed. Zeal springing from any other source, is but a spark of our own kindling. No witnessing will

¹Is. lxxv. 15. ²Mark viii. 38. Luke xii. 8. Matth. xix. 28, 29. Rev. ii. 10. II. Tim. iv. 7, 8. ³Eph. iii. 17, 18, 19.

be accepted of God, but what proceeds from Jesus, and his Spirit, dwelling in, and actuating our heart. Ah! how hypocritical, how base for us, to have our tongue, and outward profession, more full of Jesus than our heart! Let your mouth be *filled with his honour all the day*.¹ Woe's me, Sirs, are we not ashamed to talk trifles, unworthy of one who has an immortal soul! Are we not ashamed to *speak evil* of our neighbour, or to boast of ourselves; and yet ashamed to speak to the commendation of Jesus! Nevertheless, let not our tongue outrun our deeds. Too oft tonguey professors are but wretched workers. Let us remember, Jesus doth not ask us, what we say, but *what we think of Christ*? Does not ask what we say, but *what we do more than others*? *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, let us think on, and practice these things. And whatsoever we do, let us do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him*.² Let us seriously ponder, as in the sight of our future Judge, that we go hence more deeply indebted to the grace of God than before; more frequently consecrated to the service of God than ever; and nearer eternity than ever. O then, let us live more like Christians than ever.

To you, Christless sinners, my address is; and may Jesus open your heart and ear to receive it: 1. O think seriously, what you have, and hold fast. You have Satan as your master and inward lodger; you have sin as your all-comprehensive quality; you have a wicked life, and multitudes of vain hopes; you have the world, the sum of which is the lust of the eye, the lust of the flesh, and the pride of life, for your portion. Thrice dreadful stock!—Dare you meet Jesus on his great white throne, with these in your fast embrace? No; no. Oh quit them, and receive, in the gospel-promise, Jesus, and his grace and truth, in their stead. In a little, Sirs, we must go home from this solemnity; and what know we, but God has determined, that we shall go

¹Psal. lxxi. 8.

²Phil. iv. 8. Col. iii. 17.

from the judgment-seat to our eternal home; in the very state in which we go from this spot to-night; and shall we then dare to go Christless!—After these four days striving of Jesus for your heart, to fill it with himself and his grace, must his last word be, *They would have none of me; they were called to the Most High, but none at all would exalt him.*¹ Just this moment, Jesus and Satan are, as it were, at strife, who shall go home in your heart. Now, the great God your Saviour addresses you, Men and brethren of the stock of Adam, give audience, *To you is the word of this salvation sent. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. I came not to call the righteous, but sinners to repentance. The Son of man is come to seek and save that which is lost. Behold, I stand at the door and knock: if any man will open unto me, I will come in, and sup with him, and he with me. Come with me, from Lebanon, my spouse; with me from Lebanon. Open to me, my sister, my love, my undefiled; for my head is filled with dew, and my locks with the drops of the night.* And now, Satan whispers into your ear, Oh retain me, and I will promote you to honour; give you the pleasures of sin; give you all the kingdoms of the world, and the glory of them.—Ah dreadful thought! methinks, your heart, man, and yours, is just now replying, **High valued devil, pleasant lusts, and precious world, I grant you my whole heart and soul, from henceforth and for ever.**—And thou Jesus, depart from me, for I desire not the knowledge of thy ways. What have I to do with thee, thou Son of God? Art thou come to torment me before the time? Not thee, but Barabbas. Does not thy conscience echo back, Oh, Sir, that is true of me. Ah then must we ministers leave you contradicting and blaspheming! Oh! could we bewail your madness with tears of blood! Are you indeed content to be for ever shut out from God, the fountain of life! content to be the endless prey of filthy and vexatious lusts! content to be the everlasting derision of devils! content to lie for ever in the arms of the almighty vengeance of God as

¹Psal. lxxxi. 11. . Hos. xi. 7.

a consuming fire! content to be for ever without the blessed Jesus, the wonder of angels, the ravishment of saints, and the delight of JEHOVAH! Do ye well to hate him! Why, what evil hath he done? Has he not made you? Has he not preserved you? Has he not loved our tribe, and suffered the just for the unjust, that he might bring us unto God? Ah! what hell-hardened steel must thy heart be, that can say him, *Nay*. And Oh, how will you hold up your face to him, at the tribunal.—Listen—a voice from the excellent glory addresses you. *This is my beloved Son, in whom I am well pleased: hear ye him.* Let him speak for himself, *To you, O men, I call, and my voice is to the sons of man.* Whoso is simple, let him turn in hither; and as for him that wanteth understanding, let him eat of my bread, and drink of the wine that I have mingled. Whosoever will, let him come unto me, and drink. Let him that is athirst come: and whosoever will, let him come, and take of the water of life freely. O that you were wise! that you understood this! that you would consider your latter end! Oh! that you would know in this day, the things that belong to thy peace! As I live, I have no pleasure in the death of you, wicked; but rather you should return and live. Turn you, turn you, why will you die? Come, let us reason together; though your sins be as scarlet, they shall be white as snow. Harken unto me, ye stout-hearted, and far from righteousness; behold I bring near my righteousness, and my salvation shall not tarry. The hour cometh, and now is, when the dead in trespass and sins shall hear his voice, and shall live. I will sprinkle clean water on you, and from all your filthiness and idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. My son, give me thy heart. Are you, man, saying, Blessed Jesus apprehend mine?—and you, Lord Jesus, take mine, by thy strong

hand and stretched-out arm? Are you, man, saying, Content, I am the Lord's? And are you subscribing with your heart to the Lord? O faithful saying, and worthy of all acceptance, that Jesus Christ is come into the world to save sinners; of whom I am the chief. Now, as in the presence of God, I take you witnesses against yourselves, and let listening angels, and every thing around us, bear witness against the day of Jesus' coming, that your blood is on your own heads, if you go hence refusers of him. Methinks, some person's conscience is replying, Yes, Sir, I am witness; and now while you utter your last sentence, I call God for a record on my soul, that I am content that Jesus take my heart as it is; take my brutish heart, and instruct it in the knowledge of himself; take my naked heart, and cover it with his robe of righteousness; take my polluted heart, and wash it in his blood; take my heart full of enmity, and conquer it with the power of his love; take my graceless, godless heart, and fill it with all the fulness of God;—take my carnal heart, and put his Spirit within me, and cause me to walk in his statutes, and keep his judgments, and do them.—Thus, thus, blessed Jesus, apprehend our hearts.

Church Authority.

III.

(Continued from page 324.)

WE have seen as Dr. Bannerman puts it that “the Church has no authority in regulating the manner, appointing the form or dictating the observances of worship beside or beyond what the Scripture declares on these points” and that the Church has “no discretion to add or alter what is fixed.” This statement is in full accordance with the doctrine of the Confession of Faith. It may be asked however, does the Church's office to administer and carry into effect the directory found in the Scriptures preclude it from applying this directory to new cases

or emergencies as they occur? To which an answer in the affirmative is given; for this is not the exercise of new authority on the part of the Church acting in its own name but the application of the old authority to a *new case*. The Scripture has given a sufficient directory for worship to furnish the Church with those principals which enables it to regulate every new case arising in connection with the worship of God. And it does so not by adding new rules or regulations but by ministerially declaring the old to the particular matter to be settled. "It is a *new application*," says Dr. Bannerman, "of the Scripture directory for church worship, not a *new directory*, nor even a new addition to the old" and as an illustration he instances Paul's decision in connection with the trouble that had arisen in the Corinthian Church about eating meat offered to idols. The question of the lawfulness or unlawfulness of eating such meat had been referred to the Apostle. He declares an idol is nothing in itself; that meat offered to idols was neither the better nor the worse on that account and that every man, in point of conscience, was to be free to eat, notwithstanding that it had been so offered. But because every man's conscience might not see the matter in this light; because weak consciences might feel it to be a sin, and yet, because of the example others who freely partook of the meat, might be emboldened to do the same, while yet they felt it to be a sin, the Apostle lays down the express injunction to refrain from it (*The Church of Christ*, I. 346). This regulation we find embodied in the Apostolic decrees issued from the council at Jerusalem (Acts, xv. 29). It was authoritatively enacted that there should be abstinence from meats offered to idols. Was this a case of the Church exercising its power to make new laws to be added to the laws of Christ? Is it not the Church ministerially declaring the law of Christ previously revealed and previously binding to a new emergency. We are directed to the old law when the Apostle says: "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." This was the law which the council of Jerusalem applied to the fresh emergency that occurred—"if

meat make my brother to offend, I will eat no flesh while the world standeth." This rule then was not the decreeing by authority of a new regulation but rather the application of an old one to a new case that had arisen. New phases of Sabbath desecration may become rampant and the Church may be called upon to apply to these the old law binding on the Church. But it would be wrong to say that this application is a new law because it deals with a new situation. The old law of the Fourth Commandment may require a new application to a new situation. Take another instance the law passed by our Synod prohibiting communicants being Free Masons, etc. For an office-bearer to say that this law is not binding on him as it was not in force when he was ordained and that it is no more than a *man-made* law arises from a failure to understand that it is an application of an old law to a new situation. The God of Free Masonry is not the God and Father of our Lord Jesus Christ neither does Free Masonry give the place to Christ which every true believer is duty bound to give Him.*

Another important point now presents itself for consideration in connection with the Church's authority. There are certain circumstances concerning worship and the government of the Church common to human actions and societies (Confession of Faith, chap. I. sec. vi) in connection with which the Church may be called upon to exercise its authority and the governing principle laid down by the Westminster Divines is that these "are to be ordered by the light of nature and Christian prudence, according to the *general rules of the Word*, which are always to be observed" (Confession of Faith, chap. I. sec. 6). Dr. Bannerman states the matter as follows: (1) "What belongs to the public service of the Church *as divine worship, distinctively so called*, is of divine appointment and is regulated by the positive command of Christ. (2) What belongs to the public service of the Church, *not as divine worship properly and strictly so called*, but as the circumstances common to it with any service or solemn

*The oaths imposed by Secret Societies—at least the oath or oaths imposed on Freemasons—is in opposition to sec. 3, chap. xxii of the Confession of Faith.

transaction of human society, is not of the express appointment of God, but is the dictate of nature, and left to be regulated by the law of nature" (*The Church of Christ*, I. 349). Although the Church has no power in regard to the institutions of divine service except to administer them and apply them according to the rules laid down in the Scriptures yet it has a certain power in reference to those circumstances common to human actions and societies connected with divine worship, to order and regulate them. In the Corinthian Church certain disorders had arisen and the Apostle lays down the general rule applicable to civil as well as Church assemblies: "Let all things be done decently and in order."

In reference to the peculiar scandals which had arisen in the Church the Apostle reminds them that God is not the author of confusion but of peace and because all things were to be done decently and in order it is left open, to the discretion of the Church to apply, as particular cases arose, to the circumstances of divine worship. This did not give the Church permission to exercise its authority within the province of the positive institutions and express appointments of Christ. Within that province the Church was bound by the directory for worship enacted by the Lord Jesus Christ and within this province the Church's authority was only ministerial. In other words the office of the Church in regard to the *circumstances* of divine worship as distinguished from the *institutions* of divine worship is discretionary and is such as belongs to any civil society and is to be used at the dictates of reason and nature. This applies to the rules made by church courts for the regulation and orderly conduct of their business. Like other societies these courts, while constituted in accordance with a divine plan, are to be regulated by rules in which the great principle is recognised that all things are to be done decently and in order. To ask for definite divine sanctions (i.e. particular texts of Scripture) for certain regulations of procedure is the clearest indication that confusion in such matters exists in the mind of the interrogator. "The assumption of such a power by the Church," says Dr. Bannerman, "amounts

to no more than this: that it has a right to exercise its own reason, like every other society, to guard itself against what is contrary to the dictates of reason in observing the positive institutions of divine worship. It implies no authority to interfere by addition or alteration, or in any other way with those institutions of worship" (*The Church of Christ*, I. 354).

At the same time great care must be exercised that the words of the Confession are not pressed into service for which the Westminster Divines never intended them. There is danger through failure to understand the province and limit of the "circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed" (*Confession of Faith*, chap. I. sec. 6) of making use of this rule for purposes for which it was never intended. For instance it has been argued that it is permissible for the Church to authorise instrumental music* in divine worship under cover of the Confessional statement. This brings us face to face with the question what is really meant by the circumstances common to human actions and societies? George Gillespie in his *Dispute Against the English Popish Ceremonies* gives three marks by which these "circumstances" are to be distinguished. *First*, "It must be only a *circumstance* of divine worship; no *substantial* part of it; no sacred significant and efficacious ceremony. For the order and decency left to the definition of the Church, as concerning the particulars of it, comprehendeth no more but mere circumstances." *Secondly*, "That which the Church may lawfully prescribe by her laws and ordinances as a thing left to her determination, must be one of such things as were not determinable by Scripture." *Thirdly*, "If the Church prescribe anything lawfully, so that she prescribe no more than she hath power given her to prescribe, her ordinance

*The best refutation of this argument known to us is Dr. Girardeau's in his *Music in the Church* (p. 141). Dr. Girardeau shows in a most convincing way the "circumstances" cannot embrace instrumental music.

must be accompanied with some good reason and warrant given for the satisfaction of tender consciences." "The things in connection with public worship which it is lawful for the Church to regulate," says Dr. Bannerman "must be *circumstances*, not *parts* of divine service; they must be '*concerning* the worship of God,' not *elements* in it; they must be '*common* to human actions and societies,' not *peculiar* to a divine institution; they must be things with which reason or the 'light of nature' is competent to deal; they are 'to be ordered by *Christian prudence* which will beware of laying needless restraints upon the liberty of brethren in the faith; and they are to be regulated in accordance with 'the general rules of the Word' such as the apostolic canons referred to in the proofs of the Confession: 'Let all things be done unto edification'; and, 'Let all things be done decently and in order.'" (*The Church of Christ*, I. 358).

The Leipsic Disputation: 1519.

By REV. D. A. MACFARLANE, M.A.

1.

ONE of the outstanding episodes connected with the Reformation is known by the above name. Some time prior to this meeting, an envoy of the name of Miltitz, a Saxon, came from Rome and had a conference with Luther. The upshot of this conference was that Luther agreed not to write nor act in the matter of Tetzel's indulgencies if those opposed to Luther would also refrain from doing so. Miltitz is reported to have been overjoyed at this. It looked as if Luther were efficiently muzzled at last. But Luther's foes duly freed him. They unbound the fetters which Miltitz got on him without realising this. The main agent in setting the controversy ablaze again was Doctor John Eccius or Eck. He intended to extinguish it thoroughly. The outcome here was the Leipsic Disputation. Eck and Carlstadt had a pen-controversy for a time, but agreed to meet at Leipsic and thresh the matter out orally. Carlstadt was a fellow-labourer of Luther, and had a position in the

Wittenberg Cathedral. Many illustrious persons were, of course, expected to congregate at Leipsic, as they duly did. Some of these were Duke George of Saxony, John of Saxony, John of Anhalt and others. Hoffman and some of his brethren of the Leipsic University were to be umpires. Little more perhaps need be said of Chancellor Hoffman and his confreres than that they refused to come to any decision, nor did they send up a reference to Pope or Council.

The disputation was really to have been between Eck and Carlstadt, but historians tell us that before the day arrived, Eck had begun to aim at higher game. Eck's ambition now was to break a lance with the Monk of Wittenberg—with Luther himself. By this time Eck published Thirteen Theses in which he impugned the views of Luther. Luther, on his side, really came to Leipsic as a spectator, being at first forbidden by Duke George to take part in the fray. Later on, Duke George, who proved a fool, allowed him, and the Pleisenberg Hall which had become pretty thin in numbers before the end of the Carlstadt—Eck controversy, filled up when the report went abroad that Luther was to take the cudgels up. Mosellanus, Greek Professor in Leipsic University said of Luther that his learning and knowledge of the Scriptures were beyond compare, but that it were, perhaps, to be wished that he had a little more judgment in arranging his material,—also, that he was more sarcastic in his rejoinders than was becoming in a theologian.

Mosellanus further remarks of Carlstadt that he had the same qualities as distinguished Luther but in an inferior degree. Of Eck he says that if his intellect were equal to his memory, he would be faultless, but that he was "slow of comprehension and lacked judgment, without which all other gifts are useless." Eck had the bad fault, which did not die with him, of darting off from the matter in hand, and pouncing on another, when finding himself in a difficulty; and of even adopting the view of his antagonist, and changing the form of expression,—dexterously charging him at the same time with the very absurdity which he himself had previously been defending.

They met, in the Church of St. Thomas, Leipsic, on the 27th of June, 1519. Mass was sung, and before they began, all fell on their knees and sang the "Veni, Sancte Spiritus." The historian whom we are mainly drawing from for our narrative remarks: "The Church now stood on the line that divided the night from the day. The champions of the darkness and the heralds of the light were still mingled in one assembly. A little while and they would be parted, never again to meet; but as yet they assemble under the same roof, they bow their heads in the same prayer, and they raise aloft their voices in the same invocation to the Holy Spirit. That prayer was to be answered. The Spirit was to descend; the dead were to draw to the dead, the living to the living, and a holy Church was to look forth "fair as the moon, clear as the sun, and terrible as an army with banners." "The battle," says our historian, "continued to be waged on this and the sixteen following days. The questions discussed were those . . . that constitute an essential and eternal difference between the Roman and the Protestant Churches

The discussion was also of the last importance practically. It convinced them (the Reformers) . . . that the diversity was not on the surface merely . . . but in the very first principles upon which the Papal system is founded. The form which the question took was one touching the human will. What is the moral condition of man's will? in other words, what is the moral condition of man himself? As the will is, so is the man himself, for the will or heart is but a term expressive of the final outcome of the man; it is the faculty which concentrates all the findings of his animal, intellectual, and spiritual nature,—body, mind, and soul,—and sends them forth in the form of wish and act. Is man able to choose that which is spiritually good? In other words, when sin and holiness are put before him, and he must make his choice between the two, will the findings of his whole nature, as summed up and expressed in his choice, be on the side of holiness? Dr. Eck and the Roman theologians at Leipsic maintained the affirmative, asserting that man has the power, without the aid of the Spirit of God, and simply of himself,

to choose what is spiritually good, and to obey God. Luther, Carlstadt, and the new theologians maintained the negative, affirming that man lost this power when he fell; that he is now unable morally to choose holiness; and that, till his nature be renewed by the Holy Spirit, he cannot love or serve God.

So much for the perspicuous narrative of our historian. It merely remains to add that Dr. Eck returned, mortified, to Rome and with Cajetan and others, constrained the Pope to issue a Bull against Luther. This was the Bull which Luther took in 1520 and, along with certain books,—a copy of the canon law being one of the principle ones,—publicly burned outside the city-wall of Wittenberg. Luther thereby was self-excluded from the Church of Rome. He had turned his back on both Pope and General Council of the Church.

A' Choinneamh-cheist ann an Geàrr-loch.

(Air a leantuin bho t.d. 353.)

Seumas Maciobhar, Luirg. 'S e 'n Spiorad Naomh a thug dhaibh 'bhi creidsinn is mar an ceudna, 'bhi fulang. 'S iad naimhdean duine muinntir a thigh féin. Tha iad a' fulang bho chòmhraidh an t-saoghail is bho chuid de luchd-àideachaidh. Tha focal Dhé againn an diugh, mar shliochd an fhcadhainn a dh'fhuiling. Sheas Mgr. MacPharlain agus Mgr. Donnmullach o choir is dà fhichead bliadhna airson na firinn, 's nur b'e sin, cha bhiodh againne na soenairean 'tha sinn a nis a sealbhachaidh. Thigeadh dhuinne bhi 'gleidheadh so, agus gar a bith gu de dh'fhuilingeas sinn air a shon, gu'n cumamaid dlùth ri chèile. Mar 'chuala mi aon ag ràdh, "Tra bhios caoraich ann an fang, ged bhiodh iad a 'peltigeadh' a cheile, tra thig eù a stigh, leanaidh iad dlùth ri chèile." Fhuineadh e dhuinn bhi ceart cho seasmhach 's cho dìleas riù-san a sheas 'nan là féin. "Cum m'imeachd suas, a Dhé nam feart, a'd shligibh ceart gu treun."

Iain Munro, Leathad. "Sibhse bheòthaich e, a bha marbh ann 'ur u-eucartan agus ann 'ur peacaidhean." Tha e 'n a iògantais gu'n do sheall e orra-san. Chan fhaigh iad as bho

sin. Chuimhnich e orra tra bha iad ro iosal truagh. Tre na gcallaidhean ann an làmh an Spioraid tha iad a faghail beòtbachaidh. 'S ann uaith fhéin a tha e. Ach gidheadh tha eagal orra nach e 'n nì ceart a th'aca. Tha togail gun leigeil aig euid, ach tha iad so a' dol o neart gu neart gus an taisbeanar iad fadheòidh an Sion an lathair Dhé nam feart.

Ruaraidh MacCoinnich, (o'n Phlòc). Chuala sinn comharraidhean math. Saoilidh sinn gu'm bu mhaith leinn 'bhi 'gan cluinntinn. Bithidh iad so fo eagal nach do thòisich an obair mhaith annta. Bitluidh iad a' cur luach air meadhonan nan gràis, is orra-san tha 'g innseadh gu'm bi e maith leis an fhìrean. Tha iad eolach ris an lobhair bha 'n sid: "Ma's àill leat, tha thu comasach air mise 'ghlanadh." Shin Criosd a làmh, 's thubhairt e: "'Sàill leam, bi-sa glan." Bithidh aca, "Na cuimhnich peacadh m' òige dhomh, 's na lochdan a rinn mi."

Eachan Mac'illeathain, Inbhirfheoarain. 'S e muinntir gle anshocrach a th'annta. Tha cogadh a stigh Chan fhaic thu iad am measg an t-saoghail.

Iain Macaoidh, á Dhùn-bheagan. Bha iad mar ehuid eile de 'n t-saoghal gus an labhair Dia riù 'n a 'fhocal. Bha Satan ag ràdh riù gu robh uine gu leòir ann, gu'm foghnadh e gràs iarradh tra dh' fhàsadh iad sean. Chur Dia 'm focal: "Iarraibhair tùs rioghachd Dhé agus 'fhìreantachd-san, agus cuirear na nithean so uile ribh." Bu mhiann leò na n-uile fhaghail comh-pairt de'n t-slàinte so. Tha sùil aca ris an Tì so air an Là Mhór.

D. Maccoinnich, Diabaig. 'S e bha so muinntir a thàinig gu 'bhi call an dòchas annta fhéin. Rinn iad móran airson iad fhéin a shaoradh. Fhuair iad a mach, "Tre oibribh an lagha, cha bhi feòil 's am bith air fhìreanachadh am fianuis Dhé."

A. Caimbeul, Diabaig. Tha iad so a tuigsinn gu'n do pheacaich iad an aghaidh Dhé. "'Se tuarasdal a' pheacaidh am bàs." Thug e dhaibh eòlas air Criosd, ach ceist aca co-dhiu 'bheil creidimh ceart aca no nach 'eil. "Esan a thòisich air deadh-obair annaibh, bheir e gu buil i ann an là Iosa Criosd."

A. Macledid, Ullapul. Tha dà thiodhlac fa'r comhar, creidsinn is fulang. Airson 'bhi creidsinn ann tha iad a' fulang. 'S e 'm peacadh mathair-aobhar gach fulangais. Tha móran de 'n trioblaidean is na h-amhgharan aca o pheacadh annta féin Bithidh iad air an smachdachadh airson am buannachd féin. "Tha fhios againn gu bheil na h-uile nì a co-oibreachadh chum maith na dream aig a' bheil gràdh do Dhia."

D. Macaoidh, Leathad. Ghin an Spiorad Naomh an inntinn spioradail air an siubhal, ach tha'n seann nàduir 'g an leantuinn. Feumaidh iad cogadh an aghaidh na feòla. Bha iad 'nan oighreachan air ifrinn is truaighe shìorruidh. Tha iad uile 'faghail a reir *Eoin*, xvi. 8-11; *Rom.* vi. 23 is *Gal.* iii. 10. Tha aca so, 'S ro-ehothromach thu féin, a Dhé, 's is dìreach, réidh do bhreith." Tha iad air an treòrachadh a dh'ionnsuidh Chrìosd Fhuair iad 'bhi fulang Bi-sa dìleas gu bàs. Iarraidh iad nach toir iad masladh air 'aobhair. Gu de tha 'dol de dhiadhachd fhasanta 'n ur là,—ach chan 'eil iad so "popular" no nan "general favourites." Bi 'mhuinntir a bhios dìleas a fulang geur-leanmhuinn 's a' bhaile 's a bhios a chòmhnuidh aca. Dh' ionnsuidh so ghairmeadh sibh. Tha peacadh 'na chràdh dhaibh. Ach có dh'ionnsuidh théid iad ach do'n chuspair so, Crìosd? "Mo chaoidh 'na fhianuis dhoirt mi mach, 's mo trioblaid dh' fhoillsich mis'."

A. MacCoinnich, Inbhiràsda. Tha iad a cur an dòchas as an Tighearn. Cò dh'ionnsuidh théid sinn ach do'd ionnsuidh fhéin? Agad-sa tha slàinte agus beatha.

D. Domhnullach, Uamh. Uair-eiginn cha robh iad a smuainachadh ach air saoghal is ana-miannan. Tre ghràs thàinig iad gu 'bhi creidsinn. 'S e Crìosd an t-slighe, an fhìrinn agus a' bheatha. Tha iad ag iarraidh 'bhi tréigsinn na h-uile nì 's a bhi 'ga leantuinn. Tha iad 'gam faghail fhéin cho mi-airidh.

Seumas Friseil, Geàrrloch. Tha e soilleir as eugmhais creidimh nach 'eil e comasach Dia 'thoileachadh. 'S e tiodhlac naith fhéin tha 'n so. Chan e geur-leanmhuinn a th' ann na bheir duine air fhéin airson 'amaideas. Bha Tìndal, bha beò os cionn ceithir cheud bliadhna, a' samhlachadh creidimh ri craobh. Ma

bhios am freumh fallain bithidh an toradh fallain. Chan 'eil fhios gus am bi dearbhadh air a chur cò sheasas. Cha robh deifir eadar Mgr. MacPharlain is Mgr. Domhnullach 's a' chuid éile de 'n "Chonstitutionalists" gus an d' thàinig an dearbhadh. Sheas Mgr. MacPharlain is Mgr. Domhnullach, 's cha do sheas iadsan. Cha sheas duine dheth fhéin mur bi e air a chumail suas. Chan 'eil neach againne cho seasmhach ri Peadar, ach cha robh e móran làithean 'n déidh sin tra rinn caileag shearbhanta a thoirt air Crìosd 'àicheadh. Bha aig Peadair còir, d' ar a chaidh an "test" a chur air, "An toigh leat mise?"—bha aige, "Is aithne dhuit na h-uile nithe; tha fhios agad gur toigh leam thu." Ged a thachair 'na thachair, ged a rinn mi 'na rinn mi, 's aithne dhuit,—(bha fios aige gu robh an Slanuidhear a' faicinn troimhe is a tuigsinn gach nì,)—gur toigh leam thu. Cha bu choir dhuinne ar dòchas a chall air cho iosal 's a dh'fhaodas sinn a bhi.

D. Frisèil, Geàrrloch. Bi e na's furasda do shluagh Dhé dòchas bhi aca d'an taobh fhéin tra bhios iad am measg an t-saoghail na 'n uair a bhios iad am measg sluagh Dhé. Chuala mi mu thé bha falbh dh' ionnsuidh an fhogharaidh is chronuich i aon a bha còmhla rithe. Thubhairt an té bha còmhla rithe, "Bheil thusa na's fhèarr na sinne?" Thubhairt ise, "'N uair tha mi measg sluagh Dhé, tha mi 'gam fhaotainn fhéin mar phlòe, ach 'n uair tha mi 'n 'ur measg-sa, tha mi 'faotainn gu bheil nì agam nach 'eil agaibhse." Iarraidh iad iad fhéin a dhol a fianuis is gu'm biodh Crìosd mór 'nan sealladh.

Tòmas Macleòid, Geàrrloch. "An t-iomlan diubh chaidh air an ais." Sgrìos iad iad fhéin. Tha feadhainn a' gearan cho di-chuimhneach 's a tha iad, ach tra thàinig an Spiorad Naomh, thòisich iad air bhi caoidh airson am peacaidhean. Fhuair iad focal bhios mar bharant dòchais dhaibh

M. Mac'ill'fhinnein, Geàrrloch. Tha creidimh air a thoirt dhaibh, chan ann airson nì annta fhéin oir tha iad a stàmpadh na h-uile nì fo'n casan

Cho-dhùn an t-Urr. A. Beaton. Chuala sinn móran mar tha air na dòighean 's an robh na fulangasan so 'tighinn air daoineibh. Tha iad de leithide 'ghnè gur a th'ann a mhàin aig a' mhuinntir

so tha iad, 's e sin, iadsan tha 'creidsinn. Chuala sinn cuid a' ràdh gu robh iad a' fulang airson na truaighean bh'annta fhéin, is o'n t-saoghal, 's o luchd-aideachaidh. Leugh sinn ann an searmoin Mgr. MacPharlain, 'n uair bhiodh duine 'g imeachd suas sràid ann am baile, gu'm iad an fheadhainn a bha 'dol an aon rathad leis fhéin a bu mhò 'chumadh air ais e na iadsan a' dol 'na aghaidh. A thaobh 'bhi fulang airson an amaideachd fhéin, bha 'n t-Urr. N. Camshron nach maireann a' labhairt air turus a bha e an Ra'arsa. B'e so a 'cheist, is dh'innis e dhomh gu'n d'thubhairt Alistair Macaseill, nach maireann, "Tha cuid a smuaineachadh gu'm b'ann a fulang airson Chrìosd a bha iad, tra bha iad a' fulang airson am peacaidhean fhéin."

Cha bhuin na fulangasan so ach do 'mhuinntir àraidh. Mur biodh creidimh, cha bhiodh na fulangasan so aca—tha iad ag éiridh o'n dealachadh nàdurra tha aca o'n t-saoghail. Tha 'n saoghal a nochdadh naimhdeas,—chan e 'mhàin na Pàpanaich o'm bheil geur-leanmhuinn a tighinn, ach faodaidh daoine 'bhi fulang 'nan teaghlaichean fhéin. Tha'n fheòil a stigh a 'miannachadh an aghaidh an Spiorad ann an sluagh Dhé. Iadsan tha 'tighinn ann an luib a chreidimh, tha iad mar na fianuisean ann an *Heb.* xi.—na fulangasan is na deuchainnean aca a dearbhadh a' chreidimh aca. Mur biodh creidimh ann, lùbadh an duine. Tha eagal air an fheòil roimh fhulangasan. Tha so mar bheinn mhór an diugh roimh gillean òga is nigheanan òga. " 'N gabhadh iad ri Crìosd," their iad, "dh-fheumadh iad a choinneachadh ri deuchainnean a dh'fhanoidean." Do bhrìgh gu'm faod an saoghal 'bhi fanoid orra, chan 'eil sùil aca gu'n lean iad Crìosd air dhòigh 's am bith. Tha nithean a bhoineas do dhiadhachd 'na nàire dhaibh, is tha eagal orra gu'm faigheadh iad oibheum ann an Crìosd. Tha beatha na diadhachd cruaidh leò, ach tha Crìosd a toirt gràs do na h-uile a 'mheasas e 'na shòlas 'bhi 'fulang an àite doilghios. 'S e so nì a 'bhuineadh do bheatha na diadhachd,—Bhiodh ar n-amhghar eutrom, nach 'eil ach ré sealain, ag oibreachadh dhuinne trom—chudthrom glòire a tha nì's ro anabarraich' agus sior-mhaireannach (ii *Cor.* iv. 17).

Gu'm biodh Dia 'beannachadh dhuinn na chuala sinn agus g'ar cur gu féin-rannsachadh.

Nadur an Duine 'na Staid Cheithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.

(*Air a leantuinn bho t.d., 394.*)

Is mise an fhionain, sibhse na geugan.—EÖIN xv. 5.

A thuilleadh air so, feudaidh iad eudthrom de ana-miannaibh làidir a bhi 'g an cumail sìos; tha corp bàis aca: is eallach am bàs a tha fàsgadh an anama mach as a' chorp: Bhitheadh eas no làmh bàis, ma dh'fheudas mi labhairt mar sin, 'na h-eallaich uamhasach dhoibh! Luidhidh air uairibh aon ana-miann beòthail cho trom air leanabh Dhé, is nach mò as urrainn dha gluasad, na b-urraim do leanaban, fahhair a chur uaith féin: cionnus uime sin a ta iad air an cumail a suas fuidh chorp iomlan bàis? Is ann, a chionn gu bheil an còmhnaidh o an fhreumh a ta 'g an giùlan, o na gàirdeinibh sìorruidh a ta fodhpa: tha 'ghràs foghainteach air an son, 2 *Cor.* xii. 9. Chan e gràs Dhé 's an *taobh a stigh* eul-taie a' chreidmhich; is tobair sin, a dh' fheudas air uairibh ruith tioram; ach is e gràs Dhé an *taobh a mach* dheth, an gràs a ta ann an Iosa Criosd; a ta 'na thobair a ta do ghnàth a' sruthadh, gus nach urrainn do 'n chreidmheach teachd uair 's am bith an dìomhain. Oir tha 'n t-abstol ag innseadh dhuinn 's an rann sin féin, gur *'e cumhachd Chriosd e*. "Is ro thoiliche, uime sin, deir e, a ni mi uaill á m' anmhuinneachdaibh, chum gu 'n gabh cumhachd Chriosd còmhnuidh orm," no, gu 'n gabh e còmhnuidh os mo cheann; mar a rinn nèul na glòire air na h-Israelich, a sgaoil Dia mar chòmhdaich, no mar fhasgadh dhoibh anns an fhàsach, *Salm* cv. 39. Coimeas *Isa.* iv. 5, 6. Air chor as gu bheil an creidmheach, anns a' chòmhrag so, cosmhuil ri iolair, a' dh'itealaicheas air tùs suas, le creidimh, agus an sin a thig a nuas air a' chreich, *Salm* xxxiv. 5. "Dh'amhaire iad air, agus shoillsicheadh iad." Agus, fadheòidh, tha eudthrom anmhuinneachd agus nireasbhuidh orra, ach tilgidh iad an eallach sin air an Tighearn, an neart, agus cumaidh esan suas iad, *salm* lv. 22. Le 'n uile nireasbhuidhean agus anmhuinneachdan, tha iad air an tilgeadh air-san; mar tha 'n leanabh bochd, lag agus lomnochduidh, a' teachd a mach

as a' bhroinn, air a thilgeadh ann an uchd neach a chuireadh air leth gu curam a ghabhail deth, *Salm* xxii. 10. Ged bhios iad gun dìon mar phreas anns an fhàsach, air am feud cas na h-uile beathaich saltairt sìos, bheir an Tighearna aire orra, *Salm* eii. 17. Chan iongantach, ged bhitheas an lus as maoithe tèaruinte ann an lìos; ach tha ar Tighearn Iosa Crìosd 'na ghàradh dèidin d' a mhuinntir lag agus uireasbheach, eadhon ann am fàsach.

Ceisd. Ach, ma tha na naomh air an cumail suas, cionnus a ta iad a' tuiteam cho tric ann am buaireadh agus fo dhìobhail misnich? *Freag.* (1.) Cìod air bith cho fada 's a tha iad a' tuiteam aig aon àm, cha tuit iad gu bràth gu tur air falbh; agus is nì mòr sin: tha iad air an gleidheadh le cumhachd Dhé, tre chreidimh, chum slàinte, 1 *Pead.* i. 5. Feudaidh cealgairean tuiteam, air chor as gu 'n tuit iad air falbh, agus tuiteam ann an slochd, mar a thuiteas soitheach-uisge ann an tobair, 'n uair a bhriseas an t-slabhraidh: ach ged dh'fheudas leanabh Dhé tuiteam, agus sin cho-ìosal is gu'n téid an t-uisge thar a cheann; gidheadh tha fathast bann-cheangail eadar Crìosd agus esan, chan 'eil an t-slabhraidh air a briseadh, cha téid e dh'ionnsuidh na talmhainn, bithidh e air a tharruing suas a rìs, *Luc.* xxii. 31, 32. "Agus a dubhairt an Tighearn, a Shimoin, a Shimoin, feuch, dh'iarr Satan sibhse, chum bhur eriaradh mar chruinneachd; ach ghuidh mise air do shonsa, nach diobradh do chreidimh thu." (2.) Tha leagaidhean nan naomh, a' sruthadh o 'n mhi-fhèum a ta iad a' dèanamh d' an aonadh ri Crìosd, gu'n a bhi dèanamh fèum dheth le creidimh, gu 'n neartachadh no gu 'n cumail suas, *Salm* xxvii. 13. "Rachadh mo mhisneach air eùl, mur creidinn." Fhad' 'sa chumas a' bhanaltrum an leanabh 'na gàirdeinibh, cha tuit e dh'ionnsuidh na talmhainn: gidheadh, mur cum an leanabh neo-fhaicilleach a ghreim dìth-se, feudaidh e tuiteam air ais 'na gàirdeinibh gu 'dhochair mhór. Mar so bhris leagadh Dhaibhidh a chnàmhan, *Salm* li. 8. ach cha do bhris e bann a' cheangail eadar Crìosd agus esan; cha robh an Spiorad naomh, bann a cheangail sin, air a thabhairt uaith, rann 11.

Air a leantuin.

Notes and Comments.

We are a great People!—Since the British people have been able to draw their breath a little after the tremendous crisis through which the nation passed a good deal of it has been used in declaring our greatness as a nation. No other nation could have come through such a crisis in the way we did it has been almost universally proclaimed among us. Now, while all allowance must be made for the stability of Britons as compared with, say the mercurial French, would it not have been wiser for us to be in a more chastened mood and acknowledge the Lord's kindness in taking us through one of the most momentous crises in the nation's history? Such acknowledgment became us as a people and in giving the glory to God it would not interfere in any way with due recognition of the calm sanity of the Prime Minister in dealing with a situation of extraordinary difficulty and the wonderful unanimity that prevailed in Parliament. We should not be blind to God's hand in the mighty deliverance He once again vouchsafed to us undeserving though we were and are.

The Old is Better.—Wall Street of all places has sent out a cry for the old religion. In a recent article, the *Wall Street Journal* says: "What America needs more than railway extension, Western irrigation, a bigger cotton crop, and a larger wheat crop, is a revival of religion, the kind that our fathers and mothers used to have. A religion that counted it good business to take time for family worship each morning right in the middle of the wheat harvest. A religion that prompted men to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer-meeting" (*Christianity To-day*).

John Knox and Sabbath Golf.—In an article which appeared recently in the *Daily Record* (Glasgow) on "Sunday Golf" the writer, Theodore Moone, opens with the sentences: "John Knox played golf on Sunday afternoons. For all I know, he may even have indulged in mixed foursomes with the Queen

of Scots and her Maries." *For all he knows* in these matters Mr. Moone knows nothing at all. But ignorance does not justify a man in bringing an untruthful charge against any one. The writer of the above is doubly culpable because this lying report had been exposed years ago by Dr. Hay Fleming. "Both Dean Stanley and Mr. Mathieson," says Dr. Fleming, "have been far outstripped by a learned Scotsman, who, in a recent article, introduced the statement that Knox occasionally took part in a round of golf on Sabbath afternoon. On being asked for his authority, *the writer frankly acknowledged he had none*; but declined to delete the statement, because, as he thought, it helped to lighten an article which was too technical to be generally interesting! Thus it is that history is falsified and good men slandered" (*Critical Reviews Relating to Scotland*, pp. 191, 192). The cool mendacity of a man who, while admitting he is lying, will not withdraw the charge he has made indicates moral bankruptcy of a deplorable kind. Mr. Moone may have read somewhere that Knox played golf on the Sabbath and then, without verifying whether it was false or true passed on the lie. The article in which the above quoted sentences appear is accompanied by a map showing the places in Scotland where golf is played on the Sabbath. We regret there are so many and, still more regret, that they are on the increase.

Presbyterian Church of America.—The newly formed Church held its second Assembly at Philadelphia. The Committee on the Constitution unanimously recommended that the Church adopt the Westminster Confession of Faith and Catechisms in the form they possessed previous to 1903 with the following two exceptions: (1) The retention of the change made in 1903 in chapter xxii. sec. 3 which omitted "Yet it is a sin to refuse an oath touching anything that is good and just being imposed by lawful authority." (2) The Committee further recommend that the change made in 1903 in chapter xxv. sec. 6 which omitted the reference to the Pope as anti-Christ etc. should be retained. The changes referred to above in the doctrinal standards of the Presbyterian Church in U.S.A. (i.e. the Church left by Dr. Machen

and his followers) include (1) the two new chapters added to the Confession in 1903 together with their preamble. (2) The deletion of the Declaratory Statement of 1903 disavowing certain inferences that have been drawn from the representations of the Confession concerning God's eternal decree, His love to all mankind and concerning the salvation of those dying in infancy. (3) The adoption of sec. 7, chap. xvi. as it read before the change made in 1903. Some of the members were for delay but Dr. Machen demanded immediate adoption. Dr. Buswell moved that the revisions of 1903 be adopted but he was overwhelmingly defeated. Dr. Machen vigorously opposed Dr. Buswell's motion maintaining that these revisions "constituted the most serious step in the downward march of the Presbyterian Church in the U.S.A." A motion was brought forward to the effect that the Standards should be so amended as to give constitutional recognition of Premillennialism. But, notwithstanding the threat of splitting the Church on this question, the Pre-millennialists in the Assembly lost by a vote of 57 to 20. It will thus be seen that the new Church is face to face with many difficulties. It was reported that the Church has 103 ministers.

The Relation of the Presbyterian Church in U.S.A. to the Confession.—In view of the statements made in the preceding Note it may be pointed out that the relation of the Presbyterian Church in the U.S.A. to the Confession is quite different to that of thoroughgoing conservatives at home. (1) In 1788 the chapters dealing with the civil magistrate were modified so as to conform with the American doctrine of the absolute separation of the Church from control of the State (chaps. xx. sec. 4; xxiii. sec. 3 and xxxi. 1). These alterations are given in A. A. Hodge's *Class Book on the Confession of Faith*, pp. 22, 23. (2) The Confession was also amended in 1887 by striking out the last clause in chap. xxiv. sec. 4 to remove any obstacle which may have existed to a person marrying his deceased wife's sister. (3) In 1903 the Confession of Faith was amended in chapters x, xvi, xxii and xxv (as stated in preceding Note); a

declaratory statement was adopted as to chaps. iii and x and two new chapters were added xxxiv (on the Holy Spirit) and xxxv (the Love of God and Missions). (4) In the Questions put to ministers in the Presbyterian Church in U.S.A. etc. they are asked if they sincerely believe and adopt the Confession of Faith of their Church as containing the system of doctrine taught in the Holy Scriptures? Whereas in our Church the Question put is: "Do you sincerely own and believe the *whole* doctrine contained in the Confession of Faith . . . and do you acknowledge the same as the Confession of your faith?" There is a *very* great difference between these two questions. The agitation which was carried on for many years for the revision of the Confession in the U.S.A. called forth some excellent articles and pamphlets such as those from Drs. Warfield and Shedd in defence of the Confession. When the revision of 1903 came before the Assembly it was strongly opposed by the Conservatives. Things have been going from bad to worse since then and though, according to our law, we cannot approve of the setting up of the Independent Board of Missions which provoked the liberals to deal so drastically with Dr. Machen and his followers yet, we believe, it is better for Dr. Machen to be outside the Presbyterian Church in the U.S.A. The question whether the constitution was infringed was a live one in 1903 and from the Free Presbyterian standpoint we have no doubt as to what answer would be given. It would be better if Dr. Machen and his followers had taken the step sooner, for the changes made in the Confession in 1903 did not strengthen their position against the advancing forces. As we said in a former note: "The split in the conservative ranks looks uncommonly like what took place between the Free Church Constitutionalists and the Free Presbyterians *in that the former believed it right to remain in the Church and fight against the new views while the latter deemed it their duty to clear out.*" The Conservatives have not been gaining ground since 1903 and if it will happen to them as it happened at home it is weaker they will become.

Church Notes.

Communions.—*March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Induction of Rev. John P. Macqueen.—The Southern Presbytery met in London on 26th December to induct the Rev. J. P. Macqueen as minister of the London congregation. The members of Presbytery present were Revs. J. A. Tallach, Moderator, James Macleod and Neil MacIntyre, Clerk, with Mr. D. J. Walker, ruling elder. Rev. William Grant who was present was associated with the Presbytery. After the Edict was returned as duly served and the usual proclamation made at the main door and no one appearing to object, Mr. MacIntyre conducted public worship. He spoke from the words: "That thou mayest know how thou oughtest to behave thyself in the house of God" (I. Tim. iii. 15).

Rev. J. MacLeod, Interim Moderator of the congregation then gave a summary of the steps leading up to the induction. Mr. MacLeod explained that Mr. Macqueen was in Canada when the congregation sent him a call signed by 129 names. In due time Mr. Macqueen replied that he was accepting the call. This reply was received with much satisfaction by the congregation. It was agreed by the Presbytery that they meet in London on the above date to induct Mr. Macqueen.

Rev. J. A. Tallach, Moderator of Presbytery, then put the usual questions to Mr. Macqueen which he answered satisfactorily and signed the Formula in the presence of the congregation. He then with solemn prayer inducted Mr. Macqueen as minister of the congregation and the members of Presbytery gave him the right hand of fellowship. Thereafter Rev. J. MacLeod addressed

the newly inducted minister in appropriate words pointing out the solemn office to which he had been called and the important duties devolving upon him as pastor of the congregation.

Rev. J. A. Tallach then addressed the congregation regarding their duties to their minister. He needed their prayers and sympathies and they should encourage him by their presence and means.

Rev. William Grant gave a very interesting account of the history of the mission from its very beginning. The congregation had an opportunity of shaking hands with their new minister. There were large congregations both at the induction and on Sabbath. We wish Mr. Macqueen much success in the large and important city of London.—*Neil Macintyre*, Clerk of Southern Presbytery.

Foreign Mission Fund Collection—An Appeal.—In view of the collection for the Foreign Mission Fund to be taken up this month we wish to make a special appeal to our congregations for a liberal contribution. As may be seen from the Financial Statement in the Magazine, our expenditure is much above our income, so unless we contribute more liberally it must inevitably follow that we must curtail our work in South Africa. That would be a calamity which none of us would like to see. No one can deny but the Lord has blessed the Mission far beyond our expectations. There are many already in glory and, we believe, many more will follow who will be praising the Lord throughout eternity for our Mission in South Africa. We should, therefore, do all in our power to enlarge the place of our tents, to spare not, but lengthen our cords and strengthen our stakes.

The particular reason why we make this appeal is that there are five stations where services have been held for some time but there are no schools. The natives connected with these stations have time and again appealed to have schools opened so that their children might be taught to read the Word of God. Such an appeal should touch our hearts and stir us up to put forth every effort to confer on these poor children the inestimable blessing which we have enjoyed so long. We may be in danger

of incurring the displeasure of the Lord, if we do not come to the help of these poor people who are so anxious that their children should be able to read God's Word. We are not complaining of our people's liberality in the past but as Convener of the Foreign Mission Committee I thought this pressing appeal from these five stations should be brought before our congregations. Mr. Tallach informs us that there is a great danger of other missions stepping into these places and undermining our work there unless we take immediate action.—*Neil Macintyre*, Convener of Foreign Missions' Committee.

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Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Friend, Glenmoriston, £1; Mrs H. N., Fort William, Ontario, 12s; "Stontian," £1; R. C., 168 Briar Hill Avenue, Toronto, £2.

Jewish and Foreign Missions.—Mrs. A. C. Ardsheal, Purley, £1; "Anon.," Portsmouth, Ontario, 10s 1d; "Mid-Argyll," 10s.

South African Mission Well-Sinking Fund.—A. McK., Bursledon, 2s 6d; "Friend," Lochinver—per Rev. N. McIntyre, 10s.

Home Mission Fund.—"Anon.," Portsmouth, Ontario, 10s 1d.

Organisation Fund.—R. C., 168 Briar Hill Avenue, Toronto, £1; S. McL., Strathcanaird, 6s 3d.

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