

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

*"Thou has given a banner to them that fear Thee, that it may be
 displayed because of the truth."—Ps. lx. 4.*

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Free Presbyterian Magazine
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Calvinism.

AS many of our readers are aware, at the beginning of last month a Calvinistic Congress was held at Edinburgh, when delegates assembled from different parts of the world. Papers on different phases of Calvinism were delivered by eminent divines, and according to its promoters, the Congress was a decided success. The newspaper reports, unfortunately, were of a very scrappy nature and gave one a very inadequate idea of the value of the papers read. In all likelihood these papers will be published, and then one will be in a better position to assess their value. Calvinism, as Dr. Warfield points out in his essay Calvinism, in the *Schaff-Herzog Encyclopaedia of Religious Knowledge* (ii. 359-364), sometimes designates the system of doctrine held by Calvin himself; sometimes, the system of doctrine held by the Reformed Churches in distinction from the Lutheran Churches. It is the latter conception of Calvinism we have before our mind in writing this article. In approaching the subject one naturally asks what are the outstanding features of this system which on the one hand has evoked the greatest admiration and on the other hand awakened the greatest enmity. We may say that the tremendous emphasis it lays on the doctrine of the Divine Sovereignty and closely connected with this the peerless place it assigns to God in the salvation of sinners are distinctive features that have won the admiration of multitudes, and called forth the detestation of others. All this teaching is firmly based

on the divine authority of Scripture. Herein it differs from the Neo-Calvinism of Barth and Brunner who are in fashion among a certain class of theologians at present. This new Calvinism is seriously defective inasmuch as it does not stress the infallibility of God's written Word. To return to the doctrine of divine sovereignty as set forth in Calvinism, it should not be forgotten that in laying emphasis on this doctrine Calvinism is not setting forth some new doctrine invented by the great Reformer. All he did was to set aside the accretions of the theological conceptions of the Dark Ages and going back through Augustine to the Bible he set forth with striking clearness this great doctrine, so glorifying to God, but so humbling to man's pride. The whole teaching of Scripture lays tremendous emphasis on the peerless position of God. He stands alone—the *one* living and true God—besides whom there is no other. The utter insignificance of man in the presence of the Divine Majesty of heaven gives an awe-inspiring presentation of the greatness of the God before whom the sinner stands condemned. Man's supposed greatness, his arrogant pretensions, and his boasted attainments dwindle to insignificance in that awful presence. Calvinism, therefore, in stressing this doctrine, is in line with the teaching of the Scriptures which always gives God His place on the highest throne and man's place in the dust before Him. Man would be great and be as a god but Calvinism based on Scripture strikes at the root of this vanity and lie of the devil and exalts God to His peerless position and fixes the sinner's eye on that unapproachable greatness. It asserts the truth set forth in Scripture that God has a right to do what seemeth good with His own. He is not to be brought to the bar of men's judgment and sentence passed on Him by any of His creatures, however exalted they may be, angels or men. Such a view of God awakens a spirit of rebellion in the unrenowned heart, but where the Spirit of Christ is at work a spirit of submission is produced and in measure according to the grace given he will submit and say, in the words of His divine Master, "Even so, Father, for so it seemed good in Thy sight."

The other aspect of Calvinism referred to above is comprehensively set forth by Dr. William Cunningham. "We believe," he says, "that it is impossible to bring out accurately, fully, and definitely, the sum and substance of what is taught in Scripture concerning the place which the Father, Son, and the Holy Ghost hold in the salvation of sinners, without taking up Calvinistic ground—without being in a manner necessitated to assert the fundamental principles of the Calvinistic system of theology. It is, we believe, impossible otherwise to do full justice, and to give full effect, to what Scripture teaches, concerning the sovereign supremacy of the Father in determining the everlasting destiny of His creatures—concerning the death and righteousness of Christ, as of infinite worth and value, and as infallibly efficacious for securing all the great objects to which they are directed—and concerning the agency of the Holy Spirit in certainly and infallibly uniting to Christ through faith all whom the Father had given to Him, and preserving them in safety unto His eternal kingdom. Those who reject or put aside the peculiar doctrines of Calvinism can, we think, be shown to be practically, and by fair construction, withholding from God, the Father, the Son, and the Holy Ghost, more or less of the place and influence which the Scripture assigns to them in the salvation of sinners; and to be giving to men themselves, or at least to creatures, a share in effecting their salvation which the Scriptures does not sanction" (*The Reformers and the Theology of the Reformation*, p. 339). In other words, Calvinism strikes at the very root of Pelagianism and that semi-Pelagianism acknowledged and nurtured by Arminianism. By one blow it struck at the Pelagianism of the Church of Rome and swept out of the way all the mummary and idolatry that found shelter under its wings. It did the same to Arminianism. Man, according to Calvinism, is not simply sick but dead, and unless God intervenes, his case is hopeless. Here again it stresses the great truth which meets us everywhere in Scripture, that God is not only supreme but that He has a right to all the glory in the salvation of His people. In this, the

natural heart of man is confronted with a truth that is repugnant to the pride of his fallen nature.

It has been said by men of high literary distinction and by men of no distinction at all that Calvinism enslaves the mind, that it sets an inhibition on human effort and is generally destructive to all freedom in thought and action. These objections have been repeated time and again as if they were axiomatic truths. The easiest way to combat them is to appeal to actual facts in the world of thought and action. Is the testimony of history that the nations which were largely influenced by Calvinistic teaching so conclusive on the side of the objectors? Do not the objections of the theorists come up against stern facts that point the other way? The great lovers of liberty and freedom among the nations were the people who came under Calvinistic teaching. If the stern facts of history strike a smashing blow to our theories there is likely a flaw somewhere eating at the very root of our theories. It is also an erroneous view that the distinctive doctrines of Calvin came from a cold and frigid mind, untouched by warmth or feeling from the heart. Dr. Warfield has done a fine service in pointing out in his *Calvin and Calvinism* that Calvin's *Institutes* is not what men generally take it to be, a cold system of dry doctrine untouched by any feeling from the heart. He holds and he gives proof for his contention that the *Institutes* is a *religious* book and not a purely dogmatic treatise composed of the dry bones of theology but infused with the warmth of deep spiritual experience.

Perhaps in no nation did Calvinism exercise such an influence as on the Scottish nation, and it was an influence which was for our country's good. In a leading article, the *Scotsman* (8th July) pertinently met the attacks of these writers as follows:—"It has become the vogue in recent years among men of letters to attack the Calvinist tradition and to suggest that it has had an unfortunate effect on Scottish society. Calvinism is depicted in its most unlovely features; it is represented as a narrow creed, dogmatic and obscurantist, inhumanly austere, flourishing on the denunciation of human follies, and inimical to

culture. Such a picture of Calvinism is, no doubt, a travesty produced by critics who have never taken the trouble to acquaint themselves with its real principles, and whose idea of it is drawn from the extravagances of fanatics rather than from the practice of its best adherents. Every religious movement is liable to misunderstanding and misrepresentation at the hands of those who have not been moved by its real spirit, and it is easy to understand why Calvinism in particular should have suffered in this way. There is a widespread impression that Calvinism is essentially opposed to the cultivation of the arts that add urbanity and grace to human society, and it is chiefly on this score that it has incurred the censure of writers and artists. But Calvin, who was himself a man of culture, did not proscribe artistic activities, or suggest that they were unlawful; his strictures on art were confined to its meretricious use for ecclesiastical decoration."

The Faith of the People, the Comfort of the Minister.

A sermon by the Rev. JOSEPH IRONS, Camberwell, London.

"Therefore, brethren, we were comforted over you in all our affliction and distress by your faith" (I. Thess. iii. 7).

YOU know, it is very natural for labourers to look for their wages; and an honest master is as pleased to give them, as he is to employ a servant. Now my Master is an honest Master; I would that all His people were as honest as He; He never withholds their wages from His sent servants. It is written expressly of Him, that "His reward is with Him, and His work before Him;" and no man ever went in to the vineyard of Jesus at His bidding to work for Him without being sure of getting his wages. And the language of my text specifies a little about the wages which God's servants of old obtained; it was in what they witnessed of the faith of the people among whom they laboured. And I am somewhat anxious to have my wages increased in this respect, to tell you the truth; I want to witness more faith among you.

It is plain from the statement of this whole chapter, as well as from the history of the apostles, that their work was very laborious, exceedingly difficult, and brought upon them no small amount of what my text calls "affliction and distress"; and though they may not be of the same kind or of the same amount, I am bold to assert that there is not a sent servant of God upon the face of the earth who does not understand something of these difficulties in his work. We shall enter a little upon them presently. And, therefore, in the midst of very laborious work, exceedingly great difficulties, and not a few discouragements, I do not know how the servants of God would go on if they did not now and then get their wages, if they did not now and then get what Paul speaks of in my text, which I have called the wages. Says he, "We were comforted in all our affliction and distress." Why, what could comfort them? Driven from place to place, imprisoned, scourged, threatened with death—"in deaths oft," as the Apostle says—for no other crime in the world than preaching the gospel of Jesus Christ, what could comfort them amidst all this? The hope of its ceasing? No. Large emoluments or earthly honours? No. Extensive bishopries, mitres, or anything of that description? No. The growing faith of the churches; the growing faith of the saints of God.

In the midst of Paul's afflictions he was more anxiously concerned for this than for any other point, even his own safety. Says he, "None of these things move me, neither count I my life dear unto myself;" he did not seem concerned at all about the matter, about personal interest or ease. But the fear lest Satan should have tempted any of his people as he had tempted him, lest his labour among them should be in vain, and their faith prove vain, and they turn out formalists after all their high profession—this distracted him. And this very apprehension and fear induced him to send Timotheus. Says he, "I could no longer forbear,"—such was my anxiety concerning you—"and sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you and to comfort

you"—what about? "Concerning your faith." For he knew that there were those who attempted to overthrow the faith in his days, and, therefore, he was the more jealous and the more zealous concerning the establishment of it. "That no man should be moved by these afflictions." But, says he, we have been very much concerned about your faith, "lest by some means the tempter had tempted you, and our labour should be in vain." And I am sure, that very few, if any—I scarcely believe *any* Christians—are fully aware of the distress it costs the pastor's mind when he witnesses the tempter getting hold of some of his flock, and hurrying them from one evil to another. "But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity,"—he was upon a rock. He wanted to know whether the work was genuine; he was afraid his labour might be in vain, and he might be mistaken about them; he was afraid their faith might be what is called faith in our day, a mere carnal credence of facts; and, therefore, when Timotheus came and brought him good tidings of their faith and charity, that their faith was really a grace of the Holy Spirit, and not something of nature's produce, that it really came from above, then, "Brethren, we were comforted over you in all our affliction and distress." Persecute us as they will, God will take care of us, and we are comforted amidst all this "by your faith."

I felt it important to go to this length in my introduction, that we might get at the spirit and mind of the Apostle in this chapter. And now there are two things I wish to bring before you for a few minutes, viz., *the afflictions* to which God's ministers are liable, and *the solace* to which they are entitled, and with which they are often favoured. O Holy Ghost! help me to enter a little into these things.

1. *The Afflictions.* I shall be very brief upon the first part, because it is something like preaching about one's self; but yet it is necessary, to do justice to our subject, and it may be for the comfort of some other ministers that may be present.

Then mark, first of all, that all God's ministers are sure to be abused by the world and the devil. If any ministers are not, they lack every proof of being God's ministers. What does the Apostle say upon this? Says he, "Do I even seek to please men? If I pleased men I should not be the servant of Christ." And how did Christ send them forth? Why, says He Himself, "As sheep in the midst of wolves." What is the difference between the Church of Christ and the world? Why, the world are the slaves of Satan, under another master, and they claim the world as their territory; and God's servants, commissioned from on high, are going among these slaves, instrumentally to deliver souls, to make havoc of Satan's kingdom. Do you thing this can ever be borne quietly? They are going forth for the very purpose of plucking brands from the burning, "Opening blind eyes and turning men from darkness to light"—the very message and commission given to Paul; aye, and to all the sent servants of Jesus Christ. Now when a man is thus honestly engaged—sincerely, habitually and faithfully engaged in asserting all the truth of God, and insisting upon the absolute sovereignty of God, publishing all the doctrines of grace as revealed in the New Testament—"the carnal mind," which "is enmity against God," will be opposed to it; and all the powers of darkness will join in the opposition. You recollect how the apostles were reviled by all, except those whose hearts God melted; they opposed them constantly and habitually, and represented them as disloyal, turning the world upside down, men unfit to live, and so on; they were persecuted in all directions. And why? As the town clerk of Ephesus said on one occasion, "These men are not robbers of churches;" you can bring no charge of immorality against them; they are neither thieves, nor liars, nor swearers, nor drunkards, nor extortioners; what have they done? Oh! they have told ruined sinners that they are utterly ruined—and that offends their pride; they have told proud Pharisees that there is no other salvation for them than for publicans and harlots—and that cuts their pride down to the ground, and no wonder they are angry; and they have told the whole human race

that salvation is the gift of everlasting love, treasured up in Christ, revealed in the Scripture of truth, and applied only by the sovereign operation of God the Holy Ghost—and this cuts down men's pride. No wonder that they are abused.

And then again, the tempter must be sure to abuse them, because it is inimical to his kingdom. All the philosophy, all the astronomy, all the classical learning, all the cultivation of human intellect—we say nothing against them in their own place—but all these things put together never did so much mischief to Satan's kingdom as old John Bunyan did. I look into my precious Bible, and I find that the servants of God were of such a description, acted under such circumstances, and so immediately employed by God, as to give Him all the glory, as to bring all the honour to His precious Name; and while they were thus employed, "weak things, and things that were not, to bring to nought things that were," Satan's territories were invaded. Thousands of slaves—no less than 3,000 under one sermon of Peter, the fisherman—were brought out of Satan's kingdom into the kingdom of the Lord Jesus Christ; and are we to wonder that the devil was angry with him? are we to wonder at Satan's opposing him? These, then, are among the afflictions of the Lord's sent servants.

I have dwelt upon these because they were peculiar to the Apostle in a very prominent way; but I pass on to another affliction, and that was, their being successful in many of their efforts. They essayed to go hither and thither to preach, and the Spirit forbade them. In some places where they went to preach, they were obliged to "shake off the dust of the city" from their feet, "seeing they put from them the word of God." Very afflicting this, very distressing. As to the Galatians, you know, Paul says, "I am afraid of you, lest I have bestowed upon you labour in vain;" and he is compelled to ask concerning many, "Having begun in the Spirit, are ye now made perfect by the flesh?" I do not believe that any human being can form an idea how distressing this is to a Christian pastor's mind, except

the Christian pastor himself. Do you recollect that passage, upon which I have sometimes commented with peculiar feelings, in which the Apostle exhorts and enjoins the Hebrews to a holy and a circumspect walk in the diligent use of means, and then adds, "They watch for your souls, as they that must give account; grief!" Oh! is there a conscience here, that upbraids its possessor with having sent his pastor again and again in anguish of soul before God in secret, to give in his account "with grief"? Oh! is there a conscience here, that has armed itself with the barbed javelin, which has made the servant of God cry out, "Who hath believed our report, and to whom is the arm of the Lord revealed?" These are among the "afflictions and distresses" of God's sent servants.

I cannot withhold another thought on this part of my subject; and that is, the aboundings of heresy and wickedness in the face of the servants of God. It is impossible to describe the anguish of Lot, who "vexed his righteous soul from day to day" on account of the wickedness which surrounded him. And it is equally impossible to describe the bleeding soul—if I may so speak, for I know not a fitter phrase—experienced by God's sent servants, to whom the honour of Jesus is dear, to hear His precious Name degraded, His eternal Sonship denied, faith in Him frittered away into an infidel credence, and the very work of the Holy Spirit melted down into a little cold water. Oh, it is distressing to their minds to contemplate these things, especially as public characters.

One thing more, and then I pass on; for I want to get to the solace, I want to get away from the afflictions. There is rebellion and war going on within themselves. Jonah, what is thy spirit, when God saith, "Arise, and go to Nineveh"? "No, that I will not; I shall go my own way." Rebellion and war within; he had no business to go to Nineveh, he thought. Jonah, what is thy spirit, when the gourd is destroyed, when the worm at the root is taking it away? He wishes to die; he says, "It is better for me to die than to live;" and could even tell God

to His face, "I do well to be angry, even unto death." Ah! my hearers, there are many of God's children, as well as God's sent servants, that know a little of this horrid rebellion within. And this is among the heaviest of our afflictions. We could bear all the rest, comparatively speaking, well; but when the flesh is at war with the spirit, the old nature with the new, then providences are wrong, the Bible is wrong, the closet is wrong, the people are wrong, the text is wrong, the subject is wrong, *all* is wrong; there is nothing but a disposition to find fault with everything. "Oh!" you say, "I did not know it was so bad as this." I pray God to make you know it. Ah! the conflicts, the temptations, the dark hours, the Lord's servants are made to experience and feel; the bitter roll, with Ezekiel, they are obliged to fill full of "lamentation and mourning and woe;" the "chambers of imagery," into which they must go, as well as the sorrows and afflictions of the Lord's people, which they must have cast upon their shoulders, in order that they may cast them upon Christ.

I have run through this part as hastily as I could, because I want to get to the other side.

(*To be continued.*)

Posture in Public Prayer.*

TWO things may here be taken for granted, as either self-evident, or so plainly inculcated in the Bible, as not to admit of doubt. One is, that in offering up our prayers to God, we should be filled with a deep reverence for His glorious Majesty, and the other, that the inward reverence should be expressed by suitable external acts. Both these things are so clear in themselves, and

*The above is the Report of a Committee appointed by the Synod of New Jersey, U.S.A., on the subject of Posture in Public Prayer. It was printed in the *Free Church Magazine*, iii. 185-6 and reprinted in *The Watchword* (October, 1870), a monthly edited by Dr. Begg.—*Editor.*

so frequently enjoined, that there can be no uncertainty in regard to them. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.

It enters into the very idea of religious worship, that the feelings of the worshippers should be solemn, and their deportment devout. Every thing teaches us this,—the creation and providence of God, reason and revelation, our own sense of propriety, and the example of the saints in all past ages of the world. Deep and holy reverence is enforced upon us by every page of divine truth, and every dictate of the human conscience. On all things, within us and around us, the fearful and gracious name Jehovah, our God, is written as in sunbeams; and in prayer we distinctly recognise all this.

But if the feeling of reverence be present in the mind, it will be sure, your Committee believe, to express itself in the outward conduct. Everything in the looks and attitudes of the worshippers will wear a serious aspect, whenever they who are but dust and ashes take it upon them to speak unto God. As they approach the mercy-seat, a voice will seem to say, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

These are preliminary observations, in relation to which there can be little or no difference of opinion. But the question to be considered now is, *What particular posture ought to be assumed by our congregations while engaged in public prayer?* This is the single point submitted to us by the Synod, and it is this which we wish to present in a clear and distinct light. You will bear in mind, that it is only prayer in the house of God which our inquiries need embrace; for there is probably no great diversity of practice in reference to prayer in the family, or prayer in the closet. We should think it strange to find a domestic circle performing their morning or evening devotions on their seats. In secret, too, it is to be presumed every one chooses some reverential attitude when he presents himself before God. It is solely in reference to prayer in the sanctuary that any unpleasant diversity is found; and here almost every variety

of posture which can be named is to be met with. In one congregation, when the preacher rises and invites the people to join with him and with each other in calling upon God, we see the whole assembly keeping their seats. In another, some stand while others sit, or they sit and stand alternately as they deem most easy or convenient. While in a few instances, and these few, we are sorry to say, all the time becoming fewer, we witness the pleasant spectacle of an entire assembly standing up together to present their supplications to God. This diversity is of itself unseemly; and if one mode is decent and in order, it follows that the others are not so. Which, then, is the *Scriptural and proper posture for public prayers*? Let the Bible be our guide: "To the law and to the testimony; for if any speak not according to this Word, it is because there is no light in them."

There are three principal postures of prayer mentioned in the Bible---*prostration, kneeling, and standing*. Your Committee deem it fit and useful to spend a few minutes illustrating each of these, and showing to what circumstances they relate.

The first, *prostration*, or falling down upon one's face, is a posture of prayer never spoken of as suited, ordinarily, to congregations. It belongs rather to an individual in his private chamber, labouring under an unusual sense of guilt, or having some special request to urge before God, or favoured with a remarkable discovery of divine glory. An examination of the cases in which prostration was practised, the Committee are assured, will evince the truth of this remark. We may, therefore, consider the question as narrowed down to the two postures, *kneeling and standing*, one or other of which ought to be universally taken by our congregations.

Kneeling, we readily admit, is a posture of prayer of which we have many examples in the Word of God. Such an attitude is not only an expression of humility, and a declaration of a sense of want, but it also denotes adoration of the Most High, and a feeling of dependence on Him for blessings. Solomon knelt in prayer. Paul loved to bow his knee before the God and Father

of our Lord Jesus Christ. And even the Saviour Himself assumed this position. Kneeling has, to authorise it, the precepts of the Scriptures, the examples of inspired men, and the customs of all lands, heathen as well as Christian. This is the usual posture in social meetings, and in family and secret prayer, and no particular objection can be made to it as the posture for a whole congregation. Were our churches constructed with this view, it would be very proper to make this the common attitude of prayer.

The other position of the body recognised in the Bible, is *standing*, and this your Committee judge to be most suitable on all ordinary occasions. We have no hesitation here. It cannot be doubted that to stand up in the presence of a superior is a token of respect and reverence, and therefore a becoming attitude for churches to assume in offering prayer to God. Some of your people may not be aware how strong and decided the testimony of the Scriptures is on this point. Not only did public assemblies often assume this position, but it is said expressly, "When we *stand* before this house, and in Thy presence, and cry to Thee in our affliction, then Thou wilt hear and help." This is very decisive. It hardly leaves it uncertain what the posture was in which the Jewish Church prayed. The Saviour, too, uses the phrase, "When ye *stand* praying," while giving the conditions of acceptable approaches unto God. All is clear, so far as Bible illustration and example are concerned.

If precedent is to have weight, your Committee is convinced that it is in favour of *standing*, in preference to any other mode. That this was the custom of the temple service in Christ's day we learn from the parable of the Pharisee and Publican, intended expressly to illustrate the nature of real prayer. During the whole season of Pentecost kneeling was positively forbidden. The early Christians, too, if we may judge from hints, as well as distinct notices in their writings, were unanimous in adopting the posture of standing. One reason they had for this was that

the upright position reminded them of Christ's resurrection from the grave. Sitting in prayer was never allowed.

Your Committee, therefore, can come but to one conclusion in regard to this matter. As *prostration* is a private individual thing, and as *kneeling* cannot be practised in our churches as at present constructed, we recommend *standing* as the posture to be universally adopted. These are the only modes which seem to have the sanction of the Word of God, and there are strong reasons for preferring the last. This, it may be added, was the uniform posture of our pious ancestors. After this manner, worshipped they the God of their fathers. We, therefore, wish all our people to rise, and stand with their faces towards the pulpit, and their eyes closed, during public prayers.

It is not relevant to say, as is often done, that bodily forms or postures profit little. This we admit and feel the force of; but why should we lose the spirit of devotion in seeking to ascertain what mode of worship is fittest in itself, and most in accordance with the teachings of the Bible? Prayer may be offered, too, at any time, and under any circumstances. We may sit in our houses and commune with God, as did the pious Psalmist, or we may lie on our beds, and lift up our hearts and voices to heaven, as did the devout Hezekiah; still neither sitting nor lying is the proper position for us when we join in the supplications of the sanctuary. The thing is unseemly, and cannot but strike the mind with repugnance the moment it is mentioned.

This is not all. There is a difference between praying in a *particular posture* and *taking the posture* for the purpose of prayer. For example, we may present our requests unto God anywhere—in the shop, in the field, or in the market-house—but we do not go to those places for the sake of praying. This, your Committee suppose, may explain the case of David when he came in and sat before the Lord. He did not do this with the previous intention of engaging in prayer on his seat, but being in that position he found it in his heart to pray, and did pray. Every Christian knows what this means. Here, too, we have a

reason for the custom of sitting while asking a blessing on our meals. We take our places at the table for the purpose of eating, and may very properly remain in our seats while we pause to express our dependence on God, and thank Him for His mercies. But prayer is not our special business there. Our Saviour commanded the multitude to be seated when about miraculously to feed them.

Sometimes it is objected to *standing* in prayer that the service is so protracted as to exhaust the strength of the congregation. If this be so, it is not thus that the corrective should be applied. We can hardly argue from the length of the prayers against a posture which is both suitable and scriptural, without running into the absurdity of making one evil practice a pretext for indulging in another. Public prayer ought never to be so long as to weary those who are in the enjoyment of tolerable health. As for the feeble and aged, they have a right to regard themselves as exceptions to the rule, and to assume without hesitation such a position as best enables them to unite in this solemn and delightful exercise. People in general can never plead inability to stand before God in prayer twelve or fifteen minutes. Let ministers also remember that the flesh is sometimes weak when the spirit is willing, and that the beginning of weariness is commonly the end of devotion.

Your Committee, however, believe that our aged church members are the last persons who would wish to be excused from *standing* in prayer. We see, in looking over our religious assemblies, that it is the sons and daughters, rather than the fathers and mothers, who need a dispensation to pray sitting in their seats. Old people are never first to relinquish the good customs of former days.

There is another thing which it seems important to notice in this connection. In many of our congregations we witness a restlessness and confusion while the benediction is pronounced, which cannot but be regarded as utterly inconsistent with the design of this deeply interesting service. Such conduct savours as little of reverence as it does of good breeding. We must all

agree that no part of the public worship of God demands greater seriousness of mind than this. Whether we regard it simply as a brief concluding prayer, or as an official act of the minister authoritatively blessing the people in the name of the Lord, it evidently should be attended upon with seriousness. This is not the time for adjusting articles of dress or getting ready, as if in haste to leave the house of God. We separate, perhaps not to meet again on earth, and we should all retire praying that the grace of our Lord Jesus Christ, the love of God our heavenly Father, and the communion of the Holy Ghost may abide with us for ever.

In view of the foregoing statements and reasons, your Committee judge that *standing* is the fittest position for prayer in the sanctuary. This is an attitude taught us by the light of nature, as well as by the examples and precepts of the Bible, and it is one in which our congregations can more readily harmonise than any other. We should be glad to see more uniformity in the Psalmody we use, and in everything pertaining to God's house. But we must say it is peculiarly unpleasant in itself, and entirely at variance with Scripture and the practice of the primitive Church, to witness so strange a diversity of posture in public prayer. It is not comely or of good report for one to stand and another to sit, while the mass of the congregation is sometimes in one position and sometimes in another. This has an appearance of carelessness and irreverence which needs only to be considered in order to its being condemned.

We therefore recommend to the Synod* the adoption of the following resolutions:—I. That of the three *postures* of prayer spoken of in the Bible, *prostration*, *kneeling*, and *standing*, the last, viz., *standing*, is the best suited for public worship, and the only one to which the construction of our churches is adapted. 2. That as a posture, not only scriptural and proper, but enforced by the practice of the early Christians, and our own forefathers, as well as conducive to good order and uniformity,

*That is, the Synod of New Jersey, U.S.A.

we recommend to all persons in health to *rise* and *stand* during the offering of public pray. 3. That we gravely enjoin it upon the ministers of this Synod not to give any reasonable occasion to the people to assume any other position than that of *standing*, by prolonging their prayers to an *undue* and *wearisome* length.

The Massacre of St. Bartholomew (1572): Murder of Coligni.

AT midnight the city authorities assembled in the Place de Grève. The Duke addressed them thus :—" It is the King's good pleasure that we should take up arms to kill Coligni, and extirpate all the other Huguenots and rebels. The same is to be done in all the provinces. When the clock of the Palais de Justice sounds its bell at daybreak, let each good Roman Catholic bind a strip of white linen round his left arm, and put a white cross on his cap, and begin the work."

They had not to wait long. It wanted yet an hour and a half of daybreak when the Queen-mother, impatient of the delay, or fearing some change in the purpose of the king, gave orders that the bell of the church of St. Germain de l'Auxerrois should be sounded as the signal to commence. Then she and Charles and Anjou passed into a small apartment above the gate of the Louvre, and, opening the window, looked out to see the tragedy begin. All was still and dark : a pistol shot was fired ; the solitary report struck terror into their hearts. Seized with a spasm of remorse, they sent a gentleman to the Duke of Guise, bidding him to proceed no further. It was too late.

No sooner had the signal been given than Guise galloped to the dwelling of the Admiral. Cosseins, the captain of the King's Guard, knocked at the outer gate, and demanded entrance. Suspecting nothing, the servant in charge opened, and fell under the stroke of Cosseins's dagger. His followers rushed in and filled the inner court of the hotel. The noise had awakened the Admiral, who lay upstairs with one or two faithful attendants in his room. Fearing some popular outbreak, but relying on the

King's Guard stationed there for the purpose of protecting him, Coligni rose, put on his dressing-gown, and asked Merlin, his favourite minister, to engage in prayer. A servant rushed into the room.

"My Lord," he said, "it is God who calls you. The hall is carried, and we have no means of resistance left." "I have long been prepared to die," said the Admiral; "but save yourselves, all of you, if you can." Behme, a German, and other retainers of the Guise, now broke into the apartment. "Are you the Admiral?" said Behme. "Yes," was Coligni's calm reply; "but, young man, you should have some respect to my grey hairs and my infirmities."

With a savage oath, the German plunged his boar-spear into the Admiral's breast. Rapid sword strokes from others followed. Covered with wounds, Coligni sank mangled among their feet. "Behme, have you done it?" shouted the Bastard of Angouleme, from the court below. "It is done, my Lord," was the reply. "But Guise will not believe it unless he sees him with his own eyes. Throw him out of the window."

The brutal command was instantly obeyed. The body was flung down upon the pavement. The two Lords alighted and bent over it; the face was besmeared with blood, and disfigured; they took their handkerchiefs and wiped the blood away. "'Tis he," they said, as each kicked the corpse. Then in haste they mounted, and dashed out through the gate, shouting in triumph as they galloped forth, "Courage, soldiers, courage! we have made a good beginning—now for the others." At this moment, responding to the first signal sound, the bells of all the churches rung out their summons to that shameless slaughter. In a few hours, within a short space round the Louvre, 500 noblemen and gentlemen were sabred or shot. Rochefoucauld had parted from the King but an hour or two before, the last to leave the palace. He was awakened by men entering his chamber in masks. Fancying it some frolic of the Prince, he rose to meet them, and fell pierced by their rapiers at the door. The young Teligni

was seen creeping along a house-top; but he was such a favourite that more than one, who as they pointed their pieces recognised him, held back their fingers from the trigger. At last the fatal shot was fired, and he fell dead upon the street.

But the archers' work in the chambers and passages of the palace, daring and desperate as it was, was a restrained and orderly execution, as compared with that perpetrated throughout the city by sixty thousand men—princes, nobles, soldiers, citizens—with all kinds of murderous weapons in their hands, under no command, throwing off all restraint, all pity, every vestige of human feeling, turned for the time into incarnate demons; Guise, Tavannes, Nevers, and others, hounding them on with shoutings of "Down with the Huguenots! Kill, kill! blood-letting is as good in August as in May! Kill, kill! 'tis the command of the King!" And king never had command more thoroughly obeyed. Two thousand unsuspecting, helpless, half-naked men were slaughtered that morning, their bodies flung out at windows, dragged through the mire, pitched into the river, amid whistlings and howlings, and yells of delight, and oaths of a horrible blasphemy. At mid-day of that Sabbath, the king thought good to hold his hand, and sent an order to the authorities of the city to check the massacre. And his mother and he employed the leisure of that evening in writing despatches to foreign powers, attributing the massacre wholly to the Guises, going so far even to say that they had enough to do to protect themselves.

But Charles had raised a demon he could not lay. Next forenoon, in the cemetery of the Innocents, a miracle was announced; a hawthorn had flowered in the night—emblem of the Church flourishing once again. The fanatic city mob got more excited than ever. The bells all rang out again. The massacre began with greater barbarity than ever, and went on more or less throughout the week. The business now was to search out every Huguenot that was left, to let not even the youngest child escape. Infants packed in baskets, amid jeering laughter, were flung over the bridge into the Seine. Little boys not ten years old were

seen dragging with cords in triumph along the streets a Huguenot infant, torn from its slaughtered mother's breast.

Upon the streets there lay together, weltering in their blood, a father and his two sons, apparently all dead. Many as they passed stopped for a moment to gaze upon the group. "'Tis all the better," so they said, "it is nothing to kill the wolves, if you do not kill their little ones along with them." The bodies lay all still. At last there came a solitary man who, as he stopped and looked, gently raised his hands to heaven, and said in pitiful indignation, "God will avenge that deed!" And then the youngest of the children raised its little head from out of its bath of blood, and said, "*I am not dead*. Take me to the arsenal, and M. de Biron will pay you well." The child that had the singular self-possession to feign itself dead so long, and was thus preserved, was Caumont de la Force, the head of a distinguished family, who lived to do good service afterwards to the Huguenot cause in France.

As little respect was paid to character as to age. Pierre de la Place, a distinguished jurist and historian, had a message sent to him that he was wanted at the Louvre. Suspecting the object, he fled out of his own house, tried the house of three friends, was repulsed from each, returned to his own dwelling, gathered his family round him and engaged in prayer. The messenger came the second time, with an urgency that he could not resist. He bade adieu to his household, but had not gone far upon his way when he fell under the daggers of the assassins.

Peter Ramus—still a name of renown in the world of scholarship and philosophy, the highest name, in fact, that France had then to boast of—retired into his library, in the fifth storey of the house, and was kneeling there in prayer when they broke in upon his retirement. They stopped a moment. They heard him say, "O, my God, have mercy on me, and pardon those who know not what they do!" A sword was passed through his body, a shot fired at his head. He still breathed. His murderers seized him and flung him out of the window. Still

he breathed, but no one would give him the *coup de grace*. They tied cords instead about his feet, and dragged him through the streets. At last, by the river side, they cut the head off, and flung the trunk into the stream.

Coligni's body was exposed to still more barbarous treatment. His head was carried to Catherine, as the Baptist's was to Herodias, and sent by her as a trophy to the Cardinal of Lorraine at Rome. The headless trunk, subjected to indescribable indignities, after having been dragged to and fro through the streets, was hung up by the feet half burnt, upon a gibbet at Montfaucon. Two days afterwards, the King and Catherine, and the court ladies, made a holiday excursion to the spot, shamelessly to gaze on and to jeer at the marred and mutilated remains of the greatest man that France in that age had produced.

With marvellous speed the news of the Parisian massacre spread over France, and so ripe and ready for it was the Roman Catholic population, that each city, as it got the tidings, had its own St. Bartholomew; they heard of it at Meaux on the Sabbath evening; that night the streets of Meaux were drenched in blood. They heard of it at Orleans on Tuesday the 26th; for a week onward from that date Roman Catholic Orleans gave itself up to the pillage and murder of its Huguenot inhabitants. They heard of it at Lyons on Thursday the 28th, and scenes of blood, rivalling those of Paris, were day by day enacted, the Rhone literally ran red with blood, that the inhabitants of Arles, and other towns below Lyons, for days abstained from drinking its waters. Orleans, Rouen, Bordeaux, Toulouse, Angers, Saumur, Bourges, and other towns followed the lead. Premeditated as to the general design, but not preconcerted as to the time and execution, the massacre of St. Bartholomew was not the gusty act of a single night. It was the prolonged and widespread massacre of six weeks and more all over France, in the course of which 30,000 Huguenots were cut off.—*Dr. Hanna's "The War of the Huguenots."*

Duties of Ministers and People respectively.

The following extract from Fisher's *Catechism* has been sent us for insertion in the Magazine:—

Question 26.—What are the duties of ministers to their people?

Answer.—Diligently to study, I. Tim. iv. 15, and faithfully to preach the gospel, II. Tim. iv. 2, not shunning to declare unto them all the counsel of God, Acts xx. 27; to evidence their own belief of their doctrine by a holy and exemplary walk, I. Tim. iv. 12; to watch for their souls, as they that must give account, Heb. xiii. 17; and to pray much for them, Rom. i. 9. All which duties require their ordinary residence among them, I. Pet. v. 2.

Question 27.—What are the duties of people to their ministers?

Answer.—To esteem them very highly in love for their work's sake, I. Thess. v. 13; to strive together in their prayers to God for them, Rev. xv. 30, that they may be enabled to give them their portion of meat in due season, Luke xii. 42; to attend diligently upon the ordinances dispensed by them, Heb. x. 25; to defend their character and doctrine against unjust calumnies and reproaches, I. Tim. v. 19; and to make a competent and comfortable position for them, Gal. vi. 6.—*Fisher's Catechism*, p. 305.

Noted Men Among the Covenanters.

GEORGE GILLESPIE.

II.

(Continued from p. 126.)

ANOTHER story in which Gillespie figures very prominently is that in which the Shorter Catechism answer to the question *What is God?* is attributed to him. Hetherington's version of the story is as follows: "In one of the earliest meetings of the Committee [appointed to frame the Catechisms], the subject of deliberation was to frame an answer to the question '*What is God?*' Each man felt the unapproachable sublimity of the divine idea suggested by these words; but who could venture to

give it expression in human language! All shrunk from the too sacred task in awe-struck, reverential fear. At length it was resolved, as an expression of the Committee's deep humility, that the youngest member should first make the attempt. He consented; but begged that the brethren would first unite with him in prayer for divine enlightenment. Then in slow and solemn accents he thus began his prayer: 'O God, thou art a Spirit, infinite, eternal, and unchangeable, in Thy being, wisdom, power, holiness, justice, goodness and truth.' When he ceased, the first sentence of his prayer was immediately written down and adopted, as the most perfect answer that could be conceived; as, indeed, in a very sacred sense, God's own answer descriptive of Himself." (*Memoir of the Rev. George Gillespie*, p. xxviii.) Over against this beautiful, if somewhat fanciful, story is to be set the fact that George Gillespie received permission to leave London in May, 1647, when the proofs of the Confession had been completed, but while the debates on the Larger Catechism were still proceeding and the answer to the question *What is God?* had not as yet been fixed for the Larger Catechism much less for the Shorter, which was not composed until the Larger had virtually been completed. Three months after his return to Scotland, Gillespie reported to the General Assembly that the Divines "have had no time yet to do anything in the latter [Shorter Catechism], but here is a copy of the greater, which is almost complete" (Mitchell's *The Westminster Assembly*, p. 429). Mr. Carruthers, who also gave considerable study to the history of the Shorter Catechism, says: "Everyone who has looked with care into the answer to '*What is God?*' has been surprised at the marvellous compactness and comprehensiveness of that wonderful statement. Several touching stories are told of its authorship and the conditions under which it was prepared, but, we fear, they are all apocryphal. To Tuckney, Marshall, Ward, and Rutherford, we are indebted for this as for the other answers in the Catechism. There is, however, no statement in the [Shorter] Catechism that is not to be found in the two

earlier documents [i.e., Confession of Faith and Larger Catechism].” *

We have, on the other hand, almost indisputable evidence that in one section of the Confession he has left his mark. When section 5, chap. i. is compared with Gillespie's statement in his *Miscellany Questions* as was first pointed out by Prof. Candlish in the *British and Foreign Evangelical Review* it will be seen how close the resemblance is. Gillespie's words are as follows : “ The Scripture is known to be indeed the Word of God by the beams of divine authority which it hath in itself . . . such as the heavenliness of the matter, the majesty of the style, the irresistible power over the conscience, the general scope to abase man, and to exalt God; nothing driven at but God's glory and man's salvation . . . the supernatural mysteries revealed therein, which could never have entered into the reason of man, the marvellous consent of all the parts and passages (though written by divers and several penmen), even where there is some appearance of difference . . . these and the like are characters and marks which evidence the Scriptures to be the Word of God.”

Gillespie not only tackled the Erastians in the Assembly debates but he entered into the lists against Rev. Thomas Coleman and Rev. John Lightfoot. His replies to these divines, while showing his keenness as a controversialist in discovering the weak points in the armour of his opponents are not of the same massive build as some of his other works. While engrossed with the exacting labours of the Westminster Assembly, Gillespie was busily preparing what may be reckoned as the greatest of his works—*Aaron's Rod Blossoming: or, the Divine Ordinance of Church Government Vindicated*. In this work, Erastianism received as severe a handling, it may be said, as ever it did. He reviews the arguments of its ablest advocates, such as Selden, Coleman, Hussey and Prynne, who had both his ears cut off by the sentence of Laud. These were formidable opponents, and any one who wishes to have an idea of Gillespie's dialectic skill should read

**The Shorter Catechism of the Westminster Assembly of Divines*, p. 34.

this great work, controversial though it be. Among his other works may be mentioned his "CXI. Propositions Concerning the Ministry and Government of the Church" (1644); "A Treatise of Miscellany Questions"; "Notes of Debates and Proceedings of the Assembly of Divines at Westminster, February, 1644, to January, 1645."* Valuable though his controversial works were, it would be unfair to his memory to leave the impression on the minds of our readers that he was an ecclesiastical gladiator and nothing more. Gillespie, with Henderson, Baillie and Rutherford were associated with the Committee that was appointed to prepare and arrange the main propositions which were to be shaped into a system by the Assembly. In the index to the *Minutes of the Westminster Assembly* Gillespie's name occurs no less than twenty times. He took part in the debate on the solemnization of marriage, holy places, excommunication, catechising, in framing the *Directory for Public Worship* and on the decrees, civil magistrate, Christ as King and Head of the Church in framing the Confession.

The incessant toils in which Gillespie had been engaged shattered his constitution. He was chosen Moderator of the Assembly which met on 12th July, 1648, which sat until 12th August. Though in the grip of the disease (consumption) which was to end his days, Gillespie stuck manfully to his post, taking an active part in the Assembly's deliberations and drew up the last public paper which it directed to be framed, in answer to a document, issued by the State, respecting the engagement that had been formed for the support of the king. When the labours of the Assembly were over, Gillespie retired to Kirkealdy for rest. He was a dying man and unable to attend the church courts but sent a letter to the Commission of Assembly, in which he stated clearly his opinion concerning the dangers of the time. He left as his dying witness his "Testimony against Association

*Gillespie's complete works in 2 vols. were issued in 1846, under the general title of the *Presbyterian's Armoury* (3 vols.), edited with a *Memoir of his Life and Writings* by W. M. Hetherington, LL.D. It is a remarkable thing that George Gillespie has never been honoured with a biography worthy of his fame.

with Malignant Enemies of the Truth and Godliness." On the 17th day of December, 1648, he passed from this world of strife to his Lord whom he diligently served. He had but reached the mid-time of life but what a fine record of work, right nobly and honourably performed for his Master. His death was greatly lamented. As a tribute to his work, the Committee of Estates by an Act dated 20th December, 1648, which was confirmed by the Scottish Parliament, 9th June, 1650, paid him the following tribute: "As an acknowledgment for his faithfulness in all the public employments entrusted to him by this Church, both at home and abroad, his faithful labours, and indefatigable diligence, in all the exercises of his ministerial calling, for his Master's service, and his learned writings, published to the world, in which rare and profitable employments, both for Church and State, he truly spent himself and closed his days, Ordain, that the sum of one thousand pounds sterling be given to his widow and children." Unfortunately, through the Cromwellian troubles, this sum never reached those for whom it was intended.

When Prelacy was in the ascendancy after the Restoration in 1660, the Committee of Estates, according to the *Mercurius Caledonius*, "Ordered the tomb-stone of Mr. George Gillespie, whereon was engraven a scandalous inscription, should be fetched from the burial place, and upon a market day at the cross of Kirkealdy, where he had formerly been minister, and there solemnly broken by the hands of the hangman, which was accordingly done—a just indignity upon the memory of so dangerous a person." The sympathies of the narrator are glaringly evident.

"Then certainly they had devour'd us all,
And swallow'd quick, for ought that we could deem,
Such was their rage as we might well esteem."

—*Metrical Psalms* cxiv. 3 (Second Version).

Malice careth not how true the charge is, but how cutting.—
John Trapp.

Mr. Donald Stewart, Ense. Harris.

THE subject of this biographical sketch was an evangelist somewhat similar to Brownlow North. He was, and is still, greatly respected as a powerful preacher of the gospel, whose labours were greatly blessed. He being dead yet speaketh. He was born at Luskentyre on the west side of Harris. His forebears were large sheep farmers. I undersand that at the time of the Highland Clearances those proprietors of the soil called in the military to eject the peasantry from their small holdings by force. To-day by a strange providence, one hundred years after, the peasants are back on the land that was tilled by their forefathers and of which they were unjustly deprived. Settlements have been made at Luskentyre and are in the process of being made at Borge Farm. I have been told by a lifelong servant of the family that our evangelist was, in boyhood, different from his brothers. He kept the Sabbath, refusing to play with the rest, and was always neat and clean. It is also said that he prayed every morning in a certain dell. It was, however, in Australia that he underwent a saving change. He was in extreme bondage of soul and was almost bereft of his reason, as several men had to hold him down in bed. When comfort was offered him by his friends, he refused all consolation until he would get Christ. At the time he was mercifully delivered from darkness and misery, the room in which he was had been filled with people. He went on his knees and there God and he met together, and he was so filled with heavenly light and comfort that he was quite oblivious of those in the room. It was often said by him that he would never forget that hill in the wilderness in Australia, on which God met his soul, and that he would like to visit it again. He was not subjected to doubts and fears after that, like ordinary Christians, but confidently affirmed that he had no more doubt that he would be with the Lord than that the sun was shining in the heavens. His faith was very strong like Abraham's and he had hope for anyone that was out of hell. To illustrate this point I may tell an anecdote that is related about

him. A man had stolen a lamb and hid its head under his child in the cradle. The local policeman and shepherd visited the house and found the head of the stolen lamb under the child; while the mother was crooning a lullaby that it was good to be honest. The culprit husband endeavoured to destroy himself, either from fear of punishment or from a guilty conscience. The doctor was summoned and the self-inflicted wounds were healed. A man remarked to Mr. Stewart, that they should have let him go the way he was going before he committed any more crimes. The evangelist turned on him with the question, "Is that what you think? It shows you don't care much for the Cause of Christ, when you would wish any man to go that way. How do you know but that he is among the elect, and that Christ will accept him even yet?"

While in Australia he lost all he had on two occasions, but the Lord prospered him and took him out of his difficulties. All his sheep, while he was travelling to market, died of drought. The Most High also saved his life from a large snake. He happened to be with a black servant in a boat fishing on a loch, when the venomous reptile appeared. The black man advised him to feign that he was dead and that it would pass by. He looked out of the corner of his eye and saw the snake moving off. It seems he was a remarkable man in more ways than one. He was of a tall, portly build and had a stentorian voice, which could be heard for a mile around while he was preaching. He made himself a eunuch for the Kingdom of Heaven's sake, and his great love to Christ. His zeal for perishing men was equally as great and his labours were apostolic in extent. He would help with the hay when his family were short of hands, but he cared very little for the concerns of time, and all his energies were directed to plucking souls as brands from the burning. He did not receive the privilege of a University training, and was despised by some ministers because he had not been licensed to preach as they had been. He was also depriving them of their flocks, which aroused their jealousy, although at first they were

disposed in his favour. The Tarbert minister granted him the use of a schoolhouse, but this was withdrawn later. His congregation were obliged to seat themselves on rocky boulders on the shore at Kyle of Stockernish, while he, like his divine Master, preached from a boat.

Multitudes followed him from widely separated districts by boats, as there were no roads at that time. People came from Strond regularly. He also preached in Skye. There were manifest signs of the work of the Holy Spirit in awakening the careless, many crying out as on the Day of Pentecost in concern for their salvation, and others swooning with weakness and perspiration. Some of those awakened went back to their former practices and belied their profession, but others, a goodly number, remained as witnesses of God's redeeming grace to the end of their career. A minister once referred to the revivals, of which Mr. Stewart was an honoured instrument, as the work of Satan, as the Erskines called the Cambuslang revival a fearful delusion of the devil. The evangelist got up and said to the minister, that the Communion tables would not be so full but for the revival. There were many young converts both men and women. Their spiritual father used to admonish them not to marry the unconverted, as it was this that had filled the antediluvian world with wickedness (*Gen. vi. 2*), and led to its destruction by the waters. Noah did as God commanded and it would be well with us if we did likewise.

Eventually a place of worship was built at Kyle of Stockernish, free labour being given by the women who are still with us, in carrying materials as a labour of love, while Mr. Stewart paid towards the cost from his private means. He had no salary from the Church, but was a man of independent means. He had been left £3,000 by an uncle who had a sheep farm in Park, Lewis. In 1893 the Declaratory Act Church tried to deprive Free Presbyterians of this place of worship, but failed to do so, as Mr. Stewart had built it for the people, not for the Church. Services were kept by him every night for the servants,

to which one of the family objected strongly, making the remark that, "By M—— it is no wonder my servants are lazy in the morning." One part of his relations were Protestants, the others were Roman Catholics. Psalm cxx was his solace. To show the power of prayer he said he prayed for his mother, and had the satisfaction that she communicated six times in Fort William before she died. One relation, a Roman Catholic, burnt the Bible, and said she would prefer the mountains of Harris to fall on her and to be turned into ashes to denying her faith. Whether she was converted I am not sure.

The worthy subject of this memoir, exhorting one of his servants, said, "Donald, you seek the Lord and He will take two steps for every one that you take towards Him." He used to say to another friend, "How is the spiritual war going on for you in this world?" Although he had such a high standing socially and was a man of wealth, he didn't disdain to visit the humblest cabin and go on his knees to pray for the inhabitants, as he had the eternal welfare of all men at heart, as well as their temporal prosperity. He evidenced the latter by leaving a considerable sum to be disbursed to those whom the Session thought were in necessitous circumstances in the congregation. The Free Church was the main body in Harris. There were few Moderates. Mr. Stewart had no dealings with Moderates or Roman Catholics. They were anathema to him. A priest visited Ense and he avoided that agent of Satan by walking in a different direction. His life was an example of primitive, apostolic Christianity, which is of divine origin, unlike the types of religion that are so prevalent to-day. In no company would he deny his master. He would prefer, he said, to give his body to be torn in pieces.

One favourite topic of discourse that he had was the 116th Psalm, "I love the Lord because my voice and prayers he did hear. I while I live will call on him who bowed to me His ear." He used to say, "There are not many who can say this to-day." Then he would exclaim, "Are you preaching for your soul or

for your livelihood?" In defence of the revivals he used the argument that if some backslid again and again, something had made them move, whereas, others have never moved one step, although God had been feeding them and showering on them His goodness. If ships turned back sometimes to port, still they were better than those which had never put out to sea, although paid by the owner for doing so. Men weren't using the divinely appointed means as they should to save their souls. "You that take your master's pay won't move with laziness or attempt to move." These were some of his blasts against the fortifications of carnal reasoning, and carnal self-sufficiency. He compared his unconverted hearers to a boulder rolling down the mountain-side to the place of woe. The zeal of God's house had eaten him up assuredly.

He had his critics and persecutors, as everyone will have who lives godly in Christ Jesus. Men said he always had the same story. They wanted to hear something "fresh" and "interesting." His sermon on avoiding the beautiful daughters of men was classed as unedifying. He was looked on as peculiar for watching sternly and rebuking the conduct of young couples in Church. He felt that God had more work in store for him than looking after sheep, of which he had many on a large farm. He had a clear call to declare God's Word, and his work was abundantly blessed. One of his sayings was that the Christian would need to have his armour buckled on. "The words of the wise are as goads." Another saying was that men would excuse themselves by saying that they were unable, but inability would be no excuse at the great Day of Judgment. He was often in MacColl's Church in the summer when the minister was away at Communion. At the time of General Gordon's death he referred to the Egyptian servant of Chinese Gordon, in whom he had full confidence, and who betrayed him. He would exclaim, "See that you will not have an Egyptian in your soul."

He used to visit Pabbay often as it belonged to the family, together with Ense and Luskentyre. He remarked once on the

beauty of the island and said there was many a hill and dale there convenient for praying purposes. In his prayer he would use petitions like, "O, Lord bless them in Strond. Bless them in Tìree, where there is a revival at present. Bless them in Bernera, bless them in Stockernish." He said his own people of Harris were the ones he would like to be saved best in all the world. There are many still living, who have fond memories of him and his fiery preaching, including some of his converts. "Who flaming fire His ministers, His angels spirits doth make." "The righteous shall be had in everlasting remembrance." His remains lie in Ense till the blast of the last trumpet. They shall not awake nor arise out of their sleep till the heavens be no more. The family burial place is at Luskentyre. He did not wish to be buried there. He wanted a sister whom he dearly loved to be buried with him in his own burial place at Ense, but this was prevented in the providence of God. "The small and great are there and the servant is free from his master" (*Joh. iii. 13-19*).—*D. J. Macaskill.*

Iongantas Fulangais Chriosd.

LE SOMHAIRLE RUTHERFORD.

THA trì aobharan iongnaidh ann am fulangais 'ur Tighearna.
 (1) Amhaire air a Phearsa. (2) Coimeas e ri muinntir eile.
 (3) Amhaire air an dòigh ainneamh anns am bheil tròcair agus
 ceartas air an rèiteach.

(1) Amhaire air a Phearsa agus gabh iognadh gu' m bitheadh an t-slighe a fàs sgith; neart a fàs fann; beatha 'faigheal bàis, an t-aran a fàs acrach; an t-uisge a fàs tartmhor. Nach e nì ainneamh a tha 'n so? Iongantas! gu 'm bitheadh an Diadhachd air a dluthachadh ann an aonadh pearsanta ri Duine Dhoilgheasan! Cha nì air bith Dia a bhith, le a Spiorad, a cumail suas duine fodh bhròn, ann an coimeas ri bhi a toirt a bhith phearsanta gu bhi ceangailte ri lotan, fuil, mallachd agus nàire! Is nì iongantach da-rìreadh do na Diadhachd a bhi 'g analachadh, a fuireach ann, agus a gabhail còmhnaidh mar aon

ri neach a tha air a mhaslachadh, air a mhallachadh, air a chrochadh air crann, a tha marbh, agus air adhlacadh! Ann an so tha Dia air a dhèanamh na mhallachadh, Dia air a dhèanamh na nàire; agus an Diadhachd gabhail còmhnaidh maille ri nàire agus ri mallachd, gidheadh gun a bhi air a dèanamh mallaicht' na air a cur gu nàire.

(2) Coimeas e ri muinntir eile. Cha bu nì air bith fanaid a bhi air a dhèanamh air Maois; Sechariah a bhi air a mharbhadh eadar an teampull agus an altair; agus móran dhe na h-athraichean a bhi air an reubadh as a chéile; ach Criosd, Dia, bhi air a laimhseachadh mar so tha e iongantach! Cha b' iongantach ged a bhitheadh iognadh air an t-saoghal uile agus a ghlaodhadh iad, "O Dhe, ciod e na h-iongnaidhean a tha sinn a faicinn." An lamh a shìn a mach na nèamhan le réis air a tolladh le tàirnean! Casaibh an Neach a tha saltairt air na reultan air an tàirgeadh ri crann!

(3) Cò e an duine na 'n t-aingeal a smuainticheadh air an obair ainneamh so, agus air an t-slighe iongantach so gu nèamh, eadhon gun agradh ceartas gu 'm fuiligeadh an Dia-duine? 'S e obair saor-thoileach a bha ann do Dhia tighinn a nuas gu bhi tèarnadh dhaoine, nì nach robh mar fhiachaibh air a thaobh éiginn, 'sam bith a bha ann an nadur. Bha saor-thoil Dhé fhéin 'os ceann, an taobh thall, agus air thoiseach air an lagh so a shuidhich agus a dh'òrduich ceartas. Bho dheagh shaor-thoil fhéin tha e 'g analachadh a mach maitheas, gràdh, tròcair agus iochd. Ciod e 'n diomhaireachd a tha 'n so? An Dia neo-chriochnach a fulang air-son daoine truagh.

Feum. Mar sin esan a smuainticheas beag dhe na pheacadh tha e smuainteachadh beag de Dhia. Tha esan a tha peacachadh gu toileach, agus a tha gabhail a pheacaidh na bhroilleach, an-ìochdmhor ri Chruithear. Ma 's e Criosd d'fhear-posda agus thusa chéile-san, an sin mharbh am peacadh d'fhear-posda. An gràdhaich a bhean an sgian a gheàrr sgòrnan a fir? Their sibh rium, chan eil gràdh aig a bhean da fear ma ghabhas i na h-uchd esan a lean a fear a dh'ionnsuidh a bhàis agus a chuidich ann

a bhi ga chur gu bàs air a chrìoch. Am bu chòir do shaor-dhaoine an Tighearna gràdh a bhi aca do 'n ana-miannan a chuir Crìosd a dh' ionnsuidh a bhàis, agus a thàirn e ris a chrann? Mar sin bi air t-fhaiceal, bho bhi 'g radh, Amen, ri dòrtadh fuil Chrìosd, le bhi dol air adhart anns a pheacadh.

Gràdhaich, agus ionnsaich a bhi 'g amhare, air Crìosd na fhulangas air-son sluaigh. Oh gràdh Dhé! tha e dol thar gach uile eolas. “Oir ma 's e is air dhuinn 'bhi 'n ar naimhdibh, gu 'n d' rinneadh réidh ri Dia sinn tre bhàs a Mhic; is mò gu mór, air dhuinn a bhi ar dèanamh réidh, a shaorar tre a bheatha sinn.” Leag Crìosd clach-stéidh agus bunait a gràidh glé dhomhain, eadhon shìos anns an talamh, anns an uaigh, ann an nàire, mallachd, ifrinn, agus fearg Dhé. Gidheadh, na ghràdh, tha e dèanamh a chlann thaghte uile nan rìghrean agus na 'm prionnsachan do Dhia, agus rìoghaichidh iad maille ris gu saoghal nan saoghal. Oh! uime sin nach mór na h-amadain iadsan leis nach àill a bhi na 'n rìghrean agus na' m prionnsachan.

Ach mo thruaigh, gur h-ann a tha 'n saoghal a dèanamh connsachadh ri Crìosd agus ris na tha ga leantuinn. “Briseamaid o 'chéile an cuibhreach, agus tilgeamaid dhinn an cuing.” 'N uair a thainig Crìosd gu cinneach nan Iudhach ghabh iad oibbheum ann. Tha mi a toirt dearbh-chinnt' dhuibh gu bheil e fad air adhart nach faigh coir do Dhia; a tha smuainteachadh Chrìosd cho maiseach agus cho gràdhach agus nach eil smal air, agus aig a bheil gràdh do Chrìosd, eadhon 'n uair a tha coltas air gur h-ann a tha Crìosd ann am feirg ris.—*Eadar-theangaichte le I. M.*

Literary Notices.

OUR ALLEGED DEBT TO ROME FOR THE BIBLE by Rev. J. Warren, B.D., Dublin. Edinburgh: Scottish Reformation Society, 17 George IV. Bridge. Price 2d.

This is a reprint of an excellent article which appeared in the *Evangelical Quarterly*. It presents the reader with a number of useful facts in connection with the subject. Rome's spurious

claim that she produced the Scriptures is examined and shown to have not a shred of truth.

FASCISM IN THE ENGLISH CHURCH by A London Journalist.

London : Henry E. Walter, New Bridge Street House, E.C.4.

Price 2/6.

This book is from the practised pen of a London Journalist. It reveals a condition of things in the English Church that is almost incredible. The spirit of toleration, so much cried up and so devotedly followed, seems to tolerate almost everything but scriptural truth. Against it it aims its darts with a keenness worthy of a better cause.

SOME FOUNDATION TRUTHS OF THE REFORMED FAITH by the Rev.

Donald Beaton, Oban. London : The Sovereign Grace Union,

31 Imperial Buildings, Ludgate Circus, E.C.4. Paper covers,

1/-; cloth, 1/6.

This little booklet, which consists of the substance of articles which appeared in the Magazine and which are reprinted at the request of the Sovereign Grace Union, consists of articles on The Absolute Sufficiency of Holy Scripture; The Triune Jehovah; The Fall of Man; Unconditional Election; Particular Redemption; Effectual Calling; Justification; Final Preservation; and The Last Things. The printers and publishers deserve credit for the tasteful way in which the little book is produced.

Notes and Comments.

The Irish Presbyterian Church on the Down-grade.—

For years this Church, which was long a bulwark of orthodoxy, has been gradually slipping from the old moorings. The drift, to begin with, was not very perceptible; then came the tolerance and acceptance of the teaching of Prof. David Smith, Prof. J. E. Davey, and others. In June, Dr. Waddell, from the Moderator's Chair, among other disturbing utterances, said : " He thought they might say Jesus did not claim infallible authority in everything." He also said : " It used to be argued that the

miracles of Jesus proved his divinity. As a matter of fact, His followers occasionally did similar things, and many of these miracles are to-day being done by people to whom we should never think of ascribing divine power." These utterances indicate the strides Modernism has made in this once noble Church when they could be tolerated from the Moderator's Chair. Is the Irish Presbyterian Church drifting to the Arianism from which under God she was delivered, in the early nineteenth century, by her great leader, Dr. Henry Cooke?

Situation in Palestine.—At the time of writing this note, the situation in Palestine is very serious. Both Jews and Arabs have resorted to bombing and many deaths have resulted. Troops have been ordered to the disaffected parts and instructions given to warships to proceed to Haifa. All this is very disconcerting, especially to those who expected such great things through the Balfour Mandate. The spirit of civil war is evidently abroad and the Government of Palestine have a heavy task on hand. The curse invoked by their fathers is following them wherever the Jews go. When will the happy day dawn for them and for the Gentile nations when Israel shall acknowledge their true Messiah?

The Downward Trend of the Larger Presbyterian Churches in America.—From the *Presbyterian Guardian* (July) just to hand, it is far from encouraging to learn that not only the Presbyterian Church in the U.S.A. (Northern Presbyterian Church) has drifted far from its original moorings, but that the Presbyterian Church in the U.S. (Southern Presbyterian Church) is also evidently on the down-grade. At its last Assembly, it voted for a change in the Confession "so as to weaken the Biblical and Calvinistic statement on election." In the Northern Presbyterian Church, "the-fighting-within-the-Church-party" are having their troubles as we anticipated. These conservatives are banded together in the "Presbyterian League of Faith." Dr. Clarence E. Macartney, at a meeting of the League, protested against the recent appointment of Dr. Homrighausen to a professor's chair in Princeton Seminary, of which Dr. John A. Mackay (who was brought up a Free Presbyterian) is President.

Dr. Macartney's proposed solution, now that Princeton is on the downward path, is to set up a new seminary. The true solution, in our estimation, is for the conservatives to clear out.

New Inroads on Sabbath Observance in Lorn.—Sabbath-breakers are getting bolder and bolder. A few years ago Sabbath work and games would not be even thought of in the Highlands, to say nothing of being practised, but these days are gone. Only recently the Glen Cruitten Golf Course at Oban has been opened for play on the Lord's Day, while the contractors of certain sections of the new Dalmally-Oban road have been remonstrated with for allowing work on the Lord's Day. So serious have these inroads become, that the Presbytery of Lorn have entered an emphatic protest against these happenings. He would be a bold man who would plead necessity and mercy for sport and road-making. Public opinion, at one time, would hold these desecrators of the Lord's Day in check but now they have become so emboldened that they flout the religious convictions of the community and ride rough-shod over the time-honoured and scriptural customs of the people of these districts. Since writing the foregoing we learn from the press that Oban Town Council have also protested against the Glen Cruitten Golf Course being open for play on the Lord's Day.

Church Notes.

Communion.—*August*: First Sabbath, Dingwall (*note date*); second, Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. *South African Mission.*—The following are the dates of the Communion: Last Sabbath of March, June, September and December. [NOTE.—Notice of any additions to, or alterations of, the above dates of the Communion should be sent to the Editor.]

Synod Proceedings.—As intimated in our last issue, the Clerks of Synod have now the Proceedings and Reports of Standing Committees ready for the Glasgow and Inverness Synods. These proceedings are being issued in parcels to ministers and

elders who, we are sure, will see to their distribution at the published price of 7d. per copy. May we be permitted to ask our people not to accept all that they read in the press concerning certain important happenings at our Synod. Some of these reports were grossly inaccurate and were fitted to mislead our people such as that Rev. E. Macqueen was deposed and that he was put out of the Church.

Meeting of Northern Presbytery.—At a meeting of this Presbytery, held at Dingwall on 5th July, the name of Rev. Ewen Macqueen was removed from the roll of the Presbytery and the Presbytery instructed Rev. D. A. Macfarlane to declare the pulpit of the Inverness congregation vacant. This action of the Presbytery followed on Mr. Macqueen's protest against the decision of the Synod in granting the prayer of Miss Grant's petition (1) to be exonerated from the charges brought against her by Mr. Macqueen (2) to be restored to church privileges. Mr. Macqueen's action, as it was pointed out to him at the Synod, in tabling a written protest against a decision of the Supreme Court meant that he was putting himself outwith the jurisdiction of that Court. The seriousness of the step taken by Mr. Macqueen was pointed out to him and though pleaded with by some members of the Synod to withdraw, he refused to do so.

Day of Humiliation and Prayer.—At the Inverness Synod, Wednesday, the 14th day of September, was appointed as a day of humiliation and prayer.

Acknowledgment of Donations.

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

Sustentation Fund.—"Strontian," £1; Mrs and Miss B., Partick West, Glasgow, 10s; Miss I. C., Glenmorven, Drimnin, 6s; Mrs. I. R. C., Weybridge, England, 6s.

Jewish and Foreign Missions.—Rev. N. McIntyre acknowledges with grateful thanks the following:—Mrs P., Lowestoft, £2; Nurse Mc I., £1 4s; Mrs B. Hamilton, 5s; Anon., 10s; Anon, £2 2s.

Organisation Fund.—A Friend, £1.

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Fort William Church Purchase Fund.—Mr. Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—A. C. Inverlochy, 10s.; M. R., Fort William, £1; "Friend," Fort William, 10s.

Oban Congregational Funds.—"A Friend," £20.

Raasay Manse Building Fund.—Mr Ewen MacRae, Inverarish, acknowledges with sincere thanks the following donations:—J. McL., Achnaba, Lochgilphead, £1; W. McL., Ness, £1; D. McL., Kyle, £1; Passer-by, Glasgow, £1 10s; Gal. v. i., 10s; Friend, Broadford, 10s; Friend, Breakish, 10s; M. McL., 3 Clachan, Raasay, 15s; M. McL., 8 Mill Place, 10s; A. McL., W. Suishnish, £1; J. N., W. Suishnish, 10s; J. N., E. Suishnish, £1.

Uig (Stornoway) Manse Building Debt.—Mr Malcolm MacLennan, Cliff, Uig, acknowledges with grateful thanks a donation of 10s from a Friend.

South African Mission—Clothing Fund.—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with sincere thanks the following:—Mrs M. G., Stornoway, 10s; Miss M. G., Lochgilphead, 10s; a box of useful garments for the girls at Ingwenya from a Glasgow Friend.

The Magazine.

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NOTE.—Owing to pressure on space a number of *Magazine Subscriptions* have been held over.