

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

*"Thou hast 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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The Bible and Biblical Archæology.

SOME good people have a distaste to archæological studies. Old ruins and old stones make no appeal to them. To them they are nothing but stones, they cannot read any history in them and, in their opinion, any study given to them is a sheer waste of time. Whatever may be said of this attitude of mind towards certain departments of archæology it certainly should not be encouraged in reference to Biblical Archæology for in this department, within living memory, discoveries have been made which are of the greatest importance in confirming the historicity of the Bible—Old and New Testaments. Sir William Ramsay, who, to begin with, had accepted the views of the destructive critics, was forced by his own brilliant discoveries to renounce them and bear striking testimony to the historicity of some of the New Testament books which had been questioned by the critics. It is in the field of Old Testament history, however, that archæologists have done some of their finest work. It is a striking fact that when the literary critics were attacking the Old Testament books with an air of condescending superiority they were confronted with the labours of the archæologist. Never, perhaps, was there an age when such brilliant discoveries were made and the story of these reads like a romance. The archæologists are driving the literary critics from pillar to post and there is scarcely a department of ancient archæology whether in the field of Egyptology, Assyriology or Semitic history where the attack is not being made on the citadel of the Higher Criticism.

Unfortunately these scholars are like the men stationed at Ear-gate in Mansoul by Lord Will-be-will—all stone deaf. They do not hear the many voices calling to them to vacate their untenable positions. They do not realise how strongly and swiftly the tide is flowing against them. The extraordinary activity of the archaeologists within recent years, the vast sums of money spent by learned societies and wealthy men on excavations in Biblical countries, has surely something more behind it than the mere desire to unravel the past. Is it not significant that at a time when the higher critical attack against the historicity of the Old Testament books was at its height that it should be then that Archaeology with its treasures from the dust-heaps and ancient ruins should strike at the “assured” results of the literary criticism of the Bible? We are surely blind, indeed, if we do not see the Lord’s hand in this marvellous movement. The multiplicity of the archaeologists’ discoveries renders it almost impossible to keep in touch with their work. So, in presenting us with a summary of these discoveries the Rev. T. Christie Innes has done excellent service in his recently issued book—*Thrilling Voices of the Past*.* Mr. Innes deals in a masterly way with his subject and his loyalty to God’s Word is most refreshing. Added to all this he is a master of his subject and is gifted with a captivating style so that the story he has to tell reads more like a romance than a book on archaeology. Our author deals some heavy and well-deserved blows to the Higher Critics and shows from the writings of eminent anthropologists, scientists and Biblical scholars that the “assured” results of the Higher Critics is a dream and a delusion. In passing, though it does not come within the scope, strictly speaking, of Biblical Archaeology he tells the wonderful story of Cleopatra’s Needle now on the Thames Embankment. It seems Thotmes III. under whose rule Egypt became a world empire had two obelisks set up in Heliopolis. One of these granite stones was brought to Alexandria in B.C.12 and it was while here it received the name of Cleopatra, the Egyptian queen. In 1878

**Thrilling Voices of the Past* by T. Christie Innes, M.A., M.R.A.S. Glasgow: Pickering & Inglis, Bothwell Street. Price 2/6.

it was erected on the Thames Embankment. The story of the brilliant discoveries of Champollion, Rawlinson, Hrozny, in unlocking the language of ancient nations is one of the wonders of archæology.

Mr. Innes does not find in anthropology any evidence of the evolution of man and he quotes with approval the verdicts of Dr. Schmidt, the distinguished German anthropologist, and Sir Ambrose Fleming, the aged and brilliant English scientist. Sir Ambrose says: "Adherence to the doctrine of Evolution is entirely inconsistent with belief in the fundamental doctrines of Christianity, and New Testament teaching as regards human sin, redemption and future life, which alone have power to explain and remedy the past, inspire the present, and dissipate the deep shadows that otherwise surround the termination of human life." In course of his discussion he quotes a statement from Dr. Robertson Smith, the man who opened the floodgates of destructive criticism in Scotland, and who is still one of the idols of the Higher Critics, to show that his "totemistic" theory of religion has the history of the oldest religion against it. The words of Nicholas Berdyaev, a distinguished modern thinker, are also quoted by him: "The naturalistic view of man as a product of evolution in the animal world is the feeblest of all anthropological theories. . . The only theory that is eternal and unsurpassed is the Jewish-Christian view of man as a being created by God in His own image and likeness" (*The Destiny of Man*, pp. 63, 64-5). The chapter dealing with the Flood is interesting as affording conclusive evidence of its existence from the excavations of Professor Langdon at Kish and Sir Leonard Woolley at Ur. The story of the excavations at Ur has a special chapter devoted to it and also the excavations at Jericho. The light cast by archæology on the Phœnicians and the Hittites is told in an interesting way. For 2000 years nothing was known about the Hittites except what was said in the Bible and as it only occurred there it was rejected by the Higher Critics as unhistorical and, according to their view, the Hittites never existed. Archæology has had no mercy on this

learned ignorance and has rescued the Hittites from oblivion and thus confirmed the Bible. A chapter is devoted to the MSS. of the New Testament which gives a higher place to Codices Aleph and B (Sinaiticus and Vaticanus) than they deserve. Summing up the main lessons of archaeology Mr. Innes enumerates them as follows: (1) A powerful rebuke to human pride. (2) Archaeology by no means approves the general theory of evolution. (3) It maintains that man is a destructive animal. (4) It speaks volumes concerning the precarious nature of human civilization. (5) It teaches its greatest lesson in the trustworthiness of the Bible. The author truly says that the Higher Criticism was begun in rationalistic circles and we may add it has, in turn, bred many rationalists. All who wish to know how the Bible is being vindicated by archaeology should procure this book. We promise them an interesting and instructive hour or two in its reading. The book contains photographs of men whose names are household words in the archaeological world.

Notes of Synod Sermon.

Preached by Rev. JAMES MACLEOD,
at St. Jude's, Glasgow, 18th May, 1937.

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.”—(I. Cor. iv. 1, 2).

AS we may be enabled let us bring before your notice the portion of God's truth read in your hearing.

1. Let us point out in connection with the gospel the necessity of knowing it savingly, personally, and experimentally irrespective of what may be our position in relationship to the cause of Christ in the world. Everyone who will be saved from sin and its consequences must know the gospel for himself or herself. It is the power of God unto salvation to every one that believeth.

II. The Apostle brings before us that those who are stewards of the mysteries of the gospel, must be faithful men.

III. They have their work, and instructions from the Lord Jesus in preaching the gospel.

IV. They must give their final account to Christ, for He is their Master, as well as their Saviour.

I. Let me draw your attention to the fact that we can never appreciate the gospel unless we know ourselves as ruined, fallen sinners. We must be convinced of sin by the Holy Spirit through the Word of God before we can realise savingly that our sins are against an infinitely holy God. The law of God demands of us perfect obedience in our fallen state as sure as it required perfect obedience of Adam in a state of innocency. The Law of God nor His justice never changed although Adam miserably changed. It may be quite easy for some to use the word "sin" in a loose, careless manner without realising in the least measure what the awfulness of sin is. There is something inherent in sin which no finite mind can conceive, nevertheless, although there is that something in sin which is inexplicable, yet, every one taught by the Spirit of God must realise in a saving measure that he is a sinner who sinned against God not only in Adam, but in his own person. There are those who try to repudiate the truth of the fact that mankind fell in Adam at all. That is their way of trying to remove their responsibility from themselves to some other cause or reason, yet, that will never remove the guilt of sin from the conscience. That evil disposition of blaming others for our sins and crimes has followed the human race down through the ages—"the woman whom thou gavest to be with me," said Adam. The spirit of Adam is as much in evidence to-day as ever it was and will remain so long as men are under the power of sin. The Holy Ghost alone can remove that deception from us. There are others who know full well through the teaching of the Holy Spirit that they are sinners, daily and hourly groaning under its burdens, guilt, and painful depravity. Dr. Owen said, that it was a great step in the knowledge of God to know one's self as a sinner. Some may perhaps say: "What value can I place on that, that

I know myself as a sinner"? Friend, there is an infinite difference between knowing yourself as a sinner on this side of the grave and knowing yourself as a sinner in a lost eternity! Those who have passed out of time Christless know to their eternal loss what it is to have sinned against God's law. Men may and do trifle with sin but the justice of God shall not trifle with sinners! God's people know that they are sinners because they have been convinced of sin, and they found out that no mere creature could remove the guilt of sin from their consciences until God revealed Himself to them in Christ as most just, merciful, and gracious in pardoning their sins through the blood of His Son. This was the remedy God provided to meet the needs of men in accordance with His justice, law, and holiness—the remedy itself is Jesus Christ and Him crucified set forth in the gospel. There is infinite efficacy in the blood of Christ to reconcile sinners to God: and all other efforts at reconciliation with an offended God will perish miserably eternally. It is not by works of supererogation as the Church of Rome teaches, or going to a priest to confess sin, or to the altars of idolatry. No! but by the precious blood of Jesus Christ applied by the Holy Spirit through the Word of God; for there is nothing so sweet on this side of heaven to the children of God than to know that there is a remedy prepared by God for their immortal souls. The gospel of the grace of God is for poor, needy, helpless sinners. It is of the utmost importance that we should know it in our hearts, minds, and experience.

Let us now briefly consider the ministry of the everlasting gospel. We can never understand the gospel nor be able to preach it unless we are born again. Every preacher of the everlasting gospel, before he can preach in accordance with the mind of God as set forth in His own Word, must be born again. It is no proof at all that you are born again to be a mere minister, an elder, or church member. That is not the new-birth; church membership is not a qualification for heaven. It is essential to be in Christ by faith otherwise you can not be a servant of Jesus Christ in the gospel ministry. There are thousands of men out to-day who

prove by their conduct, and public statements that they are not in Christ because they do not believe the Word of God. If they do not believe the inspired Word how can they accept the Word Incarnate? They are hirelings, not servants of Jesus Christ. The prophet Isaiah calls them dumb dogs that cannot bark. Paul says that they are enemies to the cross of Christ. You remember how great the gospel was a mystery to you, and still is, but I mean at the time you were awakened by the Spirit of God. Could you preach the gospel then? No! As it is written; "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Neither could any of you preach the gospel until you were reconciled to God, and sent out by a divine commission to declare the truth as it is in Jesus Christ. I believe you are here to-night and that at one time in your history if any were to say to you that you should enter the ministry of the Church of Christ you would consider such a suggestion presumptuous, because you never thought of it for many a day after you were reconciled to God. Some may be commissioned immediately after they are reconciled to the Most High as is evident in the case of Paul, but his case was unique. You were quite satisfied in that heavenly calmness of soul that came through the Word of God into your whole being and life. The time came when the Lord set you apart for the work of the ministry. You might have been like Moses refusing to obey the divine command until the Lord defeated your doubts, mastered your fears, and promised you grace to sustain, support, and strengthen you for all the duties you were in honour bound to perform in connection with your holy calling. As we have said before, it is the duty of every one brought from darkness to light from the power of sin and Satan to God to tell to their fellow creatures what Christ has done for their soul. The woman of Samaria (although women have no warrant to preach), told what the Lord did for her soul and body. We read of the little girl that was taken captive from Israel and became a maid to Naaman's wife, who had the great

privilege (and her words are recorded by the Holy Spirit) of telling Naaman, the Syrian, of the great Prophet that was in the land of Israel. Was it on purpose the Holy Spirit left their history on record? Surely! Therefore, it is for us, our sons and daughters to learn from the Word of God what was done by His people in the past. Every man and woman, young and old, has the right to tell what the Lord has done for their soul: and would that this was the conversation of boys and girls, men and women in our Church and throughout the whole earth, meditating, praying to, and speaking about, Christ and His love to their souls! How few there are to-day that can speak about the love of Christ—that can speak of His love to their souls—that know the love of God to themselves as perishing sinners, and were it not for His love that they would have gone down into hell for ever—out of sight and out of mind for all eternity! It is a pitiable thing to meet men and women in the world who cannot say one word about Him whom they profess as their Saviour! How unlike the Roman, Ephesian, Colossian believers are such men and women!

There are essential qualifications for a gospel ministry. The man who preaches must know the gospel, and understand it in his own soul. It is not by knowing several languages, mathematics, and all the branches of science that we can come to the knowledge of the truth as it is in Jesus but by the demonstration of the Spirit in our souls. "Though I speak with the tongues of men and of angels and have not charity, I am become a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (I. Cor. xiii. 1-2). The value of sound and liberal education to the servants of Christ is to demonstrate the truth of God to the consciences of ruined men and women. The Holy Ghost will teach the servants of Christ the best logic that was ever taught in this world. Paul was the greatest logician that the world ever saw or will see being taught of the Holy Spirit.

The best logician the world can produce is like what Isaiah describes him to be—“Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings.”

We must never be tired of preaching Christ and Him crucified. We must not tire of showing poor sinners the way from the brink of hell to the glories of heaven. There may be times when the servants of God may feel weary and tired—not tired of preaching Christ—but tired, being afraid that they do not preach Him as they ought and as they should, and indeed desire to tell more about Him who is altogether lovely. The servants of Christ can never preach enough concerning Him who is God with us; who laid down His life that we might live. It is He they preach. They love the souls of their fellow sinners—not their sins. The poor worldlings think that the servants of God hate them because they rebuke them for their sins, and warn them of the wrath of God against all ungodliness. The men who flatter their congregations and lull their souls to sleep on the brink of ruin are their worst enemies, yet poor blind sinners do not understand this. They think they are their friends. The servant of God must not associate with the world or its evil company. If an officer of His Majesty's forces was to associate with his men unduly his authority would be gone. How much more must the servant of Christ keep aloof from the world, and its wicked associations. The servant of Christ must be qualified to declare law and gospel. It is not part truth that they must preach the whole truth. Their text book must be the Bible. They must be men of prayer, not by restraint, or after the fashion of “prayer-book” mummary. It is part of their daily life praying, and seeking the mind of the Lord in His own Word, to guide them, and to direct them in the path of duty. They must pray for all men, for kings, and all in authority, as well as for the sick, afflicted, fatherless and widows in their affliction. Their prayer is called “all manner of supplication” for all men friends and enemies. Some lecture in what

they call prayers. It is most detestable even in the ears of the men and women who listen to such prayers when it is done in the name of "being engaged in prayer." That is not prayer, it is mockery! Christ set an example before His servants and people for all time as how they were to pray. It is not a lecture but a prayer. That was a public example how men ought to pray in public. It was not a passing-time prayer, nor vain repetitions, nor lecturing to men, but a prayer directed to God. We read of the blessed Redeemer praying all night on the hill side. They who are taught of God must learn from His own Word. The Pharisees had long prayers in public, but probably none at all in private!

II. They must be faithful men. Some of you may be thinking that it is an easy matter to be a minister of the gospel. I am not to tell you all I know for it does not concern you so much as it does some of us, but if that is your opinion, let me warn you, that you will understand differently at the Great Day of Judgment if you will not understand it in time. The man to whom it is an easy matter to be a pastor in the Church of Christ in the world, woe betide that man! for the Word of God is against him. One common distinguishing characteristic between the servants of Christ and hirelings is that the world will speak well of the latter, but they hate the true servants of Christ. I hope the woe is taken off every one of us! They must be faithful to Him that sent them to preach the gospel. It is to Him they must render their final account. Faithful to the Word of God. Faithful to the people of God. Faithful in the courts of His house. Faithful to the souls of men. They need constant supply of grace to keep them faithful to the end. It is most painful to see, and read of men who were faithful for a time in the vineyard of the Lord and then going backwards and covering their retreat by deception and irrational carnal policy. Men may cheat themselves and others; but they will not cheat the Most High by their carnal subterfuge. He shall search out their sin, however much it may be hid from the eyes of their fellow men in the world. There are

thousands of men in this country to-day who profess to be servants of Christ and prove by their daily conduct that they are serving the devil, and the flesh. They may not be as profligate as they were in the days of John Knox: nor as openly profane, but, notwithstanding all that, they are publicly denying the truth of God, and the gospel of Jesus Christ. If they will not repent God will punish them in eternity. The cause of Christ is profaned in Scotland by these men. You will get no sympathy from such men nor help in any way. They would persecute you if the law of the land would allow them. They hate you. They call you bigots, narrow minded, unlearned, superstitious, obscurantists, intellectually dishonest, not decent-minded, mischievous and fanatical because you do not accept their own semi-pagan religion! They say, that they are broad-minded for Christ, His atonement, His inspired Word, the Holy Spirit, sin, hell, death, law, justice future punishment, regeneration, justification, adoption, sanctification; for the saving grace of God is not in their creed. They have framed a religion to suit the times. They must change with the times. No wonder although Romanism should be gaining ground in Britain to-day!

The servants of God must be on the watch-tower warning the people against such wicked men. It was the duty of the watchmen in Israel to sound the trumpet so that the people should prepare for the battle when the enemy was to attack them. It will be your duty to warn the people under your charge, especially the young. The dangers are great! It is required in stewards that they be faithful men, and this will keep them dependent on the Holy Spirit, and the Word of God. The Holy Spirit can unfold the mysteries of the gospel—Christ born of a woman, going down to the accursed cross of Calvary, and to the cold grave of Joseph of Arimathea. As we have said already they must be dependent on the Holy Spirit and not on human learning, so that they may pour out what is made known to them in the Word of God of the infinite riches of the gospel for the benefit of the poor and needy in Zion. This feeds the people of God when

they hear about the love of God in Christ to their poor souls. The true servant of Christ must preach Christ crucified in all His adorable fulness. He is the centre, the beginning, the end of the gospel. It is an infinite Saviour, almighty, all-powerful, all knowing, all seeing, as Prophet, Priest, and King you must preach. A mere finite being would be like a Roman Catholic image. The servant of Christ needs constant supply of grace to preach Christ fully, freely, and lovingly to the people of God.

III. They have their work and instructions from the Lord Jesus in preaching the gospel. You may not see much fruit of your labours. Let us leave the issues with the Lord. Noah did not see much fruit of his long laborious labours in the vineyard, however, the day came when he saw the Word of God fulfilled in the letter as he will see it fulfilled in the spirit yet. Men are not to be judges as to the various successes of otherwise of the servants of Christ. The Great Day of Judgment will reveal who was blessed in his labour and who was not. I am not saying but there are times when the Lord will be giving them tokens for good, and they need them, and when God will give them such tokens, it is a divine cordial to strengthen them in order to carry on; for the seed sown in love shall not return void to Him that sent it. Who can tell that the word you are preaching to-day to your congregation will show itself thirty years hence in some poor souls. Leave these things with the Lord, your duty is clear, your instructions are from heaven—preach the Word. We must not be jealous of the success of by-gone days. This is our day and if we merely look to the past we shall become stale and to the future we shall become stagnant. It is our duty to sow the seed now, or, if not now, never. Jealousy is a cruel sin; nothing can destroy it but grace. We see jealousy more openly in children. We are so crafty. We hide it. Let us be jealous about nothing but the glory of God, zealous for His truth, and cause in the world. You have to leave your success to the Lord Himself. You may be weeping and groaning like Jeremiah, so that he was called “the weeping Prophet.” The servants of God have cause

to weep in our day when they see how the powers of darkness are prevailing in all directions; but although the cloud is dark, the sun is shining behind it—the Lord Jesus Christ is above the darkness, and as sure as He is behind it He will shine forth gloriously in His own good time. Nothing can heal this broken down world but the gospel. Men are trying to make peace by what is called a “League of Nations.” What madness and stupid folly! A League that refused to acknowledge publicly the Supreme Being to make and keep the peace! Nothing can bring peace, quietness, and harmony among the nations but the gospel of peace. You who know the gospel understand that thoroughly. The people of God are looking forward to the day when men shall not learn the art of war any more. They shall not require warships, machine guns, or poisonous bombs in that day. The kingdom is the Lord’s and that is what they are looking forward to. Popery shall then be cast down into hell from whence it came. When the “Harlot” of Rome shall be no more—the blasphemer, the Pope of Rome, his Cardinals, and soul-destroying priests shall be destroyed from the face of the earth. What will do that wonderful work? The gospel of the grace of God. We have our instructions, and as it came before my mind what used to be said in the War—“Carry on!” We are up against a tremendous power in our day and generation, but let us “carry on” in the strength of His grace to the last. Christ never lost a battle. He will be the victor on this field.

IV. We were to bring before your notice that when our work is finished like faithful stewards we must give in our account to our precious Master Christ. Some of us may be trembling, and often afraid what the issues will be at last. My dear friends, you will go back to a loving Saviour—to the sweetest of all Masters. It will be welcome home. He will say: “Well done, good and faithful servant.” It is home they are going. The poor servants of Christ need rest. They were tired of sin, of Satan, and of the cold, cruel, world. They were tired of unbelief. They were tired of darkness. They were tired of fears and doubts.

They were tired of their natural depravity, indwelling sin, as Owen calls it. It is but for a short moment they are here. Many a sweet moment of fellowship they had with the blessed Saviour in His Word, and with the people of God. The servants of Christ are very much alone, and apart because of the nature of their work. We may be a despised people, few in number, but our hope is in the Word of God. There will be yet a turning back to the Word of God in this land and in other lands according to His promise. We are like men in a state of siege holding the fort in the face of the most determined opposition. To yield would mean disaster. We cannot yield. We must not compromise. It is for the truth of God we are contending. May the Lord bless His own Word!

The Extent of the Atonement.

II.

(Continued from page 378).

In the former article on this subject it was pointed out that the doctrine of the Reformed theologians was that Christ died for the purpose of actually saving those whom He does actually save: or, to put it in the words of the Confession: "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved but the elect only" (chap. iii. sec. vi). This is what is meant by a limited or definite atonement. We now come to discuss those doctrines which in a greater or lesser degree advanced a different doctrine or depart from the Reformed doctrine at certain points. Among these are: (1) Arminianism; (2) Amyraldianism; (3) Baxterianism; (4) Double Reference; and (5) Cosmic Universalism.

1. *Arminianism.* The Arminian doctrine of the Atonement asserts that Christ died for all and every man alike—for Judas as for Peter as it has been sententiously put. And in support of

their position the Arminians appeal to certain passages in Scripture which they allege have a definitely universalistic application. At this stage of the discussion it is not our intention to deal with these texts; they will be reserved until later. According to the teaching of thorough-going Arminianism as to the design of the atonement it simply brought all men into a salvable state but did not actually procure reconciliation for any and as Dr. Smeaton puts in "under the guise of enlarging Christ's merits, it tended only to undermine and diminish them." Arminianism did not scruple to maintain that the ransom might have been paid by Christ and yet not applied to any because of unbelief. "A gulf was thus drawn," says Dr. Smeaton, "between the procuring of redemption and the application of it, as if these were not of equal extent and breadth. The application was thus suspended on man's free will, and humanity was thrown back on its own resources, or in such aid as all equally receive, to apply the redemption for themselves" (*Apostles' Doctrine of the Atonement*, p. 537). The Arminians also held that the end of Christ's death was to acquire a new right, on the ground of which God might make a new covenant with men. This is thorough-going Neonomianism as Dr. Cunningham has pointed out which was the same, in substance though not in form, around which the famous Neonomian Controversy was waged in England in the 17th century and which had its echoes in Scotland in the Marrow Controversy as will be seen later on. The Arminians further denied that the Atonement carried with it the ground of its application. As the sinner's salvation is left so largely to his own free will it follows that thousands for whom Christ died, according to the Arminian view, may never be saved. In point of fact Arminians admit that many are lost i.e., many of those for whom, according to their doctrine, Christ died. (1) If this be so then their doctrine of a universal atonement is, what Dr. Warfield rightly described, *inoperative* universalism. Dr. Smeaton, also, points out this defect in the Arminian scheme. "Though in *intrinsic worth* it [Christ's satisfaction] could save the whole world," he says, "and a thousand worlds more, if there had been

such worlds of human beings to be saved, yet the redemption work does not extend, in point of fact, beyond the circle of those who approve of it as a fit and proper method of salvation; or, in other words, who, by a faith which is the gift of God, are led to accept it as the ground of reconciliation with God. *It is simply co-extensive, as to saving effects, with the number of true believers.*" (*Our Lord's Doctrine of the Atonement*, p. 371). (2) Further, if some are lost for whom Christ died then His atoning work has failed for them or the Holy Spirit has failed in applying the benefits of His redemption. In either case their doctrine does dishonour to Christ and the Holy Spirit and if not blasphemy it is perilously near it.

In opposition to the universalism of Arminianism it remains to be pointed out that there are scriptural statements which cannot by any fair process of interpretation be reconciled with the Arminian doctrine. And in this connection, perhaps, there are no works attaining such excellency in this department than Prof. Smeaton's *Our Lord's Doctrine of the Atonement* and *The Apostle's Doctrine of the Atonement*. These works are simply invaluable. It is true that they deal with the doctrine of the Atonement in a wider sense than the subject now under discussion* but the masterly way in which the various utterances of our Lord and the statements by the Apostles are dealt with leave nothing to be desired. Dr. Smeaton adopts the exegetical method and deals with the texts in the Gospels and Epistles bearing on the subject. Modern writers on the Atonement either are ignorant of the existence of these works or are opposed to their teaching for one will search in vain for any reference to them in recent works even by Scottish theologians.

In John x. 15, our Lord speaks of those for whom He was to lay down His life as His sheep—"I lay down my life for the sheep." They are *His* sheep, a people given to Him by the Father

* The *design* of the Atonement is treated in Chap. vi. of *Our Lord's Doctrine of the Atonement* and a historical account of the doctrine of the Atonement will be found in an appendix in *The Apostles' Doctrine of the Atonement*.

who hear His voice and follow Him; it is for these He laid down His life. Again, in Matt. i. 21 those for whom He is to offer atonement are called His people—"Thou shalt call His name Jesus; for He shall save His people from their sins." Those for whom He laid down His life are called His friends—"Greater love hath no man than this, that a man lay down His life for His friends. Ye are my friends, if ye do whatsoever I command you" (John xv. 13, 14). Take again the oft quoted and oft misunderstood text, John iii. 16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." It may be said that a more inappropriate text could not be quoted for the purpose in view yet Dr. R. L. Dabney says: "There is, perhaps, no Scripture which gives so thorough and comprehensive an explanation of the *design* and results of Christ's sacrifice as John iii. 16-19" (*Systematic and Polemic Theology*, ii. 535). The atonement made is definitely *limited* to those who believe in His name. The Scriptures teach that the *design* of Christ's death is to actually save and not simply to make salvation possible—"For the Son of Man is come to save that which was lost" (Matt. xviii. 10); "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His death" (Roms. v. 10); "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II. Cor. v. 21)); "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4); "In whom we have redemption through His blood" (Ephes. i. 7).

There are some passages in Scripture which speak of the possibility of those perishing for whom Christ died and Arminians are not slow to make use of these against the Calvinistic and Scriptural position. But such passages are hypothetical and as Dr. A. A. Hodge says: "They truly indicate the nature and tendency of the action against which they warn us, and are the means which God uses under the administration of His Spirit to fulfil His

purposes. . . . In the case of Paul's shipwreck, it was certain that none should perish, and yet all would perish except they abode in the ship (Acts xxvii. 24-31.)—*Outlines of Theology*, p. 421.

Luther and the Reformation.

ROME was not destined to fall in a day as it was not built in a day. It was very gradually that Luther came to see the light, as the Spirit of God was illuminating him more and more. When he attacked Tetzel's sale of indulgences he did not mean to sever his connection with the Papal See. He still fondly cherished the belief that the Pope was his father in God and the vicar of Christ on earth. He appealed to the Vatican to obtain redress for his grievances against Tetzel and his followers in their God-dishonouring sale of indulgences. Needless to say he obtained no relief from that direction for his conscience, but on the contrary was buried under a mountain of curses and excommunications.

When the Papal bull was fulminated against him, the monk that shook the world burned his boats behind him and declared the Bishop of Rome Anti-christ and the Man of Sin. The world was aghast at his boldness in publicly burning the Papal bull. A new era was thus ushered in in this dramatic manner, and liberty rose from the ashes of the Vatican document. The nine centuries long dominion of darkness and superstition was ended, we hope, for ever, by the agency of one weak man. Yet, he was not alone for God was with him. He had more than human strength and courage. The Rock of Ages was his support in this most memorable action. He was now more than a weed in the Pope's garden.

It was far from Dr. Martin Luther's original intention to be a schismatic, or to cause a division in the body of Christ, but his hand was forced by the march of events, until he found himself compelled to stand alone against the world, like Athanasius in the early period of the Church. Even his most intimate friends kept aloof and feared to be entangled in his downfall. The only

source of power and consolation to the Reformer was prayer. In this he excelled and prevailed with God over all his enemies and the assaults of the kingdom of darkness. His hands were full of business, as he was continually writing and studying and lecturing in addition to preaching. Yet on one busy day he spent three hours in prayer to facilitate his work.

A saying of his was that to have prayed well was to have studied well. He poured out his hearts to the Almighty in secret prayer as to a friend in heaven, and yet with an awe of His infinite majesty upon his spirit. Some of his prayers were overheard and they can be read as they were delivered. We can see what apostolic fervency he used in his petitions to Heaven. This was the secret of his success as a reformer although encountered by fearful odds. He was used by God to restore His Church to its primitive purity, just as it had been when Christianity was disseminated by the Apostles in the first century. Nine dreary centuries had intervened, rightly called by historians the Dark Ages.

As a doctor of divinity he had graduated in the text books of the schoolmen such as Aquinas and Duns Scotus, but when the light of the glorious gospel of Jesus Christ shone in his soul, he forsook the way of justification by works and took justification by faith as the article of belief by which the Church either stood or fell. This he now preached to the common people and to his students at Wittenberg. The quiet German town was stirred into life and no little strife was raised by his contentions for truth. There were many powerful adversaries to the gospel thus restored such as Dr. Eck, a furious Romanist protagonist, and the Papal Legate before whom Luther appeared to vindicate his opinions.

A diet of temporal princes was convened at Worms to suppress heresy in the Empire. Here Luther appeared although warned by his friends not to go as it would mean certain death. On being pressed to retract his doctrines he read out a summary of them

in Latin and German and then uttered the historic words, "Here I take my stand. I can do no other. So help me God." In the midst of the vast assembly of temporal and ecclesiastical powers he remained unabashed, although he had been "in much weakness" like the Apostle Paul on the preceding night in his private lodging. He had been wrestling for victory on his knees, and consequently in the presence of kings he was calm and undismayed.

During his stay in the castle of Wartburg he used his leisure in translating the Bible into German. It was here he saw the semblance of the devil and threw the bottle of ink at the apparition. By thus giving the people access to the Scriptures the battle of the Reformation was won. His writings were carried to England in bales of merchandise although prohibited by law. Pious merchants bought his writings in bulk and distributed them throughout Europe. Tyndale later translated the Bible into English, for which he suffered martyrdom. Luther, however, evaded in the providence of the Most High all attempts upon his life, and lived to see the flourishing of the movement away from Rome which he had set on foot.—*D. J. Macaskill.*

Letters of the late Rev. Neil Cameron.*

216 West Regent Street, Glasgow, 10th March, 1926.—My Dear Friend, I hope you are sustained by the Lord in a measure of comfort as regards your bodily health, and that as regards your spiritual condition you can say: "To whom shall I go but unto thee; for thou hast the words of eternal life. And we know and are sure that Thou are the Christ the Son of the living God." Saving faith casts its anchor in Christ Jesus and Him crucified

* These letters were written to Mr. John Macivor, Scorraig, a gracious man who lived to the patriarchal age of over 100 years. An obituary, written by Mr. Cameron, appeared in the *Magazine*, xxxii., 427.—*Editor.*

as He is held forth in God's Word. It does this, not only, when God's favour is enjoyed by the soul, but when the soul's cry is: "O wretched man that I am! who shall deliver me from the body of this death?" It is like Gad: "A troop shall overcome Gad; but Gad shall overcome at last." Faith, as set forth in the Epistle to the Hebrews, chap. xi., throughout, shows its strength (as being God's gift) in overcoming all manners of trials. Nowhere does it appear more vigorous than in face of death as appears in the cases of Jacob and Joseph. No wonder that it is written: "By it the elders obtained a good report." It is defined in the Shorter Catechism: "Faith is a saving grace whereby we receive and rest upon Christ *alone* for salvation as He is offered to us in the gospel."

The first effect of it is: "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have now received the atonement." The Holy Ghost, in the 5th, 6th and 7th chaps. of Romans, shows that the experiences of the justified are not happy because of sin in themselves—"the flesh warring against the spirit, and the spirit against the flesh"—but concludes that "there is now no condemnation to them who are in Christ Jesus"; notwithstanding the inward wretchedness of which they complain. "Great," saith the Holy Ghost, "is the mystery of godliness, etc."

You are very often in my thoughts, such as they are, and I pray that the Lord may uphold, comfort, and strengthen you to the end, and then receive you into His eternal kingdom and glory with exceeding joy. I hope all your family at home and abroad are well. We are in the Lord's mercy and goodness in our usual health, for which great mercy we should be thankful; but alas that is easier said than done! With kindest regards to each one of your household, and fond regards to yourself. I am, dear friend, Yours very sincerely, Neil Cameron.

If you put a dog into a sheepfold, the sheep will be sure to huddle together in a corner of the fold.—*William Tiptaft.*

Controversy.

By ROBERT HALDANE.

MANY religious persons have a dread of controversy, and wish truth to be stated without any reference to those who hold the opposite errors. Controversy and a bad spirit are in their estimation synonymous terms, and strenuously to oppose what is wrong is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ we never find Him out of controversy. From the moment He entered on the discharge of His office in the synagogue of Nazareth till He expired on the cross, it was an uninterrupted scene of controversy. Nor did He with all the heavenly meekness, which in Him shone so brightly, treat truth and error without a reference to those who held them, or study to avoid giving its proper appellation to those corruptions in doctrine or practice that endangered the interests of immortal souls. His censures were not confined to doctrines; but included the abettors of false principles themselves.

And as to the Apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of the opposers of the gospel, and by name points out those against whom he cautions his brethren. When Hymeneus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even that Apostle who treats most of love, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

Better go with a few to heaven than with much and polite company to hell.—*Toplady*.

Alexander Peden at Richard Cameron's Grave.

ONE of the most touching incidents recorded in connection with Covenanting times is the story of Alexander Peden's visit to Richard Cameron's grave. The story has been embalmed in verse by Mrs. Menteath, a lady who has done much by her gifted pen to keep green the memory of the Covenanters. It will be found in another page of this issue. It was on the 20th July, 1680, that Richard Cameron, known as the Lion of the Covenant, with a handful of followers encountered the dragoons of Earlshall, one of the bitter persecutors of the Covenanters at Airmoss. The little band met the fierce onset of the Dragoons, and Richard Cameron fell praying: "Lord, spare the green and take the ripe!" His head and hands were cut off and taken to his father, then a prisoner in Edinburgh for the good cause. He was asked if he knew them and he touchingly replied: "I know them, I know them! They are my son's, my dear son's! It is the Lord: good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy follow us all our days." Richard Cameron got his heavenly crown early in youth for at the date of his death he would probably not be more than thirty. Before the contest began Richard turned to his brother, Michael, saying: "Michael, come, let us fight it out to the last! For this is the day I have longed for, and the death that I have prayed for, to die fighting against our Lord's enemies; and this is the day we will get the crown." Both Richard and Michael, with seven others, fell in the conflict. His body was buried at Airmoss where he fell, while his hands were taken to Edinburgh to be fixed on the Netherbow.

When the righteous had fallen, and the combat was ended,
A chariot of fire through the dark cloud descended;
Its drivers were angels on horses of whiteness,
And its burning wheels turned on axles of brightness.

The incident referred to in the poem printed in this issue is one of the picturesque happenings in the wanderings of Alexander Peden and which was referred to in the recent article on this worthy Covenanter which appeared in our pages.

“Oh, to be wi’ thee, Ritchie!”

A sound of conflict in the moss! but that hath passed away,
And through a stormy noon and eve the dead unburied lay;
But when the sun a second time his fitful splendours gave,
One slant ray rested, like a hope, on Cameron’s new-made grave!

There had been watchers in the night! strange watchers gaunt and
grim,

And wearily, with faint lean hands, they toiled a grave for him—
But ere they laid the headless limbs unto their mangled rest,
As orphaned children sat they down, and wept upon his breast!

Oh! dreary, dreary was the lot of Scotland’s true ones then—
A famine-stricken remnant wearing scarce the guise of men;
They burrowed, few and lonely, ’mid the chill, dank mountain caves,
For those who once had sheltered them were in their martyr
graves!

A sword had rested on the land—it did not pass away—
Long had they watched and waited, but there dawned no brighter
day;

And many had gone back from them, who owned the truth of old,
Because of much iniquity, their love was waxen cold!

—There came a worn and weary man to Cameron’s place of rest;
He cast him down upon the sod—he smote upon his breast—
He wept, as only strong men weep, when weep they must, or die—
And “Oh! to be wi’ thee, Ritchie!” was still his bitter cry!

“My brother! O my brother! thou hast passed before thy time,
And thy blood it cries for vengeance, from this purple hand of
crime;

Who now shall break the bread of life unto the faithful band—
Who now upraise the standard that is shattered in thine hand!

“Alas! alas! for Scotland, the once beloved of heaven—
The crown is fallen from her head—her holy garment riven;
The ashes of her Covenant are scattered far and near,
And the voice speaks loud in judgment—which in love she would
not hear!

“Alas! alas! for Scotland, for her mighty ones are gone;
Thou, brother—thou art taken—I am left almost alone;
And my heart is faint within me, and my strength is dried and lost,
A reebie and an aged man—alone against a host!

“Oh pleasant was it Ritchie, when we two could council take,
And strengthen one another to be valiant for His sake;—
Now seems it as the sap were dried, from the old blasted tree,
And the homeless—and the friendless—would fain lie down with
thee!”

It was an hour of weakness—as the old man bowed his head,
And a bitter anguish rent him, as he communed with the dead;
It was an hour of conflict—and he groaned beneath the rod—
But the burden rolled from off him as he communed with his God!

“My Father! O my Father! shall I pray the Tishbite’s prayer,
And weary in the wilderness while thou wouldst keep me there!
And shall I fear the coward fear, of standing all alone,
To testify for Zion’s King, and the glory of His throne!

“O Jesus! blessed Jesus! I am poor and frail, and weak;
Let me not utter of mine own—for idle words I speak;
But give me grace to wrestle now, and prompt my faltering tongue,
And breathe thy name into my soul, and so I shall be strong!

—“I bless thee for the quiet rest thy servant taketh now;
I bless thee for his blessedness and for his crowned brow;
For every weary step he trod, in faithful following thee,
And for the good fight foughten well—and closed right valiantly!

I bless thee for the hidden ones, who yet uphold thy name,
Who yet for Zion’s King and Crown shall dare the death of shame;
I bless thee for the light that dawns even now upon my soul,
And brightens all the narrow way with glory from the goal!

“The hour and power of darkness—it is fleeting fast away,
Light shall arise on Scotland—a glorious gospel day;—
Woe; woe! to the oppressors—they shall shrivel in His hand—
Thy King shall yet appear for thee, thou covenanted land!

“I see a time of respite—but the people will not bow;
I see a time of judgment—even a darker time than now:
Then, Lord, uphold thy faithful ones—as now thou dost uphold—
And feed them, as thou still hast fed thy chosen flock of old!

“The glory, oh, the glory! it is bursting on my sight;
Lord! thy poor vessel is too frail for all this blinding light!
Now let thy good word be fulfilled, and let thy kingdom come—
And, Lord, even in thine own best time, take thy poor servant home!”

Upon the wild and lone Airmoss, down sank the twilight grey,
In storm and cloud the evening closed upon that cheerless day;
But Peden went his way refreshed, for peace and joy were given—
And Cameron’s grave had proved to him the very gate of heaven!

—Mrs. Menteath’s *Lays of the Kirk and Covenant*.

Noted Men among the Covenanters; Alexander Henderson

I.

OF all the great men raised by God for defence of His cause in Scotland perhaps none excelled Alexander Henderson in sanctified sagacity. There have been leaders in the Church with more brilliant gifts, and greater oratorical

powers but taking him all in all Alexander Henderson was God's gift to Scotland when a cool head and wise leadership were required to steer the bark of the Church through the tempestuous seas that broke over it. The Church of Scotland has been very fortunate in its leaders. The inflexible resolution of John Knox to have the Church of the Reformation set on a sure basis and the steadfastness with which he pursued his purpose gives him a unique place among Scotland's great and worthy sons. The courage of Andrew Melville who feared neither king nor commoner made him a pillar of strength at a critical time in the Church's struggles. And when the Second Reformation movement was set in motion Henderson was the leader raised up by God to be the Church's faithful and wise counsellor in a critical moment of its history.

Alexander Henderson was born at or near the village of Luthrie, in the parish of Creich, Fifeshire, sometime during 1583. Tradition asserts that he was the son of a feuar, and that he was a cadet of the Hendersons of Fordel, an old Scottish family. This tradition is evidently correct for Henderson's remains lie in the family burying ground in Greyfriars Churchyard, Edinburgh. At the age of 16 he matriculated at St. Salvator's College, St. Andrews. He acted as regent of philosophy till 1611. During this period he finished his divinity course. His ecclesiastical sympathies were on the side of Episcopacy and were strongly anti-Presbyterian. Between 17th December, 1613, and 26th January, 1614, he was presented to the parish of Leuchars, a quiet country village lying some six miles to the north-east of St. Andrews. The parishioners strongly opposed Archbishop Gladstane's nominee and when the day of Henderson's institution arrived Henderson and his friends found the door securely nailed. Those who had to take part in the ordination and induction were under necessity of entering the church by the window. The story of his conversion to the Presbyterian cause though well-known bears re-telling. Robert Bruce of Kinnaird, the famous Covenanter preacher, had come

to the neighbourhood. Henderson was anxious to hear him and slipped into a quiet corner in the church. When Robert Bruce gave out his text it was from John x. 1.: "Verily, verily I say unto you, he that cometh not in by the door, but climbeth up another way, the same is a thief and a robber." The sermon made a lasting impression on his mind and in his moderatorial sermon to the famous Glasgow Assembly of 1638 there is the following reference made to his change of view: "There are divers among us that have had no such warrant for our entry to the ministry as were to be wished. Alas! how many of us have rather sought the Kirk than the Kirk sought us! How many have rather gotten the Kirk given to them, than they have been given to the Kirk for the good thereof! And yet, there must be a great difference put between those who have lived many years in an unlawful office without warrant of God, and, therefore, must be abominable in the sight of God, and those who, in some respects, have entered unlawfully, and with an ill conscience, and afterwards have come to see the evil of this, and to do what in them lies to repair the injury. If there were any faults or wrong steps in our entry (as who of us are free!) acknowledge the Lord's calling of us if we have since got a seal from heaven of our ministry, and let us labour with diligence and faithfulness in our office." Soon after his conversion and his adoption of Presbyterianism Henderson gradually came to the front. In 1618 the Five Articles of Perth were passed notwithstanding the strenuous opposition of the Presbyterians. In 1619 he was summoned before the High Commission Court at St. Andrews but we find him exercising his parochial duties without intermission. For the next eighteen years we hear little or nothing of Henderson. This was in all likelihood a preparation for the coming crisis and when the hour came the man was ready to take command. We find him attending private conferences of the faithful in default of regularly convened Assemblies. Efforts were made to get him transferred to Stirling in 1631 and Dumbarton in 1632 but unsuccessfully.

The sinister figure of Laud now appears in the ecclesiastical movements in both England and Scotland. In the latter country his meddlesome policy was to cause a conflagration which neither he nor his royal master could quench. Charles, with the infatuated folly of the Stewart house, was determined to bring a brave and free people to his way of thinking, not only politically but ecclesiastically. In doing so he was making the mistake of his life and by his infatuated policy he was ultimately to lose his throne and his head by the executioner's axe. In carrying out his policy, guided by the evil genius of Laud, Knox's Book of Discipline and Book of Common Order were to be displaced by the "Canons and Constitutions Ecclesiastical for the Government of the Church of Scotland." In 1637 the Liturgy appeared and was ushered in with the pomp of royal sanction and episcopal approval. It was proclaimed throughout the land that all men should conform to the new order under pain of horning and each parish was to procure at least two copies of the Prayer-Book. The Book caused a tremendous upheaval among the people. Three great objections were made to it—(1) It had been imposed by the mere fiat of the King without consent of General Assembly or Parliament. (2) It came from England and (3) It was popish. It was this last point that roused the laity. They might not fully understand the disputes about church policy but the issues between Protestantism and Popery were very clearly defined in their minds.

On 16th July, 1637, the order arrived directing the introduction of the Prayer-Book on the following Sabbath. The story of the riot, when an attempt was made to read the hated Prayer-Book in St. Giles, is well known as one of the great dramatic events in Scottish history setting a nation on fire and letting loose elements that neither Charles nor his episcopal advisers could control. Henderson was in the prime of his powers and stepped at once into the place of unquestioned leadership. On 13th July, proceedings had been commenced against Henderson and other ministers for not obeying the Privy Council's

proclamation in regard to the Liturgy. The ministers retaliated by presenting bills of suspension to the Privy Council anent the letters of horning that had been issued against them. This was done on the ground that the recent innovations were illegal. They further stated they had ordered to take a copy of the book to study it before deciding on its use. The Council were in a dilemma and they had to compromise matters by saying that it was compulsory to buy the book without using it. On 29th July the Council temporarily suspended the use of the obnoxious Liturgy. Charles was enraged at the course events had taken. He sent down peremptory instructions ordering the immediate use of the Prayer-Book and rebuked the Privy Council for their weak-kneed policy. On intimation of the King's foolish decision Henderson, with the three other ministers who had won a moral victory over the Council renewed their petition. The opposition was gathering strength and soon there were 69 petitions presented against the Prayer-Book from all parts of the Lowlands. The signatories included 24 peers, many of the gentry, and 66 commissioners from towns and parishes and nearly a hundred ministers. The Council was at its wit's end and decided to despatch the Duke of Lennox with a message to the King informing him of the real state of matters.

(To be continued.)

Short Gleaning.

THE PULPIT BATTERY.

I do not mean to say that I understand the use of arms, but if I know anything of drill, I learned it in my seven years' exercise at Stadham. I was raw indeed when I went there, but had many trials and few friends or counsellors in them. I often acted very rashly and hastily, and frequently mistook my own spirit for the Spirit of the Lord. You will find it your wisdom never to allude to church or personal matters in the pulpit. Leave them all in the vestry with your hat and gloves. A pulpit battery is usually more destructive to the assailant than the assailed.—*J. C. Philpot* to a brother Minister.

Seirbhis Chomanachaidh. Leis an Urramach Aindrea Gray a bha ann an Glaschu.

AN CEATHRAMH BÒRD.

(*Air a leantuinn bho t.d., 391.*)

II.

'Se an siathamh nì tha seasamh anns an rathad, so, Tha fios agam gu bheil Crìosd gràsmhor, ach ann an so tha'n connsachadh a 'seasamh, cha'n 'eil fhios agam am bi e tròcaireach dhòmhsa; tha mi smuainteachadh gur th'ann a ghairmeas e a mhallachdan orm; agus nach 'eil litir ann an ainm ar Tighearn' bheannaicht' a tha freagairt dhà so cuideachd, *tha e gleidheadh tròcair do mhàltibh?* Chairdean (ma dh' fheudas mi sin a ghairm dhibh), ciod 'ur beachd, nach 'eil sibh am measg na muinntir ud ann an Eesodus, xxxiv. 7, agus ma tha sibh am measg na muinntir sin, Oh, beannaichibh e air a shon. Tha mi smuainteachadh ged nach biodh an còrr anns na Sgrìobturaibh gu bhi moladh Crìosd gu 'm biodh so tuilleadh agus gu leòir. Nach 'eil mìltibh ann an nèamh, a dhaoineibh? O nach bu sinn a chuideachd bhriagh no 'm bitheamaid uile còmhla; bitheamaid mar chroinn ola timcheall a bhuird. Oh! beannaichte gu robh esan aig a' bheil a dhòrlach làn de na mìltibh beannaichte so. Nis am bheil an còrr agaibh ri ràdh? Tha aon nì agam ri ràdh, agus na' m biodh e air a fhreagairt cha bu chòir dhomh a bhi connsachadh na bu mhò. Ciod e sin? Eha mi fo chumbachd peacaidh an aghaidh soluis, agus an déidh bhòidean, agus fo bhriseadh cumhnantan aig sàcramaidean, agus an smuaintich thu, an dàna leamsa tighinn gu Crìosd? 'S dàna, cha bhi thu gu bráth na 's di-beath'-te, na 'n uair a bheir thu eallach leat air do dhruim. An robh thu fo pheacaidhean an aghaidh soluis, agus an aghaidh gràidh, agus an aghaidh bhòidean? Gidheadh tha litir 'na ainm a fhreagas dhà so, Oh! léugh i, tha i làn gràidh, *maithidh e aingidheachd, eusaontas, agus peacadh.* Bithidh sibh a 'smuainteachadh, Ciod e am feum a tha air na trì focail so? Chan e ath-aithris gun fheum a tha anna,

feudaidh sibh a bhi cinnteach as a sin; cha'n 'eil peacadh a dh' fheudas sibh a bhi fodha nach freagair gràdh; cha robh gràdh riamh fo ioma-cheisd; gidheadh feudaidh a h-uile nì a tha agaibh anns an rathad a bhi air a ghearradh as le so, Is e a thoile gu 'n creideamaid ann, agus ann an dòchas gu 'n creid sibh e, tha sinn a 'toirt dhuibh na sàcramaid, *Gabhaidh agus ithibh*. Tha so eadhon mar dhithis phòsda a' cùr an làmh ri cùmhnant; agus faic an seula mór a tha air a chur ri cùmhnant Chrìosd, agus 'se na tha air iarruidh ortsa do làmh a chur ris a' chùmhnant. Oh, a deir thu cha'n urrainn mi sgrìobhadh; Oh, a deir sibh, cuiridh sinn 'ur làmh ri làmh Chrìosd, agus treòirichadh esan am peann, agus canaidh sinn mar so, Tha mi 'ga ghabhail mar mo Thighearn agus m' Fhear-pòsda, agus a 'bòideachadh agus a' dol an cùmhnant, a bhi am chéile dhleasdhanach dhà. Ithibh agus òlaibh air na cumhachdan sin. Nach e bhuir beachd gu bheil móran shùilean air nèamh ag amharc air Chrìosd? Agus (ma dh' fheudas mi labhairt mar so) cha'n 'eil aon suil air nèamh nach 'eil ag amharc air. Agus fathasd, nach 'eil móran làmhnan air nèamh? Agus am b' ail leibh fhios a bhi agaibh ciod a tha iad a' dèanamh? Tha iad uile a' gabhail Chrìosd 'nan gàirdeanan. Agus nach dìomhaireachd so, gu 'm b' urrainn an uibhir so de mhùltean greim a dhèanamh air Chrìosd còmhla? Ach, Oh! 'se cuideachd chridheil a tha anna! Tha iad 'nan suil-fhianuisean air ar comunn-ne an diugh. Gidheadh, tha mi smuainteachadh ma tha iad a' gabhail beachd oirnn, gu 'm bitheadh eadhon truas aca dhinn, do bhrìgh gu bheil na h-uibhir a dh' eadar-dhealachadh eadar sinne agus iadsan. Cha chan mi an còrr. Ach, Oh! 'se a bhi làthair 'n uair a bha 'm pearsa glòrmhor ud, Iosa Chrìosd, an crochadh eadar nèamh agus talamh! Ciod e chanadh tu? Nach fheadadh tu glaothaich a mach am focal a tha aig Daibhidh ann an seadh eile, "Bitheadh do làmh am aghaidh-sa agus an aghaidh tighe m' athar?" Ciod a rinn an t-Uan gun smal sin? Cha'n 'eil mi 'dol a 'stigh anns a' cheisd sin, am facaidh ainglean, agus Abraham, agus an dà phrìomh-athair dheug e, 'n uair a bha e 'n crochadh eadar nèamh agus talamh. Ach bu shealladh e dhe

leithid' a ghnè, agus gu miannaicheamaid gu 'm bitheadh bhur creideamh ann an cleachadh air Slànuighir céusd! Bheir mi dhuibh tri nithean de 'chorp bheannaicht', a phògadh sibh aig comanachadh.

Tha cuid nach urrainn a bheul a phògadh, bu ladarnas mór e, ach phògadh iad a chasan, gu bhi nochdadh an gràidh; agus a làmhnan, bu bhi nochdadh an umhlachd dhà, agus a bhilean ruiteach, a bha aon uair bàn, gu bhi nochdadh an co-chomunn ris. Their mi so rìbh a nis, bitheadh an t-aran so 'na fhianuis na bhur n-agmaibh ann an latha an Tighearna mar 'eil sibh toileach a bhi gabhail ris.

Tha cuimhne agam focal a bha aig neach àraidh a bha dian ann an nì sònraicht,' agus bha e air iarraidh air a bhi athaiseach, agus fhreagair e, "Cha'n 'eil feum air a bhi athaiseach ann an gnothach cho maith." Mar sin, tha mi smuainteachadh, chan 'eil feum agaibh air comhairle gu bhi gabhail Criosd. Faodaidh sibh gabhail ris ann an creidimh aon-fhillte, oir cha mheall e sibh; gabhaibh e air 'fhocal. Gu'n toireadh e fhéin dhuibh a bhi dèanamh sin. Amen agus Amen.—*Eadar-theangichte le I.M.*

Nadur an Duine 'na Staid Cheithir Fillte.

AN STAID SHIORRUIDH : NO, STAID SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuinne bho t.d., p. 396.*)

Ceist. Ach ma tha staid nan naomh 'nam bàs cho dòchasach; cionnus a tha e 'tachairt, gu bheil móran diubh, 'nuair a ta iad a' fàghail a' bhàis, làn de eagalan, agus gun ach beagan dòchais aca? *Freag.* Is éiginn aideachadh, nach 'eil na naomh nìle a' bàsachadh air an aon dòigh; tha eadar-dhealachadh 'nam measg, cho maith 's a ta am measg nan aingidh: gidheadh tha 'n staid as miosa 'sam bi naomh air leabaidh a' bhàis, gu cinnteach 'na staid dhòchasaich. Tha cuid dìubh a' dol gu

bàs le buaidh-chaithream, ann an làg dearbhachd a' chreidimh: "Tha àm mo shiubhail am fagus: Chòmhraig mi an deadh chòmhrag, chrìochnaich mi mo thurus, ghleidh mi an creidimh. O so a mach taisgear fa 'm chomhair crùn fireantachd!" 2 *Tim.* iv. 6, 7, 8. Tha iad a' faotainn blas air aoibhneas neimh, am feadh a ta iad an so air thalamh; agus a' tòiseachadh air Orain Shioin, am feadh a ta iad fathast ann an tìr coigrich. Tha cuid eile a' faotainn bàis ann an earbsa shuidhichte air an Tighearn agus an Slànuihear; ged nach urrainn doibh seinn le buaidh-chaithream, gidheadh is urrainn doibh, agus their iad gu dòchasach gur e an Tighearn an Dia. Ged nach urrainn doibh uail a dheanamh os ceann a' bhàis, le seann Simeon, air dha Crìosd fhaotainn 'na ghàirdeinibh, agus ag ràdh, "A nis, a Thighearn, a ta thu 'leigeadh do d' sheirbhiseach siubhal an sìth, a reir t' fhocail; oir chunnaic mo shùile do shlàinte!" *Luc.* ii. 29, 30. gidheadh is urrainn doibh a ràdh le Iacob a' faghail a' bhàis, "Ri d' shlàinte dh' fheith mise, O Thighearna!" *Gen.* xlix. 18. Tha' làmh chlà fo 'n ceann gu 'n còmhnaidh; ged nach 'eil a lamh dheis mu 'n euairt doibh: tha iad a' creidsinn gu daingean, ged nach 'eil iad air an lionadh le h-aoibhneas ann an creidsinn. Is urrainn doibh an coimheangal a thagar, agus taice ris a' ghealladh ged nach 'eil an tigh mar sin aig Dia, mar bu mhaith leo. Ach feudaidh là bàis aig cuid de naomh, a bhi cosmhuil ris an là sin a ta air, ainmeachadh, *Sech.* xiv. 7. "Cha là, agus cha 'n oidheche bhios ann." Feudaidh iad bàs fhaotainn fuidh amharusan agus eagail mhor, a' dol fuidh mar gu b' ann an neul agus a' dol do neamh ann an ceò. Feudaidh iad a bhi ag imeachd gu brònach as eugmhais na gréine, agus gun spiorad an airseil a chur gu bràth dhiubh, gus an rùisg am bàs dhiubh e. Feudaidh iad a bhi air an giùlan gu neamh tre chrìochaibh na h-ìfrinn'; agus feudaidh iad a bhi air an ruagadh leis an leomhan sgriosach, eadhon gu geatachan an Nuaidh Ierusalem; agus feudar an coimeas ri long as beag nach 'eil air a briseadh ann an sealladh a' chala, ach a ta faotainn fathast a stigh d' a caladh: ma loisgear obair neach 'sam bith, fuilgidh e call: ach saorar e féin; gidheadh mar tre theine, 1 *Cor.* iii. 15. Tha tearuinteachd

am meadhon an eagalan, ach tha cunnart anns an dòchas a's làidire a th' aig na h-aingidh; agus tha sìol beannaichte an aoibhneis, 'nan doilgheasan a's mò; "Dh' éirich solus de 'n fhìrean, agus aoibhneas dhoibhsan a ta ionraic 'nan cridhe," *Salm* xevii. 11.

A nis, a ta naoimh buailteach do leithide sin de imcheist 'nam bàs, a chionn ged tha iad 'nan Crìosaidhean da rìreadh, gidheadh is daoine iad do chomh-aighe ri muinntir eile; agus tha 'm bàs 'na chuspair eagalach ann féin, ciod 'sam bith cruth 'san taisbeanar e; tha 'n sealladh gruamach leis an amhaire e air daoine bàsmhor, a' toirt orra crùbadh air an ais. Os barr, is iad na naoimh do na h-uile dhaoine a' mhuinntir is amharusaiche umpa féin. Tha iad a' smuaineachadh mu shiorruidheachd, agus mu chaithir-breitheanais, na's doimhne na tha muinntir eile a' deanamh; tha dol a dh' ionnsuidh bàis, na's cudthromaiche leosan, na a ta chuid eile de 'n t-saoghal a' breithneachadh. 'S aithne dhoibh mealltaireachd a' chridhe, agus cealgaireachd nàduir truailidh an duine, na's fearr na 's aithne do mhuinntir eile: Agus uime sin feudaidh iad gu leòir a bhi aca r'a dheanamh an dòchas a chumail suas air leabaidh bàis; 'nuair a ta muinntir eile dol as gu sàmhach, mar chaoraich chum a' mharbhaidh; a chionn gu 'n dean Satan, a ta gnàthachadh uile innleachda a chumail suas dòchas a' chealgair, na dh' fheudas e a mhilleadh sìth, agus a mheudachadh eagail an naoimh. *Fadheoidh*, Feudaidh an droch fhonn spioraid, agus an droch staid, anns glac bàs air uairibh fìor Chrìosdaidh, a bhi 'na aobhar do 'n imcheist so. Le e bhi ann an staid nan gràs, tha e gun amharus a ghnàth ann an gnè ulluichte air son bàis, agus tha 'bhàsachadh gu tearuinte cinnteach; ach tha tuilleadh iomchuidh chum ulluchaidh, gu bàsachadh le comfhurtachd; is éigin d'a spiorad a bhi ann an staid mhaith mar an ceudna.

Air an aobhar sin tha trì choran, anns nach feud am bàs gun a bhi neo-shòlasach do leanabh Dhé. (1.) Ma ghlaças se e aig àm a ta cionta peacaidh àraidh éigin do nach do ghabh e aithreachas 'na luidhe air a' choguis; agus tha 'm bàs a' teachd air son a' cheart aobhair sin, 'ga thoirt a mach á fearann nam

beò; mar a bha cor mhóran de na Corintianaich chreideach. 1 Cor. xi. 30. “Air a shon so (eadhon, air son comh-pàirteachaidh neo-iomchuidh) tha mòran 'nur measg lag, agus tinn, agus tha mòran 'nan codal.” Ma tha neach air a ghlacadh leis a' bhàs a theachd dlùth dha, am feadh a ta e 'na luidhe fo chionta peacaidh àraidh nach deachaidh a mhaitheadh, chan fheud e gun amhluidh mòr a thoirt air! (2.) 'Nuair a ghlacas am bàs e ann an dùsail codail. Is éigin do 'n éigh mhóir a bhi eagallach do òighean codalach! Feudaidh an duine tha 'na luidhe ann tigh briste, agus nach 'eil a' dùsgadh gus am bheil am fiodh a' toiseachadh air sgoltadh, agus na clochan air tuiteam mu chluas-aibh, faotainn a mach as an tigh tearuinte, ach cha bhi e gun eagal a bhi air a bhruthadh le thuiteam. 'Nuair a ta Crìosdaidh a' dol air aghaidh ann an slighe na féin-shocair agus a' chul-sleamhnachaidh, agus nach 'eil e dùsgadh gus am bheil am bàs aig taobh a leapach; chan iongantach, ge do gheibh e dùsgadh eagallach! 'San àite mu dheireadh, 'Nuair a ta e call seallaidh air a chòir shlàinteil ann an Crìosd, agus nach urrainn dha dearbhadh a thoirt air a chòir air nèamh. Is cruaidh an ni am bàs a choinneachadh as eugmhais dearbhadh éigin air còir air beatha mhaireannaich a bhi aig làimh; is cruaidh dol tre 'n ghleann dorch, as eugmhais coinneal an Tighearn a bhi dealradh air a' cheann. Is uamhasach an cunnart dol gu siorruidheachd, 'nuair nach urrainn duine deanamh na's fearr dheth, no leum anns an dorch; gu 'n fhios aige e' àit am bheil e dol, có dhiubh is ann do nèamh no do ifrinn! Gidheadh, tha staid nan naomh innte féin ann am bàs, a ghnàth 'na staid dhòchasaich. Chan urrainn do dhòchas an-dana nan daoine mi-dhiadhaidh, 'nam bàs, an staid a dheanamh dòchasach; is cha mhò is urrainn do an-dòchas nan naomh an staid a dheanamh an-dòchasach: Oir tha Dia a' toirt breith a réir an ni ann féin, chan ann a réir breith-neachaidh dhaoine mu thimchioll. Gidheadh, cha mhò is urrainn do na naoimh a bhi gu h-iomlan a dh' easbhuidh dòchais, no is urrainn dhoibh a bhi gu h-iomlan a dh' easbhuidh creidimh: Feudaidh an creidimh a bhi gle lag, ach chan fhàillnich e; agus feudaidh an dòchas a bhi gle iosal gidheadh bithidh, agus tha

dòchas aca, gus a' chrìoch. Eadhon 'nuair a tha na naoimh cosmhuil ri bhi air an giùlan air falbh le sruth nan amharusan agus eagalan, tha fathast maille riu urrad de dhòchas as a bheir orra greim a ghabhail de chraoibh na beatha, a ta fàs air bruaich na h-aimhne: "An sin thubhairt mi, tha mi air mo thilgeadh a mach o fhradharc do shùl; gidheadh seallaidh mi a ris ri do theampull naomh," *Jonah* ii. 4.

Feum, Tha so a' labhairt comhfhurtachd ris na naoimh an aghaidh eagail a' bhàis. Feudar duine sona a ràdh ris an duine dhiadhaidh, roimh 'bhàs, a chionn, ciod air bith a thachras dha 'sa bheatha, bithidh e gu cinnteach sona aig bàs. Sibhse a ta ann an Crìosd, a ta 'nur fìor Chrìosdaidhean, tha dòchas agaibh 'nur crìch; agus a leithid de dhòchas, as a dh' fheudas comhfhurtachd a thoirt dhuibh an aghaidh gach uile eagail a dh' èireas o smuaineachadh air uair bàis. Air so leudaichidh mi, ann am freagairt cuid de choraibh gu h-aithghearr.

Ri leantuinne.

Notes and Comments.

The Pope's Love of England.—The Pope when conferring on the Archbishop of Westminster the dignity of Cardinal, said: "I embrace England and all the faithful and all the bishops and clergy." Dr. Hinsley writing home after receiving his Cardinal's hat says of the Pope: "He does really love our country and declared how he longed to do something great for the people he as learned to understand and esteem." It is not a good day for England that she should be loved by the Pope. Her prosperity began when she was cut away from the Papal See and it is to be hoped that was for ever.

1638 and 1938.—Almost three hundred years ago the famous Glasgow General Assembly met—to be strictly correct 'on 21st November, 1638—in the Cathedral. By one stroke this Assembly laid in ruins the whole fabric of Scottish Episcopacy which the in-

fatuated Stewart King (Charles) with the obstinacy of his race had endeavoured to build up. In the fall of Episcopacy the hated Articles of Perth (1618) also met their doom. Among these Articles was one authorising "festival days" such as Christmas, Easter, Epiphany, etc. The National Covenant signed in 1638 condemns the observance of such days as "the monuments and dregs of bygone idolatry" and ascribes to them "contempt of true religion, and fostering great error among the people." It ordains that the users of them shall be punished "for the second fault as idolaters." On 10th December, 1638, the Glasgow Assembly made short work of these "festival days" and until recently they had no place or recognition among Presbyterians. During this year the tercentenary of the famous Assembly is to be commemorated and in all likelihood some of these commemorative meetings will be held in the Cathedral connected with which the minister (Rev. A. Neville Davidson) will probably take part, yet, in a letter sent to the press at the beginning of last month (January) Mr. Davidson expresses his sincere thanks "to all those who so generously brought gifts to the Christmas tree in the Cathedral." One can only surmise what the grey fathers of Presbyterianism would say if, after abolishing festival days, on 10th December, 1638, they found a Christmas tree set up on the 25th December. The times have certainly changed and Presbyterians with them unfortunately not to a more virile Presbyterianism but to a mongrel type which is aping Episcopacy and is neither the one nor the other.

The Vatican and the Sino-Japanese Struggle.—The Pope is a poor helpless man when Abyssinia is being over-run but his functionaries are always busy when they see any advantage to be gained by the Roman Church. The struggle in the Far East gives fresh evidence of this as the following extract from an article by a Japanese journalist shows:—"Of first importance is the support given to Japan's action in China by one of the greatest and most powerful religious institutions in the world, the Roman Catholic Church. On October 14 the Vatican sent out confidential instructions to all Catholic missions in the Far East urging them

to give full co-operation to Japanese military activities because these activities aim at checking the spread of Communism among the Chinese people." This extract is taken from *Japan in Pictures* (December, 1937), a propagandist publication in defence of Japan's aggressive campaign in China. The Vatican, as usual, is busy and has its own ends in view."

Church Notes.

Communions.—*February*—Third Sabbath, Stornoway. *March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Stoer and 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.

Collection for this Month.—The Collection for the Foreign Mission Fund is to be taken up this month and by the Synod's instructions is to be taken up by *book*.

Rev. James MacLeod, Greenock, intends to sail (D.V.) by the beginning of April as the Church's deputy to the U.S.A. and Canada. He will visit the Congregations and Mission Stations of the Church both in the U.S.A. and Canada. We understand that he intends to go by New York, hence to Detroit, etc.

Acknowledgment of Donations.

Sustentation Fund.—Stockton-on-Tees F.P. Mission, per Mr Alex. W. Wallace, Hon. Treasurer, £3 9s; J. McL., Loon River, Sask., Canada, £1 8s; Mrs H. N., Fort William, Ontario, 11s 10d; Mrs C. F., Kirkbuddo, Forfar, 15s; A. F., Chalmers Street, Ardrishaig, £1; Anon., Beaully (o/a Beaully Congn.), £1; A Friend, Inverness, 5s.

College Fund.—Mrs N. McK., 18,025 Park Ave., Groose Ile, Michigan, per Rev. J. P. Macqueen, £1.

Jewish and Foreign Missions.—From a Mantle Mission Box in Assynt, £1; From a Mantle Mission Box in Assynt, o/a Hospital Equipment, £1; Anon., Mid Argyle, 10s; A. F., Chalmers Street, Ardrishaig, 10s.

Applecross Manse Building Fund.—Mr M. Gillanders acknowledges with sincere thanks a donation of £1 from Mr R. M., Lonbain, per Rev. A. F. Mackay.

Borve (Harris) Meeting House.—Rev. D. J. Macaskill acknowledges with grateful thanks a donation of £1 from Cor. ix. 7-8.

Daviot Church Building Fund.—Rev. E. Macqueen acknowledges with grateful thanks a donation of £1 from "Rhumore."

Dingwall Church Building Fund.—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with sincere thanks the following donations:—Per Rev. D. A. Macfarlane—Friend, Black Isle, £1; Two Friends, London, 10s and £1.

Dornoch Congregational Funds.—Rev. F. McLeod acknowledges with sincere thanks a donation of £1 from "Rhumore."

Edinburgh Manse Purchase Fund.—Mr A. MacAulay, 2 Leamington Terrace, acknowledges with sincere thanks the following donations:—Friend, Kames, £1; Friend, Kames, 10s, per Rev. N. McIntyre.

Glasgow—St. Jude's Congregation.—The Honorary Treasurer acknowledges with sincere thanks the following donations:—Foreign Missions Fund:—Towards opening of new Schools in S. African Mission, "A Thank-Offering," 10s 6d.

Sustentation Fund:—A. M., Brora, £15; Anon., Glasgow, £1, per Rev. R. Mackenzie.

Fort William Church Purchase Fund.—Mr. Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Friend, Beaully, 10s; Mr. K. Mackinnon, Inverlochy Village, 10s; Mr. Wm. Maclean, Inverlochy Village, 7s 6d; Mr. and Mrs. D. Macdonald, Inverlochy Village, £1; Miss Fairbridge, Bath, 5s; Miss Macdonald, Glen Nevis School, £1; Mr. J. Cameron, Scamadale, 10s; Mrs. Gillies, Alma Road, Fort William, £1; Mr. and Mrs. Sydie, Fort William, 10s; K. C., Inverness, £1; Mrs. MacInnes, 492 St. Vincent Street, Glasgow, £1; Miss MacInnes, 492 St. Vincent Street, Glasgow, £1; Miss Rankin, 2 Sylvan Place, Edinburgh, £1; Mr. A. Macdougall, Achintore, Fort William, £2; Collecting Card, per Mr. D. Sutherland, Fort William, £7 11s 6d; per Rev. D. Beaton; "Friend," Greenock, 10s; Mr Malcolm Mackay, Manchester, 10s; "Well-Wisher," Acharacle, 10s; Mr. John Macleod, Crianlarich, 10s; J. S., Wick, £1; "Capt. B.," £1; Miss A. Macdonald, Glen Nevis, £1; Miss C. Rankin, Mamore Cottage, £1; Mrs. E. Gregory, Manchester, 5s; Collecting Card, per Miss J. Macintyre, Lochside, £13; Collecting Card, per Mr. A. Mackay, Staffin, £12 3s; Collecting Card, per Miss C. Stewart, Kinlochail, £7; per Rev. N. Macintyre, Mrs. Corbett, 10s; Mr. A. Macaulay, 10s; Master James P. H. Mackay, 10s; Mr. Macdiarmid, 7s; Rev. N. Macintyre, £1; per Rev. D. J. Macaskill, M.A., Northton collection, £2 8s 6; per Miss Macdonald, Islay, collecting card, £2 5s 0d; per Mr. Donald Macsween, Carbost Collection, £1 5s 0d; Friends, Oban, 9s 6d; per Mrs. Nisbet, Kilchoan £1; Mr. George Mackenzie, Wick, £1; "Rhumore," £1.

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