

# 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.*

### CONTENTS.

	PAGE
Our Priceless Heritage, . . . . .	81
Notes of Synod Sermon, . . . . .	86
The Equipoise of Divine Love and Divine Justice in the Atonement, . . . . .	96
The Atonement: Its Extent, . . . . .	100
The General Assemblies, . . . . .	103
Samuel Rutherford's "Directory," . . . . .	108
Noted Men Among the Covenanters, . . . . .	120
The Eagle-Winged Believer, . . . . .	126
The Death-bed of the Christian, . . . . .	136
Briathram Deireannach Iain Bhunian, . . . . .	142
Nadur an Duine 'na Staid Cheithir Fillte, . . . . .	145
Literary Notices, . . . . .	148
Notes and Comments, . . . . .	150
Church Notes, . . . . .	152
Acknowledgment of Donations, . . . . .	154
The Magazine, . . . . .	156

PRINTED BY N. ADSHEAD & SON, 160 BUCHANAN STREET,  
AND 34-36 CADOGAN STREET, GLASGOW.

THE  
**Free Presbyterian Magazine**  
and MONTHLY RECORD.

VOL. XLIII.

July, 1938.

No. 3.

**Our Priceless Heritage.\***

**I**N days when blessings that cost our fathers tears and blood are lightly esteemed by their degenerate descendants it is well that our attention should be called to our priceless heritage. And in the book before us Dr. Woods has done a fine piece of work. Some one has said that in controversy we should always endeavour to hit our opponent with ideas and not simply with words. It is to be feared that this is not always done, but no one will deny how strong the impact of ideas, well marshalled and bearing on the point at issue, is on seemingly impregnable positions. It is, therefore, necessary, if we are to be successful in confuting the deluding errors of Romanism, that we should be well equipped with Scripture truth, so that we may meet the enemy unashamed in the gate. These remarks recall to our memory early experiences as professed defenders of the Protestant faith, of which, I am afraid, we had very vague ideas. Near the school where we were taught there was a Roman Catholic one, and once a year the boys of both schools met in battle array armed with stones. The Roman Catholic boys had as their purpose the driving out of the Protestant boys any little Protestantism they had, and the Protestant boys, on their part, adopted the same method to drive popery out of the Roman Catholic boys. We were very zealous in our boyish ways, but with a wider knowledge and a little more wisdom we have long since seen

\*Our Priceless Heritage: A Study in Christian Doctrine in Contrast with Romanism by Henry M. Woods, D.D., LL.D. London: Marshall, Morgan & Scott Ltd. Price 3s. 6d.

the folly of this method of dealing with those ensnared in the delusions of popery. The weapons of the Christian are not carnal, and, in entering this conflict, happy is he who has the Word of God as his sword, and who is equipped with the whole armour of God. There are many excellent works dealing with the errors of Romanism, exposing its subtle casuistries, its erroneous doctrines and its unscriptural practices, but we cannot have too many of these.

In *Our Priceless Heritage*, Dr. Woods adopts the catechetical method and makes full use of Scripture in exposing the hollowness of Romish pretensions and defending the faith of Protestantism. It is gratifying to find in these days when belief in the inerrancy of the Bible vitiates so much of the religious literature coming from the press that Dr. Woods is a whole hearted believer in the infallibility of God's Word. This is as it should be; otherwise, any one, combating Romanism while holding higher critical views of the Bible is like a man entering battle with a wooden sword held in a paralysed hand. It is this serious defect that robs the anti-Romanist works of Dr. Cadoux and Dr. Coulton of much of their usefulness. One has always the feeling that, able though they be, they are doing battle with Romanism while on friendly terms with an enemy—Modernism—which is sapping the very foundations on which true Protestantism is built. The works of Dr. Coulton and Dr. Cadoux may be useful as quarries from which material may be had in building up the defences against Roman Catholicism and exposing the gross misreading of history of such literary experts as Chesterton and Belloc, but they should always be read with this thought in the mind, that these writers have rejected the Word of the Lord; and what wisdom is in them? (*Jer.* viii. 9).

It may be advanced by Romanists that they believe in the infallibility of God's Word. But even though this were granted, for the sake of argument, another question arises: "What do Romanists mean by God's Word?" They mean a great deal more than Protestants do; the Word of God to them includes the Apocrypha, which is placed on the same level as the Scriptures

of the Old and the New Testaments. To all this is added tradition. They also reject Protestant translations of the Bible, as witness the following extraordinary statement made in a book—*The Catholic Faith*—authorised by Pope Pius X.: “If a Catholic were offered the Bible by a Protestant, or by one of their emissaries, *he should reject it with horror*, because it is forbidden by the Church; and if he has obtained it inadvertently, he should at once throw it into the fire or give it to his parish priest. Protestant Bibles are forbidden, because they are corrupted or contain errors, and because they are not approved by the Church and are without notes explanatory of difficult passages, and hence may do harm to the faith. And for this reason the Church forbids even *Translations of Holy Scripture already approved by her, if they are reprinted without explanations which she has approved*” (p. 110).

When Dr. Woods deals with the key text (*Matt.* xvi. 18, 19) on which the whole fabric of Romanism is built he has no difficulty in showing that it hasn't even the uncertain stability of sand for a foundation. A correct exegesis lays the whole Romish interpretation in ruins. When the Romish rule of the unanimous consent of the Fathers is brought to bear on it, the Romish interpretation fares no better. Of sixty-one expositors, seventeen explain “the rock” as referring to Peter, whereas forty-four agree with the Protestant interpretation that “the rock” is Christ's Messiahship and Deity, and not Peter.

The Mariolatry of Rome with its gross adulation of the Virgin which passes at times into the region of blasphemy is faithfully exposed, while all respect is paid to the Mother of our Lord. It was true what Bishop Strossmayer said at the Vatican Council: “We have made a goddess of Mary,” The sophistries of the Romanists with their *latreia*, *douleia*, and *hyperdouleia* in a vain attempt to escape the charge of glaring breach of the divine Commandments is exposed and Scripture proofs are brought forward in opposing Romish idolatry. Dr. Woods pertinently sums up the case against Rome in this indictment: “God's Word



thus plainly shows that Rome in worshipping saints, angels, etc., breaks God's First Commandment; and in using images in worship, it breaks His Second Commandment."

The Romish doctrine of Apostolic Succession is next passed in review. Our author has no difficulty in showing the Apostles had no real successors. But apart from this how can any Roman Catholic Bishop be sure that the chain has not been broken or a link missing since the times of the Apostles. What about Bishops who were consecrated by the Anti-Popes during the Great Schism. Scotland took the side of the Anti-Popes, what about the Bishops ordained by them? These are matters of history which simple-minded Roman Catholics seldom or ever seriously face in their lives.

A chapter is devoted to the development of the papal system, in which the rise of the supremacy of the Pope is discussed. When the Patriarch of Constantinople assumed the title of Universal Bishop, Gregory I, Bishop of Rome declared that the title was "a mark of Anti-Christ, a name of blasphemy." Later this same Bishop accepted the title himself. Such is the consistency of the so-called infallible popes. It was Hildebrand, who, however, raised the papacy to its giddy pre-eminence. The Hildebrandian policy was based on the Donation of Constantine and the Isidorian Decretals, documents which are now known to be fraudulent. Roman Catholic historians and divines have acknowledged that these documents are spurious yet it is upon the alleged rights and privileges conferred in these documents that the papal supremacy is built. This is the Church, which, in our day, is making a bid to have a place at the Council Board of the Nations, so that it may assert its claims for the restoration of that supremacy which it lost.

In chapter vi. Dr. Woods deals effectively with the high sacramentarianism of the Church of Rome. He exposes the false views of Romanists on Baptism and the Lord's Supper. Baptismal Regeneration and Transubstantiation are condemned on Scripture grounds. This, it may be here remarked, is a pleasing

feature of Dr. Woods controversial methods—he appeals to Scripture as an end to all controversy. A chapter (viii.) is devoted to the Romish doctrine of the forgiveness of sins and over against it is set the Scriptural doctrine. “To trust in any degree of human merit,” says our author, “is a false hope which leads to eternal ruin; for it makes the Cross of Christ of none effect. If salvation is sought by works, then it is not of grace. *Roms. xi. 6*” (p. 123). Other chapters are devoted to Confession of sin (ix), the future state (x), the celibacy of the clergy (xi), pilgrimages, etc. (xii), Church and State (xiii), religious liberty (xiv). Dr. Woods does not belong to the modern school of religious writers who consider themselves more compassionate than the Saviour Himself. He accepts without questioning the awful truth, that there is a hell for the finally impenitent but rejects the Romish doctrine of purgatory. There is no intermediate place, all men must go either to heaven or to hell. In connection with the Romish teaching on the celibacy of the clergy, monks and nuns, this Church has become wiser than the Word of God. Dr. Woods has no difficulty in getting an array of testimonies from Roman Catholic sources which reveal the gross immorality to which this system leads. In a book we are presently reading, the writer has the same sad story to tell of the priests of certain parts of Brazil in the present day. It is also to be noticed that the Church of Rome is not consistent in her doctrine of clerical celibacy, inasmuch as the priests of the Uniat Catholics of the Greek Rite\* are permitted to marry.

Dr. Woods rejects the Church of Rome as a branch of the true Church of God, but holds that there may be many true Christians (p. 72) within her borders. We will not hazard to offer an opinion whether there are few or many real Christians in the

---

\*Uniat Catholics are those who formerly belonged to the Greek so-called Orthodox Church but who joined the Church of Rome and were permitted to keep their customs, the discipline of their clergy and their rites. An attempt has been made more than once in the U.S.A. to Latinise these Churches which have a membership of about a million adherents. These attempts have been resisted by the Uniat Catholics.—*Editor*.

Church of Rome; but whether few or many, they are in a Church in which they ought not to be. It is a remarkable fact that while Martin Boos, the Austrian priest, whose preaching was blessed to hundreds, remained in the Church of Rome until the day of his death all his converts left that Church immediately on their conversion.

### Notes of Synod Sermon.

Preached by Rev. D. Beaton, Oban, at St. Jude's, Glasgow, on Tuesday, 17th May, 1938.

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea the set time is come." (Psalm cii. 13.)

**T**HE Apostle Peter, when writing to those who had obtained a like precious faith with himself, speaks about exceeding great and precious promises. The word "precious" seems to have been a favourite with the Apostle. He speaks of "like precious faith" and "the precious chief corner stone" and the "precious blood" and "the exceeding great and precious promises," and further he speaks of Christ as the "preciousness"—that is, the One in whom all preciousness is summed up.

It is of interest to notice that the promises of God may not make an appeal to His people until they are brought into circumstances in which these promises are fitted to cheer them and encourage them, and it will be found, if there is a promise given of light in darkness, a man that is walking in the light will not think so much of that promise as one who is longing to see the light, and who is walking in darkness. The promise that says to him that there will be light in the darkness will be an exceeding great and precious promise when it is realised by him.

You will notice in connection with the Psalm that has been read in your hearing, that it has the following inscription: "A

---

\* "Unto you, therefore that believe He is precious" (preciousness)—I. Peter ii. 7.

Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." This is the prayer of one who is in great trouble—one who finds himself in a situation out of which he cannot deliver himself. As far as he is concerned it is a case of hopelessness, and many there be that have been in such a plight down through all the ages of the Church, and many a one has found in this Psalm something to cheer him and encourage him, so that he may go on his way rejoicing.

It is not necessary for me to point out to you the sad position in which the Psalmist found himself at this time. You have listened to what he had to say in connection with that matter. As we listened to it and read it, does it not make this impression, that he was in great straits? That it was no ordinary trouble through which he was passing? That it was not something he could by his own skill deliver himself from? A case that was absolutely hopeless as far as any human power or wisdom was concerned, and that there was only one thing he could do, and that was to look to God; and if trouble sends us to God, that trouble will be blessed to us. If it is only hardening us, then we are not receiving a blessing from it, but if it is shutting us in more and more to Him, who is the God of salvation, and who has an interest in His own people, don't let us regret that we are passing through trouble—it may not be pleasant—it may not be comfortable—it may not be anything our nature would desire to experience, but the day may not be far distant when we will recognise that in all these things through which we are passing, there is infinite wisdom and loving kindness behind it, and that there is sufficient power to deliver us in God's own appointed time, so that we will have to recognise His hand and say through grace: "Good is the will of the Lord."

I was thinking since I came to the platform here, of another remarkable Psalm—that is, the 89th. This Psalm you will notice begins in a high triumphant note, but as the Psalmist goes on, there is a going down, notwithstanding all he said about the might and power of God—the God who delivered them out of

Egypt, and whose resources were infinite—"The heavens are thine, the earth also is thine; as for the world and the fulness thereof, thou hast founded them." He is a God of unlimited resources, yet the Psalmist says that he does not see God's promises being fulfilled—instead, there is a contrary movement, and one is so ready to look at a certain part of the carrying out of God's purposes and to come to a conclusion that is entirely contrary to what is the divine purpose. I was reading the other week a criticism of certain scientists, in which the critic said that they used what he might call the "spot argument"—they were not taking into consideration what was going before and what was coming after—they were looking at the matter from the standpoint of what was facing them. Whether this is true I will not take upon myself to say, but it is certainly true of how we look at the purposes of God—we are ready to look at certain spots and come to certain conclusions about them—we cannot see the future and it is an infinite mercy we cannot, and as for the past, we are dull and stupid scholars—we have not learned the lessons from what God has left on record to teach us, and, like Jacob of old, when the divine purpose was unfolding itself, he looked at a certain spot and said, "All these things are against me." But he was wrong—seriously wrong. In connection with the 89th Psalm, it will be noticed that perhaps the correct interpretation is not the one that seems to be on the surface, viz., that the Psalmist begins on a very high note and then goes down lower and lower. I think the correct interpretation is more after this line—the Psalmist sees the condition of things very far from what he expected them to be—he is confronted with a situation which he never anticipated, and yet in face of it all, he has to sing of the mercies of God. Bad as things may be, and very depressing they were, yet, he turns to God and says:—"I will sing of the mercies of the Lord for ever", and not only that, but he says he is encouraged in this because not only is He a merciful God, but He is a faithful God—a God that is keeping covenant, and that He will stand true to His covenant engagements for He has infinite resources to draw upon

in order to succour His cause in the time of need. Then he goes on to speak of the power of this infinite One, who broke Rahab in pieces, and who made a way through the sea, and a God who did that is One to be trusted in the darkest hour that will come on His cause in the world. When things are dark, this is not a time when this confidence should be given up, but a time when faith should lay firmer hold of the promises which God has made, and if we do so you will find we will get the encouragement which the Psalmist got when he was in difficulties.

The Psalm read in your hearing, as noticed already, is: "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." Oh! how deep were the experiences of the Psalmist! When we read this Psalm we just feel that any experience we have is merely on the surface—we have not gone into the depths at all, and it is only those who have gone into the depths who realise what a God they have. What a God to trust and hope in! One who wrought deliverance in every time of need. What does the Psalmist do? Does he fold his hands and give himself up to despair? Is that the attitude that ought to characterise those who profess to believe in God—those that believe in One to whom all power in Heaven and earth has been given? Is that the attitude that we ought to assume towards a God whose purposes down through the ages have been showing themselves in the most wonderful way, although at times very dark and mysterious, yet out of the darkness and seeming confusion, the well-ordered plan of heaven is revealed, so that those who did not understand it to begin with had to say: "This is the doing of the Lord, and wondrous in our eyes." Now, in connection with this the Psalmist turns away from his own state and condition. We are so ready to be taken up with ourselves. We are cast down and we think everything around us is going to wreck and ruin. You know the effect of the mind when depressed and cast down—the sun shining in the heavens is not so bright as it used to be, and there is never to be

any getting out of this difficulty or that trial at all. It is extraordinary the effect that a troubled mind and a depressed heart have upon us. It is good to be looking within to see what is going on in the heart—some never look there at all—but, as Samuel Rutherford used to say: "For every look you take within, take ten looks at Christ;" and if you do, will you be going about with a drooping head and languid spirit? Will it be the case that your knees are almost losing their strength, and your heart failing? Did you ever hear of a Christian, who, looking to the Lord Jesus Christ, the Mighty God, as His Saviour, being downcast? If there was such a one, it was because of his lack of trust in His Lord and Master. What a comforting thing it is when you get a look at Him, who has received all power in heaven and earth, and who is exalted at God's right hand to be a Prince and a Saviour! It was to this mighty God that the Psalmist turned his eyes in the time of his distress, and, dear friends, if we ever did it in our lives—if once in our lifetime we took one look to the great God who is ruling in Heaven, how different all things became! It is said of Moses that "he endured as seeing Him who is invisible," and as it is in the Gaelic version, "he was strong in his mind"—he was not at all as one that was easily overcome. Others wanted to get back to Egypt, but you never hear Moses say: "Let us go back to Egypt. It was a grand place, and we had a happy time down there, and it is a great pity we came into the wilderness at all." Never such words came from the lips of Moses. He was strong in his mind, and endured as seeing Him who is invisible—he got a sight of the majesty of the God, who took them out of Egypt, and that sight so impressed him that there was nothing impossible for Him to do, and if we got a sight of that God we would leave this house tonight in a different spirit than the spirit in which some of us came to it. It is a sight of this great and holy One that would lift us above the things of time and sense, and impress us with the greatness of the God with whom we have to do and whom we profess to serve. The Psalmist tells us that he turned his

eyes to this God, and what effect did this produce. Listen to what he says :—"Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come." That is the hope that came into his heart. Throughout all the ages of the Church there have been times when the cause of Christ was exceptionally low, but God came to the deliverance of His people. Three hundred years ago in this same city (Glasgow), which was then a small town, God appeared in His might and majesty, and rolled back the waves of opposition in an extraordinary manner, so that Scotland to this day is reaping the benefit of the Assembly of 1638. Alas! men are thinking little of it to-day. God appeared for Zion and wrought a wonderful work then. You will hear something about this work later on.\* Let us look at the matter as it is here presented—"Thou shalt arise and have mercy upon Zion". This is a great promise. Who is it that is to come for the deliverance of Zion? Is it the Angels from Heaven that are to do this great work? Are God's people to band themselves together and in this way to work deliverance for His cause? Dear friends, this is the Psalmist's hope, and may it be yours and mine too, that it is God Himself who will arise and show favour to Zion, and it has always been so when God wrought deliverance for His people. It was for His own Zion He did it, and when God begins to build the house, there is a sure foundation laid, and it will be a very beautiful work when finished. Just as it was said when the second Temple was built; they were to cry: Grace, grace, unto it. The word "grace" there means beauty. It will be a beautiful work when finished, when the cope stone is laid. Oh! what a beautiful building—every stone of it showing forth the glory of the One who built it; what a beautiful building will God's people see one day. God will arise and have mercy upon Zion. God is not seemingly taking notice, as far as men can see, of all that is going on. Men

---

\*The reference is to the commemoration of the tercentenary of the Glasgow Assembly of 1638. As our readers are probably aware papers on the Assembly were read on the evening of Monday, 24th May, in St. Jude's Church. These will be printed in due course.  
—*Editor*.



may be crying to heaven and getting no answer. Why? Because God's set time has not yet come. Our time is always ready—it is *now*. But when God's appointed time will come, God's work will be of such a nature that men will have to say: "This is the doing of the Lord, and wondrous in our eyes." I know it is the prayer of some here, but some of us will, in all likelihood, never see it, but what a great day it will be! God shall arise, and have mercy upon Zion. In connection with this, it is a set time. Men have their own time, and you will find that it is a common thing nowadays certain movements are set in motion—such as the Rededication Movement, the Forward Movement, and the Recall to Religion. The Recall to Religion came from the Archbishop of Canterbury, and there was a day in Scotland when a deaf ear would be turned to the Archbishop of Canterbury and all the more so when his sympathies were shaping Romewards. Is a religion that is leading men to the Church of Rome, the religion to which the Presbyterians in Scotland are being Recalled to? Surely never! Men delude themselves with the idea that they are to build a strong and powerful church in this land, but they are failing to recognise that it is Jehovah Himself who will arise and have mercy upon Zion.

As I have been called rather unexpectedly to take this service, I have no intention of keeping you long, but I would like to speak of certain signs that will take place when God will do this great work. What are they? "When the Lord shall build up Zion, He shall appear in His glory." There were days in Scotland when He did appear in His glory. There were days when the little children gave up their play and gathered together in prayer-meetings and implored God's blessing upon them—days when people would go out at 6 o'clock in the morning to hear George Whitefield and other ambassadors of Heaven, and received their message, which brought hope and cheer to them, and gladdened their hearts all the days they lived in time. There were days when He appeared in His glory in the Highlands of Scotland—days when the truth had such an effect upon the hearers that

they drank the gospel and forgot all their sorrows. These were days when He appeared in His glory. John Brown of Haddington as a shepherd lad used to walk all the way over the hills to hear Ralph Erskine preach, and declared in after days that the hearers were brought face to face with the God of Israel under the preaching of this master in Israel. What wonderful preaching that must have been! How real the message must have been which brought them face to face with the God of Israel! If we experienced this when we were hearing God's Word proclaimed to us, do you think we would be so easily cast down? No! We would say: "His truth at all times firmly stood, and shall from age to age endure." When I quote these words, there comes up to my mind what the late Rev. D. MacLeod, Shieldaig, told me on one occasion. He had gone from his island home in the west of Lewis to Manchester to earn his living. In this great city he was very depressed with what he saw of godlessness—so different was it all to what he had been accustomed to at home. While in this state of mind, a band of people who had gathered in the Square, opposite his window, began to sing the 100th Psalm. When they came to the words, "His truth at all times firmly stood, and shall from age to age endure", they had such an effect upon him that he said, "I thought I would never be moved in my life after that." It was a message from heaven to him. That is what we need, something like that—that the truth of God would be very real to us, so that we would not be always leaning on crutches. You remember John Bunyan speaks of one leaving his crutches when he got to the River. It would be a good thing if we left them long before we got to the River. When we come to a little hill it appears to us like the Himalayas—we sit down and look at and say we will never get past it. Do you not know something about such an experience? If we had sufficient faith and trust and believed that God will appear in the glory of His power, Oh! what would all the opposition of the Church of Rome be? Or all the opposition of Mohammedanism? Or all the opposition of the Communists?

Or all the opposition that is being offered by false religions to Jesus Christ and His Kingdom? What are all these before the might and power of this God? And if, seemingly, He is taking no notice of what is going on, that does not mean that He has no power or purpose to deliver. When the German Armies made a tremendous effort to break down and crush the Allied Armies they gathered all their strength and the very expenditure of that strength proved their undoing. The German High Command staked all and lost all. Their battalions, so menacingly powerful, were driven before the Allied Armies, and were it not that they sued for peace, the greatest calamity in military annals would probably have befallen them in the field. So will it be with God's enemies. God will allow things to go on for a certain time, until they come to a height, and then He will say: "Thus far and no farther." God will appear in His own appointed time, and whether we will live to see it or not—some will; the great armies of opposition will be turned back, although, at times, it looks as if it would never be. Why should we harbour the thought that God is never to arise and plead His own cause, and that He is going to allow the enemy to prevail? The cause came very low at the very beginning of the Christian era and, in connection with such occasions, I have been using an illustration of an incident that occurred a little while ago in Oban. Sitting at the manse window, I happened to lift up my eyes and saw the sun like a ball of molten gold descending behind the hills of Mull. There was a glory in the heavens, but beneath there was a thick black cloud stretching from Morvern across the Sound of Mull. and I said to myself, wait and see what will be the effect when the sun sets. At last the sun went down behind the hills, but the glory in the heavens was still there—the sun although it was out of my sight, had not set at all—it was still there, and that is how it often happens, and it happened when the enemies of the Lord Jesus Christ seemed to gain the day, and when the poor Disciples saw their Lord and Master led out to be crucified between two malefactors. Oh! who can enter into their feelings?

All the hopes they had for eternity were in Him, and now these appeared to be all blasted—everything seemed to be turned into ashes, when they saw Him being taken out and led to death. Was it the setting of the sun never to rise again? No, friends. It was the setting as far as they saw at the time but it was the most beautiful setting that ever was seen in this world, but it was to rise again. In the wonderful and beautiful sunsets we have in the west you need dark clouds if you are to have a beautiful sunset. That was the most beautiful sunset time ever saw, but it did not mean the sun was never to rise again—it was only for a season. It was to rise again and its light was to fill eternity with its glory. It is well we should keep this in mind that the Lord of glory said this to His people: "Yet a little while and the world seeth me no more; but ye see me," and the *world's* last sight of Jesus Christ was a crucified Saviour on Calvary's accursed tree. It will never see Him again until He comes in the clouds of heaven. His people saw Him after His resurrection but He had to show Himself to them. "A little while and the world seeth me no more; but ye see me." The world shall see Him again at last, and in that day His glory will be resplendent, when He will come again taking vengeance on His enemies. He shall appear in His power and in the glory of His mercy. Did we ever get a glimpse of the glory of the mercy of God? How great is it?

Well, when God will arise to build Zion, men will get a sight of His glory. He will appear to them in the glory of His love, and in the glory of His wisdom. Would it not be a great matter for you and me to be numbered among that people that will praise Him! When He appeared the first time they were crying: "Hosanna to the Son of David", but their "Hosannas" did not continue long. The little children themselves were singing "Hosanna" to Him in the Temple. What were they doing there? I know not, but one thing we know is they were saying: "Hosanna! to the Son of David." The little children with their tender voices and hearts as yet untouched by the sorrows of the

world—He was a Saviour for the little children—He laid His hands upon them and said: “Suffer the little children to come unto me.” Did you ever see the glory of that Saviour? Were you ever touched by it? While the little children were singing their “Hosannas” to Him in the Temple, their songs displeased the chief priests and the scribes but He stood up in their defence. He had accepted their service (*Matt.* xxi. 16.). Oh! that He would accept our service here tonight, with all its imperfections, and if we had such a desire in our hearts that we could say, Hosanna! to the Son of David, and blessed is He that cometh in the name of the Lord, I think we would get a little of the comfort and joy of the Psalmist, which must have been his when he thought about this, that God would arise and have mercy upon Zion when the time to favour her, yea, the set time, is come.

May God bless this portion of the Word of God to us, and may we receive the comfort that it is fitted to give.

---

## The Equipose of Divine Love and Divine Justice in the Atonement.

By the REV. PROF. GEORGE SMEATON, D.D.

[The following extract is taken from Prof. Smeaton's “Our Lord's Doctrine of the Atonement.” He had discussed the question of the Lord's teaching on the necessity of the atonement and in the section here quoted he discusses what he happily terms the Equipose of divine love and divine justice in the atonement.]

“**F**OR God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life” (*John* iii. 16.). To a previous saying on the necessity of the atonement already noticed, this further testimony is subjoined, in order to make known more fully to Nicodemus the fact of the atonement and its source in divine love. That is forms part of our Lord's address, and that it is not the commentary of the evangelist, is obvious to every one who has remarked the peculiar way in which John appends his commentary

on the Master's words. This is never left doubtful (see *John* vii. 39.) The present testimony is introduced by the preceding particle *for*, which shows a continuation of the discourse, and gives a reason for the final clause in the previous verse (*verse* 15).

The allusion to the Atonement, with which we have specially to do, is obvious in the phrase, "He gave His Son." Though some have explained this as if it were equivalent to being sent, it rather has the sacrificial sense of being delivered or given up to death. Here it corresponds to the "lifting up" in the previous context. This giving of the Son does not go back to the divine purpose, nor go down to the individual's experience when Christ is *given to the believer*, but denotes a giving up to death. It is properly the giving up in sacrifice, because the presentation of the victim formed part of the act of sacrifice. The expression, *He delivered*, or *gave*, is not infrequent as a description of God's act of giving His Son to a sacrificial death; and wherever it occurs, whether as denoting the Father's act in giving the Son (*Roms.* viii. 32.), or the act of the Son in giving himself (*Matt.* xx. 28; *Gal.* i. 4.), it is always descriptive of the sacrifice which He offered to God the Father. The mistake as to the import of this phrase is enough to show how much of misunderstanding and debate is often due to an inadequate knowledge of language. It is not unworthy of notice, that some time ago it was made a question whether this phrase was to be understood in the sense of giving into actual possession, or in the sense of giving in the gospel offer. The dispute arose from regarding the phrase as simply intimating a gift, with a bestower and a receiver, apart from the received usage of language in a certain connection. In truth, it has neither the one sense nor the other, when used in connection with the death of Christ. For when God is said "to give His Son," or when the Son is said "to give Himself," the language must be understood in the sacrificial sense. Here, therefore, our Lord has in His eye, not so much His sending or His incarnation, though these are involved as the sacrifice of Himself, when He was lifted up, and was made a curse for us.

There are a few points here mentioned in connection with the atonement to which it will be necessary to advert. (1) The atonement is here described as emanating from the love of God. These words of Christ plainly show that the biblical doctrine on this point is not duly exhibited, unless love receives a special prominence; and that it would be a misrepresentation against which the biblical divine must protest, if, under the influence of any theory or dogmatic prejudice, love is not allowed to come to its rights. If ever justice were made paramount, the balance of truth would be destroyed. As the text under our notice alludes to both, or describes love as giving the only-begotten Son up to a sacrificial death—which is just equivalent to the satisfaction of divine justice—it is here proper to define the two.

Love, then, may be fitly regarded as the communicative principle of the divine nature, or as the diffusive source of blessing; and it receives different names, according to the modification of the relation in which His creatures stand to Him, or the varied course of action He pursues toward them. Justice, again, may be defined as the conserving principle of the divine nature or the self-asserting activity of God, according to which he maintains the inalienable rights of the Godhead. It is just run up to this, that He loves Himself, and cannot but delight in His own perfections; and hence, in describing it, the Psalmist says, "For the righteous Lord loveth righteousness" (Ps. xi. 7). In a just conception of the divine attributes, none of them can be said to predominate; their equipoise being so perfect that it could not be disturbed without ruin to the universe. It cannot be wondered at, that the opponents of the vicarious satisfaction repudiate this equipoise of justice and love in the work of redemption. They call it "the dualism of the divine attributes"—and they would resolve justice into love. But the one can by no means be subsumed under the other. They are distinct as love to Himself and love to mankind, or as giving and retaining. He gives Himself, in the exercise of love, to His creatures; but He does not give up, and He cannot recede from, those rights which belong

inalienably to Himself as God. And the same principle is daily practised by the man of active benevolence made in the image of God and acting like God in the communication of diffusive goodness. He gives or communicates; but when he communicates, he retains his own proper rights and prerogatives.

With regard to the love of God, several modern writers in describing the divine attributes, avoid calling love an attribute at all; chosing rather to call it a definition of God in His whole procedure toward men, or the united concurrent action of all the attributes. There seems no ground for this. But, on the other hand, the selection of this one perfection by an inspired Apostle as the most descriptive name for God, furnishes sufficient ground for giving a central place to it, and for investing it, as it were, with all the other perfections, if we would arrive at the most full and accurate idea that can be formed of God in His relation to His Church. Were we to invest love with all the natural and moral attributes, and speak of omnipotent and holy love, wise and omnipresent love, we should not mistake the import of the phrase, God is love (I. *John* 1v. 8). Here the love is viewed as self-originated, self-moving, free and infinite; the text before us, as Luther well describes it, being a little Bible in itself. The extent of the divine love, delineated in these words of Jesus, may be surveyed from the three points here indicated—the great Giver, the infinite sacrifice of God's Son, and the unworthy objects.

But it must be further noticed, that when Jesus here sets forth the divine love in connection with the atonement, it is not stated simply to assure us of the divine love; for He shows that it mainly consisted in the sacrificial giving of the Son; and this it is important to apprehend. There is a necessity on God's part, as well as on man's. While the death of Christ, as a costly declaration of divine love, removes the slavish fear and distrust which prompt men to flee from God, it does this only as it meets a necessity on God's part, and provides a vicarious sacrifice for sin. The text exhibits the harmony of justice and love—the demand of justice, the provision of love.



This it is the more necessary to notice, because it is objected, against any prominence to divine justice, that this is at the expense of divine love. The one, however, by no means excludes the other. If a divine provision is made at all it could proceed from no other source but love; and the greater the difficulty to be surmounted, and the more inflexible the necessity which insists on a satisfaction to justice, beyond the compass of our own resources, the greater is the display of love. If love is in proportion to the difficulties to be overcome, and if redemption could be effected only at the cost of the humiliation and crucifixion of the Son of God, the love which did not allow itself to be deterred by such a sacrifice was infinite. Then only does love fully come to light; and they who do not acknowledge the necessity of the satisfaction can have no adequate conception of love. Thus the cross displayed the love of God in providing the substitute, and was the highest manifestation of its reality and greatness. If the demand or the necessity for such a fact in the moral government of God resulted from the claims of justice, the source from which it flowed was self-originated love.—*Our Lord's Doctrine of the Atonement*, pp. 44-48 (2nd Edit.).

---

## The Atonement: Its Extent.

(Continued from page 46.)

### IV. THE DOUBLE REFERENCE THEORY.

In the early part of the eighteenth century the Church of Scotland was agitated by what was known as the Marrow Controversy. It arose through the publication of a Scottish Edition of Edward Fisher's *Marrow of Modern Divinity* in 1718. It contains such expressions as, God the Father "hath made a deed of gift and grant to them all (*i.e.* sinners), that whosoever of them shall believe in His Son shall not perish but have eternal life." Another expression was: "Christ is dead for him (*i.e.* the sinner); and if he will take and accept His righteousness,

he shall have Him." That these expressions are liable to be misunderstood is evident from the charges brought against the Marrowmen—Thomas Boston, Ralph and Ebenezer Erskine, etc.—by their opponents and by the explanations offered by the Marrowmen as to what they understood thme to mean. They were charged with holding a universal doctrine of the atonement and for this, and other alleged errors, they were condemned, wrongly, we believe, by the General Assembly of the Church of Scotland. We cannot enter more fully into the position taken up by the Marrowmen here<sup>1</sup> on the extent of the atonement, except to say that they were thoroughly Calvinistic on this doctrine and strongly opposed to the Arminian and Amyraldian heresies. In fact, what has been described by Dr. Smeaton as "perhaps the best refutation which is to be found in English of Amyraldism, or of the double satisfaction—the one effectual and the other ineffectual, is in Rev. Adam Gib's *Display of the Secession Testimony*, (II. 131-190 and 273-298)."<sup>2</sup> Adam Gib was a devoted follower of the Marrowmen and was one of the ablest defenders of their theology, and the Church to which he belonged was a strong supporter of the Marrow theology. While this was the position of the Secession Church at its beginning, as time went on the Marrow Theology on the extent of the Atonement drifted into what was known in Scotland as the Double Reference Theory of the Atonement. This gave rise to the Atonement Controversy which was waged with considerable heat during a number of years. It has already been seen that Amyraldian views had been vented in the Secession and Reformed Presbyterian Churches.<sup>3</sup> The General Associate Synod (Anti-Burgher Secession Church) passed an "Act concerning Arminian Errors," in which these views were condemned. The Rev. Thomas Mair, one of their ministers, objected to the Act and after being repeatedly dealt with by the Synod was deposed in 1757. The whole subject will be found treated in Rev. Adam Gib's *Display of the Secession*

<sup>1</sup>See paper in *Scottish Church History Society Records* I. 127-131.

<sup>2</sup>Smeaton's *Our Lord's Doctrine of the Atonement*, 2nd Edition, p. 472.

*Testimony*, and in Rev. Andrew Robertson's *History of the Atonement Controversy in the Secession Church*. This leads on now to what was known as the Double Reference Controversy. In 1845 at the United Secession Synod some reference was made to the views held by Professors Brown and Balmer. Both were theological professors in the United Secession Church. Brown stood by his colleague and stated his position thus when before the Synod: "In the sense of the great body of Calvinists that Christ died to remove obstacles in the way of human salvation by making perfect satisfaction for sin, I hold that He died for all men." Balmer, in a preface to a reprint of Polhill's *On the Extent of the Death of Christ*,<sup>4</sup> says: "Twelve years ago the supreme court of the United Secession Church passed an Act condemning the doctrine of a universal atonement and forbidding the use of the phrase. But how great the change effected within the last two years! The doctrine of a general reference to the death of Christ has been officially recognised, such a reference as necessarily implies a universal atonement." This double reference view was one of the objections advanced by those in the Free Church who opposed union with the United Presbyterian Church.<sup>5</sup> The whole subject may be studied at greater length in Robertson's work already referred to. It is necessary to point out, however, that the account there given in so far as it is an attempt to father on the Marrowmen the views of Brown and Balmer is misleading. It is probably owing to this that Dr. A. A. Hodge, in his *Outlines of Theology* (New Edition),<sup>6</sup> and also to a certain extent in his *Atonement*,<sup>7</sup> makes the views of the Marrowmen and the United Secession professors similar. This is a mistake not confined to Dr. Hodge.

<sup>3</sup>In addition to reference already made to the controversy in the Reformed Presbyterian Church see W. J. Couper's paper, "A Breach in the Reformed Presbyterian, 1753," in *Scottish Church History Society Records* I. 1-28.

<sup>4</sup>An Amyraldian work.

<sup>5</sup>This was the name given to the Church formed by the union of the United Secession and Relief Churches in 1847.

<sup>6</sup>p. 417.    <sup>7</sup>p. 352.

## The General Assemblies.

THE General Assemblies of the Church of Scotland and the Free Church began their deliberations on 24th May. The Church of Scotland Assembly met as usual in Edinburgh under the Moderatorship of Rev. James Black, D.D., Edinburgh, while the Free Church Assembly met this year in Glasgow under the moderatorship of Rev. J. M. MacLennan, Lairg. The Lord High Commissioner to the Church of Scotland Assembly was Sir John Gilmour, Bart. In his address to the Assembly Sir John said: "By one of those curious coincidences of history I come to-day before you as the Laird of Lundin, in the Kingdom of Fife. A previous appointment as Lord High Commissioner, dating so far back as 1580, is recorded when the Laird of Lundin and the Prior of Pittenweem held joint office; the General Assembly met at Dundee in mid-July of that year, and Mr. James Lawson was Moderator."

### CHURCH OF SCOTLAND.

*Iona Scheme.*—On Tuesday Dr. Macleod of Govan's scheme of the Iona brotherhood was discussed in the Assembly. It is quite a new venture in Scottish Presbyterianism but it received the blessing of the Assembly and twelve ministers were set apart as "Evangelists of the Church." At a later date further reference may be made to this scheme.

*Foreign Missions.*—There was a more cheering note for this year's Report, but the Convener warned the Assembly that the crisis was not over. The Moderator's Fund to liquidate the debt of £67,000 had brought in £40,000. The Assembly decided that there should be no retrenchment.

*Judicial Commission.*—The Assembly are finding considerable difficulty with this proposed commission which is meant to hear appeals in cases of trial by libel affecting the character or conduct of a minister or probationer (but not his doctrine). The overture had been sent down to Presbyteries through the Barrier Act; 29 Presbyteries expressed approval and 29 disapproval. Dr. Cox in moving that it be sent down to Presbyteries again, said that

some of the criticism was "unintelligent and prejudiced." That all this difficulty should be experienced in a church whose procedure is supposed to run as smoothly as machinery on oiled wheels, is somewhat strange. But the best equipped institutions with legal advisers and men of long experience in ecclesiastical procedure find themselves in difficult situations at times. It is only the untapped talent that is pouring out its garnered wisdom in the columns of the northern press, that can find a solution to every difficulty and deliver its verdict with an assurance which may satisfy the writer or writers, but which gives very little confidence or satisfaction to the readers.

*Increase of the Minimum Stipend.*—The minimum stipend was increased by £5. This result was brought about by the number of congregations which had been united since 1929, and not owing to the increased givings. Of course, it is to be in mind that most of the ministers of the Church of Scotland have salaries beyond the minimum stipend.

*Church Extension Scheme.*—It was reported that £162,000 had already been spent on sites and church buildings and had incurred future liabilities to the extent of £154,000, while in the Supplementary Scheme a further £36,000 had been ear-marked for additional buildings making a total of £353,000.

*Scottish Divorce Bill.*—The Bill had been reported for the third reading in Parliament it was intimated, and the Assembly accepted insanity continuously for five years as ground for a divorce. This brings the Church of Scotland right up against the teaching of the Confession. Insanity is not a sin but a disease. There are other diseases more serious and revolting than insanity. Why should it be specially singled out? Why not paralysis which may render a partner utterly helpless for long years? Dr. Gardiner, Edinburgh, and Dr. Cromarty Smith, Coatbridge, opposed the inclusion of insanity as a ground of divorce, but only found seven supporters.

*Order of Deaconesses.*—The proposal to extend the function of the Order of Deaconesses to include teaching and preaching

was not discussed, it being decided that it would be better first to have the views of Presbyteries submitted.

### FREE CHURCH.

In his moderatorial address Rev. J. M. Maclellan called attention to the swing towards Episcopal Worship in the Church of Scotland, to games on the Sabbath, etc.

*Dr. P. D. Thomson's Criticism of the Moderator's opening Address.*—When the Assembly met on Wednesday night to commemorate the Glasgow Assembly of 1638, the Rev. Dr. P. D. Thomson, an ex-Moderator of the Church of Scotland was one of the speakers invited, we presume in accordance with the plea of Dr. D. Maclean in his last year's moderatorial address as a protest against that exclusiveness, which is so distasteful to some in the Free Church. At the forenoon session of the Assembly the Rev. K. Macrae, Stornoway, protested against Dr. P. D. Thomson being invited to take part in the proceedings of the commemoration. He expressed the opinion that the Church of Scotland to-day was not in full accord with the Reformed Faith. Rev. John Macleod, Hope Street, asserted that the Church of Scotland was a bulwark against Romanism in Scotland to-day. The proposal to ask Dr. P. D. Thomson to take part in the proceedings was approved. Before the proceedings connected with the commemoration had commenced in the evening, Mr. Macrae and several others left the Church. In his speech Dr. Thomson gave a point blank denial to the Moderator's strictures on the drift of the Church of Scotland towards Episcopacy. As Dr. Thomson was the guest of the Assembly the criticism was out of place and in bad form and it seems very strange to us that the Assembly did not resent it. Dr. Thomson should have chosen another time and another place to make his criticism, which he was entitled to do if he saw need for it. On Friday a lay member, whose name is not given in the press reports, criticised a minister's attack on alleged tendencies towards Episcopacy in the Church of Scotland. Rev. M. Campbell pointed out that these leanings were giving grave anxiety to evangelical ministers in the Church of

Scotland as was evidenced by correspondence in the press of the subterranean movement of Scoto-Catholicism. Mr. Campbell also made reference to Dr. Thomson's speech. Mr. Rounsfell Brown protested against Mr. Campbell's remarks and asserted that there was a movement among the younger ministers of the Church of Scotland to hark back to the historic Reformed standpoint. The Church of Scotland has wandered far from the doctrinal and ecclesiastical position she occupied in 1843. We wonder if ministers and elders in a Free Church Assembly, say in 1843 or 1844, would be as concerned to defend the Church of Scotland as some Free Churchmen in the Assembly, and the press, have been so eager to do. Mr. Macrae has been asserting in the press that the Church to which he belongs is the only true representative in Scotland of the Church of the Disruption. Is he of that opinion after last Assembly we wonder?

*Finance Report.*—In commenting on the Finance Report submitted by Mr. Donald MacArthur, Mr. George H. Macdonald said that it was the most satisfactory report they had had for many years. Ministers' salaries were raised from £245 to £250 in addition to the premium of £7 paid to the Widows' and Orphans' Fund. £80 was allocated to ministers on special arrangements, so that their salaries would not be less than £200 or more than the equal dividend. Two hundred pounds were allocated to supplement the salaries of lay agents. Mr. Rounsfell Brown pointed out that the income of the Sustentation Fund amounted to £30,500 of which nearly £10,000 came from invested funds.

*Classes for the Study of Anthropology Criticised.*—These classes were sanctioned by the Assembly last year. The press report says: "Strong opposition was shown to the innovation, and after a debate of an hour and a half in public, much of it referring to procedure and an hour's discussion in private on the merits of the issue, it was decided to appoint an advisory committee to conduct an inquiry and report to next General Assembly. The matter was brought before the Assembly by overtures from the Synod of Sutherland and Caithness and the Presbytery of Lewis.

The Lewis overture asserted that "the Scottish Anthropological Society is radically unsound in its views as to the creation of man and God's place as Creator in His universe." Prof. D. Maclean, in proposing to appoint an advisory Committee, as reported above, said that his whole aim was to create harmony and unity and remove bickering and suspicion. "These overtures," he added, "are not only a censure on the last General Assembly but an indication of want of confidence in the Senatus of the College, which did nothing more than carry out the instructions given by the General Assembly." There were serious premises in the overtures that might have serious consequences, and if the Assembly were going to discuss them he claimed the right to ask that they meet in private. Prof. Duncan Blair seconded.

*Case of Alleged Irregular Procedure.*—The Training of the Ministry seems to be often in deep waters, judging by Prof. Kennedy Cameron's slashing criticism in his recently issued book—*Assembly Clerkship*. Rev. R. A. Finlayson, in submitting the report of the Committee, called the attention to what is regarded as a case of irregular procedure—the licensing of a student from the Australian Church while his course was irregular. He proposed that the Act governing Australian students be repealed, in so far as it applied to the licensing of students by Presbyteries of the Free Church. On a vote being taken authority to repeal the Act was given. Prof. Maclean entered his dissent as he regarded the decision an "unfriendly act towards a sister communion" and a breach of covenant between two communions without the second party being consulted. The Rev. John Shaw, Senior Clerk, also dissented. If Prof. Maclean is right in what he said, probably more will be heard of this.

*No Binding Effect.*—At the conclusion of the Assembly on Tuesday (31st May), Rev. W. Macleod, Dornoch, submitted a statement in which the following sentences occur:—"In an Assembly with an audience of over 1200 people the cordial appreciation of the co-operation of sister Churches with them in commemorating the events of 1638 was graciously and with



Christian dignity and restraint expressed by our Moderator, and it is by that sincere and unmistakable act we wish and ought to be judged, and not by anything else." These words after the actions of certain members of the Assembly may mean a great deal to them.

### Samuel Rutherford's "Directory." \*

A REFLEX† UPON A MAN'S MIS-SPENT LIFE,  
BACKED WITH CHALLENGES.

By SAMUEL RUTHERFURD.

[From an Old Manuscript].

NOTE.

A STRAY volume of Seventeenth Century Manuscripts, once the possession of Robert Wodrow, coming to my hands, I was delighted to find among the tracts that 'Directory of Life' of which Rutherford wrote a brief transcript to John Fleming, Bailie of Leith, in March 1637. Comparison with the letter to Fleming (No. CLIX. Edit. 1891) leaves no doubt that the manuscript is that 'directory' which Rutherford "would have been at" himself, but which he never finished to his satisfaction. It is something after the passing of little short of three centuries to find such a Rule of Christian living as Rutherford's own experience produced.

JOHN FLEMING, Bailie of Leith, was an honest man; honest not only with his neighbours but with his own heart also, and Fleming had begun to fear that all was not so well with his heart as should be; when he came at night to try the actions of the past day,

\*The MS. of this Directory came into the possession of the late Rev. John Sturrock, M.A., Edinburgh, who sent it to the editor of the *Original Secession Magazine*. It was printed in the pages of this Magazine.—*Editor*.

†"It is a reflect act to know your own acts of faith . . . reflect acts are more rare and difficult because more spiritual than direct acts."  
—Rutherford's *Sermon to the House of Lords* (1645) p. 48.

and to review his thoughts and words, and, generally, his whole walk and conversation during that day, his heart sent out many challenges to him. It is true, he had made conscience of everything; had defrauded no man, wronged no man; he had begun the day with God's Word and with prayer; so, too, had he closed it; he had remembered God throughout the day as, at least, beholding him. Yet now as he lay upon his bed with unsleeping eyes he had to confess that his *heart* was not in all. It seemed to him now as if another conscience were at work, the conscience that as with flaming sword guarded the heart and its love. Were not all his actions but moral at best? he had walked straitly, dealt justly in all his trafficking, prayed to God, and given Him thanks; but for what end? What good thing had he done that day in the doing of which his heart had warmed, or his eye grown tender? He had given an alms, indeed, but it was but the passing of a plack, and the thought which he but faintly put from him then was his reward. That night even his stern outward conscience gave him no 'well done' for that.

So, lying there, his thoughts went back to old and difficult days when he was a younger man by fifteen years. He could not think that his spiritual life had grown greatly since then. He remembered old meetings by night in Edinburgh; suppers in Barbara Mein's house, or at Bartholomew Fleming's, his brother, or at Apothecary Hamilton's, suppers which were as communions, for, on occasion, an 'honest minister' would be present, and with the breaking of the bread there might be an opening of the Word. He remembered how their meetings had been watched by the authorities, and some of them who met had been brought before the Council and fined and imprisoned; how he himself was summoned to appear, and how he had refused to prepare any defence, trusting that when he stood before his judges the right word would be given him. And it was; for when the Chancellor put the question of his attendance at conventicles, he had asked simply, 'What is a conventicle?' and being told that it was a private meeting for prayer and religious exercise held during the hours of public worship, he had breathed freely: if that were

so, then *he* had never been at a conventicle. Yet, lest that were a mere evasion which conscience would turn against him later, he was quick to say: "I have been, I confess, at supper sundrie times with friends and neighbours; and when we could have the occasion of some honest minister, we used to have the prayer said before or after supper, a chapter read, and sometimes some lessons given us upon it."\* 'Honest man,' the Chancellor had replied, not without feeling, 'I wish all the town were like you.' As all that came up before Fleming on this night of judgment, there did not come up with it the pleasure he used to feel when telling the story again and again, but instead, a feeling of sadness that these days were not as then. And now his mind beheld those gatherings and the remembered faces. There was young Samuel Rutherford, a gracious lad, who had been made regent of Humanity in the College, and had soon fallen under the ill-will of the Principal. He had resigned on a monstrous charge being made against him and had pursued the Divinity Course, and became a great servant of Christ in His Gospel. He was confined now within Aberdeen, silenced by the prelates from preaching. But how many even of Fleming's own friends were blessing God for that silencing, since out of that prison flowed such letters of counsel and help and spiritual guidance and experience as never were since the days of Paul himself.

All that night and late into the morning Fleming lay wakeful, composing in his active mind a letter which he should write to Rutherford in Aberdeen, not merely of sympathy such as he had written a few months before, but to lay bare before him all this trouble of heart, and for their old friendship's sake to obtain from him some helps, some 'directory' of life by which he might have his conversation in heaven even here. And John Fleming's business stood still all the next day until he had penned the letter he had framed.

SAMUEL RUTHERFURD had passed through deep waters since his young days in Edinburgh, but he had not sunk in them. He had

---

\*Calderwood, *Hist.* (Wod. Soc.) vii. 620, 621.

won through, and made good the promise of his early years; but he did not look back on past days as better days than these. In comparison with these days, tongue-bound (although not pen-bound) as he was, all that went before appeared to him as but the record of a mis-spent life. For he, too, sitting by his borrowed fire on this March night in 1637, was under judgment; but the man arraigned was Rutherford of Anwoth, and conscience condemned him that when opportunity was his he let slip the golden time. To him, also, in his lonely 'prison' in Aberdeen, his heart sent forth challenges. The hardest thing of all for a man (as Rutherford knew) was to know his own heart. This he knew, that "As physically, so morally, the heart is the man: the good heart, the good man; the evil heart, the evil man . . . God acteth the noon-day sun in every heart—the man himself is without, and God within."\* So there was a night (and many nights) in Aberdeen when Rutherford stood with head bowed without, while God within searched his heart, and conscience, God's sergeant, read out his accusation. And the wonder was that of all he heard there was no new thing.

Had not the shady walks of Anwoth and their immemorial trees that preached the littleness of a man's life, and still foretold its everlastingness; and the wide moors under the skies that spoke of desolation, and with the same voice of the vastness and nearness of God; so that turn which way he might, he might rise from the sights of vanity to thoughts of the eternal—had not all these witnessed before such a judgment as was passing now? and he had found that there was nothing in nature or man that had not a voice to speak of God, and how, by means of all things, "good thoughts might be attained unto."

He remembered, this night, how he had gone back to his manse after such walks and communings, and had written down some of the lessons he had learned; the 'challenges' his heart had met withal, the 'rules' he would live by henceforth that every day

---

\**Covenant of Grace*, p. 46.

might be as this day, and better than it; and, since God leaves no man in His debt, nor leaves him uncomfortable, he added a note of the 'benefits' he had received. He remembered, too, how as his life progressed under his 'directory,' examples and experiences grew and his papers in which he wrote all down, multiplied, and the thought had come to him that such a guide might be useful to others, the hearts of all men being fashioned alike; and he made a fair copy of his 'challenges,' 'rules,' and 'benefits,' drawing them into a method of Christian life.

But grey days would come again, and dark days, and days when he forgot . . . and his papers were laid aside, and himself turned to other plans. Then came the charge of the High Commission, and the day of his sentence and his silencing; and he remembered . . . "O my guiltiness," (he wrote that night to the Lady Culross), "the follies of my youth, the neglects in my calling . . . If I were free of challenges, and a High Commission within my soul! . . ."

And there was a night at Anwoth when he gathered together the papers he would take with him to the place of his banishment; and his hands found the laid-by 'directory.' Over it he wrote, "A reflex upon a man's mis-spent life, backed by challenges." It lay at his hand in that little room in Aberdeen when John Fleming's letter came seeking help.

"I wish," he wrote in reply to Fleming, "that I could satisfy your desire in drawing up and framing for you a Christian directory. But the learned have done it before me . . . Notwithstanding I shall show you what I would have been at myself, howbeit I came always short of my purpose." So he named certain of his 'rules' to Fleming, and he told him of the 'challenges' he himself had met withal, and still met with; and he told him of the 'benefits' he had found in this way of life. But he kept for himself that title he had put upon his paper: that was between himself and his Master.

## CHALLENGES.

1. For not referring all to God as the last end. That we do not eat, drink, sleep, journey, speak, and think for God but still are biassed with our own selfish respects, putting them oftenest in God's place.

2. That we have not benefited with good company, and have complied too much with the profanest sort; not reproving the blaspheming of God's Name, but rather being silent witness of their loose carriage.

3. That the troubles of Zion now in her pangs of birth, have not affected us, but rather that days of humiliation in her behalf have been slighted, and have been rather matter of aggravation than of lightening of her burden. In not studying particular reformation: and in forgetting bypast experiences, mercies, deliverances.

4. That in reading the life of Paul, David, and such like, and the life of many holy professors hath not humbled us, nor convinced us of our shortcoming, nor have we laboured to imitate them, having that same stream of God's free grace current to us, which maketh us the more guilty in refusing, or rather opposing it.

5. That unrepented sins of youth are not looked into, whereas if they were recent in our hearts it would be a means to make us more humble.

6. That sudden stirrings to pride, lust, revenge, and love to riches and honours were not resisted and mourned for: and that such thoughts as these got best room and entertainment in our corrupt hearts that no place is left for better.

7. That charity to God's saints hath been both rigid and cold, and small hopes of enlargement as yet.

8. That experience of God's mercies which after prayer He hath granted hath been forgotten. That in new troubles we have had so often our faith to seek, as if we were to begin at A B C, as if we had an idol god to deal withal.

9. That in great troubles we have cherished false reports of Christ's love, and misbelieved Him in His chastising and when the event hath been mercy; and have not been so busy to vindicate God's glory from the aspersions of the enemies of truth both in public and private.

10. Nothing should so weight our souls as that we have never so wrestled in prayer with God as it became His saints, but have easily contented us with the bare form without the power of His Spirit, still living to the world and dead unto Christ, cherishing the relics of Adam and quenching the light of God's Spirit, easily succumbing to a temptation, and trampling upon the means of grace.

11. That the Lord's dealings with thee upon body or mind have not wrought the effects, and have done nothing but extorted vows of new obedience which have blown away like chaff before the wind; and no sooner hast thou come out of the furnace of God's affliction but thou becomest like a deceitful bow, and turnest with the dog to his vomit again.

12. That the practice of my duty was so narrow and short, not answering the breadth and length of my light, and what I have weakly done was but to stop the mouth of a natural conscience, and have been contented only with mints\* in place of real performances.

13. That we have not been so much taken up with the thought of death, and that before this cottage of clay be dissolved and the pins of this tabernacle be loosed, we may be sure of a place of habitation whither to go before our flitting, and before we go hence and be no more.

14. That the body and burden of sin hath not wearied us, the fear of hell affrighted us, the joys of heaven allured us to be with Christ which is best of all; and the profound and unsearchable thoughts of Eternity to prepare us to enter that strait gate.

---

\**mints*, attempts.

15. That we have not made use of the grace, ability and opportunity to bring others home to Christ, neither have we ourselves walked in the light that the Lord hath enlightened us withal, neither hath the Lord's grace brought forth thankfulness in us.

16. That we were not so ready to smother thoughts at their infancy as to cherish them, till they have broken out to scandalous vices, whereas in all exercises good thought may be attained unto.

17. That we have not tendered the growth of grace by daily trying wherein we have come short, and wherein we have made progress, but only contented ourselves to live among the means without profiting, yea even the means of Sabbath, ordinances, sacraments, fastings, humiliations, standing to the points of our covenant, have been perfunctiously abused: and we have rested upon the outward duties of formality, as prayer morning and evening, without any heart-work within, but giving place for wandering thoughts in suchlike exercises.

#### SOME HELPS FOR A MORE EXACT AND CLOSE WALKING WITH GOD, FRAMED BY A DIRECTORY OF LIFE.

1. That hours of the day, more or less, be given to read God's Word, and to prayer, preferring it to the greatest affairs and employments of the man's calling though ye spend the shortest time therein; and let the first fruits of the morning thoughts smell of such religious duties as excluding all else till they have taken possession.

2. In the midst of worldly employments some thoughts of sin, judgment, death, eternity, and God's free love would be; with a word or two of prayer to God, or, at least, by ejaculation.

3. Not to grudge howbeit ye come from prayer without sense, or downcasting, or sense of guiltiness, but let such sharpen your appetite for another hearing, and not resting on what is done.

4. That the Lord's Day from morning till night be spent always in private or public worship, even to the taking account



of smallest thoughts, it being set apart from the rest of the days of the week for the Lord's worship only, as not being lawful to have our own thoughts.

5. That wandering and idle thoughts be observed and avoided as being the harbingers of unsavoury speeches, the ushers to profane actions.

6. Beware of wandering of heart in private and public prayer to God; as in private to make your hearts go alongst with your tongues, so in public with hearty joining, as if ye felt the present necessity pressing you to it; and join in praises with a feeling heart proceeding from a principle of love, to exalt His glory.

7. That all discovered and revealed sins that are against the conscience be eschewed as most dangerous preparatives to hardness of heart; and still to be governed by conscience, not it by thee.

8. That in dealing with men our faith and truth in covenants, in trafficking, sincerity, conscience of idle words, and our lying be regarded; and our carriage such, as they shall speak honourably of our sweet Master; not in any wise wronging our profession, but carrying a life answerable to the outward shew, and that, not in appearance but in effect we may be Christians indeed.

9. To haunt and frequent the company of those most with whom the soul may be most benefited, and cast off all discourses to gather spiritual uses, striving to edify one another in mutual confidence, cherishing heavenly thoughts, sympathizing with the sufferings of our mother the Church, and in all our prayers to hold up her condition, and the condition one of another.

10. To eschew the company of the profane and of such as are without, except that it be to the bringing them into the knowledge of Christ by convincing their judgments, and in no wise abstaining to reprehend their erroneous vices, as choosing rather to incur their wrath than God's glory to suffer in the least measure; and better thou suffer vindicating His cause than that thou be guilty by participating in dishonouring sin: for what thou sufferest in that, thou sufferest as a member of Christ.

11. Not to content thyself with morning and evening reading of God's Word and sacrifices of prayer: but what is read or heard by any of God's people to digest by meditation and to turn it over in praises oft-times a day, as occasion shall proffer, not sparing thy most important affairs.

12. Every night to call thy thoughts, words, and actions to a strict account. See wherein thou hast omitted, gone back, stood still, or come short, and making, with sorrow, promise and purpose to amend what hath been amiss, that it being thy sole practice it may possess thy night-dreams, and waken with a desire to pray and praise.

13. In afflictions or crosses, either upon body or mind or friends, thou may oft study submission in acknowledging nothing to fall out by accident, but by an over-ruling Providence, and gather sweetness out of bitterest portions, as serving to make thee more heavenward, and not to trail, but bear, Christ's cross cheerfully.

14. To eschew passion, envy, hatred, desire of revenge, even of such as persecute the truth; for we often mix our zeal with our wild-fire; carrying charitable thoughts of those that are without: not being a slave, but commanding thy passion, and let it most out against thine own corruption.

15. Daily trying thy growth in grace, which if thou see not grow daily sensibly yet by this [trial] thou must find [growth] insensibly, otherwise doubt thyself. For as standing water corrupteth, so grace not growing must decay, and so thou come short of thy mark.

16. When idle thoughts enter thy heart suppress them quickly, for they are like the thief that will open the door to the rest to break in till they be the strong man, and then fall to action which cannot be so easily resisted. So that it is best to smother it in the birth before it come to its infancy, and far more before they come to full strength that hardly they can be rooted up.

17. Not to content thyself with flashes of good resolutions before or after the Sacrament, or in the heat of public or private

ordinances, which are suddenly choked, which are like the seed among the corn, by spending their life in their birth. Neither be discouraged with the clouds of God's absence but rather judge thyself which occasioneth it, still lying patiently, not idly, under the cloud, till He break forth with the beams of His countenance to enlighten thy deserted but not rejected condition.

18. If possibly thou canst write every thought of the day both good and bad, and that thou mayest make more conscience of them, summon them before thee at night to be censured according to their demerits, persuading thyself to be so strictly examined before God's tribunal in the day of the Lord.

19. Not to let Idol-self have such a reigning power in thee, but rather discount with it that Christ may take possession: for to be less thine own is to be more His, which oblidgeth thee to study more, mortification and the new man.

20. To strive against doubting, and if thou want feeling of faith to complain bitterly for the want of it, and seek out where the sin lieth that hindereth it. And use all means whereby thou can get the Lord's countenance, and no less to entertain it.

#### A CHRISTIAN COURSE FOR WAYS OF BENEFITING.

1. In time of journeying, riding, or walking, to be taken up with high and excellent thoughts of Christ's free grace, with base thoughts of thyself: of death, eternity, the joys of heaven; how unspeakable the pains of hell are, and how intolerable; and after by giving thyself to some ejaculations or short prayer.

2. By abstinence, fasting, humiliation, frequent prayer, setting days apart for suchlike worship.

3. By frequenting the society of the saints; mutual edification, exhortation, searching out of the impediments of grace, and scruples within thyself, seeking to have them resolved by others; by holding up one another's condition; and by making an errand to God for them, thou mayest get something for thyself.

4. To be certainly persuaded with thyself that God heareth prayers, yea, even of smallest importance: and not to be discouraged with a refusal if lawfully put up: and assure thyself

that if He grant not the thing that thou askest He will grant thee as good, and that which is better for thee nor that which thou askest.

5. Be not discouraged to march under the banner of Christ though thou mayest run counter with foul footsteps, not standing to set thy face against the wind for His cause though thou shouldest meet with many calumnies, reproaches, nicknames; comforting thyself that thy Kingdom is not of this world: but be sure always to take no bigger coat of profession nor thou art able to fill.

6. By making conscience of atheistical thoughts, not questioning if there be a God or heaven which troubleth the best. And set before thine eyes the all-sufficient omnipotence, omniscieny, of an eternal God who is not only privy to thy words and actions but to thy very thoughts, that it may be an awband\* above thy head.

7. By studying daily a growth of grace, and means sought to further it; shortcoming and falling from thy first love mourned for; the estate of our Mother the Church always in remembrance, sympathizing with her members, fellow-feeling.

8. By studying all means for advancing God's glory, letting it always carry the pre-eminency before thine own particular. By making thy calling and election sure hereaway, carrying a preparatory disposition for the day of the Lord's visitation, and not resting on means only.

9. When thou art merry, give thyself to Hymns and Songs; and in a sad condition to pour out thine heart to Him as the only cheerer up of hearts, and not Saul-like by seeking unlawful means.

10. By spiritually applying all mercies, deliveries, visitations, upon body, mind, or friends, and out of bitterest portions to

---

\*"Christ by His covenant layeth awe of grace upon us."—*Influences of the Life of Grace* (1659), p. 2. "The awe of heaven hath a stronger impression than the terror and awe of hell."—*Covenant of Grace* (1655), p. 218.

drink sweetest draughts. And suffer nothing to escape without spiritual use even in most natural and profane objects.

11. By not complying with an erroneous conscience, and not shutting thine eye to greater light but rather to seek after it; and not shifting away of convictions, but to give conscience a hearing, not suffering it to be hoodwinked, but let it have its full strength to make way for conviction. And not to rest here only: but using the means of knowledge till thou attain unto the power and practice of religion, to grow therein. And being converted, strengthen thy brethern.

12. By setting before thine eyes the strictest professors, the closest walkers with God, by way of imitation: by striving to reform the vices of those that are without. In admiring and blessing the Lord's free grace in bestowing a greater measure upon thee who by black Nature was an imp of the same stock; and what thou hast gotten bestow it to His glory who gave thee anything beyond thy desert.

---

## Noted Men Among the Covenanters.

GEORGE GILLESPIE.

### I.

George Gillespie, one of the most distinguished men of the Covenanting period, was the son of Rev. John Gillespie, minister of Kirkealdy. John Livingstone who, as a boy, heard him preach at Stirling describes him as "a thundering preacher." The exact year of George Gillespie's birth cannot be ascertained; it could not be earlier, however, than 1612, the year in which his father was chosen to the second charge in Kirkealdy, nor later than January, 1613, as the existing Register of Births and Baptisms commences January, 1614; at the end of that year the birth of a daughter to Rev. John Gillespie is registered, and again in 1616, as son, Patrick, was baptized. It may be assumed,

therefore, that George was born early in 1613, a date which agrees with that engraven on his tombstone. Wodron gives the date as 21st January, 1613. In 1629 the following entry appears in the kirk-session record of Kirkealdy: "The session are content that Mr. George Gillespie shall have as much money of our session for his entertainment as Dysart gives, viz., 20 marks, being our Presbytery Bursar." He is credited with having given evidence during his University course not only of more than ordinary mental power, but of genius.

When he had finished his Arts course, owing to his doubts as to the scripturalness of Prelacy, he would not submit to ordination at the hands of a Bishop. He, however, found congenial employment in the household of Lord Kenmure, where he acted as Chaplain. Here he continued until the death of this nobleman in 1634. Afterwards he discharged a similar duty in the family of the Earl of Cassilis, acting at the same time as tutor to the Earl's son, Lord Kennedy. During this period Gillespie pursued those studies, the fruits of which were soon to be given to the world. The first work which appeared from his pen—*A Dispute against the English Popish Ceremonies obruded upon the Church of Scotland*—was issued in the summer of 1637, a year big with destiny for the Church of Scotland. The seething discontent against the prelatie usurpations was reaching its height. This work, remarkable not only as the work of a young man (he was only twenty-five at the time), but also on account of its learning and incisive logic, is a book still worth reading. The Prelatists argued that the ceremonies so distasteful to the Presbyterians were necessary, or expedient, or lawful, or indifferent. Gillespie argued against their necessity, expediency, lawfulness, and their indifferency. It was a powerful and smashing blow to prelatie pretensions. No answer could be given to it but to consign it to the flames. Hence the Privy Council ordered all copies to be called in and burned. Baillie's estimate at this stage of his career may be quoted: "This same youth is now given out also, by those that should know, for the author of the *English Popish*

*Ceremonies*, whereof we all do marvel; for, though he had gotten the papers, and help of the chief of that side, yet the very composition would seem to be far above such an age. But, if that book be truly of his making, I admire the man, though I mislike much of his matter; yea, I think he may prove amongst the best wits of this Isle." The Bishops never attempted to reply to Gillespie. When he thus suddenly came into fame efforts were made to have him settled as a minister. The congregation of Wemyss, to which he was known from his infancy, was vacant at the time and it made application to have him as its minister. The settlement of Gillespie was not agreeable to Archbishop Spottiswood of St. Andrews, but on 26th April, 1638, George Gillespie was ordained minister and inducted to his charge. The celebrated Robert Douglas presided on the occasion. Though Episcopacy was the recognised form of church government at the time George Gillespie was the first minister admitted by a Presbytery without the authority of the Bishops. This action was a blow struck to break the prelatie shackles in which the Church in Scotland was still bound. George Gillespie now came prominently to the front and took his share in the epoch-making decisions of the time. He did not attain to the impressive stature of Alexander Henderson as an ecclesiastical leader and church statesman, but the clarity of his reasoning and the incisiveness of his logic made him one of God's great gifts to the Church in the hour of her need. The masterly ease with which he dealt with Prelatic and Erastian arguments evokes a feeling of wonder in the reader who cares to follow his masterly presentation of his thesis.

The esteem in which he was held by his brethern is evidenced by the fact that he was one of the ministers, notwithstanding his youth, who was asked to preach before the famous Glasgow Assembly of 1638 from the text: "The King's heart is in the hand of the Lord."

When negotiations were proceeding between Charles and the Scots for peace the Scottish Commissioners, in proceeding to London, were accompanied by Henderson, Blair, Baillie

and Gillespie. The Scottish ministers took advantage of their stay in London to proclaim the glad tidings of salvation and their ministrations were attended by crowds. Soon after the return of the Scottish Commissioners and ministers, Aberdeen made a determined effort to have George Gillespie as one of its ministers. This call he resolutely refused, but next year the town of Edinburgh applied to the General Assembly to have him appointed as one of the ministers of the town. The application was granted by the Assembly, and so George Gillespie became one of the ministers of Edinburgh in 1642 and remained so to the day of his death.

In 1643 the Westminster Assembly was called and at the request of Commissioners from the English Parliament and the Westminster Assembly, who appeared at the General Assembly of the Church of Scotland, requesting the assistance of Commissioners from the Church of Scotland to assist the Divines in their great task, Alexander Henderson, Robert Douglas, Robert Baillie, Samuel Rutherford and George Gillespie, ministers, were appointed with the following elders: Earl of Cassilis, Lord Maitland (afterwards Earl of Lauderdale), Sir Archibald Johnston of Wariston. Robert Douglas and the Earl of Cassilis never took their seats in the Assembly. Henderson, Gillespie and Maitland set off with the English Commissioners immediately on the rising of the General Assembly. Rutherford, Baillie and Wariston followed a month afterwards. When the Assembly of Divines met it soon became apparent that there was a sharp division on Church discipline and government. There were three parties—Independents, Presbyterians and Erastians. Of these the Presbyterians were the most numerous, comprising nine-tenths of the whole body. The independents had men of great ability advocating their cause but were comparatively few in number. The Erastians were more numerous but only two ministers advocated these views. They had as their ornament the learned Selden, the Goliath with whom George Gillespie was to wage successful war. The debates on the points on which these parties



were divided were long and tedious, but no one came through them with more credit than the youngest of the Scottish Commissioners—George Gillespie. Blessed with a retentive memory and having assiduously gathered within its ambit gleanings from the literature on the subject, he was in a particularly advantageous position to meet his opponents on the spur of the moment. Baillie was mesmerised by the brilliancy and skill in dialectics which Gillespie displayed. "None in all the company," he says, "did reason more, and more pertinently than Mr. Gillespie, That is an excellent youth; my heart blesses God in his behalf." Again, he says: "Very learned and acute Mr. Gillespie, a singular ornament of our Church, than whom not one in the whole Assembly speaks to better purpose, and with better acceptance by all the hearers." And, as if this was not sufficient, he further adds: "Mr. George Gillespie, however I had a good opinion of his gifts, yet I profess he has much deceived me. Of a truth there is no man whose parts in a public dispute I do so admire. He has studied so accurately all the points that ever yet came to our Assembly, he has got so ready, so assured, so solid a way of public debating, that however there be in the Assembly divers very excellent men, yet, in my poor judgment, there is not one who speaks more rationally, and to the point, than that brave youth has done ever."

There are certain interesting traditional stories told of George Gillespie, all of which, even if not resting on sure historical foundations, indicate the high place given to him. There is, first of all, the story, told by Hetherington in his Memoirs attached to the writings of Gillespie, of the latter's encounter with the great Selden. The debate turned on *Matt.* xviii. 15-17. The building was packed and Gillespie, who was late in coming, had the greatest difficulty in getting admittance. "Can ye not admit a pinning\*?" he asked of those barring the way. At length he gained admission and took his place beside the Scottish Com-

\**Pinnings*, small stones with which masons *pin* or fill up the spaces between the larger stones in the building.

missioners. Selden, in a speech bristling with talmudical lore, argued that the text contained no warrant for ecclesiastical jurisdiction. The rest of the story will be told in Herrington's own words: "At length both Herle and Marshall, two very distinguished men, attempted answers, but failed to counteract the effect of Selden's speech. Gillespie had been observed by his Scottish brethern writing occasionally in his note-book, as if marking the heads of Selden's argument; one of them, some accounts say Rutherford, turning to him in this emergency, said: 'Rise, George, rise up, man, and defend the right of the Lord Jesus Christ to govern, by His own laws, the Church which He purchased with His own blood.' Thus urged, Gillespie rose, gave first a summary of Selden's argument, divesting it of all that cumbrous learning in which it had been wrapped, and reducing it to its simple elements; then, in a speech of singular acuteness and power, completely refuted it, proving that the passage could not be interpreted or explained away to mean a mere reference to a civil court. By seven distinct arguments he proved, that the whole subject was of a spiritual nature; not within the cognisance of civil courts; and he proved also, that the Church of the Jews both possessed and exercised the power of spiritual censures. The effect of Gillespie's speech was so great, as not only to convince the Assembly, but also to astonish and confound Selden himself, who is reported to have exclaimed in a tone of swept away the learning and labour of ten years of my life.'" This is a pretty story and gives a picturesque colouring to a famous debate in the Assembly, but over against it must be set the opinion of Prof. Mitchell, an authority on the history of the Westminster Assembly. In a footnote he makes the following reference to what he terms "that far famed single combat between Selden and Gillespie—around which later Scottish tradition has thrown such a halo": "The manuscript minutes coincide with Lightfoot's *Journal* in assigning Gillespie's speech, not to the session of the 20th, but to that of the 21st February. In Gillespie's own Notes it is introduced at the close of the account of the former session with the words, 'I reply,' not *I replied*, and

may simply embody a brief outline of the reply he was to make on the following day. The reply made to Selden on the spur of the moment was that of Herle, who in 1646 succeeded Dr. Twisse as Prolocutor, and judging even from the fragmentary jottings, preserved by Byfield, one cannot doubt that it was a very able reply. Gillespie and Young appear to have taken the evening to arrange their thoughts, and at next session made very telling replies, the former to the general line of argument, the latter to the citations from rabbinical and patristic authorities." (*The Westminster Assembly: Its History and Standards*, p. 288).

(To be continued).

## The Eagle-Winged Believer.

By RALPH ERSKINE.

I. As to the wings wherewith they do mount up, they are especially these two, viz., the wing of faith and the wing of love.

1. The wing of faith they have, and must have, who would mount up heavenward. Now, there is not a feather in this wing but is made in heaven: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (*Eph.* ii. 8). Yea, after the believer hath got faith, he cannot spread out his wing without God: "To you it is given not only to believe but to suffer for His sake" (*Phil.* i. 29). To you, believers, it is given to believe; not only the habit of faith is the gift of God, but the exercise of faith is His gift also. Now, this is one wing, and none can mount up to heaven without it; for it is a grace that looks not at things that are seen in this world, but at things that are not seen; it is the evidence of things not seen; it mounts the soul to heaven and heavenly things, and makes them evident.

2. There is the wing of love, by which the believer mounts up to heaven: and this is a wing made also by God: "The love of God is shed abroad in our hearts by the Holy Ghost" (*Rom.* v. 5). This is a wing, then, framed in heaven, a grace that comes

from the God of love; and, therefore, it flies up to heaven again : the holy spark of this fire flies upward. This grace is of such a mounting quality, that it unites the soul of the believer to Christ as well as faith. As Jonathan's soul was knit or joined to the soul of David by love, so is the soul of the believer knit and glued to Christ by love : and, Oh, this wing of love is a strong wing! (*Song* viii. 6), "Love is strong as death;" yea, stronger than death and life, and principalities and powers : "I am persuaded," says the Apostle, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (*Rom.* viii. 38, 39). This is such a strong wing that the fire cannot burn it : martyrs have found that it would abide the fire when they glorified God in the fires; the fire did not burn their love; no, it mounted up to heaven with the flame.

II. As to those things wherein they mount up, we shall give you both a negative and a positive account of them.

1st, We propose to give you a negative account of these things.

1. They do not mount up in airy speculations : some mount up only in airy notions; they have a great deal of head-knowledge, but no heart-love to the truth : "They receive not the love of the truth, that they might be saved; for which cause God sends them strong delusion, that they should believe a lie" (2 *Thes.* ii. 10, 11). The devil himself knows God and Christ, but hath no love to God or Christ in his heart : there may be much speculative knowledge where there is no saving grace.

2. They do not mount up in sinful curiosity, to pry into the secrets of God; "for secret things belong to God, to us the things that are revealed" (*Deut.* xxix. 29). Many mount up too far into the decrees of election and reprobation. Oh! I fear I am a reprobate, say some. Alas, Sirs! beware of such blasphemy; as if, forsooth, you were omniscient, like God; and as if, you had been upon the privy council of God from eternity, when he marked down the names of elect and reprobate : this is a thing that cannot be known. In this side of time you cannot be sure

you are a reprobate as long as you are out of hell; but I can give you assurance, better than the stability of heaven and earth, that if you truly repent of your sin, and flee to Christ, the only Saviour, you are no reprobate: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will abundantly pardon" (*Isa.* lv. vii). But if you will not part with sin, nor flee to Christ, you subscribe your own reprobation. Now, I say, the believer doth mount up in sinful curiosity concerning the decree of election and reprobation, but in so far as it is revealed to him, to give all diligence to make his calling and election sure: neither does he pry curiously into the secrets of God's providence: "It is not for you to know the times and the seasons, which the Father hath put in His own power." Some have been very rash in telling when the day of judgment would be: we should not meddle with such secrets; "for of that day and that hour knoweth no man" (*Matt.* xxv. 13).

3. They do not mount up in self-conceit and self-estimation, as some do, who mount up in the pride of their hearts; God abhors the proud, and he will cast them down, let them mount up never so far: "He resists the proud, and gives grace to the humble" (*Jas.* iv. 6). Pride was the sin of fallen angels; they would be as high as God, viz., self-dependent; and, therefore, God cast them down. This was the ill lesson that the devil taught our first parents, "Ye shall be as gods;" and they were taken with this bait, to their overthrow and ruin; and ever since, pride and self-conceit hath been natural to their posterity; and hence it is, so much self is mixed with all our preaching, praying, communicating. But when the believer mounts, he mounts in some measure above self, and gets it trod under his feet in self-abasing, self-abhorring thought.

4. They do not mount up in fits and starts of devotion, in modes and pangs of affection in a transient way. Many professors, when they hear the Word, they seem to be mounted up in joy; but what comes of it? It is but a flash, and like a land-flood. The stony-ground hearers may receive the Word with joy;

but having no root, they wither and dwindle to nothing (*Luke* viii. 6, 13). Some, when they hear of Christ's sufferings, and see Him sacramentally crucified, it draws tears from their eyes, and they never mount further.

2dly, We come now to give a positive account of these things wherein the believer mounts up. Believers mount up with wings as eagles, in these following things, or the like.

1. They mount up in spiritual-mindedness, contemplation, and holy meditation: hence says David, "My meditation of Him shall be sweet" (*Psal.* civ. 34). Having got the Spirit, they mind the things of the Spirit: "They that are after the flesh, do mind the things of the flesh; but they that are after the things of the Spirit, mind the things of the Spirit: that which is born of the Spirit, is spirit" (*Rom.* viii. 5). Their heart is set and bent to mind the great mystery of godliness, "God made manifest in the flesh" (*1 Tim.* iii. 16); "and to know the height, and depth, and breadth of the love of Christ." They do not suffer their thoughts to wander on the mountains of vanity.

2. They mount up in high designs and intentions: their ultimate design is the glory of God, and the enjoyment of Him, which, you know, is man's chief end. This is the winged Christian's end: he mounts up in this high and holy end, and that in all his actions; in his civil actions, as in his buying and selling, travelling, labouring; and in his sacred actions, as in his praying reading hearing, communicating; or in his relative actions, what he doth as a father, master, servant, or child; and in his natural actions, whether he eat or drink, or whatever he doth, he doth all to the glory of God (*1 Cor.* x. 31). At least, his shortcoming herein is matter of sorrow and shame to him.

3. They mount up in holy desires, saying with Job, "Oh, that I knew where I might find Him! that I might come even to His feet." And their desires are not like the faint, languishing wish of the wicked, such as Balaam had; no, no; their desires are spiritual and sincere, such as these spoken of (*Isa.* xxvi. 9), "With my soul have I desired thee in the night; and with my spirit within me, will I seek thee early." Their desires are strong

and fervent; none but Christ will satisfy them. "What wilt thou give me seeing I go childless?" said Abraham (*Gen. xv. 2*). So, says the soul, mounting up towards God, Oh! what wilt thou give me, seeing I go Christless? It pants after God, the living God. Their desires are restricted to God and Christ alone: "One thing have I resided of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee (*Psal. lxxiii. 25*). Their desires are dilated on a whole God, and a whole Christ: "Oh, my soul, thou hast said unto the Lord, Thou art my Lord, my God, my King" (*Psal. xvi. 2*). They will have a whole God in all His essential perfections, and in all the relations He stands to His people. They will have this God for their God for ever and ever, and for their guide even unto death. And they will have a whole Christ—Christ for sanctification as well as for salvation, yea, Christ for their all in all.

4. They mount up in pious inclinations; they have an aversion at sin, at the sinful pleasures of this life; yea, they abhor them with Ephraim, "What have I any more to do with idols?" That is the language of the eagle-like believer; he hath a great inclination, a strong bent of spirit after a God in Christ, as the top of his perfection, as the very spring of all his pleasure, and as the magazine of all his treasure, as the rest of his soul; if the devil and his evil heart hath set him at any distance from God, his mind is restless till he return to Him again: "Return to thy rest, Oh, my soul, for the Lord hath dealt bountifully with thee" (*Psal. cxvi. 7*). The top-swarm, as it were, of his inclination mounts up this way.

5. He mounts up in heavenly affection: hence is that injunction, "Set your affections on things above, and not on things on the earth" (*Col. iii. 2*). He endeavours, through grace, to have his affections some way corresponding with God's affection, so as to love what God loves, and hate what God hates; yea, to love as God loves, and to hate as God hates. God loves

holiness with a strong and great love; so doth the believer. God hates sin with a perfect hatred; and so doth the believer: "I hate every false way." See also, *Psal.* cxxxix. 21, 22.

6. They mount up in a gospel conversation; so saith the apostle, "Our conversation is in heaven from whence we look for our Saviour, the Lord Jesus Christ" (*Phil.* iii. 20).

7. The winged saint mounts up in a heavenly walk: as Enoch and Noah walked with God, so doth the winged soul whose strength is renewed; he runs without wearying, and walks without fainting on the Lord's way. His heavenly walk discovers itself, 1. In his heavenly words—they are seasoned with salt, and edifying. And, 2. In his actions, wherein he studies sobriety, righteousness, and godliness in all the duties of religion, prayer, and praise. And, 3. In his company, for he can say with David, "I am a companion of all them that fear thee" (*Psal.* cxix. 63).

III. The next thing was, the seasons when it is that the believer, whose strength is renewed, doth mount up.

1. Whenever he gets the new nature, and the disposition; whenever he is converted, he mounts up on wings as an eagle. It is said of Paul (*Acts* ix. 11) whenever he was converted, "Behold, he prayeth:" think you Paul never prayed any before that time? Yea, many a prayer had he uttered, no doubt; for he profited in the Jewish religion above many of his equals in his own nation: he had learned to say his prayers as well as the best of them; but he never prayed spiritually and acceptably before; he had never mounted up to heaven in his prayer before: but now, "Beholds, he prays;" behold he mounts up, whenever he is converted.

2. He mounts up to heaven, all the days of his life, after his conversion; he is still making some progress heavenward; whatever backsets he may get by sin and Satan now and then, yet he gets up again, and still ascends nearer and nearer heaven: "Nevertheless, I am continually with thee" (*Psa.* lxxiii. 23). Whatever I do, I endeavour still to be up on the mount with God. David would have both day and night spent with God:



"The Lord will command his loving-kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life" (Psa. xlii. 8). He went to bed, as it were, with God in his arms; for he remembered Him upon His bed, and meditated upon him in the night-watches; and his soul was satisfied as with marrow and fatness: and when awakened out of his sleep he found Him in his arms: "When I awake, I am still with thee."

3. He mounts up when he gets a fresh gale and new influences of the Spirit. The believer, at his lowest, is like a ship wind-bound, lying at anchor, but ready to set sail whenever the wind is fair; he can but make small progress with the oars of diligence when the wind and tide is against him. O sirs, ! if there be any gale of the Spirit blowing among you this day, then mount, mount, mount; you make more progress then in an hour, than you will do without it in many a year, yea, in a whole lifetime.

4. The believer uses to mount up with wings about a communion time; nothing less will serve him than to come to Bethel, the house of God; he will go into the chambers of presence, and never rest till he be at the end of his flight. Where is that, say you? Doth he mount to a communion-table? nay, he must be farther: doth he mount to the top of duties and ordinances? nay, he must be farther: doth he mount to heaven? nay, he must be farther yet. Strange! Where would he flee next? Indeed, he would flee into the heart of Christ: "Set me as a seal upon thine heart;" yea, and which is more yet, he would not only have himself in Christ's heart, but he would have Christ in his heart—"Christ in him the hope of glory." And what would he do with him when he hath got there? Oh then, saith he, "He shall lie all night between my breasts;" If I can, I will keep Him all the night-time of this life, which is but a night, "till the day of eternity break, and the shadows fly away."

5. The believer mounts up on wings, as an eagle, at the day of death; then he soars aloft: "This night thou shalt be with me in Paradise." It is said of the adder, that when she is old

she goes through some strait passage, and leaves her old skin in the passage, and thereby renews her vigour and life. This passage of death is strait, and uneasy to the body, which, like the adder's skin, is left in the way; and not without much pain and difficulty to it: but the soul passeth through without any harm; and the next moment mounts up to her state of immortality and happiness: then the believer mounts up indeed to the general assembly and church of the first-born, to the innumerable company of angels, to God the judge of all, and to Jesus the mediator of the new covenant; yea, then he is mounted up a pillar in the temple of his God.

6. The believer will mount up at the day of judgment as with eagle's wings; then will he flee up to meet Christ in the air: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 *Thess.* iv.17). You see then when the believer mounts up.

IV. The fourth thing is, to speak to the manner how the believer mounts up—"He mounts up with wings as an eagle." In whatever respects the eagle mounts up, the same way doth the believer.

1. The eagle mounts up freely and naturally: God gives it a mounting nature: "Doth the eagle mount up at thy command?" says the Lord to Job (*chap.* xxxix. 27); nay, it is by the instinct which the Lord hath given it, so that it is natural to it. Thus the believer mounts up naturally after God hath given him the new heart; it is natural to him to be mounting towards God. When the hypocrite mounts, he is forced up contrary to his natural tendency, as it were, like a stone cast up into the air; it is not natural to it to fly up, but rather to fall down; but the believer mounts up naturally and freely.

2. The eagle mounts up highly; she flies higher than other birds: she makes her nest on high, on some inaccessible rock; not like the ostrich, that leaves her eggs in the sand, as some leave their souls here on earth: but these spiritual eagle-believers, these heavenly birds, they fly high, even to the Rock of Ages;

and hence their daily desire is, "Lead me to the rock that is higher than I."

3. The eagle mounts up strongly, vehemently, and violently; it is a strong bird, and, when it has got the prey, it flies with violence. Thus doth the believer mount up: "For the kingdom of heaven suffereth violence, and the violent take it by force." With such earnestness and intentness doth he mount up towards heaven, that no difficulty in the way shall hinder him.

4. The eagle mounts up swiftly and suddenly: this follows upon the other; for its strength and violence in flying infers celerity: so doth the believer, under the lively influences of the Spirit. Oh, how quick is his motion! "Or ever he is aware, his soul makes him like the chariots of Amminadab." It is a speedy flight that the believer makes towards Christ; he mounts swiftly.

5. The eagle mounts up gradually: though its flight be strong and swift, yet it is gradual; it comes not to the utmost extent of its motion, but by degrees: so the believer mounts up gradually; he goes from strength to strength, till he appear before God in Zion (*Psa.* lxxxiv. 6). He flies still higher and higher; and so the object of his aim draws nearer and nearer to him, while he comes to more and more knowledge of God, and more and more communion with Him, till faith and hope land in vision and fruition.

6. The eagle mounts up frequently and daily; and, in respect of its mounting disposition, constantly: so it is with the believer. he is always mounting, he hath still a mounting disposition, and he is constantly endeavouring to be actually mounting. The carnal professor never mounts up but about the time of a communion, or the time of some sore affliction or conviction; and, whenever these seasons are over, he goes as fast down as he went up. But it is the believer trade of life to be mounting on week-days as well as on Sabbath-days; and on ordinary Sabbath-days as well as communion Sabbaths.

V. The next thing is, To show the reasons why the believer, who hath his strength renewed mounts up on wings like an eagle.

1. Because he hath an eagle's nature. I said before, that the believer mounts up naturally : why? because he hath an eagle's nature. It is the natural disposition of an eagle to fly upward; so the believer hath a disposition to mount up to God, he being a new creature : " If any man be in Christ he is a new creature " (2 *Cor.* v. 17). This new nature ascends to heaven from whence it descended; the old nature goes always downward, but the new nature mounts upward. If you want the new nature, you want the mounting disposition.

2. He mounts up on wings like an eagle, because he hath an eagle's eye : so the believer, he can see that invisible Sun which no natural eye can attain to : " The poor in Spirit, and pure in heart, shall see God " (*Matt.* v. 3, 8). The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him" (1 *Cor.* ii. 14). But the believer, knowing the mind of Christ, sees farther than the world; he sees the King in his beauty, and the land afar off. When he sees these things he cannot but mount up to them. " He endures, as seeing Him who is invisible " (*Heb.* ii. 27). He is far sighted : " Abraham rejoiced to see Christ's day afar off, and he saw it, and was glad." This is that blessed object which every believing soul doth see even when he is in this world.

3. He mounts up on wings like an eagle, because he hath his nest on high like an eagle : no wonder than he flies up, for his nest, I mean his seat, his food, his treasure, his heart, his head, his all is above. His seat is above. The believing eagle cannot find himself safe while here below; therefore he flies to the Rock of Ages, and there he sits. His food is above. Christ is his food : " My flesh is meat indeed, and my blood is dring indeed." Now, his food being above, " where the carcass is, thither will the eagles be gathered together." His treasure is above—he hath an inheritance, incorruptible, undefiled, and that fadeth not away, that is reserved in heaven for him; and up he must to visit his inheritance. His heart is above, where his treasure is; yea, Christ hath gotten his heart a-keeping, and he must be where his heart is. And in a word, his head is above : and must not the

members be where the head is? And must not the stones of the building be where the foundation is? Christ is the head cornerstone. His *All* is above: Christ is all in all to him; and, therefore, mount he must; for this eagle hath a rich nest above.

4. He mounts upon wings as an eagle, because his strength is renewed like the eagle's: "who satisfies thy soul with good things; so that thy strength is renewed like the eagle's" (*Psa.* iii. 5). Therefore, having renewed his strength, he mounts up on wings like the eagle. Some say the eagle is renewed when it casts its old feathers and gets new ones; so the believer gets the old feathers of corruption removed, and puts on the new man (*Eph.* iv. 24). Others say the eagle's youth is renewed when, its stomach becoming thirsty, it drinks the blood of the prey; and so the believer gets his strength renewed by drinking the blood of Christ by faith (*Eph.* iv. 13). It is in the unity of the faith that he comes to the perfect man, to the measure of the stature of the fulness of Christ. If you have got a drink of the blood of Christ this day, to be sure your strength will be renewed; and, if your strength be renewed, you cannot but be mounting up on wings as an eagle.

---

### The Death-bed of the Christian.

THIS world has been compared to a great hospital and, in many respects, the comparison holds good, for, as in a hospital, some are sent out cured of their troubles while others die there, or are sent out with no hope of their recovery, so in this world, some go out of it completely cured of the disease of sin, through the use of the means appointed for that end, while others, who were in contact with the same means, die in their sins. The day when the completely cured patient is discharged from the hospital is eagerly looked forward to, and in like manner the Christian ought to look forward with delight to the day when he is to leave this world. However, it is the case with

many a true Christian that instead, there is a shrinking from this solemn moment. We read in God's Word of some "who through fear of death were all their lifetime subject to bondage." There is a natural dread of the final stroke which will cause the body to go back to the dust and set free the soul to fly away to the mansions of glory.

Death, however, does not take the Christian by surprise. He has often looked into its grim face, not only on a bed of sickness, but also when he was enjoying health and strength, for the business of the child of God ought to be to die daily, so that when the actual time of his dissolution comes it may not be such a severe wrench to part with the things of the world as otherwise it would be. The more of this dying daily that is engaged in in this world the more is a child of God able to set his "affection on things above" which ought to be accompanied naturally with "a desire to depart, and to be with Christ; which is far better." Some, through engaging more in this business than others, have a more comfortable frame of mind on their death-bed. We have no written record of the last moments of the Apostle Paul, but he who was so much taken up with dying daily in serving the cause of Christ could, near the close of his life, say: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The Christian, in looking back, sees many things amiss in his own life, and can see nothing on his own part to give him any comfort. His only source of confidence is that which supported David in similar circumstances when he was saying: "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my Salvation, and all my desire, although He make it not to grow." From his death-bed he can look back on the transactions between God and his soul. There was a day on which he was effectually called. That day may not be so clear to some as to others, but it was a day in which they were convinced of sin, and they got a right view of their own standing before God. The Christian on his death-bed may have many a doubt

and fear as to the reality of the change that came over him, but he looks back on that day as the time when the whole course of his life was changed. He was never the same afterwards and the world was never the same to him; and no wonder, for not only did he appear as a sinner in his own sight, but he saw the suitableness of Christ to be his Saviour and was made willing to receive Him as his only hope. Thus his condition for eternity was made sure, for once in Christ, always in Him.

From his death-bed the true believer can look back on times when he enjoyed tokens of God's favour. The candle of God shined upon his head, and he was enabled to rejoice in the light of His gracious countenance. There were times under the preaching of the Word, in the receiving of the sacraments, and in secret, when he could say, "He brought me to the banqueting house, and His banner over me was love," and then he had a "feast of fat things full of marrow, of wines on the lees well refined." These tokens of His love God had given him as if to set them over against the evil day when he had his full share of "the afflictions of the righteous," and when he had to say with Paul, "we were pressed out of measure, above strength, insomuch that we despaired even of life." These manifestations of God's favour were as cordials to his weary soul.

Looking back, he has great cause to mourn his many mistakes in the world. Through lack of watchfulness and neglect of keeping a close walk with God, the Christian falls into many a snare and often gets broken bones. How often he has to upbraid himself on his death-bed for not having properly improved his time in the world, for having spent it in that which was not profitable, and for having done things for which he would give the whole world, if it were his, if it could be undone. This ought to be a solemn warning to the Lord's true people, for it is not without cause that they often have to put up David's prayer: "Remember not the sins of my youth, nor my transgressions."

When a Christian comes to die he may find many a thing to harass him. Satan, at such a time, will not be idle but will do his utmost to trouble one whom he shall never have, very often

taking full advantage of the weak, frail state of the body. As the father of lies he comes, questioning the reality of the change that has come over the sufferer, casting in his face his many shortcomings, and telling him that it would be presumption on his part to think that Christ would have anything to do with him. Unbelief, which has been aptly described as Satan's first-begotten, will corroborate every word that Satan will say, and between them they will often put the true child of God in a sorry plight indeed. Along with this there is an anxious concern on the part of the Christian himself as to whether all he had was a delusion or a reality. He is, in a few moments, to be launched into eternity and it is consistent with concern for his soul that he would be seeking evidences that he is not going there without preparation for it.

At this solemn time there is a bidding farewell to all earthly enjoyments. He is bound to the earth by very strong ties and painfully realises his need of grace to support him when these ties are being severed. Husbands and wives, parents and children, brothers and sisters must in this manner part, but it is sweet for the departing believer when he can entertain a hope that he will meet his dear ones, though in an altered relationship, where there is no parting. He must bid farewell to the beauties of creation and will have to say with one who is now at his eternal rest: "Is not the world which God created beautiful? but what is good for me is that I have found Christ in it."

In this condition he is not left alone. In the midst of bodily weakness and even a feeling of darkness and desertion in his soul his God is near him. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee," is one of God's promises to His own, and when their need is greatest, even when they feel the dismal waters of Jordan creeping over them, the God who cannot lie will not desert them, though they may not at all times be sensible of His comforting presence. He will uphold them and when their despondency is greatest, He will say to them: "Fear thou not; for I am with thee:



be not dismayed; for I am thy God." Thus the Christian's condition on his death-bed may be described in the words of the Song of Solomon: "Who is this that cometh up from the wilderness, leaning upon her beloved?" He has turned his back for ever on the wilderness of this world, and has Christ as his only source of confidence, enabling him to say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." For him Christ has robbed death of its sting.

While under the influence of the comforting presence of Christ, the Christian gets glimpses of the better land. He was getting these glimpses now and again during his wilderness journey when faith would be in living exercise, and these views of the King in His beauty and of the land that is very far off, though he had them only through a glass, darkly, caused great joy, but now he is to see Christ as He is, and to inhabit the land where his desire is. When faith is thus in living exercise with the Christian on his death-bed, how sweet it must be to realise that before many hours are gone he will be in full possession of those eternal pleasures which are at God's right hand!

In that better land to which the Christian is going he will be able to worship God as he never did on this earth. In this world he was bitterly conscious of how the carnal mind within himself spoiled every endeavour to worship God. He had a body of death which caused him to fall heavily to the earth when he would mount up on wings as an eagle, and his bitter lamentation often was: "O wretched man that I am! who shall deliver me from the body of this death?" He is now to be rid for ever of this intolerable weight, and in view of that it is no wonder, though he should groan "earnestly desiring to be clothed upon" with his "house which is from heaven."

Further, there is before him the prospect of being made like unto Christ. Men speak of a Christ-like life, but the true Christian knows nothing of such a life in his own experience in this world, for when he looks back on his life he is confronted with what the Word of God says: "How canst thou say, I am not polluted, I have not gone after Baalim? See thy

way in the valley, know what thou hast done." Only Christ could say: "Which of you convinceth me of sin?" but when the believer comes to see Christ as He is, he shall then be like Him, and he shall never commit sin throughout eternity. Many a day the Christian experiences the hiding of his Saviour's face because of how he sinned in the world but at death he shall be made "perfect in holiness" and, therefore, enabled to experience unbroken fellowship and communion with Christ.

In that happy state to which the Christian is going from his death-bed, he shall have no wants. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Many a day they ate "the bread of adversity" and drank "the water of affliction" in this world, but at death that comes to an end for ever for the Christian, and not only so but when he joins the white-robed throng in eternity, his glory will be in accordance with the measure of affliction he had in this world; as the Apostle says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Christian on his death-bed is on the threshold of that place where God is praised without one discordant note. Those who have a musical ear will detect many a jarring note in the worship of the lower sanctuary, but it will not be so in the upper sanctuary. They shall all have one song and that song will be: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." That song will be sung throughout eternity, and they shall never grow weary of singing it, neither shall they desire another song for there will be no room for another.

The death-bed of the Christian ought to be a solemn lesson to all who are still in a Christ-less condition. It points to a choice made, which will never be repented of, and blessings which will never be exhausted, and speaks loudly to all who know

neither the choice nor the blessings, saying in the words of Moses to Hobab: "We are journeying unto the place of which the Lord said, I will give it to you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.—J. C.

## Briathran Deireannach Iain Bhunian.

MU PHEACADH.

'S a tha 'tarruing na h-uile truaighe air an duine, araon 's an e peacadh an grabadh agus am bacadh a's mò air ar sonas, t-saoghal so, agus anns an t-saoghal ri teachd. Thoir air falbh peacadh, agus chan 'eil ni a dh' fhaodas dochunn a dhèanamh oirnn; oir 's e bàs, aimsireil, spioradail, agus siorruidh a dhuais. 'S e peacadh, agus duine a' pheacaidh, cuspair feirge Dhé. Cia uamhasach, uime sin, a dh' fheumas a chor-san a bhi a tha 'fantuinn ann am peacadh! Oir eò a dh' fhaodas fearg Dhé a ghuillan no cogadh a dhèanamh 'na h-aghaidh? Chan urrainn peacadh an aghaidh Dhé a bhi suarach, a chionn gu 'm bheil e 'n aghaidh Dhé mhóir nèimh agus na talmhainn; ach ma' s urrainn am peacach dia beag 'fhaotuinn a mach, faodaidh e 'bhi furasda peacanna suarach 'fhaighinn a mach.

Tionndaidh peacadh uile ghràs Dé gu maenus 's e 'm peacadh dùblan d' a cheartas, éigheachadh a thrèair, fanaid air 'fhoighidinn, tàir air a chumhachd, agus dìneas air a ghràdh. Thoir an aire nach ceadaich thu dhuit féin aon pheacadh a chur an gnìomh, oir treòraichidh sin thu gu aon eile; gus, le droch cleachdadh, an d' thig e gu bhi nàdurra.

'S e tòiseachadh air peacadh, stéidhe a leagadh gu buanachadh; 's e 'm buanachadh so is màthair do cleachdadh, agus 's e ladarnas a shruthas uaith air a cheann mu dhicireadh. Tha bàs Chrìosd a' toirt duinn an taisbeanadh a 's fèarr oirnn féin; air a' chor anns an robh sinn, agus mar nach dèanadh nì cobhair oirnn ach sin; agus an sealladh a 's ro shoilleire air gnè eagalach ar peacanna. Oir ma tha peacadh 'n a nì cho uamhasach 's gu'n d' fhàisg e

eridhe mhie Dhé, cia mar is urrainn de pheacach bochd truagh a ghiùlan?

#### MU AMHGHAIR.

Chan 'eil nì a dh' fhàgas àmhghar cho do-iomcharach ri eallach peacaidh; na' m b' àill leat, uime sin, a bhi iomchuidh air son àmhgharan, bi cinnteach gu' m faigh thu eallach do pheacanna a leigil dhìot, agus an sin bithidh àmhgharan 'sam bith a thig a' d' rathad furasd' an giùlan. Mar a h-urrainn thu 'n t-slat smachdachaidh a leag Dia ort 'éisdeachd agus a ghiùlan, cuimhnich an leasan so—tha thu air do bhualadh a chum do leas. Tha 'n Tighearn a' gnàthachadh buailtean àmhghair gus am moll a sgaradh o 'n chruithneachd. 'S i sgoil a' chroinn-cheusaidh sgoil an t-soluis; nochdaidh i dìomhanas, smuaraichead, agus aingidheachd an t-saoghail, agus leigidh i ris duinn am barrachd do inntinn Dhé. A mach á àmhghar dorch a thig solus spioradail. Ann an àmannan àmhghair gheibh sinn gu minie fiosrachadh a 's mìlse air gràdh Dhé. Na 'm bitheamaid air cùl a chur ri sòlasan an t-saoghail so, cha chuireadh ar n-àmhgharan ach ro bheag trioblaid oirnn; 's e a tha 'fàgail staid àmhghair cho do-iomcharach do mhóran, gu' m bheil iad tuilleadh 's a' choir air an toirt suas do shòlasan na beatha so, agus mar sin chan urrainn doibh cur suas le nì 'sam bith a chuireas dealachadh eatorra.

#### MU AITHREACHAS AGUS TEACHD GU CRÌOSD.

'S e is crìoch do àmhghar sealladh a thoirt air peacadh, agus dhà sin ar toirt a dh' ionnsuidh Slànuighir. Pilleamaid, uime sin, maille ris a' mhac struidheil, d' a ionnsuidh-san, agus gheibh sinn suaimhneas agus fois. Faodaidh peacach aithreachail, ged robh e roimhe cho ole ris an aon a 's miosa de dhaoine, trìd gràis teachd gu bhi cho maith ris an aon a 's fèarr. 'S e bròn air son doilgheas a chur air Dia, a bhi da rìreadh mothachail air peacadh; trioblaid a bhi oirnn gu' n do chuir sinne fearg air-san na 's mò na gu' m bheil diùmb aige-san ruinne. Eiridh 'ur rùintean gu aithreachas a ghabhail, agus 'ur dearmad air an dleasan thèarnadh—anama sin, suas ann am breitheanas 'n ur n-aghaidh. Giùlanaidh aithreachas ùr-labhairt dhiadhaidh leis,

agus aomaidh e Criosd gu móran pheacannan a chuireadh an gnìomh 'n a aghaidh a mhaitheadh. Na h-abair riut féin, Gabhaidh mi aithreachas am màireach; oir is e do dhleasanas a ghabhail gach làtha. Thar na h-uile theagasg 's e soisgeul gràis agus slàinte an t-aon a 's ro chunnartaiche, ma's e 's gur ann a mhàin ann am focal a tha e air a ghabhail le daoine neo-ghràsmhor—mur 'eil mothachadh air am feum air Slànuighear 'n a cho-chuideachd, agus mur 'eil e 'g an toirt d' a ionnsuidh. Oir is iad-san aig nach 'eil ach a mhàin barail m' a thimehioll, a 's truaighe do na h-uile dhaoine—oir do brìgh gu' m bheil tuilleadh eòlais aca na th 'aig na cinnich, 's e so a mhàin an cuibhrionn deircannach, gu'm buailear iad le móran bhuillean.

#### MU URNUIGH.

Mu 'n téid thu a dhèanamh ùrnuigh, feòraich na ceistean so de d' anam—1. Ciod a chrìoch, O m' anam, mu 'n d' thàinig tu do 'n ionad uaignidheach so? Nach ann a thàinig tu a chumail conaltraidh ris an Tighearn ann an ùrnuigh? Am bheil e a làthair; an cluinn e thu? Am bheil e trècaireach; an dèan e cobhair ort? Am bheil do ghnòthuch suarach; nach ann mu thimehioll maith t' anama 'tha e! Ciod na briathran a ghnàthaicheas tu 'chum a thionndadh gu truas a ghabhail dhiot? Gu t' ullachadh a dhèanamh coimhlionta, thoir fainear nach 'eil annad-sa ach duslach agus luaithre, agus gur esan an Dia mór agus Athair ar Tighearn Iosa Criosd, a tha 'cur soluis uime mar thrusgan; gur peacach gràineil a th' annadsa, gur esan an Dia naomha; nach 'eil annad-sa ach enuimh bhochd dhìblidh, gur esan an Cruithear uile-chumhachdach.

Ann ad uile ùrnuighean na dì-chuimhnich buidheachas a thoirt do 'n Tighearn air son a thrècairean. 'Nuair a tha thu 'g ùrnuigh, gu'm a fèarr leat do ehridhe 'bhi as eugmhais bhriathran, na do bhriathran gun a bhi 'tighinn o 'n ehridhe. Bheir ùrnuigh air neach sgur do pheacadh a chur an gnìomh, no tàlaidh peacadh neach gu sgur do dh' ùrnuigh. Is ro luachmhoire spiorad ùrnuigh na ionmhasan òir agus airgid. Dèan ùrnuigh gu minic, oir is sgiath do 'n anama, iobairt do Dhia, agus sgiùrsadh do Shatan, ùrnuigh.

## Nadur an Duine 'na Staid Cheithir Fille.

AN STAUD SHIORRUIDH : NO, STAUD SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

*(Air a leantuin bhò t.d., 75.)*

Agus anns a' cheud àite, Bitheadh comharran na staid ath-nuadhaichte air an daingneachadh earrann araid de'n Sgriobtur a chum na crìche sin; mar a ta *Gnàth-Fhoc.* viii. 17. "Iadsan aig am bheil gràdh dhomh gràdhaichidh mi." Coimeas *Luc.* xiv. 26. "Ma thig neach air bith do m' ionnsuidh-sa, agus nach seadh, fuathaich e 'athair, agus a mhàthair, agus a bhean-phòsda, agus a chlann, agus a bhràithrean, agus a pheathraichean, seadh, agus a bheatha mar an ceudna, chan 'eil e 'n comas do bhi 'na dheisciobul domhsa." *Salm* exix. 6. "An sin cha ghabh mi nàire, an uair a bheir mi spéis do t' àitheantaibh gu léir." *Salm* xviii. 23. "Agus bha mi ionraic 'na fhianuis, agus ghleidh mi mi féin a m' aingidheachd." Coimeas *Rom.* vii. 22, 23. "Oir a ta tlachd agam an lagh Dhé a reir an duine an taobh a stigh: Ach tha mi faicinn lagha eile am bhallaibh a' cogadh an aghaidh lagha m' inntinn." *1 Eoin* iii. "Agus gach neach aig am bheil an dòchas so ann, glanaidh se e féin, mar a ta esan glan." *Mat.* v. 3. "Is beannaichte iadsan a ta bochd 'nan spioraid; oir is leò rioghachd nèimh." *Phil.* iii. 3. "Oir is sinne an timchioll-ghearradh, a ta dèanamh aoraidh (no seirbhis) do Dhia 'san spiorad; agus a' dèanamh gàirdeachais ann an Iosa Crìosd, agus nach 'eil a' cur muinghin 'san fheòil." Tha suim an dearbhaidh a ta 'g éirigh o na h-earrannaibh sin do 'n Sgriobtur, a' luidhe ann an so: Am fìor Chrìosdaidh is aon e a ta gràdhachadh Dhé air a shon féin, cho maith is air son a sochairean; agus sin le àrd-ghaol, os ceann gach uile neach agus gach uile nithe: Tha meas mór agus fìor aige air àitheanta Dhé: Tha e cur an aghaidh agus a' gleachd an aghaidh a' pheacaidh sin, a ta os ceann gach uile pheacaidh gu furas ag iadhadh uime: Tha e

moladh agus a' gràdhachadh an lagha naomh, eadhon anns a' cheart phuine, 'sam bheil e bualadh an aghaidh an ana-miann is gràdhaiche leis: Tha dhòchas mu nèamh a' toirt air dichioll a dhèanamh gu ruigsinn air naomhachd iomlan, anns am bheil e ag iarraidh ruigheachd air foirfeachd, ged nach urrainn e ruigheachd air anns a' bheatha so: The e dèanamh seirbhis do 'n Tighearn: Is e Criosd agus a lànachd taic 'anama; agus tha anns na h-uile ceum d' a chaithe-beatha: agus d'an taobh sin araon, tha e spioradail 'na ghnè, 'na rùn, 'na iarrtuis, agus 'na chrìoch ann a sheirbhis: Gidheadh, chan 'eil e faicinn nì 'sam bith ann féin, as am feud e earbsa dhèanamh, am fianuis an Tighearn: Is e Criosd agus a lànachd taic 'anama; agus tha 'mhuinghin air a gearradh as o na h-uile nì nach e Criosd, no nach 'eil ann an Criosd, a thaobh fireanachaidh, no bhi air a ghabhail ris le Dia; agus a thaobh naomhachaidh mar an ceudna. Tha aig na h-uile neach 'sam bheil no nithe sin ri fhaotainn, còir air neamh, a rèir an fhocail. Tha e iomchuidh agus tarhach, an leithide sin de earrannaibh de 'n Sgriobtuir a chomharrachadh, air son an fheum àraidh so, mar a thilgeas iad an àird; am feadh a ta sibh a' leughadh nan Sgriobtuir, no ag éisdeachd searmoin. Air do chomharan na staid ath-nuadhaichte bhi mar so air an suidheachadh; anns an àit as fhaigse, rannsaichibh agus feuchaibh bhuir cridheachan féin leò sin, mar ann an làthair Dhé, le sùil ris-san air son aithne spiorodail, chum gu 'm bi fios agaibh am bheil no nach 'eil iad annaibh. Agus 'nuair a gheibh sibh a mach iad, feudaibh sibh co-dhùnadh gu suidhichte agus gu soilleir; eadhon, gu bheil sibh air bhuir n-ath-nuadhachadh, agus gu bheil còir agaibh air nèamh. Mar so feudaibh sibh dearbhaidhean a thional. Ach bithibh cinnteach gu 'n tig sibh gu Dia ann an Criosd le ùrnuigh dhùrachdach, air son teisteis an Spioraid, d' an oifig a bhi dèanamh fianuis le 'r spiorad-ne, gur sinn clann Dhé, *Rom. viii. 16.* Os barr, thugaibh fainear gu èuramach slighe agus riaghailt freasdail d' ur taobh; agus mar an ceudna ciod am feum a tha bhuir n-anama a faotainn dheth, 'na cheumaibh fa leth: coimheas an da chuid ri

teagasgan, geallaidhean, bagraidhean agus eiseimpleire, nan Sgrìobtuir; mar sin breithnichidh sibh ma tha'n Tighearn a' buntuinn ribhse mar is gnàth leis rin-san le'n ionmhuinn 'ainm: Agus ma tha sibh ag imeachd a mach air luirg an treud, feudaidh so dearbhadh sòlasach a thoirt duibh. Gluaisibh gu caomh agus gu faicilleach; agus foillsichidh an Tighearn e féin duibh, a reir a gheallaidh, *Eoin* xiv. 21. "An tì aig am bheil m' àitheanta-sa, agus a ta 'gan coimhead, is esan aig am bheil gràdh dhomhsa: agus an tì aig am bheil gràdh dhomhsa, gràdhaichear le m' athair e, agus gràdhaichidh mise e, agus foillsichidh mi mi féin dà." Ach is diomhain a bhi smuaineachadh gu'm bi bhuir féin-cheasnachadh feumail, ma bhios sibh neo-chùramach agus neo-riaghailteach 'nur caithe-beatha.

'*San àite mu dheireadh*, Cuiribh thairis obair bhuir là agus bhuir ginealaich le cabhaig agus le dichìoll. Air do Dhaibhidh, an déidh dha ghinealach féin a riarachadh, a reir toil Dhé, codal, *Gnìomh*. xiii. 36. Dh' orduich Dia dhuinn earrann a dh'obair àraidh do 'n t-seòrsa so, bu chòir a bhi air a cur seachad mu 'm bi aimsir na h-obair thairis, *Eccl.* ix. 10. "Ge b'e ni a gheibh do làmh r' a dhèanamh, dèan e le d' dhìchìoll; oir chan 'eil obair, no innleachd, no eòlas no gliocas anns an uaigh, d'am bheil thu dol." *Gal.* vi. 10. "Uime sin a reir mar a ta fàth againn, deanamaid maith do na h-uile dhaoineibh; ach gu h-àraidh dhoibhsan a ta de theaghlach a' chreidimh." Ma tha fear siubhail, an déidh dhà dol air bòrd do 'n luirg, agus an long a' faotainn fo sheòl, a' chuimhneachadh gu 'n do dhi-chuimhnich e gnothuch àraid a chrìochnachadh 'nuair a bha e air tìr, is éiginn da sin a bhi cuimhneachadh aimsire a chaidh agus a leigeadh thairis gun fheum, agus cothroman a chaidh a chall, chan fheud so gun bhi doilgheasach do 'n Chrìosdaidh. Uime sin, cìod 'sam bith a ta mar fhiachaibh ort a dhèanamh air son urrainn Dhé, agus maith muinntir eile, aon chuid ann dhleasdanas t'inbhe, no le cothrom àraidh air a chur ann ad làimh, dèan e ann an tràth, na'm bu mhaith leat bàs fhaotainn gu sòlasach.

*Ri leantuin.*



## Literary Notices.

CLERKSHIP OF THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND by Rev. Prof. J. K. Cameron, D.D., Emeritus Clerk of Assembly. Inverness: *Northern Chronicle Office*. Price, 2/6.

In this book sent us for review we can only touch upon a few points. In regard to the constitutional issues between the Free Church and the Free Presbyterians, Prof. Kennedy Cameron is quite unconvinced by any arguments that have come from our side, and it is not very likely, at his time of life, anything we might say now would change his mind. The issues have been set forth in a Statement approved by the Synod and printed in an Appendix to the *History of the Free Presbyterian Church of Scotland*, which all may read for themselves. We must, however, give Prof. Cameron credit for rebutting a stupid criticism aimed at us (pp. ii. 12). His account of what took place at the Union in 1900 as a participator and eyewitness will be useful to the student of Scottish church history. His disquisition on discipline, we are afraid, is coloured too much by a particular case he has in view. The road he travels is one that will lead him in a way that will not serve the end of discipline. Half of the book is taken up with the Student Case, in which the Training of the Ministry Committee of the Free Church figured. The criticism of the Committee by the Professor does not lack point and sting, and if he does not get in return as good as he has given it will be strange to us. We refrain from making any comment on this extraordinary case. Our readers will find the story told in Prof. Cameron's book at considerable length, but we may take the liberty of saying, that if there are any among us who have the idea that the Free Church far excels us in their disciplinary procedure, let them read this book.

THE BABINGTON PLOT AND MARY QUEEN OF SCOTS by Albert Close.

London: The Protestant Truth Society, 31 Cannon Street,  
E.C.4. Price, 6d.

This, like most of Mr. Close's work, shows research work specially valuable to the historian and to all interested in the fate of the infatuated, unfortunate Queen of Scots. The pamphlet is a vindication of Queen Elizabeth's Secret Service by the recently discovered Vatican, Spanish, French and Venetian State Papers. The booklet is invaluable as a summary of the Roman Catholic plotting which aimed at the murder of Queen Elizabeth and the setting up of Queen Mary on the Throne. The Plot ended in disaster and the plotters ended their days on the scaffold. We heartily commend this latest of Mr. Close's invaluable booklets.

THE IRISH QUESTION—FACT AND FICTION: An exposure by L. K. Kentish-Rankin, M.A. London: *English Churchman* Office, 23 Bedford Street, W.C.2. Price, 2d.

As the Irish Question is still with us readers of the pamphlet will find gathered together statements made by politicians and priests, showing how inflamed were the passions and how reckless were the utterances that brought about the present condition of things between Great Britain and Eire. It is a very useful pamphlet.

SEEING PROPHECY FULFILLED IN PALESTINE by G. T. B. Davis.  
Glasgow: Pickering and Inglis, Bothwell Street. Price, 1/6.

This is a most interesting book giving a bird's-eye view of the extraordinary developments that have taken place in Palestine since the War. It is almost incredible that this land, once so fruitful, and which sunk into barrenness during the Turkish rule, should awaken as from a long sleep and become once again a fertile garden. Mr. Davis sees, in many of these remarkable developments, the fulfillment of prophecy, but one can read and enjoy the book without necessarily accepting all the author's interpretations of the prophetic Scriptures or assenting to his pre-millenarian out-look. The book is profusely illustrated and

with the author's graphic descriptions in the letterpress one gets an excellent idea of the developments proceeding so rapidly in Palestine. Unfortunately Commercialism has invaded the land and is making a mighty effort to bring within its grasp places forever associated with the names of men whose fame has filled the world. It is interesting to know that the Mount of Olives and the Sea of Galilee are to be kept free from the strangle-hold of the money-makers. It is estimated that there are 430,000 Jews in Palestine to-day. This is about ten times as many as returned from the Babylonian Captivity. Our readers will find this a most interesting book, full of information and written in a captivating style.

THE VATICAN AND THE BRITISH EMPIRE. London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price, 2d. Post free, 2½d.

Among the many pamphlets issued by the Protestant Truth Society dealing with the political activities of the Papacy, "The Vatican and the British Empire" just published is a useful addition to the series. From the days of the Reformation down to modern times, the author recounts incident after incident of Rome's active animus, in political intrigue and interference within the British Empire and thus making plain that the "Vatican is our eternal enemy."

---

## Notes and Comments

**World Union of Free Thinker's Congress.**—The very thought that a Congress of Free Thinkers should meet in London has caused a considerable controversy, and criticisms have come from various quarters. Representations were made to the Home Secretary, Sir Samuel Hoare, to prohibit the meeting of the Congress. Sir Samuel, who is an Anglo-Catholic, while expressing full sympathy with the feelings of those making these

representations, says : " In this country, with its free institutions, it is not within the power of the Home Secretary to grant or to withhold permission for the holding of a meeting, and no ban on this congress purporting to be imposed by me would have any legal validity. There is also apprehension that the congress, though purporting to be a congress of freethinkers, may be, in fact, intended to further Communism aims. My information is that a joint committee of four English rationalist societies invited the World Union of Freethinkers to hold its quinquennial congress in London in September next, it being 50 years since a similar congress was held in this country. The World Union of Freethinkers includes in its membership members of a disbanded organisation formerly known as the International Union of Proletarian Freethinkers, but I have no evidence that the proposed congress is being organised as a means of Communist propaganda." Whether Communists have anything to do with the Congress or not does not concern us. The plain fact is that in this so-called Christian Country a Congress is to meet the aim of whose members is to flout the deep-rooted convictions of Christian people. All this talk about liberty is beside the point. We have no liberty from heaven to think or act wrongly. The meeting of such a Congress in the very heart of the Empire is a challenge to God and a menace to our common Christianity. Unfortunately there are thousands within the Empire whose sympathies are whole-heartedly with the members of this anti-God Congress.

**The Knights of St. Columba.**—This is a Roman Catholic organisation which once a year pays a visit to Iona, ostensibly to venerate the memory of Columba. In doing so, however, they not only break the Sabbath, but cause others to do likewise. The so-called pilgrims from the U.S.A., France, Canada, Ireland, England, Wales and Scotland began the day early by attending Mass in Oban on Sabbath morning the 4th June, at five o'clock. About seven o'clock they set off in the "King George V." for Iona, where Mass was again celebrated. There were days when

MacBrayne's steamers would not be engaged in work of this kind on the Lord's Day. It is regrettable that the employees of the Company should be called upon to engage in this new form of Sabbath breaking. The Church of Rome is not one of the forces that makes for Sabbath-keeping, as the Lord's Day Observance Society of Scotland found when it approached the authorities of that Church in connection with the promotion of games and excursions on the Lord's Day. Apart altogether from the idolatry of the Mass, there was the breach of the Lord's Day, both by the so-called Pilgrims, the Shipping Company and their Employees. Whatever the religious views of Columba may have been and his ecclesiastical affinities, they certainly were not those of the Romish Church. Neither Patrick nor Columba would feel themselves at home in the Church which wrongly claims them, and which has wandered so far from apostolic purity and even from the teaching of the Celtic Church.

---

## Church Notes.

**Communion.**—*July*: First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot Halkirk, Flashadder, Rogart; fourth, Stratherrick, Plockton, Bracadale, North Uist; fifth, Achmore and Thurso (*note change of date*). *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.]

**Proceedings of Synod.**—At the Synod Meeting held in Glasgow, it was decided to discontinue the double number in July after this issue and to print the proceedings of the Synod separately. When the Clerks of Synod have these proceedings

ready it will be intimated in the Magazine, and the price fixed on will be made known.

**Expansion of the Synod's Work.**—In connection with the foregoing decision of Synod it may not be out of place to give the following facts as to the space taken up in the Magazine by Synod Reports of Standing Committees and report of proceedings. The Report of the first Synod occupied only 14 or 15 lines at the foot of a page. The year after the Rev. James S. Sinclair's death, the Synod Report of Proceedings (including Abstract of Accounts) occupied about 20 pages. Last year the space devoted to the Synod in the Magazine was over 70 pages. This was after the elimination, according to the Synod's instructions, of items that were not of general interest, and did not include Reports of work done at the private meetings of Synod. It will thus be seen how greatly the Synod work has expanded and how the space required for reporting its proceedings has extended. To begin with, one Clerk was able to cope easily with the work; then two were appointed and these latterly were assisted by two shorthand writers, who render invaluable assistance to the Clerks. We mention these facts to our readers with the purpose of reminding them of matters to which they may never give a thought when they read the Synod reports in the Magazine. The strain laid on the Clerks in preparing these reports with all their other duties, can only be recognised fully by those who themselves have had similar experiences.

**Official Synod Statement.**—In view of statements made in some of the newspapers during the sitting of the Synod in Glasgow, the following official statement was read by the Clerk and issued to the Press:—

"The Synod had before them—(1) An appeal against the finding of the Northern Presbytery exonerating Inverness elders and Inverness Session from the charge made by Mr. MacQueen of violating their ordination vows. The Synod dismissed Mr. MacQueen's appeal and affirmed the finding of the Northern Presbytery.

"And (2), the Synod dealt with the petition from the Rev. Ewen MacQueen relative to the action of the Northern Presbytery in treating as frivolous and disregarding the dissent and protest for leave to complain by Mr. MacQueen from the decision of the Presbytery to appoint a committee to examine the petition and relative documents presented by Miss J. Grant, Inverness.

"The decision of the Synod was as follows:—That the prayer of the petition be not granted; and in this connection the Synod would point out Mr. MacQueen that the action of the Presbytery, in appointing a committee was solely to examine documents, which was quite orderly procedure.

"The reference from the Northern Presbytery bringing up the petition from Miss Grant and an appeal by Mr. MacQueen against the action of the Presbytery in referring this matter to the Synod were considered. As this reference was not fully documented the Synod sent back the reference to the Presbytery to have that rectified.

"The matter of the Synod's dealing with the above reference and appeal in the near future is still under discussion."

---

## Acknowledgment of Donations.

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

**Sustentation Fund.**—Mrs A. McK., Saltburn, Invergordon, 6s 3d; Friend, New Zealand, £1; Miss K. McK., Easter Fearn, 8s; Mrs J. B. R., Vancouver, 5s 9d.

**Home Mission Fund.**—Miss M. McL., Cairndow, Argyll, 10s.

**Jewish and Foreign Missions.**—Friend, New Zealand, £1; Mrs C. M., Toronto, 10s; J. McL., 14 Sinclair Road, Torry, Aberdeen, 10s; Miss L. W., Lochinver, per Rev. N. McIntyre, 10s; Greenock Sabbath School, per Mr D. J. Walker, Treasurer, £5 5s; I. McD., Brock, Sask., Canada, £1.

**South African Mission—Well-Sinking Fund.**—"Wee Elizabeth," Stornoway postmark, £1.

**Legacy Fund.**—Received with grateful thanks from the Executors of the late Mr Wm. Brown Knarston, Bank Accountant, Haddington, the sum of £25, bequeathed to the Funds of the Church per Messrs. W. & J. Burness, W.S., Edinburgh.

**Colonial Fund.**—Friend, New Zealand, £2; received from Mr. D. Beaton, Matiere, New Zealand, the sum of £6 10s (less exchange), being amount of Church Door Collections.

**Fort William Church Purchase Fund.**—Mr. Alex. Rankin, Mamore Cottage, acknowledges, with grateful thanks, the following donations:—"Lochalsh," £1; Rev. A. F. Mackay, Applecross, £1; Mrs D. E. Macdonald, Drinishader, Harris, 5s; Mr J. MacEwan, Lochgilphead, 10s; D. Macdonald, Aricharnoch, 10s; J. Robertson, Luib, 10s; Mrs Maclean, Breakish, 4s; D. N., 10s; M. N., 6s; Mr J. S. Cairns, Belfast (Collecting Card), £5 10s (in addition to £1 already sent); Friend, Lochaber, £5; Captain Brown, Oban, 10s; Glendale Congregation (Collecting Cards), £20 16s 6d; Vatten Congregation (Collecting Cards), £10 3s 6d.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr Murdo Gillanders acknowledges with sincere thanks the following donations:—Collecting Card, per Miss Isabella Macdonald, Glasgow, £6; Friend, Cuaig, Kyle, £1; Friend, Gairloch, 10s; M. G., Applecross, £1; the following per Rev. A. F. Mackay—Friend, Callahille, £1; Friend, Kyle, 10s; F. F., Glasgow, 10s.

**Greenock Manse Purchase Fund.**—Rev. Jas. McLeod acknowledges with sincere thanks a donation of 10s from "Nurse M."

**Islivig Mission House Fund.**—Mr M. MacLeod, P.O., Islivig, acknowledges with grateful thanks the sum of £1 6s 6d from friends in Mangersta and Carnish, per M. Morrison, Mangersta.

**Lochinver Congregation.**—Rev. A. MacAskill acknowledges with sincere thanks a donation of 10s from a Friend, Edinburgh, in aid of Assynt Sustentation Fund.

**Portnalong Mission House.**—Mr D. MacSween, Missionary, acknowledges with grateful thanks the sum of £3 from Greenock Friends, per Mr D. J. Walker.

**Stornoway Congregation.**—Rev. M. Gillies acknowledges with sincere thanks a donation of £3 from Mrs H. N., o/a Sustentation Fund.

**South African Mission—Clothing Fund.**—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with sincere thanks a donation of £1 from F. P. D.; two parcels and 16s sent direct to the Mission from ladies of Winnipeg Congregation, per Mrs Mactaggart.

**South African Mission Schools.**—Mr H. S. MacGillivray, Dunoon, acknowledges with grateful thanks the following—Eight gross exercise books, nine dozen drawing copies, six dozen examination



books, together with other useful books to the value of £5 14s from Mr Donald Grant, of the Grant Educational Co. Ltd., Union Street, Glasgow; donation of 5s, Juniper Green postmark, for Bibles.

**Raasay Manse Building Fund.**—Rev. D. M. Macdonald, Portree, acknowledges with grateful thanks a donation of 10s from A Friend.

**Tallisker Church Debt Fund.**—Mr D. Morrison, 7 Portnalong, acknowledges with sincere thanks a donation of £1 from J. McL., Jr.

**Uig (Stornoway) Manse Building Debt.**—Mr M. MacLennan, 38 Cliff, Uig, acknowledges with grateful thanks the following donations:—M. M. K., Staffin, 10s; C. B., Vattos, 4s.

## The Magazine.

**3s 9d Subscriptions.**—Mrs M. Mackenzie, Tarbert Harris; A. MacPherson, 7 Point, Gairloch; Mrs H. Mackenzie, Achnacarnan; A. McLennan, Leckmelh, Garve; Donald McLean, Pray, Montana, U.S.A.; Miss J. McLean, Ardcharnic, Garve; Mrs Geo Matheson, Marofie, Dargaville, New Zealand; S. F. Paul, 4 Silverdale Road, Hove, Sussex; Norman Macfarlane, 9 Edinbane, Portree; M. Macrae, 3 South Ascaig, Raasay; John Stewart, Craigscorrie, Beaul; Miss M. Matheson, Kilkeran House, Maybole; Dr Forsyth, Glenfern, Easington, Co. Durham; Hugh Scott, Ailsa Craig, Ontario; Mrs H. Henderson, Ailsa Craig, Ontario; Mrs Geo. Clark, Ailsa Craig, Ontario; D. M. Ross, R.R.7, Parkhill, Ontario; Miss B. D. Ross, R.R.5, Parkhill, Ontario; Mrs J. Grewar, 31 Lindsay Avenue, Inverness; Mrs MacRae, Glaicmore, Tore, Ross-shire; D. MacLean, Corona, Lochcarron; Miss P. MacLean, Waiki, Lochcarron; Mrs Finlayson, Hawthorndean, Lochcarron; Wm. McLean, Lionel, P.S., Ness; A. Mackenzie, Bracklock, Lairg; Miss MacColl, Balaculish; Mrs Dow, Edinburgh; D. Mackenzie, Arpafallie, N. Kessock; K. MacRae, Camustiel, Applecross; Miss Finlayson, Applecross Lodge, Applecross; F. L. Rowell, Beulah, Roseberry Avenue, Linsdale, Beds.; Wm. Macrae, The Bungalow, Farley, Beaul; N. Matheson, Cliff, Uig, Lewis; J. Mackenzie, 4 South Erradale, Gairloch; Mrs M. Mackenzie, Newpark, Balaculish, Culkein; Miss M. J. McLean, 7 Devonshire Terrace, Glasgow; Mrs C. McIver, 6 Breasclete, Stornoway; Mrs A. MacInnes, 20 York Drive, Portree; P. McCuish, 17 Northton, Leverburgh; Rod. McLeod, 19 Braestein, Skye; M. McDiarmid, 47 Leamington Terrace, Edinburgh; Donald Fleming, Fanagmore, Lairg; H. McLeod, Hill Street, Fearn; D. Campbell, Police Station, Avoch; Mrs McInnes, 492 St. Vincent Street, Glasgow; Mrs C. B. Zeigler, 530 Comtland Street, Houston (Heights), Texas; John Morrison, Drinishader, Harris; Mrs J. MacIver, 34 Breasclete, Stornoway; Miss R. Nicolson, 7 East Suishnish, Raasay; Mrs H. J. Cowie, R.R.1, Ailsa Craig, Ontario; Edward

Morrison, Drinishader, Harris; Miss M. Ferguson, 1 Fasach, Glendale; John Robertson, Port Elgol, Skye; Mrs. Isa MacRae, The Bungalow, Kyle; Miss M. Ross, 12 Braes, Ullapool; Mrs W. Ross, Geocrab, Mills, Tarbert Harris; Miss C. Morrison, Ardvie, Leverburgh; Jas. Wilson, 2 Mertoun Place, Edinburgh; Jas. McLeod, Kerracher, Drumbeg; Mrs M. Campbell, 377 Edinburgh Road, Glasgow; Mrs Spotswood, 10 Anisworth Street, Woodvale Road, Belfast; D. E. Macdonald, Hillside, Drinishader, Harris; Don. Mackenzie, West End, Lochcarron; Miss Ellen Macdonald, Achnahane, Spean Bridge; A. Fraser, Conaglen, Ardgour, Fort William; Mrs R. MacRae, Aultnasuk, Kyle; Mrs J. K. Morrison, 96 Rocky Lane, Monton, Eccles.; Miss C. A. Macmaster, 9 Montgomrie Castle, Mauchline; F. MacLennan, Ardiniaskan, Lochcarron; S. MacSwan, Braebost, Arnisort, Skye; L. Ross, Badcall, Scourie; Hugh Munro, Hawkes Bay, New Zealand; Rod. Kerr, Richarn, Lairg; K. J. MacLeod, 1 Cruliving, Callanish, Lewis; Mrs C. MacLeod, 10 Mangersta, Uig, Lewis; Mrs H. Macdougall, Woodlands, 22 Auchintore, Fort William; Miss M. Matheson, c/o Campbell, 478 Keppochhill Road, Glasgow; Ken. McLeod, 6 Cruimer, Lochinver; John Matheson, Tannera Cottage Inn, Fearn; Mrs C. MacNeill, Ardgarten, 38 Aytoun Road, Glasgow; Mrs John McLeod, R.R.3, Lucknow, Ontario; John Matheson, 2 Bank Street, Plockton; Miss I. McLean, Bayhead, Balemore, Lochmaddy; Mrs J. Gillies, 2 Balachurn, Raasay; John Nicolson, The Cottages, Raasay; Miss K. Mackenzie, Glebe Cottage, Strath, Gairloch; George MacLeod, West Skinness, Lairg; Mrs B. MacRae, Ardhislaig, Shieldaig; Miss C. Mackenzie, 8 Babost, Ness; John Macfarlane, Laglumie, Tarbert, Argyll; R. Ross, Carbesdale Gardens, Culrain, Ardgay; Mrs Wm. Mackay, Badanloch, Kinbrace; Jas. Macfarlane, 5 Edinbane, Portree; Hugh Sutherland, Baloraid, Dornoch; Don. Morrison, Glencoe, Taynult, Argyll; K. Kemp, Cullicudden, Canon Br.; Nurse J. MacIver, 4 Garden Road, Stornoway; Jessie Macdonald, Aird, Shieldaig; Miss MacGillivray, 4 Maxwell Drive, Inverness; Mrs S. Shaw, Little Urchany, Cawdor; A. MacLeay, Ardhessaig, Shieldaig; Miss K. Nicolson, 4 Moorlands, Breakish, Kyle; I. MacPherson, Ivy Bank, Breakish; Mrs K. Mackay, 4 Garden Road, Stornoway; Mrs D. G. Mackenzie, Shieldaig; John Mackenzie, Teapot Ranch, Casper, Wyoming; A. Ross, West End, Hilton, Fearn; A. MacAulay, 20 Leamington Terrace, Edinburgh; Norman McLeod, "Glen o' Dee," Banchory; Mrs E. MacLeod, Meavaig, Tarbert, Harris; Mrs D. Macdonald, Annat, Torridon; Duncan McLean, Clashmore, Culkein; John MacAulay, 7 Tolsta Chaolois, Stornoway; Mrs. McLean, The Shieling, Aviemore; Don. Mackenzie, Lairg; Angus Munro, 36 New Valley, Stornoway; John MacArthur, 15 Achmore, Stornoway; Miss M. Henderson, 15 Victoria Street, Tobermory; Miss C. Mackay, The Craigs, Ardgay; John Graham, Culkein, Lairg; John MacCusbie, Carrigish, Tarbert; Miss M. Mackenzie, Island Cottage, Lochcarron; Mrs Morrison, 51 Bayhead, Stornoway; W. Gray, 45 Waverley Terrace, Dundee; John Mackenzie, Rowan Cottage, Lochcarron; Jas. A. MacLachlan, Sydney Villa, Tignabruich; M. Mackenzie, Annat, Torridon; Mrs M. J. Mackay, Goderick, Ontario; James Mackay, Helmsdale, Alberta; Mrs R. J. Bullen,

R.R.3, Lucknow, Ontario; D. H. Mackay, 1126 Lakeview Avenue, Detroit; Mrs A. H. Lockwood, 211 Hollywood Drive, Monroe, Mich.; Mrs D. Mackenzie, R.R.4, Ripley, Ontario; Mrs J. McLean, Lower Toscaig, Applecross; Mrs M. MacLennan, Wilton, Applecross; Mrs James Stewart, 83a Byron Avenue, Ontario; Mrs C. W. Stewart, 100 Millwood Road, Toronto; Mrs J. E. Siddall, R.R.2, Ilderton, Ontario.

**4s Subscriptions.**—M. M. Gillies, 710 Kylemore Avenue, Winnipeg; A. Mackenzie, Newpark, Laide; P. Mackinnon, 2 Drinan, Elgol; John McLeod, 17 New Tolsta; Miss J. McColl, 85 George Street, Oban; D. J. Gillanders, Main Street, Kyle; Lach. Gillanders, Midhirst, Taranak, New Zealand; J. M. Mackenzie, Torbreck, Rogart; M. Murray, 63 Cross, Ness; Dr Jeannie Grant, The Oaks, Fortrose; Mrs B. Cameron, Leadnaberichan, Dornoch; Don. MacLeod, Geocrab, Harris; Mrs D. Mackay, Fern Bank, Lochcarron; Angus McLeod, 59 North Tolsta; Miss M. Morrison, Glebe House, S. Dell, Ness; Finlay McLeod, Tarbert, Harris; John Downie, 174 Calder Street, Glasgow; W. Curry, High Street, Dorking; D. Mackinnon, 11 Elgol, Skye; D. McLeod, 9 Inverarish Terrace, Raasay; Neil Ross, Glendale, Plockton; Miss J. Angus, West Terrace, Ullapool; Miss C. Mackenzie, 59 Claverton Street, London; Mrs H. Mackenzie, 23 Melvaig, Gairloch; Miss J. M. Ross, Ailsa Craig, Ontario; Mrs Macdonald, 9 New Tolsta, Stornoway; Angus Morrison, 3 Valtos, Miavaig, Lewis; Mrs MacDougall, Bendrian Cottage, Bridge of Orchy; Mrs M. Arnott, 9 Moredun Dykes Road, Edinburgh; John Mackay, Loch House, Geocrab, Harris; Rod. MacLennan, Collam, Stockinish; Mrs M. McArthur, Lyncedale, Arnisort, Skye; Don. Nicolson, "Portree," Meredith Street, Bankstown, New South Wales; Miss J. Macdonald, The Bungalow, Shieldaig; Mrs A. Mackinnon, Cnochd Bar, Elgol, Skye; Don. MacIver, 62 North Tolsta; Mrs J. Shufe, Arnold Home, 18520 Seven Mile Road, Detroit; Don. Mackay, West End, Ardineaskan.

**5s Subscriptions.**—Mrs A. MacLeod, Police Station, Dalmally; J. MacGregor, Corriekinloch, Lairg; Mrs MacPherson, Tokomaru Bay, New Zealand; Simon McLean, Strathcanaird, Ullapool; Mrs M. A. Roxburgh, 22 Meldrum Road, Kirkcaldy; Mr B. B. Knopp, Tillingwell, Hayes, Kent; H. & G. Paul, Anwoth, Oat Hall Avenue, Hayward Heath; Mrs A. Mackenzie, 13 Coast, Inverasdale; Miss J. S. Cameron, 16 Dalhousie Street, Garnethill, Glasgow; Donald Connor, Craigton, Luss; Mrs E. Peek, 71 Saxon Road, Pakefield, Lowestoft; Mrs M. Ross, Knockcholly, Hughton, Beaulieu; John Campbell, 19 North Tolsta, Stornoway; John Macdonald, Home Farm, Cleddans, Airdrie.

**6s 3d Subscriptions for F.P. and Y.P. Magazines.**—Rev. Jas. A. Tallach, Kames; W. M. Swanson, Heathfield, Thurso; Rev. D. N. McLeod, Ullapool; Miss A. Macdonald, School House, Torran; A. MacNeilage, Kilcreggan; Mrs K. McLean, Stromemore, Lochcarron; A. Munro, 1 Grant Street, Dingwall; Mrs McLeod, Beaufort Road, Inverness; H. McEwan, 2 Paterson Street, Lochgilphead; M. Stewart, The Bungalow, Nevis Br.; Wm. Morton,

6 Laurel Street, Partick; Miss M. A. Tallach, Raasay; Mrs J. W. Baldwin, Baguley, Cheshire; Miss A. MacAulay, Kyles, Scalpay; Jas. Campbell, 93 Oaks Avenue, Worcester Park, Surrey; Rev. J. Colquhoun, Glendale; John MacBeath, Loubain, Arrina; Miss E. Beveridge, 1595 Esquimalt Avenue, Hollyburn, B.C.; John MacEwan, Silvercraig, Lochgilphead; D. Mackenzie, Corrary, Glenelg; F. Matheson, Granville, New South Wales; A. W. Wallace, Stockton-on-Tees; Miss M. Matheson, Lambeth Palace, London; Miss MacAdie, Gerston, Halkirk; John Fraser, Shionlois, Kirkhill; Nurse McInnes, Melrose; Nurse J. Campbell, Tulliallan, Kinross; John Macdonald, 3 Tockavaig, Sleat; Miss M. McInnes, Clachan, Cairndow; Mrs. MacRae, Craigard, Kyle; Mrs. R. Stegman, Anaherni, California; Mrs R. Blair, Ioco, B.C.; Mrs R. Mackerlick, 265 12th Avenue, Vancouver; Mrs T. T. Scarlett, Box 249, Innisfail, Alberta; Mrs C. Lind, R.R.3, Innisfail, Alberta; D. M. Mackay, Box 269, Innisfail; Angus Mackay, Box 42, Innisfail; Mrs C. Dixon, Box 269, Innisfail; Mrs R. MacCleggham, 3326 Queen's Avenue, Vancouver; P. Nicolson, School House, Uig, Skye; Miss K. M. Matheson, School House, Kensaleyre, Skye; Mrs Sutherland, 403 Belsize Drive, Toronto; John MacLeod, Murray Villa, West Tarbert, Harris; F. Livingstone, Police Station, Balloch; Mrs R. Polson, Badachro, Gairloch; Sergt. A. Stewart, Police Station, Kingussie; Mr. U. MacIver, Police Station, Langholm; Mrs C. Ferguson, Cluer, Stockinish; Rev. A. Beaton, Gairloch; A. Colquhoun, Inverloch, Fort William; Mrs C. F. MacArthur, Achnaba, Lochgilphead; Miss C. McLeod, Hairmyres Colony, East Kilbride; A. MacPherson, Corry, Ullapool; J. Forbes, South Clunes, Kirkhill; Thos. Macdonald, Box 34, Brock, Sask.; Miss K. MacAskill, Ollach, Braes, Skye; Mrs MacGregor, Hurstville, Australia; Mrs Macdonald, Balgy, Shieldaig; Wm. Graham, Inver, Lochinver; Mrs C. MacLeod, 16 Inverarish Terrace, Raasay; Mrs. John Beaton, Camustinivaig, Skye; Mrs M. M. MacCallum, F.C. Manse, Kilmartin, Lochgilphead; M. McIver, 23 Sydney Place, Lockerbie; Donald Gillies, 40 Alma Road, Fort William; Mrs E. Stewart, Hugharry, Lochmaddy; A. T. Tasker, Great Leighs, Chelmsford; Chas. Mackenzie, Rose Cottage, Fearn; R. H. Conway, Glencairn Street, Stevenston; Mrs J. Mackay, 30 Berrington Drive, Glasgow; Miss Mackenzie, Ardene, Ullapool; Rev. D. J. Macaskill, Geocrab, Harris; J. MacSween, Rombhal, Connel Ferry; Miss M. Urquhart, Balintore, Fearn; Mrs D. Fraser, 3 Lybster, Forss, Thurso; Robert Ross, Kinnault, Rogart; M. MacAskill, Tighnault, Inverkinkaig; Mrs E. H. Wheal, 173 Smith Street, Winnipeg; Mrs C. Murray, Stein, Waternish; J. Mackenzie, Borrecraig, Dunvegan; Mrs A. Sutherland, Thistledale, Borden, Sask.; Norman Mackay, Geocrab, Harris; Wm. Chisholm, Lochcarron; Colin McLean, Mosefield, Ullapool; Mrs A. Senior, Culkein, Lairg; Lach. Cameron, 5 Colony Cottages, Larbert, Stirling; R. MacRae, Kintyre Cottage, Badachro, Gairloch; J. Wilson, 5 Tankerville Place, Jeswood, Newcastle; Capt. Nisbet, Kilchoan, Achnacle, Argyll; Mrs G. Anderson, Arthursstone, Meigle, Perthshire; Miss M. A. MacQueen, Uig, Stornoway; D. M. McLennan, 309 Masonic Temple, Des Marnes, U.S.A.; Mrs MacPherson, Badachro House, Gairloch;

Mrs A. Murchison, 4 Bundaloch, Dornie, Kyle; Rev. D. J. Matheson, Lairg; D. M. Black, Tongside, Scotscalder; J. Baker, 206 West Street, Dunstable, Beds.; Ken. Mackenzie, 2 Achgarne, Laide, Achnasheen; Mrs MacLachlan, Lee View, Lochmaddy; F. Nicolson, 620 E. 118th Street, Cleveland, Ohio; Mrs Macdonald, Coltfeld House, Alves, Forres; Rev. A. J. Mackay, Applecross; Mrs B. Moir, Tigh Tearnig, 3 Hood Street, Narkorai, New Zealand; K. MacRae, Millbank, Lochcarron; Mrs J. B. Ross, 2677 Triumph Street, Vancouver; Samuel Peace, Beebee, Charlemont Road, Walsall; Mrs C. F. Gibson, Salvador, Sask.; Mrs W. A. Macfarlane, 9 University Campus, Edmonton, Alberta; John Manson, Spencefield Lane, Evington, Leic.; A. MacRae, Ardachy, Beaulay.

**Other Subscriptions.**—Rev. D. M. MacGowan, Buctouche, N.B., Canada, 3s 11d; D. Finlayson, 18 Skigersta, Ness, 7s 6d; Mrs B. MacPherson, 611 East Seventh Street, Long Beach, California, 12s; Miss M. Campbell, 3 Eynort, Skye, 4s 3d; Mrs D. A. Fraser, 718 Home Street, Winnipeg, 3s 11d; J. Ross, 1174 Dominion St., Winnipeg, 4s 10d; Miss P. Murray, 1 Skigersta, Ness, 2s 6d; Miss J. Mackenzie, F.P. Manse, Gairloch, 7s 6d; D. Beaton, Matiere, King Country, New Zealand, £1; Jas. White, 41 Connaught Way, Tunbridge Wells, 7s 6d; Mrs D. Macdonald, 9 Lionel, Ness, 7s; Rev. J. P. Macqueen, London, 15s; N. MacLeod, Druaitbeg, Scourie, 12s 9d; S. MacPherson, 205 Westminster Avenue, Lake Forest, U.S.A., 3s 11d; James Mackay, Achina, Bettyhill, 2s; Duncan McLeish, Parkhill, Ontario, 3s 11d; Murdo Matheson, Lucknow, R.R.3, 19s 11d; Mr and Mrs Mackay, 4136 95th Street, Elmhurst, 10s; Mrs C. Mustard, Chisley, Ontario, 3s 6d; Mr W. C. Forrest, Clinton, Ontario, 3s 6d; M. Macdonald, 2 Milltown, Applecross, 7s 6d; Mrs M. Cross, 19 High Street, Cromarty, 7s 6d; Mr J. Cross, Lerwick, 7s 6d; Miss Jean Mackenzie, 5 Clairmont Gardens, Glasgow, 4s 6d; Mrs A. MacRae, 20 Wades Road, Inverlochy, 7s 6d; R. Matheson, West End, Ardnearcan, 15s; Duncan McIntyre, Box 170, Carman, Manitoba, 8s; Mrs A. Luce and Mrs R. H. McDowell, Calgary, Alberta, 8s; Miss Alice Wighton, 3 Somaforde Grove, New Barnet, Herts., 7s; Angus Gillies, 92 Cardross Street, Glasgow, 11s 3d; Mrs L. Mackenzie, Mellan, Udrigle, Laide, 10s; Miss M. MacLeod Roag House, Dunvegan, Skye, 2s; A. Macfarlane, Sr., R.R.1, Chesley, Ontario, £1; A. B. Steedman, 280 Lansdowne Avenue, Winnipeg, 3s 11d; Wm. Fraser, Fairley, by Beaulay, 8s.

**Free Distribution.**—S. F. Paul, Hove Sussex, 3s 9d; Miss M. Matheson, Maybole, Ayrshire, 3s 9d; Dr Forsyth, Glenfern, Easington, 10s; Hugh Scott, Ailsa Craig, 8d; A. Mackenzie, Bracklock, Lairg, 1s 9d; Miss McColl, Balaculish, 3s 9d; D. Beaton, Matiere, King Country, New Zealand, £1; A Friend, New Zealand, 10s; Thos. Macdonald, Brock, Sask., 4s 3d; Duncan McLeish, R.R.2, Parkhill, Ontario, 4s; Mrs A. Murchison, 4 Bundaloch, Dornie, Kyle, 1s 9d; Rev. A. J. Tallach, Kames, 3s 9d; Samuel P. Beebee, Fair View, Charlemont Road, Walsall, 6s 3d; Rev. A. F. Mackay, Applecross, 7s 6d; Mrs M. McLennan, Milton, Applecross, 2s 6d; R. Matheson, West End, Ardnearcan, 5s; F.P.D.—Dingwall postmark, 5s.