HANDBOOK

OF

CONVENTION OF COVENANTERS

At Glasgow and Edinburgh
June 28—July 1, 1938
for celebration of the

TERCENTENARY

of the

National Covenant of Scotland
Sworn in 1638

By Sarah for ever shall endure;
With His face Jacob's lot shall be;
Shall be in Jacob's lot the Lord's; andMarsh's
All theirs shall be then with.
—Psalm LXVIII, 17

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PREFACE

THIS little Handbook has been prepared for the use of those attending the meetings of the National Covenant Tercentenary Convention in Glasgow and Edinburgh, June 28—July 1, 1938.

They will find it a convenient "vade mecum," containing a detailed programme of the different sediments of the Convention, together with a full copy of the Psalms to be sung.

The illustrations are specially designed to suit the occasion, which is devoted to the memory of the Scottish Covenanters and their National Covenant.

It will be understood that, owing to the necessity of publishing this Handbook some months before the date of the Convention, changes may require to be made in some points when the actual business is reached.

This Convention of the three Reformed Presbyterian Churches of the world, divided as they are by seas, and scattered in little communities in their Homelands and in their Mission Fields, will surely bind them closer together in spirit and purpose. The three Churches are of the small tribes of Israel, but they have inherited one creed, and they all hold fast to the principles of that Covenant of three hundred years ago whose Tercentenary has brought their representatives face to face in the land where the Martyrs of the Covenant died for truth and freedom. May this Tercentenary gathering be a blessing to the three Churches, and, above all, may Jesus Christ be glorified and His Kingdom furthered through the united prayer and testimony of this Convention.

GLASGOW, February 15, 1938
The late Professor Masson, of the chair of English Literature in Edinburgh University, author of a monumental work on Milton, says of Henderson: "He was all in all one of the ablest and best men of his age in Britain, and the greatest, the wisest and most liberal of the Scottish Presbyterians. They had all to consult him: in every strait and conflict he had to be appealed to. Although the Scottish Presbyterian rule was that no churchman should have authority in State affairs, it had to be practically waived in his case: he was a Cabinet Minister without office."

Sheriff Orr, of Edinburgh, who has written a fine book on Henderson, remarks that Henderson's title to live in history is the National Covenant of 1638. And he adds: "The years that lie between 1635 and the end of Henderson's life belong to an age which forms one of the great watersheds of history. The part played by the small nation north of the Tweed produced an immediate and decisive effect in England: and in all that crowded hour of Scotland's life Henderson was a central figure. He is an attractive figure too, a personality uniting in uncommon degree strength and charm."

In 1638 Henderson was 55 years old.

King Charles having desired (in 1646) a conference with Henderson, the two discussed at Newcastle-on-Tyne their points of difference. The King defended Episcopacy chiefly from the consent of the Fathers. Henderson argued for Presbyterianism on the ground of Scripture alone. The conference was in vain.

Henderson, sick in body and sore at heart, sailed home from Newcastle to Edinburgh to die.
Many critics of the Covenanters describe the Covenant as an illegal and rebellious document. Nothing could be farther from the truth. The Rev. Alexander Henderson, of Leuchars, the ministerial brain of the movement against King Charles's dictatorship in Church affairs, was too wise and too knowing a man to put his hand to an illegality. "The Covenant," says the Rev. Dr. King Hewison, in his invaluable work on The Covenanters, "was an unmistakable legal appeal from the Crown to the People. Sir Thomas Hope, Lord Advocate, knew full well that the Covenant was a skilfully drafted legal instrument, which could not be thrust out of court without the destruction of the free institutions of the land, and the time-hallowed liberties of the subjects." The King consulted his Law Officers in Scotland, and received a report from Lord Advocate Hope and two council, Sir Thomas Nicolson and Sir Lewis Stewart, that the action of the Covenanters was not a contravention of statute law. Rebels the Covenanters were not. It was the King who was the rebel.

It was a memorable Assembly that met in Glasgow Cathedral on Wednesday, November 21, three hundred years ago. There were present 140 ministers, 2 professors, 98 ruling elders, of whom 17 were noblemen, 9 were knights, 25 were proprietors of land, and 47 were burgesses. Hamilton described the Assembly as "the most part totally void of learning," but the late Professor Masson, of Edinburgh, a fairer judge, wrote of them, in his great work on John Milton, as the "first properly historical Covenanters, simply the whole flower and strength of the Scottish nation from the highest peerage to the lowest peasantry." The bishops were cited to appear before it but contented themselves with sending in their declination. The Marquis of Hamilton, as the King's Lord High Commissioner, attempted repeatedly to paralyse the Assembly, but the Rev. Alexander Henderson, the Moderator, was imperturbable. Finally, Hamilton declared, in the King's name, the Assembly to be dissolved. But it did not dissolve. Henderson kept the willing and united Court to its business, and when it reached the end of the momentous agenda, on December 20, a whole month after its opening, the purposes it had in view were fulfilled.

The bishoprics were abolished and the spiritual independence of the Kirk was affirmed. The results of the Covenant and the Assembly may be summed up in the words of Dr. King Hewison: "The Word of God, as the sole rule of faith and morals, was restored to its authoritative position; the Lord Jesus Christ was again enthroned as the Head of the Church; the principle of autocracy was condemned; the test of power was restored to lie in the People, as taught by Buchanan, Goodnan, and other Reformers; the national will regarding religion was unmistakably announced: Episcopacy, as a foreign and unwelcome imposition, was extinguished; Scottish Presbyterianism, as a polity warranted by Scripture, was revived; the right of the laity to representation in Church Courts was ratified; and the personal interests of individuals in their own spiritual welfare was so quickened that, long after 1638, the printing-presses of Scotland poured out a flood of tracts and pamphlets, indicating the joy and satisfaction which the emancipation of the Kirk had conferred."

Thus the Covenant Tercentenary celebration, which 1938 is going to see, should stir the lurtar, quicken the faith, and stimulate the will-to-goodness of every Covenantter alive to-day.
CONVENTION DELEGATES

The term "Delegates" is meant to cover all members and adherents of the three Reformed Presbyterian Churches who attend the Convention in whole or in part and whose names have been given beforehand to the Convention Executive according to notices that have already appeared in the three Church magazines. All names must be with the Executive not later than May 15th. The Rev. B. A. Lyons, Lamondry, Co. Derry, will forward the names of Irish Delegates, and the Rev. F. E. Allen, Haymarket, Iowa, or Miss Stewart, Geneva College, Beaver Falls, will forward the names of American visitors. Intending Delegates in our various congregations may give their names to their Minister, or other representative person, who will transmit them to their own Church’s Convention Convener.

ADMISSION TO CONVENTION FUNCTIONS

A small combined charge of Twelve Shillings will be asked of each of the Delegates entitling them to participation in all the Convention functions, i.e., the Reception Social, the three Convention Excursions, and the Luncheons and Teas on the Tuesday, Wednesday, Thursday, and Friday of Convention Week.

A reduced fee will be fixed for any Delegate who can attend only two, or three of above functions.

The Executive reserve the right to give special consideration to Ministers and to the Friends of Delegates.

The Convention Meetings will be open to the public.

MEMBERSHIP BADGE

Neat Bannerette Badges, for wearing on coat or frock, will be supplied to all Delegates to mark membership of the Convention. It is earnestly requested by the Executive that every Delegate will wear the Badge.

Delegates must apply for these Bannerettes, which will be distributed at Hope Street Free Church on Monday, June 27.

TERCENTENARY MEMORIAL VOLUME

It is the intention of the Executive, if funds permit, to publish a volume at an early date containing a full account of the Tercentenary Convention proceedings, including reports of the addresses, sermons, and speeches delivered in the various meetings, and also the names of the Delegates. To help the publication fund the small sum of 2½, or 50 cents, post free.
will be charged for each copy of the Memorial Volume. If a dozen copies are ordered, an extra volume will be added. Orders will be booked at the Convention.

SCOTS WORTHIES PAGE

The Scots Worthies page is a copy, very much reduced, of a chart prepared in a remarkable manner by the Rev. J. P. Struthers, M.A., Greenock, who died on January 18, 1915. He cut out the letters and figures one by one from posters and advertisements, and gummed them on a large parchment, using his leisure time over a long period. The chart was then varnished and it now hangs like a map on a wall of the church hall in Greenock. This was to Mr. Struthers a distinct labour of love, and it serves as a memorial of his intense admiration for the Scottish Covenanters. In the original, the names of the Martyrs in the list were done in red letters by Mr. Struthers, and the names of the others in ordinary black letters.

Holyrood Palace, Edinburgh

SCOTS WORTHIES

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>PATRICK HAMILTON</td>
<td>1526, aged 24</td>
<td>Burnt, &quot;His death sealed as sure as if he lived among us.&quot;</td>
</tr>
<tr>
<td>GEORGE WISHART</td>
<td>1546</td>
<td>Died 1546, George Wishart, a poet and statesman.</td>
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<tr>
<td>JOHN KNOX</td>
<td>1552</td>
<td>Died 1552, John Knox, a reformer and martyr.</td>
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<tr>
<td>GEORGE BUCHANAN</td>
<td>1562</td>
<td>Died 1562, George Buchanan, a reformer and martyr.</td>
</tr>
<tr>
<td>ANDREW MELVILLE</td>
<td>1622</td>
<td>Died 1622, Andrew Melville, a soldier and martyr.</td>
</tr>
<tr>
<td>ALEXANDER HENDERSON</td>
<td>1640</td>
<td>Died 1640, Alexander Henderson, a soldier and martyr.</td>
</tr>
<tr>
<td>GEORGE GILLESPIE</td>
<td>1648</td>
<td>Died 1648, George Gillespie, a soldier and martyr.</td>
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<tr>
<td>SAMUEL RUTHERFORD</td>
<td>1661</td>
<td>Died 1661, Samuel Rutherford, a poet and soldier.</td>
</tr>
<tr>
<td>JAMES GUTHRIE</td>
<td>1661</td>
<td>Hanged 1661, James Guthrie, a soldier and martyr.</td>
</tr>
<tr>
<td>WILLIAM GUTHRIE</td>
<td>1665</td>
<td>Died 1665, William Guthrie, a soldier and martyr.</td>
</tr>
<tr>
<td>HUGH MACKAIL</td>
<td>1666</td>
<td>Hanged 1666, Hugh Mackail, a soldier and martyr.</td>
</tr>
<tr>
<td>RICHARD CAMERON</td>
<td>1680</td>
<td>Killed in Battle 1680, Richard Cameron, a soldier and martyr.</td>
</tr>
<tr>
<td>DONALD CARGILL</td>
<td>1681</td>
<td>Hanged 1681, Donald Cargill, a soldier and martyr.</td>
</tr>
<tr>
<td>MARGARET MACLAUCHLAN</td>
<td>1685</td>
<td>Hanged 1685, Margaret MacLauchlan, a soldier and martyr.</td>
</tr>
<tr>
<td>MARGARET WILSON</td>
<td>1685</td>
<td>Hanged 1685, Margaret Wilson, a soldier and martyr.</td>
</tr>
<tr>
<td>ANDREW HESLOP</td>
<td>1686</td>
<td>Shot 1686, Andrew Heslop, a soldier and martyr.</td>
</tr>
<tr>
<td>ALEXANDER PEDEN</td>
<td>1686</td>
<td>Died 1686, Alexander Peden, a soldier and martyr.</td>
</tr>
<tr>
<td>JAMES RENWICK</td>
<td>1688</td>
<td>Hanged 1688, James Renwick, a soldier and martyr.</td>
</tr>
<tr>
<td>JOHN MACMILLAN</td>
<td>1753</td>
<td>Died 1753, John MacMillan, a soldier and martyr.</td>
</tr>
</tbody>
</table>

"These all died in faith."
COVENANT MEMORIAL SERVICES

On Sabbath, June 26, Covenant Memorial Services will, it is hoped, be conducted in every Reformed Presbyterian Church building in Scotland, Ireland, England, the United States and Canada, where it is possible for such a Service to be held, in order that Covenanters everywhere may join in celebrating with solemnity the Tercentenary of the National Covenant of Scotland.

On the same Sabbath, June 26, Tercentenary Services (D.V.) will be conducted by the Ministers named in the following list, at the places named, all of which are associated either with the death of martyrs or with some memorable event in the history of the Scottish Covenanters. Should the weather be unfavourable for an open-air Service, a neighbouring House of Worship will, if possible, be secured for the meeting. In each locality free advertisement will be made of the Service. Psalm sheets will be provided for the worshippers. A collection will be taken at each Service to meet expenses.

Places.

Dalry (Galloway) . . . . Rev. A. R. WRIGHT, Ballyvone, Ireland
Dalserf . . . . Rev. R. NEVIN LYNUS, Belfast
Darnock . . . . Rev. W. McCulloch, Drumsbeg, Ireland
Drumchapel . . . . Rev. C. T. CARSON, Sterling, U.S.A
Fenwick . . . . Rev. W. R. McEwen, Geelong, Australia
Glasgow (Infirmary Square) . . . Rev. T. M. Slater, D.D., Montclair, U.S.A.
Kilmarnock . . . . Rev. W. W. WARK, Milford, Ireland
Lanark . . . . Rev. W. DOUGLAS, Ballen, Ireland
Maybole (Cargill's Stone) . . . Rev. Hugh WRIGHT, Winnipeg, Canada
Monisive . . . . Rev. R. J. M'CLOVEYL, Dervock, Ireland
New Luce . . . . Rev. J. K. DECKEY, Belfast
St. Andrews . . . . Rev. W. C. M. MARTIN, Portnab, Ireland
Sanquhar . . . . Rev. S. R. ARCHER, Ballyhely, Ireland
Wigtown . . . . Rev. I. W. CALDWEND, Bready, Ireland
Including Bothwell Bridge, Ayrmoss and Drumclog

ON TUESDAY, JUNE 28, 1938, THE FIRST FUNCTION OF THE
TERCENTENARY CONVENTION WILL BE CARRIED THROUGH.
This will be an Excursion to several places of historic interest
and sacred memory connected with the struggle of the Scottish
Covenanters.

The Convention Delegates will meet at the Hope Street
Free Church, Glasgow, on the Tuesday morning, not later
than half-past 9 o'clock, and, accommodated in comfortable
first-class motor buses, will leave for the tour at 10 a.m.,
The Excursion will end in a brief Service of Worship
either at Drumclog or Ayrmoss, weather permitting.

Luncheon will be served to the Delegates on their arrival
at Kilmaurs.

After Luncheon the Delegates will re-enter the buses to
complete the tour, arriving at Hope Street Church, Glasgow,
about 6 p.m., in good time for an interval of rest before
their gathering at the Church at 7 p.m. for the Reception,
Social Meeting and Tea.

- Bothwell Bridge, To-day

NATIONAL COVENANT

EXCURSION TO COVENANT COUNTRY

TERCENTENARY HANDBOOK

HISTORICAL NOTES

A few notes on the Covenanting places passed on this tour
may be of interest:

GLASGOW.—There are two martyr memorial stones in Glasgow.

One is against the wall of the Cathedral Churchyard marking
the grave of Robert Burns, John Hutt, Robert Scott, Matthew Paterson, John
Inchlemita, James Johnston, Archibald Stewart, James Winning, and John
Macleod. These were bought by Glasgow City, the first five in December, 1686,
and the last four in March, 1689.

The other martyr memorial is built into the wall forming Cock Street,
at the Merchandise, about a quarter of a mile south of Glasgow Cathedral.

It bears that behind this stone lie James Wight, James Lawton, and Alexander
Wood, who "suffered martyrdom for their adherence to the Word of God
and Scotland's covenantal work of Reformation." A drinking fountain has
been erected on this tablet.

RUTHVEN.—In the former Ruthven, which was a Royal
Burgh from 1296, a scene on the Clyde, and enlarged a
large part of Glasgow within its municipal boundaries. At Ruthven, on
May 29, 1679, the Covenanters published a "Declaration and Testimony
of the True Presbyterian Party in Scotland," the prelude to Drummond and
Bothwell Bridge.

BLANTYRE.—A few miles from Ruthven lies Blantyre. Here
David Livingstone was born, 1817, and a memorial building, with a Lipton
Memorial, has been erected.

Bothwell Bridge.—Here the Covenanters were defeated by the
Duke of Monmouth, on 30th June, 1679, three weeks after the battle of
Dumbarton.

Strathaven.—The excursion party will pass through Strathaven,
16 miles from Glasgow.
In the Old Churchyard at Strathaven lie the bodies of two fatal
Covenanters, William Paterson and John Barrie, who were shot without trial
in 1685.

Drumclog.—Here, about 8 miles from Strathaven, the memorable
battle was fought in which Graham of Claverhouse was defeated by the
Covenanters, who were surprised at their camp on 1st June, 1679.
Claverhouse's force numbered about 150 mounted men, and the
Covenanters, under Farquhar, Hekston, and Claver, about 50 horse, with
200 foot, only some of whom were served with sword and pistol, the rest
carrying home-made pikes, clubs and pitchforks.
Martyrs

HIS name is well known; For in his life, he was so great: In Salem he was beheaded. 
Thro' them he broke the stone. To shield the saints, the noblest. 
More glorious than many of none. More excellent art none.

Cheviot was defeated and fled with his followers to Glasgow, leaving 36 dead upon the field. Only three of the Covenanters were killed.

A tall and solid column marks the scene of the conflict.

John Struthers (1780-1849), the Scottish poet of the same family stock as the late Rev. J. P. Struthers, thus refers to Drumclog:

Lefty Lozhoun o'er his bag Still sitting proudly on Drumclog: Wherefore Cherishing to his hearth A bold though simple immortality. Who stood for God and liberty.

The Covenanters' battle song that day was Psalm 76, to the tune "Marina." 

In God's hand God is well known; For in his life, he was so great: In Salem he was beheaded. Thro' them he broke the stone. To shield the saints, the noblest. More glorious than many of none. More excellent art none.

There near to Ayrsmoss and Cumnock, 8 miles north-east of Kilnarknock, stands a monument called "Thieves' Hole," where seven Covenanters were confined, and so crowded that they were obliged to stand.

The monument, John Nibbie, the commander, was tried at Kilnarknock and hanged at the Cross, the spot being marked by a circle of small white stones and his name (J.N.). He was buried in the Low Churchyard, where also stands a stone to the memory of the Covenanters, John Ross and John Skirleth, who were executed at Edinburgh, and whose heads were set up at Kilnarknock.

Another stone records that Thomas Fraser, John Goldstream, William Brown, Robert and James Anderson were taken prisoners at Belhelwell Bridge, sentenced to transportation for life and destined near the Orkney Islands. On the same stone is engraved the name of John Finlay, who was present at Drumclog, but without arms, and was executed at Edinburgh.

Mauchline—Ten miles from Ayrsmoss is the town of Mauchline, a monument, placed on the public green of the thamse, on the spot where five Covenanters were hanged and beheaded in 1685—"the killing year." No coffins were allowed. The bodies were cut into a trench near the gallows.

A cairn, out of the rock on a bank of the Lugar, near Mauchline, is said to have sheltered Alexander Peden frequently during his wanderings, and to have been his last refuge, before he was hanged at Ayrsmoss. The cairn was opened in 1854, when a sphere of white marble was found, with an inscription in Latin, "A monument dedicated to the memory of Alexander Peden, a Covenanting minister, who was hanged at Ayrsmoss, 1685-1686."

There is a monument to the memory of William Lindsay, who was hanged at the same place, with the inscription: "William Lindsay, of Auchendinny, hanged at Ayrsmoss, 1685-1686."

About 8 miles from Ayrsmoss stands the village of Sorn, beautiful for situation, on the River Ayr. Sorn was lost a hundred in the days of persecution.

About 2 miles north-east of the village, at Finlithstall, George Wood, a lad of 16, was shot dead (October before August) 1685 by a trooper, John Reid, without question or trial, who defended his act by saying that he knew...
NATIONAL COVENANT

the boy was a Whig and therefore ought to be shot wherever found; 1. Wood was the last of the Covenanters to suffer before the Revolution of 1688. His grave in Stot Churchyard is marked by a monument.

The "Prophet of the Covenant," Alexander Peden, was born (1636) at Auchindoun, in the parish of Stobs, 4 miles to the north of the town. He was in his brother's house in Stobs when he died (1660), having been often concealed in an artificial cave from the frequent searches of the Covenanters' pursuers in Stobs Castle nearby. Alexander Peden visited Peden on his deathbed.

AYRSMOSS.—On July 22, 1680, the Rev. Richard Comerso, the "Loin of the Covenant," fell fighting at Ayrsmooss along with his brother Michael and seven other Men of the Covenant. More than twenty of the Covenanters' troops were left dead on the field. A stone pillar marks the spot. Covenanters' prayer before battle was:—"Lord, spare the poor and take the rich."
CONVENTION ADDRESSES AND CONFERENCE

Importance of Time-table

The Convention Executive earnestly request attention to the necessity of keeping to the Time-table.

It is absolutely essential to the success and enjoyment of the Convention Conferences that none of the prepared addresses should exceed 20 minutes in delivery, and the Programme has been drawn up on that basis. In fairness to all, whether speakers or listeners, the Time-table must be observed, and the Executive Committee request the Chairmen of each meeting to see that the warning bell is sounded two minutes before the end of the period for each address, and thus keep the Programme up to time.

Addresses should therefore be timed beforehand by the speakers to last between 15 and 20 minutes.

During the periods of open Conference the Chairman will intimate the length of time allowable for speakers, so as to afford an opportunity to as many as possible to take part.

PROGRAMME

(WIPE STREET FREE CHURCH, GLASGOW)

WEDNESDAY, JUNE 29

Morning Meeting. 10 a.m. - 1 p.m.

Chairman—Rev. E. Tizz, Larne.

10.0 Praise . . . . Psalm 100, Tune Old Hundred

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with zeal; His praise let us swell,
Come ye before Him and rejoice.
Know that the Lord is God indeed;
Without our aid He did us make;
We are His folk, He doth us feed,
And for His sheep He doth us take.

Benediction
NATIONAL COVENANT

O enter then His gates with praise.
Approach with joy His courts untaw.
For it is meet so to do;
For He is good, our Lord and our God is good.
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

10.5 Prayer . . Rev. Wm. McCULLOUGH, Drimdy

10.10 Chairman's Remarks

10.20 Address: "THE HISTORICAL BACKGROUND OF THE NATIONAL COVENANT"
Rev. W. J. MofTETT, Airidine

10.40 Address: "THE SCRIPTURES THE SUPREME AUTHORITY FOR COVENANTERS"
Rev. F. E. Allen, Hopkinton, U.S.A.

Psalm 80: 14, 15, 17, 19. Tune St. Paul

11.0 Praise . . . Psalm 69: 14, 15, 17, 18, 19. Tune St. Paul

O God of Hosts, we Thee beseech.
return now unto Thine; Look down from heav'n in love, behold.
and visit this Thy vine:
this vineyard, which Thine own right hand hath planted us among:
And that same branch, which for Thyself Thou host made to be strong.
So henceforth we will not go back,
Nor turn from Thee at all:
0 do Thou make us, and we open Thy same still call;
Turn us again, Lord God of hosts,
and open us vouchsafe
To make Thy countenance to shine.
and so we shall be safe.

11.5 Meeting open

11.35 Address: "THE COVENANTERS' CONCEPTION OF LIBERTY"
Rev. Professor RSSELL, Belfast

11.55 Praise . . . Psalm 45: 2-7. Tune Silkester

Thou'st favour of all men given in Thy law the law;
And therefore blessings exercise on Thee, that God have, Thy word grant on Thy right:
Then that are most of might:
Appear in dreadful majesty,
and in Thy glory bright.
For meekness, truth, and righteousness proceedeth in suit:
And the right hand shall teach us Thine things terrible and great:
The right hand shall pierce their hearts that fear are to the King:
Wrestling into submission the people Thou shalt bring:
Thy royal seat, O Lord,
for ever shall remain;
The sceptre of Thy kingdom dought all righteousness maintain;
Then left at right, and ful at all:
For God, The God, meet high,
Above thy former hath with th' oil of joy anointed Thee.

12.0 Address: "NO NATIONAL RELIGION WITHOUT PERSONAL AND FAMILY RELIGION"
Rev. Samuel Kennedy, Rathfriland

12.20 Meeting open

12.55 Benediction

1.0-2.0 Luncheon in the Gordon Restaurant, Gordon Street
If they break My commandments, I'll visit their faults with rods, their sins with chastisements.
Yet I'll not take My love from Him, nor false My promise make.
My covenant I'll not break, nor change what with My mouth I spoke.

5.25 Benediction

5.45 Tea in the Gordon Restaurant, Gordon Street

Wednesday Evening, 7.0—9.30

Chairman—Rev. W. J. Gilchrist, Loanhead

7.0 Praise

O Lord, Thou art my God and King;
Thou will I magnify and praise;
Unto Thee will I lift up my eyes always.
Each day I will sing Thy praise:
And praise Thee news time without end.
Much to be promised, and great God is;
His greatness none can comprehend.
Rich shall Thy works praise unto praise:
The mighty acts that Thou doest; I will speak of the glorious grace
And honour of Thy majesty;
Thy wondrous works I will record.
So were the might of Thy goodness great;
And shall sing praises cheerfully.

7.5 Prayer
Rev. R. A. Blair, D.D., Farmington, U.S.A.

7.10 Chairman’s Remarks

7.20 Address: “THE COVENANTERS AND
CHURCH GOVERNMENT”
Rev. Walter McCready, D.D.
New York

7.40 Address: “THE COVENANTERS’ CONTRIBUTION
TO THE IDEAL OF CHRISTIAN
GOVERNMENT”
Pittsburgh

8.0 Meeting open

8.15 Praise
Psalm 47: 5-9. Tune St. Magnus
We will enter into the house of the Lord with praises;
With shouts we will enter;
For God is King of all the earth;
His wisdom is great.
His throne of highest repute;
The princes of the earth are but like grass:
For why? they are but like a dream that passes away;
They shall perish, and not be remembered.

8.20 Address: “THE COVENANTERS AND
THE CHURCH OF ROME”
Rev. C. T. Carson
Sterling, U.S.A.

8.40 Address: “POLITICAL
DICTATORSHIPS VERSUS
COVENANTING PRINCIPLES”
Rev. J. A. Lyons
Belfast

9.0 Meeting open

On hill-tops sown, a little grain
Like Lebanon with roots shall hold;
And new life the city shall attain;
And men shall still in Him be blessed:
All the earth is His call.

Now blessed be our God above,
Jehovah, God of Israel;
For only He hath wonders done.
And I, bless Your glorious name
Long as the ages shall endure.

And men shall still in Him be blessed:
Blissed all the nations shall He call.
Now blessed be our God above,
Jehovah, God of Israel;
For only He hath wonders done.
And I, bless Your glorious name
Long as the ages shall endure.

O'cr all the earth desend His praise;
All ICU! ammen, for evermore

9.30 Benediction

Drumclog Memorial Church
Praise Psalm 136:1-9 (P.M.) Tune St. John

Praise God, for He is kind; His mercy endures forever.
Give thanks with heart and mind To God of gods above;
For certainly, His mercies are most firm and sure.
Eternally.
The Lord of lords praise ye, Whose mercies still endure.
Great wonders only He Doth work excellently;
For certain, etc.
Which God omnipotent, By might and wisdom He made
This earth so great and noble Above the waters' reach.
Making it to abide: For certainly, etc.

Such as the sun we see, To guide the darksome night:
For certainly, etc.
Also the moon so clear, Whose light shines in our sight;
The stars that do appear, To guide the darksome night:
For certainly, etc.
Henceforth thy going out and in God keep for ever still.

11.48 Address: "The Main Principles for Which the Three R.P. Churches Stand" Rev. Alex. Gilmour, Drumgill.


12.25 Meeting open
12.50 Praise: Psalm 121, Tune Firthell

I the hills will lift mine eyes, from whence my help is come.
My safety shall be from the Lord, Who keeps both soul and body.
His name is Jehovah; He shall keep thee from all ill.
Henceforth thy going out and in God keep for ever still.

12.55 Benediction

1.0-2.0 Luncheon in the Gordon Restaurant, Gordon Street.

EXCURSION TO THE THREE LOCHS
THURSDAY AFTERNOON JUNE 30, 2.0-4.0

A Scottish scenery tour has been arranged for the Delegates which will occupy the afternoon of the Thursday of Convention Week.
The excursion buses will leave Hope Street Free Church, Glasgow, at 2.15 p.m. on the Thursday for the round of Loch Lomond, Loch Long, and the Gareloch. The route will be via Balloch, Loch Lomond, Luss, Tarbet, Arrochar, Loch Long, the Cardoch, Helensburgh, Cardross, Dunbarton, and so back to Glasgow in good time for the evening meeting of the Convention.
Tea will be served on route.
8.0 Meeting open

8.15 Praise . . . . . . . Psalm 87. Tune Palstrina

Upon the hills of holiness
The foundations are:
God, more than Jacob's dwellings all,
Delights in Sion's gates.
Things glorious are told of thee,
Thy city of the Lord.
Behold and believe, in thee
that know Me, will record:
Behold in Zion, and with it
The land of Palestine.
And the name Ethopia:
That men were well together.
And at Sion's gates, was said:
This man and that there
Which name and which
Himself shall establish her.
When God the people write,
He'll count that this
There be that sing and play;
And all my well-springs in thee are.

8.20 Address:
"MISSION WORK IN MANCHURIA"
Miss R. Heston
Missionary in Manchuria

8.40 Address:
"COVENANTERS IN AUSTRALIA"
Rev. W. R. McEwen, Geelong

9.0 Meeting open.


Thou shalt arise, and mercy yet
Thou to Mount Sion shalt extend:
He there for favour which was set,
Behold, it now comes to an end.
The主意 take pleasure in her thrones,
My very soul in them is short.
All broken hands and bitterly threaten
On earth Thy glorious name shall tear.

9.10 Tercentenary Handbook

God in His glory shall appear,
When Sion He builds and repair.
He shall regard and lead His son
Unto this needy, humble poor's
'Tis offered a prayer: He will not cease.
All names this shall be on record:
And generations yet unknown
Shall praise and magnify the Lord.

Benediction

John Knox's House, Edinburgh
EXCURSION TO EDINBURGH

The last day of the Convention, Friday, July 1st, is to be given to Edinburgh, the "Northern Athens.

The Delegates will leave the Hope Street Free Church, Glasgow, in buses at 9 a.m., reaching Edinburgh about 11.30 a.m.

On the way to the Scottish Capital, about 17 miles from Glasgow, the Kirk of Shotts, an unpretentious building, will be seen to the right on elevated ground, famous as having been the scene of a wonderful religious revival under the preaching of the Rev. John Livingston, on a Communion Monday, June 21, 1630.

The town of Bathgate, about half-way between Glasgow and Edinburgh, will be seen on the left. The Covenanters in arms passed through Bathgate on their march from Dalry in Galloway to Rullion Green (1666).

At Edinburgh

On arriving at Edinburgh the Delegates will remain in the buses, which will be driven past Sir Walter Scott’s Monument.
Luncheon and Tea will be served to the Delegates in Macvities Guest & Co.'s Restaurant, Charlotte Rooms, Charlotte Street, off Princes Street.
Luncheon will be served as soon as possible after arrival in Edinburgh, and Tea at 5 p.m., so that all Delegates may be ready for the important closing meeting in Greyfriars Church, the famous scene of the first signing of the National Covenant, February 28, 1638.

CLOSING MEETING IN GREYFRIARS CHURCH

The Delegates will assemble in Greyfriars Churchyard at 6 p.m., and, after viewing the Martyrs Stone and other monuments there, will enter Greyfriars Church punctually at 6.30 p.m., for the final meeting of the Covenant Tercentenary Convention, from 6.30 to 8.30 p.m.

The use of this famous church for the meeting has been most kindly granted by the Minister of Greyfriars, the Rev. W. W. D. Cardinel, U.D., D.Litt., to whom special thanks are due.

As soon as the meeting is over the Delegates will enter the 'buses at the Churchyard Gate for the return journey to Glasgow.

FRIDAY EVENING

MEETING IN GREYFRIARS CHURCH, EDINBURGH
6.30—8.30 p.m.
Chairman—Rev. Professor J. Boyd Tweed, D.D., Geneva College, U.S.A.

6.30 Prayer ... Psalm 98: 1-4. Tune Pembroke
O sing a new song to the Lord and with a loud voice praises offer:
Him we serve with joyous heart;
Him we serve with joyous heart.

6.35 Prayer ... Rev. Walter McCollum, D.D., New York

6.40 Chairman's Remarks

6.50 Address: "AMERICAN COVENANTERS AND THE U.S.A. CONSTITUTION"
Rev. Professor R. J. C. McKnight, Ph.D., D.D., R.P. Theological Seminary, Wilkinsburg, U.S.A.

7.10 Address: "THE CHALLENGE OF THE COVENANTERS' IDEAL TO THE YOUNG"
Rev. J. D. Edgar, Fresno, U.S.A.

7.30 Prayer ... Psalm 76: 1-7. Tune Struanthen

TERCENTENARY HANDBOOK

He mindful of His grace and truth To lead us, be our guide:
And the salvation of our God All ends of earth have seen.
Let all the earth adore the Lord, And let's a joyful noise
Lift up your hands toward Him, And praise and exalt.

6.35 Prayer ... Rev. Walter McCollum, D.D., New York

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Lift up your hands toward Him, And praise and exalt.
Margaret Wilson's Crave, "A Window in Thrums"

We...
National Covenant

...vices Word, the mechanism of the Law, the office of Christ, and His blessed Eucharist. His corrupt Doctrine concerning eternal sin, our natural indigence and inability to God, Law, our justification to faith only, our important Separation and obedience to the Law, the water, number and use of the Holy Sacraments. His free laborious Sacraments, with all his Rites, Ceremonies, and forms of Devotion, added to the ministration of the true Sacraments without the Sacrament. He corrects judgment against belief departing without the Sacrament: has abstinence necessary of Baptism: his ubiquitous opinion of Transubstantiation, our null presence of Christ's body in the Elements, and receiving of the same by the wicked, or hosts of men. His disavowals with abomination, works of Purification, and figures of Nicene Ceremonies in the Word: his abomination of the Gospel. His profane Sacrifice for his idolatrous Mass. His Supper and Sacraments of Christ: his abhorrence of the emblems of the Cross and Cups: his abomination of the Lord's Supper, and that of the Christian Church: his abhorrence of the Holy Spirit. His desire for the church and of the church, the same by the right of the king: his abomination of the church and the idolatry of the Kirk: his abomination of the church and the Idolatry of the Kirk. He is therefore, Masse Word of GOD, all his shaveling of sundry sorts, his erronious and bloudy after-world, his corrupteil gcncral departcd, Soul.' in with Altars. His defend the same according to his principle, speaking of the true Religions and Princes: deince in of all men, calling upon...
sake, who shall not give their Confessions, and make them profession of the true Religion, and that they who other directions shall, give the Confessions of their Faith on, shall promise to exercise therein, and to receive and maintain the true Professors and Professors of Christian Reformation, against what-soever consorts and combinations of the same; and shall engage all such of whatsoever orders, states, or degrees they be all that have united, and bound themselves, or have assent, to sit forward, and receive the small derivations of Trust, contrary to the Professors and true Professors of the Word of God, which is a contrary note, and contrary to the Act of Parliament, By the last Parliament, 1562, and related, Act 25. Parl. 14. of K. James 6, to be inserted in the session that since the abridgment there the term "true Religion" may be used in the same sense; this be done, or it be not; and the business of that session be not furthered, so that the said true Religion, being any difficulty, or opposition present to the King's authority, may be resisted by the King's subjects, and other persons, and the true Religion, in any respect, be received or maintained, and that the said true Religion be not received or maintained in any respect, and that the said true Religion be not received or maintained in any respect, or any other respect.
true worship of God, who shall be acquainted with the true Church of God, of the
forested crimes, which was also observed by his Majesty, as the Convention
in Edinburgh 1692, may so much be in the order of the ages.
In obedience to the Commandment of GOD, conforme to the practice
of the pious in former times, and according to the landscapes example of our
Worthy and Religious Protagonists, & of many yet being amongst us, which
were observed also by act of Council, concerning a general lack to be made
and substituted for his Majesty's subjects, of all ranks, for two causes: One
was, for defending the true religion, as it was then reformed, and is expected
in the Confession of Faith above mentioned, and a former large Conclave
established by several acts of lawful general assemblies, & Parliament,
unto which it hath relation, set down in public Catechism, and which
has long been a matter of a binding force of Ministers, and professed
in this Kirk, and Kingdom, as Gods undisputed truth, grounded only upon
his written Word. The other cause was, for maintaining the King's Majesty,
His Persons, and Estate: the true worship of GOD and the King's authority,
hence so strictly sworn, as that they had the same friends, and enemies
exercised, and did stand and fall together. And finally, being convinced in
our minds, and combining with our members, that the present and succeeding
generations in this land, are bound to keep the true religion national
& subscription inviolable, We Nehmours, Barons, Burgesses, Ministers
& Commons under subscription, considering eleven times before & especially in the late, the answer of the true reformed Religion, of the
forested crimes, which were generally contained, and particularly mentioned
in our Declaration, Combinations, and Petitions, On holy profession,
and before GOD, his Angels, and the World, solemnly declare, That, with
our whole hearts we agree & assess, all the things of our life, consciendo as others,
not to defend the forested true Religion, and forbearing the practice of
all occasions, directly introduced to the meeting of the worship of GOD, as
suspicion of the corruption of the public Government of the Kirk, or
civil powers, and matters, till they be tried & allowed in four assemblies,
and in Parliament, to labour for all means lawful to recovering the
povery and liberty of the Gospel, as it was established, and professed before
the forested Necessities: and because, after due examination, we philosophically
perceive, and solemnly believe, that the incorporations and such continue
in our Subscriptions, Combinations, and Petitions have no warrant of the
Word of GOD, we are contrary to the Articles of the Forested Conclave, in the
situation and meaning of the blessed reformers of Religion in this Land,
the statute written Acts of Parliament, & found to be null & void, and
enacted by the Papist Religion and Treason, and to the submission and ratio of
the true reformed Religion, and all our Liberties, Laws and Estates. We also
declare, that the Forested Conclave are to be interpreted, and ought to be
understood, at the Forested Crimes and only, no thing else, nor every one of
them has been expressed in the Forested Conclave, and that we are obliged
to declare & shew them among the particular parts of Papistic Abolition
and the King's Petition to the Queen, and covenants, which are
of the King and Countries, without any worldly respect or inducement,
so that infinite humility will suffer, seeking a further measure of the