



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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No. II.

A German Advocate of War.

DURING the last six months a number of books have been issued from the Press on the subject of Germany and War. One of the most striking of these is an English translation of "Germany and the Next War," by General F. von Bernhardi. The book was first published in Germany about the end of 1911—two years and a half or so before the present war began—and it contains a remarkable forecast of what is now happening. In fact, Bernhardi manifestly wrote his book with the object of urging on the German people to prepare with a view to make war at the first favourable opportunity. He has exalted ideas of German intellect and culture, but he regards the German people as too peace-loving, and so he takes up the pen with the intention of disabusing their minds of the idea of the virtues of peace, and of imbuing them with that of the excellencies of war. Bernhardi, of course, is only one member of a school in Germany that have advocated this war philosophy, and recent events have shown that they have succeeded too well in their unholy efforts—to the probable downfall of the German Empire. It is not our intention here to follow Bernhardi through all the details and intricacies of his book. We simply purpose briefly to notice, first, the extraordinary view he entertains of war as a thing desirable; and, secondly, the subtle but erroneous arguments which he brings forward in support of his view.

First, then, let us observe Bernhardi's extraordinary view of war. He maintains that war is a blessing and not a curse. He is compelled here and there to acknowledge that it has some disadvantages, but these he almost wholly discounts as nothing in comparison with the great benefits. In his "Introduction" he says: "We are accustomed to regard war as a curse, and refuse to recognise it as the greatest factor in the furtherance of culture and power." Again: "From this standpoint I must first of all examine the aspirations for peace, which seem to dominate our age, and

threaten to poison the soul of the German people, according to their true moral significance. I must try to prove that war is not merely a necessary element in the life of nations, but an indispensable factor of culture, in which a true civilised nation finds the highest expression of strength and vitality." Still again, he concludes his first chapter, entitled, "The Right of War," with the words: "The inevitableness, the idealism, and the blessing of war, as an indispensable and stimulating law of development, must be repeatedly emphasised. The apostles of the peace idea must be confronted with Goethe's manly words: 'Dreams of a peaceful day? Let him dream who may! "War" is our rallying cry, onward to victory!'"

Now, it is not denied by anyone that war may be and has been overruled for moral good to nations and individuals—to vanquished as well as to victors. But it is quite un-Christian to affirm that it is an "indispensable factor" for this end. Spiritual means may accomplish it without war. It is also to be noticed that any blessing that may come through war is not due to the native effects of such conflict, but to other and higher influences that God, in His mercy, exerts over His creatures. War in itself only tends to stir up the most corrupt and violent passions of the human heart, and frequently turns men into fiends for passion and brutality. Witness "the furtherance of culture" by war on the plains of Belgium.

Bernhardi's view of war is entirely contrary to God's Word and alien to the spirit of Christianity. War is frequently spoken of in the Old Testament as a divine scourge or punishment for sin. He sent it as such upon His chosen people, the Jews. He made use on certain occasions of "the king of Assyria" as His sword, to execute just retribution for backsliding, but when "the king of Assyria" had done his work in this respect, he was morally no better of it, but boasted in his own strength and wisdom, and the Most High broke the sword in pieces. (Isaiah, chapter x.) The Old Testament does not speak of war after the manner of Bernhardi. Nor, assuredly, does the New Testament. "Glory to God in the highest, on earth peace and goodwill toward men," is the motto of the Gospel dispensation. The Lord Jesus said on one occasion, "I came not to send peace but a sword"—and Bernhardi (page 29) endeavours to wrest this in favour of his policy—but it is quite apparent to anyone who studies Christ's address as a whole that He refers to the effect of His gospel as coming in contact with human unbelief, and indirectly arousing hatred and opposition. Though we must certainly gather from the New Testament that Christ sanctioned the use of "the sword" in some circumstances, yet He never commanded His disciples to take the sword to advance the culture which His teaching brings. His command was, "Go ye and preach the gospel to every creature," to which He added the promise of His spiritual presence and power. On one occasion He positively forbade the aggressive

use of the sword by His disciples, when He said to Peter, in the matter of his smiting Malchus, the high priest's servant, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword" (Matt. xxvi. 52). Righteous peace was the great blessing He came to confer on individuals and nations. His apostles re-echoed His teaching as expressed in such exhortations as these: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xii. 18); "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. xii. 13).

Secondly, let us observe some of the reasons which Bernhardi gives for his extraordinary view of war.

1. The first is based on the untenable theory of Evolution—"the law of struggle." Bernhardi appears to be a thorough-going evolutionist. He believes in the survival of the fittest. "The law of the stronger," he says, "holds good everywhere." Thus he lays the principle down: "War is a biological necessity of the first importance, a regulative element in the life of mankind which cannot be dispensed with, since without it an unhealthy development will follow, which excludes any advancement of the race, and therefore all real civilisation."

It is perfectly plain that Bernhardi, like other Darwinians, is not a believer in Bible doctrine in general, and so he takes no account of the Fall and its consequences. He does not perceive that those elements of weakness and conflict that mark the human race, and even the lower animals, may be due to the entrance of the evil of sin at the beginning. If sin had never entered, there would have been no weakness or decay, in the human body or mind, and there would have been no malice or strife between members of the human race. War would never have existed. What fearful perversity of thought it is, therefore, to imagine that a state of disorder, which is directly due to the entrance of sin, should be a "necessity" to life "of the first importance, a regulative element in the life of mankind, which cannot be dispensed with"!

2. He justifies his view of war on the principle that "might is the supreme right." This is a principle that has been hitherto regarded as utterly false—one that bore its condemnation on its face. But Bernhardi does not think so, nor do his German associates. He considers that if a nation is superior in learning, culture, skill, and material resources to other nations, and is capable of holding the chief place among them, she has a perfect right to take "the sword" to assert her supremacy, and thus, by the way, to convey her store of rich gifts to the other nations. In a chapter entitled, "Germany's Historical Mission" he writes: "The dominion of German thought can only be extended under the ægis of political power, and unless we act in conformity with this idea, we shall be untrue to our great duties to the human race." "Carnal weapons" are the grand instruments for extending "the dominion of German thought."

3. Bernhardt endeavours to justify his view of war as a blessing and a desirable agency, by enumerating the various benefits to the individual and society that have indirectly flowed from it. In one word, he makes in a very subtle way free use of the false Jesuit doctrine that "the end justifies the means." The Apostle Paul, speaking by the Holy Ghost, strongly condemns the idea that men are to do evil that good may come, and declares "the damnation just" of those who hold such a corrupt principle. No one denies that the Most High has over-ruled wars and the most frightful crimes for the great good of humanity, but that is no reason why we should deliberately lift the sword or commit dreadful outrage with this end in view. Everything depends upon God in Christ as to the benefit, and if He does not choose to bless, He can make war an unmitigated curse to the nations. We earnestly pray that He may, in the riches of His grace, over-rule the present tremendous conflict for the extension of His kingdom and the universal good of the world, and may hasten the day when the whole earth shall be filled with His glory.

A Sermon.

BY THE REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

Preached at Oban on Monday, 2nd November, 1914.

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"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when he shall come to be glorified in his saints and to be admired in all them that believe."—2 THESS. i. 7-10.

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YOU will notice that the Word of God—especially Christ in His preaching, as set forth in the four gospels—makes it plain that terrible things were to be on the face of the earth immediately before the day of judgment. There were to be wars, and we have wars now, even the most terrible war that ever has been waged in the history of the world since God created man on the earth. We think it would not only be profitable but dutiful for us to consider such a text as this, as we are confronted with such terrible things.

We shall just now take notice of three things from the words we have read :—

I.—When are we to expect the coming of Christ to judge this world? And we hope that no one doubts the fact that Christ will come to judge the world.

II.—The manner of His coming. We have it described here and in other places.

III.—How He shall proceed to deal with two kinds or two classes of the human race that shall be presented before Him.

I.—We shall notice, before we speak of things that are written in God's book that are to precede the coming of Christ, that the day of your death and of mine is the day in which our destiny for eternity shall be fixed. We have such deceitful hearts in us that we think if a thing is far off we have no cause for alarm; but remember that you know not—neither do I—whether we shall ever see the sun rise on the heavens again. We are distinctly told that “As the tree falleth, so shall it lie.”

Now, in regard to the time of His coming, there are several things which I desire to notice. You will see from the Scriptures that, first of all, before this time will come, the man of sin, or the antichrist, must appear in the world. This apostacy was so clearly delineated by the Holy Ghost in the Word that no one need have any doubt as to its identity. This apostacy was to appear in the city set upon seven hills, and which ruled over the whole earth at the time John wrote the Book of the Revelation. This city was demonstrably Rome. All the predictions of God's truth till now have been fulfilled in the Papacy as to the antichrist predicted. So this has been so far fulfilled as that several steps of its downfall have been already accomplished. It will be destroyed before the beginning of the thousand years during which Satan is to be bound. You will notice that this has partly been fulfilled already, and the rest of God's truth concerning it will be made good in its time.

The second thing that must precede the day of judgment is, the Gentiles are to be brought in. The gospel is to be preached to all nations, and we see that that is not accomplished yet. There are many in the world who have not heard the gospel or ever have seen God's Word—more than have seen it; but at the same time that that is so you will notice we are making great progress in this direction. The Word of God, in part or in whole, is now translated into very nearly four hundred and fifty languages, and that is an extraordinary stretch made towards the accomplishment of this: that every sinner in the world should hear of God's provision in the gospel for perishing men, or, in other words, hear of Christ—hear of the salvation He wrought out by His obedience and death—and have that salvation offered to them in the gospel. Now, that is a thing that must take place before the day of judgment.

The third thing to be noticed, and that must take place before the day of judgment, is that the Jews must be brought in. As sure as we have it in several places that the gospel is to be preached to all nations, and that then the Son of Man will appear in the clouds of heaven, so sure it is that the Jews are to be brought into the Christian Church. God shall pour His Spirit on the Jews, and they shall see that Jesus of Nazareth, whom they crucified at Jerusalem and whom they refused to acknowledge, not only then but during nearly nineteen hundred years, was the Messiah whom God promised first in the Garden of Eden, and especially to the Jews. This is the third thing, and this has not yet been accomplished. There are about twelve million Jews in

the world, and there are only very few of them who believe that Jesus of Nazareth was the Messiah, the Saviour whom God promised to perishing men, and they are perishing in unbelief, generation after generation. You find Christ saying to them, "If ye will not believe that I am he, ye shall die in your sins." Now, these are three things that must take place before Christ shall come from heaven to judge this world, and these things may take place very quickly. But there is another thing which I desire to notice, and it is this. After these three things which must take place—namely, the man of sin must appear; the gospel must be preached to all nations; the Jewish nation must be brought into the Church and come to acknowledge their own Messiah, and this will be as a resurrection from the dead to the Gentile church—there is to be the period of time which we call the millennium. Whether that will mean a thousand years, as the word literally means, or a shorter or longer period, no one can definitely state. God alone knows the meaning that He attaches to words that are not yet fulfilled in providence, but whatever the millennium will be, the time of it is after the gospel has been preached to all nations and there shall be one Church of Jews and Gentiles. Now, remember that the millennium does not mean at all that children will be born into the world different from what they are now. They shall be born into the world sinners as they are now, needing to be regenerated, to be born again. The means of grace shall be used in that period as they are now. The Word of God shall be read by all men in their families and in the church, and preached soundly, and so far as we can see, God shall cause His blessing to come down on the Word read and preached in such a way that almost the whole shall be converted in the days of their youth. Otherwise we cannot see how this will be true, that "the knowledge of the Lord shall cover the whole earth as the waters cover the face of the deep," if it were not true that they were converted when they were young, perhaps when they were going to school. In our day to hear of a young man or a young woman weeping over his or her sins is a very rare thing, but at this time it will be a very common thing not only to see young men and young women but children weeping over their sins, and looking to Christ for mercy—looking to the merit of His blood as their only hope.

Then we are told that after the millennium will have come to an end, there shall be so many enemies of the Church gathered together against it that, if it were not for the intervention of God, they would put an end to the Church in the world. When the people who are living in the world then shall see all nations endeavouring to the utmost of their power to put an end to the Church, they may expect two things. First, they may expect judgments to come on the world that were never heard of. "Fire shall come down from heaven and devour them." And next, they may expect that they shall see the Son

of Man appearing in the clouds of heaven. In a few words, these are the things which we can see in God's Word that are to be expected before the coming of Christ, and when these things are accomplished Christ shall then appear.

II.—In the second place, we have here the manner in which Christ shall appear, and we have several things brought before us to point out how He shall appear.

(1) "He shall be revealed from heaven with his mighty angels." An angel is a mighty being, and we are told in another place that their number is not few. Many angels were seen in the world. The Bible speaks—and it never speaks but absolute truth—of angels coming to this world on errands from heaven down from the beginning of the world till after the resurrection of Christ. That does not mean, my friends, that angels have ceased to come to the world. They are in it yet and they shall be in it while God has a people in it. We are told that at the birth of our Lord Jesus Christ the angels of heaven, a great multitude of them, appeared and they sang over the good news that a Saviour was born in the city of David and that was to be to the glory of God and meant peace towards men in the world. There were many angels there, but, when Christ shall appear at this day, all the holy angels shall be there, even "ten thousand times ten thousand, and thousands of thousands," as the Scripture says when it speaks of the number of the angels. They shall all come. Christ shall appear on the great white throne and "every eye shall see him." This, my friends, is not a dream nor a fable. This is a thing that you will have to see. You will have yourself to be a party in this extraordinary transaction.

(2) The second thing we desire to notice is—"He shall appear in flaming fire." He appeared before, "a man of sorrows and acquainted with grief," and men despised and rejected Him, and they despise Him just as much to-day; but, remember you, our Lord shall come and, when He shall come, we defy any man or woman or devil to despise Him. "He shall come in flaming fire," and we are told in connection with this that the fire in which He shall appear will put an end to the whole material creation. "The elements," said Peter, "shall melt with fervent heat." See, this world is composed of elements—the stones, the earth, the sea—men can tell you what the elements are, but God's Spirit through the Apostle tells us that these elements shall be burnt up with fervent heat, and that the earth on which we are now shall go back to nothing. That reminds me of a young man I met with about twenty-two years ago. While preaching we happened to say something about the day of judgment, and he said, that surely we had not studied science when we could make such a statement from the pulpit in the name of God as that the earth was to go out of existence when, he said, you know perfectly well, if you study anything at all, that it is impossible to put even a drop of cold water out of existence. It will remain there after

everything man can do. We told him that we knew that, but we said, "What power do you exercise?" You only exercise the power of one element upon another and try to destroy the one element by the other. The Scripture nowhere says that this will be the way in which this world shall end, but it says that when He shall appear "the earth and the heaven fled away, and there was found no place for them." And, you see, anything that has lost place is out of existence, for everything in existence requires a place wherein to exist. We said to the young man that he had not considered in the science which he had learned that that almighty power which had brought all things out of nothing was to come into exercise again. He confessed that he had not, and that he believed almighty power was able to cause all that we see to-day to go back to nothing from whence it came. What the Scriptures claim is that the heavens on which we look, the sun, moon, and stars, the earth and sea and all the creatures which are therein, shall return to nothing, and that by fire "for the world that now is, is reserved unto fire against the day of judgment and the perdition of ungodly men." "The heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up." These are the words used by God the Spirit, and you will notice, my friends, when He brings these things before men, He says—"Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" How ought men to live who are forewarned that such things are undoubtedly before them!

(3) We shall notice in the third place in connection with the coming of Christ that it speaks here about His enemies. "Taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ," and this means that those who knew not God and who disobeyed the gospel shall then appear before the bar of this Judge. See, when the great, white throne shall appear, we are told that the dead, small and great, shall appear then before God. None shall be overlooked. The child that lived ten minutes, that only drew a breath in the world; Methuselah, the oldest man that ever lived; kings, princes, beggars; all men shall be there, and we are told that the voice of the Son of God shall call them out of their graves. "Marvel not at this," He says, "for the hour cometh in the which all that are in their graves," whether that be in sea or land, "shall hear his voice and come forth; they who have done good shall come forth to the resurrection of life; they who have done evil shall come forth to the resurrection of damnation." Oh! how many will desire to remain in the grave, but remain in the grave they cannot; and God, that is Christ, shall bring all men, not only in one generation but everyone from Adam to the last that shall be born into the world, before His throne and none of them shall be excepted. Little children, young men and young women—and

most of the human race, my friends, die in their childhood and youth, very few come to old age—they shall all be there. You will be there and I will be there. Now, this is the third thing that shall take place at the coming of the Son of God, He who is now sitting at the right hand of the Father and who has the promise from the mouth of God, "Sit thou at my right hand until I make thy foes a stool whereon thy feet may stand." Do you think that God's word is not to be fulfilled so that, when you see men trampling God's law under their feet and despising Christ in the gospel, instead of envying them in their revelry in the world you ought, my friends, to pity them? There is no person in the world who ought to be pitied more than the young man or the young woman who spends his or her time satisfying the lusts of the flesh, the lusts of the eye and the pride of life, for this day is before us and they shall have to appear there and Christ will then have to do with men's souls and bodies put together again. You see, the soul immediately at death goes to the place for which it was prepared in the world. If the soul of man in the world was regenerated, "born of water and of the Spirit," it will immediately upon death go to glory as sure as the soul of Lazarus went there. On the other hand, if the soul has not undergone this change, although the man may be clothed in scarlet and fine linen and living sumptuously every day, yet whenever death comes the soul opens its eyes in the flames of hell. These are not conjectures, my friends. These are absolute truths, and you will have to find this out in time or eternity.

(4) We shall notice in the fourth place, in connection with the manner of the coming of Christ, that when the dead, small and great, shall have heard the voice of the Son of God, they shall then be gathered to Christ's bar. When the soul of the sinner, if he dies in his sins, will come from hell, from the place where it was tormented in the flames, to join the body again, the soul and the body now must endure the punishment that God means to be the cup of the portion of such as live in sin. You will notice, my friends, that when souls will come with God's curse on them and enter into their cursed bodies, they will then have to be gathered to Christ, to the Judge; and when the souls of the righteous will come from glory and enter into their bodies resurrected from the graves, pure like the body of Christ, they also will have then to come to the throne of judgment, and we are told that this is the work He will give to the angels. "Let all my saints," He says, "be gathered unto me," and they will go forth and gather in all that ever lived from the four winds of heaven, every individual, and bring them to the great white throne of judgment. This is how things will be at His coming, as we see them in the Scriptures. Men may go on, my friends, laughing, dancing, and thinking that these things are only the figments of the brains of men, although they see them written in God's Word; but, remember this, that when this day will come, they will need

no one to tell them that they were all true. "Every eye shall see him, and they also that pierced him," but we are fools in this age who deny eternal punishment altogether. We have noticed that, since this war began, men who used to laugh at eternal punishment have begun now to believe that there is such a thing, but there are others who do not make use of the little reason God has given them and go heedlessly on; but wait, my friends, and the day shall come when such men will have to learn by sad experience that they were deceiving themselves.

III.—Let us notice now, in the last place, a few things in connection with the procedure of this day; how Christ will deal with all that will stand before Him, and that will mean, as I said more than once, the whole Adamic race without one exception, from the child of a minute of age to the oldest man that ever lived. "Every one of us must appear and give an account of ourselves unto God, of all the deeds done in the body." First of all, then, in connection with this third head, we notice it says here that "when he shall appear in flaming fire," it will be "to take vengeance on them that know not God." What do we understand by this? Well, in one sense it is true of all men in their natural state, that they know not God. If men knew Him it would be absolutely impossible for them to live in sin as they do. "The fool says in his heart, there is no God," and consequently he goes on in sin. But that is not what we understand by knowing not God here, for the Spirit of God divides those who are to be punished into two parties, and these two parties are (1) they that know not God, and (2) they that obey not the gospel of the Lord Jesus Christ. These are the two divisions, so that "they that know not God" are to be understood here as all the heathen, even the heathen that had not God's Word or worship set up among them. They will have to appear this day, and Christ will deal with them, not as He will deal with those that know the gospel, but He will deal with them as "those that know not God." And the reason why they came to this was that they did not like to retain God in their knowledge. See, if you go back to the days of Noah—and that is not at all so long before Abraham, only some four hundred and fifty years—you will find that the whole human race at that time knew God, for Noah was a preacher of righteousness to that generation. How, then, did they get to be in this state? Well, I will tell you what I think took place, and what is actually taking place in our own day. You see, my friends, some of those who came out of the Ark showed what desperately wicked men they were—especially Ham and Canaan—and immediately after idolatry was set up. The reason was that when young men and women married in those days, and had children, they never said one word to their children about God or that they had souls and that they needed to be saved. Instead of that there was nothing in households but vanity—not a word about their being lost, about their need of

mercy, and about the knowledge that God gave of Himself. That was the way by which men lost the knowledge of God, and the poor heathen will curse those parents. In the city in which we are—and we believe Oban is not exempt from the same thing—we have to meet young men and young women, and when we examine them about the things of God, they tell us they never saw God's Book in the hands of their father or mother at family worship. They never saw them on their knees. They would not even ask a blessing on their food, and they are just as dark as the very heathen. What a scandal to men who have got this favour, which is a greater favour than God ever bestowed on any people—that they should have His Word! And you, unto whom God has given a family, if you bring them up keeping from them the only thing that can make them wise unto salvation, what will it avail them at last that you were kind to them as to their bodies and otherwise if you neglect to teach them the knowledge of God? Well, this is the way in which the ignorance must have come in at first, for the knowledge was there, and we are told the reason why it came in was that they did not like to retain it; and then they began to worship, first, images made like unto man, afterwards like unto birds, afterwards like unto four-footed beasts, and then it came down to creeping things. These, my friends, might have had, humanly speaking, the knowledge of God among them to this day were it not for those who reared families who never heard a word about it. And, as I said already, we have plenty such in our day. We see fathers and mothers, instead of teaching their children to keep the Sabbath day holy, taking them out in their arms, to learn them before they can walk how they can break God's holy day. But they will have to appear this day. I may mention in connection with this that one Sabbath, a long time past now, we happened to be in a place in the north where we were storm-stayed, and we tried to keep services in the place on the Sabbath. Just as we were coming back from the place of worship a man came out from his own house with his young child in a perambulator, and although this may be a common thing in Oban and perhaps a still more common thing in Glasgow, it was not common in the Highlands, and we said to the man who was with us that we should not wonder if we would hear that God would make an example of this man on account of his Sabbath-breaking; and not long after we were told that that man dropped suddenly dead. See, my friends, God can deal with sinners—let them be as bold as they will—and can strike them dead in an instant, and He is doing it. To go on, however, to speak of the poor heathen “who know not God,” you will notice that some hold—and hold very erroneously—that God will not punish the heathen, because they say “God is merciful.” Well, He says here He will punish them that “know not God,” and tells us that they had a law in their own minds accusing them and also excusing them, and that at the Great Day

those who sinned without law, that is, without the written law, shall perish without law. Men try to twist that to mean "to be judged without law," but it is impossible to translate the word in that way, for the translation of that word, as everyone knows who knows anything at all about the original language, is that they shall be cut off or destroyed, and it is the same word that was used when, in war, a town and all that were in it were put to the sword. The word "destroy" is used, and that is the word the Spirit of God uses concerning those who have not the law written but who sinned against the light of their consciences. Go you to the heathen and you will see that, instantly you tell them that it is a wrong thing to murder, their consciences at once agree with your statement; and the same applies to the breaking of the other commandments. The consciences of the heathen respond to this more quickly than the consciences of dead sinners in gospel lands; and, indeed, we have more hope of the heathen if the gospel were sent to them. As Christ said to the Jews, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

He says to Bethsaida and Corazin that if Sodom and Gomorrah had their privileges, they would have repented long ago in sackcloth and ashes, and we believe that if the gospel that is placed before perishing sinners in Oban were placed before the black heathen in the centre of Africa, they would receive it—they would respond to it; but our consciences are, as it were, seared with red-hot iron, so that we remain obdurate as rocks under the hearing of these terrible things. Remember that that does not make the things less terrible.

Well, Christ first of all will deal this day with those that know not God—namely, the heathen; then He takes up those who obey not the gospel. What does the gospel ask? Well, the claim of the gospel wherever it comes is—"Repent and believe the gospel," and, if you have not repented, if you have not returned from your evil ways unto God by Christ Jesus, if you have not looked to Him by faith, you have not obeyed the gospel. See, the gospel calls you out from the world, from its ways, its habits, its fashions, its pleasures, its wickedness on Sabbaths and week-days. It calls you to holiness in life, in word, and in action. The call of the gospel is, as the Apostle puts it to the Romans, "called to be saints." That is the meaning of obeying the gospel, and when you find men showing by their conduct from day to day that they are not saints, they certainly have not obeyed the gospel. Prayerless sinners under the hearing of God's word—sinners who go on in their vanities, in their wickedness, have certainly not obeyed the gospel. Sinners who continue year by year without as much as a thought as to how they are to meet death, judgment, and eternity, are not obeying God in the gospel. No! Well, Christ will deal with them this day. You would think to-day that men are so mighty, and that you should not dare speak to them about

these matters, but what will be true of them then? They will be "crying to the mountains and to the rocks to fall upon them and hide them from the face of him who sitteth upon the throne, and from the wrath of the lamb." That is a thing you will see with your eyes, and, if you continue among them that obey not the gospel, you will yourself be among those mighty men—captains and great men in the world. You will be there, although you are a servant or a slave, and you will then begin to pray to the mountains to hide you. Remember, friend, you cannot get past this. You will have to face it whether you will or whether you will not, whatever other men may say to you, for "not one jot or one tittle of all that is written in this book shall fall to the ground until all be fulfilled." No. Now, you will notice that it goes on to speak here of how Christ will deal with them that obey not the gospel. Men tell their congregations now that God is merciful. He will not punish any man. Take care, my friend, that you will not be gnashing your teeth at the great day, cursing such a man that you ever saw him or heard a word out of his mouth. We believe that congregations that day will curse their ministers who did not tell them that these things were so, and who led them to everlasting ruin, telling them lies; and ministers will curse their congregations because they followed them when they departed from the truth. You see, flattery will have fled away, and there will be no place for it there. No man can deceive or flatter himself there, and no man can deceive or flatter another there. My friends, I am not trying to make this message worse than it is in the Bible, but only trying to bring before you what I see there, and, indeed, I am only like a babbling baby when speaking of these things, but you will yet see them with your eyes.

Then the Judge goes on to punish them, to pass sentence, and we think that those on the left hand of Christ will be in two parts—"they that know not God," and again, "they that obey not the gospel," and it will be much more terrible on the day of judgment for those who did not obey the gospel than for those who knew not God. We have it from the mouth of Christ. "It will be more tolerable on the day of judgment for Sodom and Gomorrah" than for the places where the mighty works of Christ were revealed, and that will be true of Oban. The men and the women of the Free Presbyterian Church would that day give much if they will be lost that they were born into the world in the wilds of Africa, and were among them "that knew not God" instead of being among them that "obeyed not the gospel," for their punishment will be infinitely greater. You will know them when you look at them on the great day. How their agony will be more than the agony of those that will be punished because "they knew not God!" And it is not only what punishment may come from without, but how much punishment will come from your own conscience. You will then say, "What a fool of fools was I that, when God was offering mercy, forgiveness freely and fully through

the blood of His own Son, I was going on satisfying the lusts of the flesh, the lusts of the eye, and the pride of life." You see, my friends, these things will come back on that day and men will begin then to feel what a fearful word this will be, "everlasting," and that they were such fools as to lose their souls for the pleasures of sin which were but for a season. There is a great deal of vain talk to-day about these things, and men are speaking like mad men and deceiving poor, lost sinners, but you will notice here that the punishment, my friend, is to be everlasting. It is not to be for a month, for a year, for a hundred years, for a million of years, but it is to be everlasting. Oh! think of this, my friend! How can you face a punishment, of which you are told that it "will be the worm that dieth not and fire that shall not be quenched," and that by the mouth of God Himself? How can you face it, and that it will be everlasting? There will be no hope that an end shall ever come. No. And as godly Dr. Duncan more than once stated, "It is a thing of infinite importance that you are a man." See, a man is a creature that must exist as long as God will exist, even should you die disobeying the gospel of Christ, or without coming to repentance towards God and faith towards the Lord Jesus Christ. Whether you believe it now or not, that does not change the fact that Christ on that day will punish you, and your punishment shall be everlasting. I met that eminently godly man, Archibald Crawford, who was in Tighnabruaich, and had many conversations with him. He told that when God awakened him to what sin was and the punishment due to it and the eternity to which he was going, "I was," he said, "for three years, and, although I would give the whole world to get my mind out of eternity for a minute, I could not do it." For three years the man could not take his mind out of eternity, and I tell you, if God were to awaken you and bring before you what the consequences of sin will be at the end and what that eternity will be to which you are going, you would very quickly find that that would swallow up every other thing and you could think of nothing else. Well, this is to be everlasting or eternal punishment and how bitter now will be the pleasures of sin! I warn my young friends in Oban that this will be the end of the pleasures of the sinner—the dance, the vain song, Sabbath desecration and all other sins added—if he will not forsake his ways and his thoughts and turn to the Lord that He may have mercy upon him. He will be destroyed that day from the presence of the Lord and from the glory of His power. Sinners who disobey the gospel will be conscious of this—and God forbid that you should be, but that you would come to repentance and turn to Him in time—that their punishment now comes from the presence of God, and that it is the glory of His power that deals with them now. Time will not allow me to enlarge on this further.

You will notice that there is brought before us here another thing which Christ will have to do that day. He brings in another

"when" here. "Who shall be punished *when* he shall come to be glorified in his saints," and you will notice how wonderfully these words are stated—"when he shall come to be admired in all them that believe (because our testimony among you was believed)." There is a glory at the great day in connection with believing the gospel of Christ. The saints will have a glory. Christ will be glorified in them and they will be glorified in Christ, and this will take place "when he shall come in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints." This is the real purpose; this is the great work of that day. To condemn criminals is not a thing in which He has pleasure, but being the Judge—for God appointed Him judge of the quick and the dead—He will punish sinners that day, but He will that day come on purpose to be glorified in them that believe; come for His own bride to bring her home, those whom He will call "the blessed of His Father," that they may inherit the kingdom prepared for them before the foundation of the world. How will men look at God's people that day! They may now be causing suffering to God's people in many ways and it will be a righteous thing for God on that account itself to punish sinners at last, but you will notice, my friends, this will be the great errand of Christ. He will come to bring home all who repent and believe the gospel in time. "Come, ye blessed of my Father," and there will be many from Oban there. We miss them out of the pews in Oban to whom Christ will say this day "Come." There are others in Oban and we are afraid they are going to the other side, but this day shall put all things right. There will not be a sinner among saints nor a saint among sinners that day. In all who repented and believed in Christ, lived a holy life in the fear of God in the world, you will see a difference then, in their faces, in the glory in which they will appear; and you will hear it in the different way in which Christ shall address them, calling them "Blessed," while he calls those on the left hand "Cursed," and commands them to depart from Him. That difference will appear at the great day and you and I shall be there, but what are we going to do with these things now?

We have endeavoured to bring before you how sure it is that these things will come—the awful day and the things that will take place on that day, and that it is in time men have to prepare for that day. The gospel is in our hands and in our hearts. It is the gospel that will make the difference, and I beseech you to see to it that you will cease from your ways of sin and begin in real earnest to seek God in Christ, and, if you will not take that advice, not from me but from God, there shall be a day in which you will begin to weep over it and never cease that weeping as long as eternity will last.

May God bless our consideration of His own Word!

The Northern Missionary Society.

(IN TWO CHAPTERS.)

BY THE REV. J. R. MACKAY, M.A., INVERNESS.

CHAPTER II.

(Continued from page 391.)

TO a certain degree it may be said that the Society failed of its highest aim, to wit, to have the honour of sending one or more missionaries directly from the Society into the Foreign Field. In an address which the Society issued in 1802, it becomes evident how near this aim lay to the heart of the members. "Hitherto," say they, in this address, "our Society has had little in its power. We have, however, been much encouraged by the liberal subscriptions of the religious public of the North of Scotland, and by the correspondence, and assurances of counsel and co-operation of the Missionary Societies of longer standing and experience in the South of our Island." Then after saying that they had not as yet fixed on any particular field of operation although they felt much drawn towards India and the West Indies, they intimate "that if qualified persons felt inclined towards work in either of these spheres, the Society would be most happy to set them apart for the work of Christ." At the same time they laid great emphasis on "the importance of employing none but persons who possess a Missionary spirit." They therefore resolved "to employ in the work of Missions such only as give satisfactory evidence of genuine piety, pure zeal for the glory of God, and fervent love for the souls of men, connected with a solidity of judgment, firmness of mind, clear views of Scripture doctrine, and a sincere disposition to spend and be spent in propagating the Gospel among infidel or heathen nations." Yet no acceptable person seems to have been stirred up to offer himself at the time.

In 1830 the General Assembly of the Church of Scotland shewed themselves to have come to the mind which the Synod of Moray stood for as far back, as we saw, as 1796, and ordered that a collection should be made throughout their borders on behalf of Foreign Missions. About this time Dr. Alexander Duff was appointed Assembly's Missionary to India. Seven years afterwards Rev. John MacDonald—son of Dr. MacDonald, Ferintosh—after a short ministry in London went forth as in a sense Dr. Duff's colleague in India. Now Rev. John MacDonald always looked on himself as the child of the Northern Missionary Society, and in that relation the Society always looked on Mr. MacDonald. When the Society met in June of 1837 in Inverness we are told that the Society "learned with much satisfaction that the Rev. John MacDonald, of London, had dedicated himself to Foreign Mission work, by engaging to proceed to British India under the direction of the General Assembly's Committee for Foreign Missions, especially as it was the wish and prayer of the

founders of the Northern Missionary Society that individuals might be raised up in this district of the country to labour in extending the Redeemer's kingdom in the great heathen wilderness." They expressed "their anxious prayer that the great Head of the Church might long spare his life and make him eminently useful in the arduous and difficult service he had so devotedly undertaken, and they recommended to the members of the Society throughout the country to remember him in their prayers at the throne of grace." When the Society met a year afterwards in Inverness Dr. MacDonald stated that "he had the gratification of hearing from his son that he had commenced his labours as Missionary in Calcutta and that he felt increasing pleasure in the prospect, if such were the will of God, of spending and being spent in the Mission work." The meeting resolved "to record the great gratification afforded them by this statement and their hope that by the divine goodness they might be favoured from time to time with accounts of the progress and success of Mr. MacDonald's labours in Calcutta." Rev. John MacDonald was one of the most saintly and devoted of Missionaries that India ever had, but his course was brief. "In 1847," writes Dr. Kennedy in his *The Apostle of the North*, "while Dr. MacDonald was on one of his preaching tours in Perthshire, and just before entering the pulpit in Glenlyon, a letter is put into his hand. Intent on his work, he put the letter unopened into his pocket. Next day, as he was travelling to Edinburgh, he recollected the letter, and on opening it read the tidings of his son's death. A few groans from a father's wounded heart, and a few tears from a fond father's eyes, and the Christian triumphed over the man, and with his heart he said, 'It is well.' On reaching home he preached from these words in his own pulpit. 'It is well,' he said, referring to his beloved John, 'that he was born; it is well that he was educated; it is far better that he was born again; it is well that he was licensed to preach the gospel, it is well that he was ordained as a pastor; it is well that he went to India; and above all it is well for him that he died; for thus, though away from us, and absent from the body, he has secured the gain of being for ever with the Lord.'"

As early as 1810 Dr. Alexander Stewart of Dingwall suggested the propriety of the Society employing native missionaries in India. The result was that, after a good deal of deliberation, they, on the recommendation of the Baptist Missionary Society, employed a native of India at a place called Topairly in South India. He was known to the Society as Angus MacIntosh, after Dr. Angus MacIntosh of Tain, and in a minute of the Society as far down as the year 1836 we find him described as "a pious young man of considerable abilities, diligent in his work and desirous of doing good." The congregation under his charge is described as "having enjoyed a considerable revival at the time."

It was mainly, however, by way of helping other Societies

already in the Mission field that the Northern Missionary Society found its opportunities for doing good. From the beginning of its history, as we saw, it took the liveliest interest in the work carried on by the Edinburgh Missionary Society, or, as it was known after the union of the Edinburgh Society with a similar Society in Glasgow, the Scottish Missionary Society. In the period between 1800 and 1843 the Northern Missionary Society helped the Scottish Missionary Society to the extent of £2,090 sterling. Ere the Edinburgh Missionary Society had yet become the Scottish Missionary Society, we find the following acknowledgment made of obligations to the Northern Missionary Society. "We consider ourselves," say they, "under the greatest obligations to our much-esteemed brethren of the Northern Missionary Society. The zeal you have discovered for the success of the Gospel commands our esteem. The friendship and confidence you have manifested to us have secured our gratitude and affection. We have long regarded you as our best auxiliary, and we gladly hope that whatever other aid you may judge proper to afford us, we shall continue to enjoy the fellowship of your prayers." Next to the Scottish Missionary Society, the London Missionary Society, of which, as I have already related, Dr. John Love was the first Secretary, found the greatest support from the Northern Missionary Society. The Northern Missionary Society contributed £1,490, in all, to the schemes of the London Missionary Society. Other Societies, helped by the Northern Missionary Society, were the Moravian Missionary Society, and the Baptist Missionary Society, to the former of which the Northern Missionary Society contributed, in all, £333, and to the latter, in all, £270.

But it was not the heathen alone whom the Northern Missionary Society kept in view. That they contemplated something over and above Missions to the heathen in the ordinary sense, might be guessed from the terms, as already given, in which they first expressed the aims of the Society—the spreading of the Gospel among the heathen *and other unenlightened nations*. Who may we suppose *the other unenlightened nations* to be? They were (1) the Jews; and the records of the Society shew the interest taken by the Northern Missionary Society in God's ancient people in the material help they gave to Societies which had the conversion of the Jews as their aim. Thus, to the "London Society for the conversion of the Jews" the Northern Missionary Society contributed, in all, £90, to the Jewish Mission of the Church of Scotland they contributed the similar sum of £90. (2) The Northern Missionary Society felt the liveliest interest in their fellow Highlanders who had emigrated to one or other of the British Colonies, especially the Canadians of that period. Thus we learn from their records that they contributed £465 to the Glasgow Colonial Society, £45 to the Cape Breton Mission, £20 to Prince Edward's Island Mission, £16 to the

Melbourne Church, Canada, £160 to the Colonial Mission of the Church of Scotland. (3) But in no people did the Northern Missionary Society take a profounder interest than in the Roman Catholics of Ireland. This may be concluded from the extent and variety of their contributions to Irish causes. To the Irish School Society they gave £20, to the London Hibernian Society they gave £1,305, to the Hibernian Sabbath School Society they gave £50, to the Irish Home Mission they gave £17 10s., to the Missionary Association of the Church of Scotland in Limerick they gave £10, to the Synod of Ulster Irish Mission they gave £55, to the Kildare Place Society they gave £20. The sympathy of the Northern Missionary Society with their fellow Celts in Ireland who were under the Papal bondage found early expression. As far back as the year 1806 we find that a letter was read at a meeting of the Northern Missionary Society in Tain from the London Hibernian Society, from which it appears that the London Hibernian Society "rejoiced over the fact that there was a Missionary Society six hundred miles north of London in full active sympathy with them." The London letter proceeded to say: "That in consequence of the late rebellion in Ireland, which was attended with so much barbarity, the attention of Christians in London was directed to investigate the moral and religious state of the lower orders of Society in that country. It soon appeared that nearly two-thirds of the people were enveloped in the grossest ignorance and superstition, and that there was a lamentable lack of means for ameliorating their circumstances; only a school here and there for teaching the children to read, and hardly any families possessed of a copy of the Scriptures. Thus the mass of the nation were completely under the influence of the emissaries of Rome." One wonders less at the willing response that Dr. MacDonald, of Ferintosh, gave to the call that came to him in 1827 to do the work of an Evangelist for a brief period in Ireland, when one learns how the Northern Missionary Society, of which, as we saw, Dr. MacDonald was one of the most energetic members, had the state of Ireland so much at heart always.

After 1831 the Northern Missionary Society found it somewhat more difficult to maintain its separate existence, not because the interest in Missions was on the wane in the North, but because, as the reader already knows, the Church of Scotland had in that year, in virtue of its General Assembly, taken up Mission work in earnest. Dr. Duff was very anxious that the Northern Missionary Society should become amalgamated with the General Assembly Committee. The Northern Missionary Society, however, decided to maintain its distinct position, at the same time that it meant to contribute of its funds very freely to the schemes of the Church of Scotland. I have already told the amount contributed by the Northern Missionary Society to Colonial and Jewish Mission Schemes of the Church of Scotland. To the Church of Scotland

Indian Mission the Northern Missionary Society contributed £610 in a period of about twelve years, or over £50 annually.

When the Disruption came about in 1843 almost all those who took an interest in the Northern Missionary Society left the Establishment. One does not wonder therefore that at a meeting of the Society in Inverness on the 8th of June, 1843, the following resolutions were passed unanimously: (They are the last records of the Northern Missionary Society)

“(1) That this meeting desire to record their thankfulness to God for the measure of countenance afforded to the Society during the forty-three years it has been in operation and the amount of aid it has been enabled to give to other Societies, having for their object the furtherance of the Redeemer's kingdom, both at home and abroad.

“(2) That this meeting are unanimously of opinion that the objects of the Society can henceforward be most efficiently carried out by means of each congregation contributing to the several schemes of the Church, agreeably to the instructions of the ‘Free’ Assembly, or to other missionary objects entitled to Christian support, and therefore resolve that the usual annual meetings shall in future be discontinued.

“(3) That this meeting confidently trust that increased exertions will be made by the friends of Missions in this part of the country for the promotion of the Gospel and the hastening of the coming of Messiah's kingdom over all the earth.

“(4) That the thanks of this meeting be tendered to Rev. C. C. MacIntosh, Tain, their able and excellent secretary, for the very efficient manner in which he discharged the duties of that office, as successor to his respected father, the late Dr. MacIntosh, of Tain, who acted as secretary from the commencement of the Society till his death. The meeting was closed with prayer.

(Signed) “J. MACDONALD, *Preses.*”

The considerations that mainly moved me to give such a lengthy account of this Society were: (1) That from its history as from that of the other Missionary Societies named in these papers, we may learn that whilst it was always the duty of the Reformed Churches to do what they could to send the Gospel to the heathen, nevertheless there was a time fixed by God Himself for this manifestation of missionary activity, and until that time came the thing could not be done, that time being marked in the apocalyptic vision by “the angel flying in mid heaven having the everlasting gospel to preach unto every nation and tribe and people.” (2) That after a comparison of Scripture with Providence we may, without irreverence or falsehood, say that that symbolical angel had some of its feathers from the North of Scotland, and (3) That it would not be well for the present generation to forget those days so full of promise that were of old.

J. R. M.

The New Testament Teaching on the Doctrine of Never-Ending Punishment.

BY THE REV. D. BEATON, WICK.

(Continued from page 344.)

WE promised in a former article to discuss at some length the texts brought forward by the opponents of the doctrine of never-ending punishment in defence of their own position. The attempt to rob *aiōnios* of the idea of everlasting has been dealt with in the preceding article. It has been confidently asserted by some that the Scripture clearly teaches the doctrine of the Larger Hope, or at least of an opportunity beyond the grave for sinners to repent.

I.—The favourite text quoted is that in 1 Peter iii. 18-20: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls, were saved by water." Before making an attempt to give an explanation of this difficult passage it may be remarked (1) that the whole teaching of experience goes to emphasise this awful fact, that the longer a man continues in sin the harder he becomes; (2) seeing that such a doctrine as the larger hope would be of incalculable interest to the human race, does it not appear surpassing strange that the one or two texts which our opponents say teach it are so hard to be understood? Then, would there not likely be other texts holding out a hope which would be of such supreme interest to the human race if it were true? But we must now come to an explanation of the Apostle's words, which is simply this:—Noah preached to the antediluvian world whilst he was building the ark. It was the Spirit of Christ in him that gave power and meaning to his preaching. Eight souls were saved. The others rejected Noah's testimony, that is, the preaching of the Spirit of Christ in him. They perished in the flood, and for some two thousand years they have been spirits in prison.

The Universalist explanation that Christ went to Hades and preached to the lost there in order that they might enjoy a second opportunity of accepting the gospel is beset with many difficulties. (1) The passage is strictly limited to those who lived in the time of Noah, while he was preparing the ark. Prior to this, roughly speaking, some two thousand years had run their course, and, from the Flood until the days of the Messiah, another two thousand years, roughly speaking, had passed away. The only people during these four thousand years—for we must confine it to the people of Noah's day—to whom Christ went and offered the gospel in Hades—that is, according to the Universalists—were those who had

rejected Noah's preaching. Surely the Universalist, in professing to offer some far-reaching and tangible blessing, is only offering men a delusion. For what good is a second chance, if on a clear interpretation of the text, we find it limited to the men of Noah's time? Scripture, however, gives no countenance to such theories. (2) It is also to be noted that the Scripture is entirely silent as to the effect produced. Now, if the Universalist interpretation is to be of any use, there must have been many saved, but there is not a word of this, and surely, of all things, if there is hope at all, this would be mentioned. The "spirits in prison" are still "spirits in prison" as far as anything the text says. The very silence of the writer shows that the Universalists have entirely misunderstood him, and read into his words a hope that he nowhere expresses. It may be asked what could have been the Apostle's purpose in choosing this particular period, and the answer seems to be that he made use of the narrative as an illustration of baptism—"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (verse 21).

II.—Another passage of Scripture made use of by the Universalists is 1 Peter iv. 6—"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The explanation seems quite clear. The gospel was preached to those who are *now* dead; in other words, these had their day of opportunity when the gospel was preached to them. In order that the text might be of any use to the Universalist, it must read "*is* preached," instead of "*was* preached."

If such a doctrine as "the second chance" were true we should find it running throughout Scripture, but such is not the case. "Behold, *now* is the accepted time; behold, now is the day of salvation" says the Apostle Paul, and there is not the faintest hint in his words that men should reckon that they have another opportunity in the world to come if they die Christless. Then there is the solemn and awful words of the Lord: "Beside all this, between us and you there is a *great gulf fixed*" (Luke xvi. 26). Eternity holds out no hope that anything it has will soften the hearts of those who were the slaves of sin here. We know for a fact that the demons prayed to Christ not to torment them before the time, but no cry for mercy from them ever reached His ears.

III.—We come now to deal with the Annihilationists who maintain that the Scripture word "destroy" means "annihilation." Destroy (Greek, *apollumi*), however, does not mean *annihilate*, but simply to render a thing or person useless. Take the following examples:—(1) "The chief priests and elders persuaded the multitude that they should ask Barabbas and *destroy* (*apollumi*) Jesus" (Matt. xxvii. 20). "Destroy" here surely does not mean "annihilate." (2) "No man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled,

and the bottles will be marred (*apollumi*)" (Mark ii. 22). This does not mean that the bottles were "annihilated," but that they were rendered useless. (3) "Rejoice with me; for I have found my sheep which was lost (*apollumi*)" (Luke xv. 6). The Good Shepherd did not seek a sheep that was "annihilated," but one that was rendered useless for the great end of its creation, and He brought it back that it might through Him fulfil the end of its creation, viz., to glorify God and enjoy Him forever. (4) "If our gospel is hid, it is hid to them that are *lost* (*apollumi*)" (2 Cor. iv. 3). The *lost* here are not *non-existent* as the Annihilationist interpretation of *apollumi* would make us believe, but sinners in this world. It would be useless talking of the gospel being hid from those who did not exist. It is evident, therefore, that to destroy does not mean to annihilate.

In bringing before our readers the solemn matters dealt with in these articles, we cannot get away from the fact that as far as the evidence of Scripture is concerned we are brought face to face with a doctrine which teaches that the punishment of the wicked is never-ending. All speculation in divine things is dangerous, and here particularly so. To ask how can an offence committed, it may be in a moment, merit never-ending punishment? is to fail to realise the meaning of sin. Even among men a crime committed in a few minutes may bring a sentence of penal servitude for life, but when we come to deal with sin against an Infinite Being we can use no measure but that which He has given. And in the light of the offering for sin on Calvary's Cross, and all that it entailed, we are at once brought face to face with facts before which all the standards used by men are of no avail. No mortal hand ever held the plummet that sounded the deep ocean of misery caused by sin, and what shall we say of the sufferings of the Man of sorrows? These are facts that we must face, and in facing them the possibility, nay the certainty, of never-ending punishment for impenitent sinners, becomes one of the most certain of all truths. We have been warned in God's word to flee from the wrath to come, and we are distinctly told by the Apostle Paul, in writing to the Thessalonians, that Jesus delivers from the wrath that is coming. The warning given is unheeded by multitudes, and rather than pay attention to it foolish men will believe the teaching of Satan's emissaries sent forth to deceive the simple. How gladly will men listen to these deceivers who never warn them to flee from the wrath to come, but turn a deaf ear unto Him who said: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell" (Matthew x. 28). Life and death are set before us in the preaching of the gospel, and as truly as the life is no ordinary kind of life, so truly is it the case that the death is no ordinary kind of death. We leave the discussion of these solemn truths with the prayer that God would keep us from trifling with the gospel of His dear Son, and the warnings He has addressed to us in His own Word.

A Letter from Holland.

INTERESTING INCIDENTS IN CONNECTION WITH THE WAR.

THE following letter has been received by a friend from Mr. C. B. Van Woerden, Akkrum, Holland, who is known and respected by several of our readers. We take the liberty of publishing it as spiritually edifying and of general interest:—

AKKRUM, 5th November, 1914.

MY DEAR FRIEND,—I was very glad in receiving to-day your letter, dated 30th October, which I got “opened by censor,” which I suppose will be the case as well with this of mine. I cannot deny that you and all the friends I know in Scotland are often in my mind in these awful days in which the Lord is drawing the terrible sword. The iniquities of the nations are going to be punished according to their ways. And what will we do in the day of visitation, and in the desolation which shall come from far? To whom will we flee for help, and where will we leave our glory? How many woes are pronounced in the Word of God which we may apply to ourselves, the Lord being the same, yesterday, and to-day, and for ever! We have forsaken the Lord, “the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water.” All the nations that are in war think they have a righteous and just cause. None of them have sinned, and so they are all sure of the victory. It looks as if the Lord is working this work in His wrath, for where is the fulfilment of the promise, “When thy judgments are in the earth, the inhabitants of the world will learn righteousness”? How blessed are the children of God who may enter their chambers and shut their doors and hide themselves “as it were for a little moment, until the indignation be overpast!” It is their privilege that they have a principle from which they desire to say, “I will bear the indignation of the Lord, because I have sinned against him.” O that the Lord would pour out His Spirit, and bring His people to that blessed place. Who knoweth but he might turn and repent, “and turn away from his fierce anger that we perish not?”

It is very strange and wonderful that *we here* are not yet involved in this War. I have always been sure that England and Holland are the most privileged nations of the world in which the Lord has many of His people, but this my faith contains also, that I have always been sure that the judgments of the Lord would come at any time over these nations for forsaking their own mercy. The Lord alone knows why *we* are not yet involved in this fearful struggle. Until this day we have only some material loss, and, of course, the difficulties connected with the mobilisation. Oh, that the Lord would come and bring us to kiss the rod, and Him who has appointed it, that we might rejoice because of the Lord’s judgments. I read to-night in Psalm cxlvii., “He delighteth not in the strength of the horse; he taketh not pleasure in the legs of

a man. The Lord taketh pleasure in them that fear him; in those that hope in his mercy." Would to God that I could apply this to your country, as a public confession of the magistrates, and I would be sure that the victory would be yours, which my heart wishes, as there is no country to which I am more attached, besides our dear Holland, as Scotland and England.

Since the beginning of the War, we have a Belgian family under our roof, father and mother and a boy. And of the same family there is a daughter with my eldest daughter in Bodegraven, and another daughter with my second son here in Akkrum. They are Roman Catholics, but they submit themselves to the rule of our house, also to the family worship and our Sabbath meetings. May the Lord bless His word to their souls! They have never heard of the way of salvation, but it looks as if they understand now somewhat of the necessity of Christ as a Mediator and to be found in Him. One of the girls burned her prayer book and her rosary. In the meantime, I cannot observe any real conviction of sin.

I have hope that one of my sons, my namesake, who is "at the front" as a soldier, received there a saving view of a Saviour, which made Christ dear to him. I think you will remember him—Cornelius. I have since long had a good hope that the conviction under which he laboured was the Spirit's work to make Christ necessary to his soul. My other children are all well, also my wife, who was very glad to see your hand-writing again and to hear the contents of the letter.

You write that you would wish me to be in Scotland. So would I, but there is no possibility now. Will you be so kind as to give my respects to Mr. Macrae? I did not hear about his illness, and am glad to know he is so far better again; also to the friends I have met with.

Perhaps you will say in reading this, "How is it with yourself?" And I would answer: I have no expectation of "the flesh." The longer I live the more I see that sin will never be conquered, and that my flesh will not stop striving against the Spirit. You write: "I will be often fearing it is not possible that one, in whom the Holy Spirit was, could feel as I do." But I would reply: "Fear ye not; for it is the Holy Spirit who makes you feel as you do." What would we do with Christ if there was not a daily sense of our being so utterly helpless, bowed down under the strength and power of sin and unbelief, yea, of the enmity of our flesh to God? O that I were delivered of that love to sin, that makes my daily groaning under its power, but I know that the ways of the Lord are right, and that I need to feel its strength that my only hope may be in the righteousness of Christ. Would not the love of Christ constrain Him to use His power in destroying the power of our corruptions, if it were good to us? Where would be our fighting "the good fight of faith," if there were no enemies? Will not this make Christ precious to our souls that we are not able,

and often so unwilling to fight as we should do, and is not this the only way to bring us to that blessed knowledge that we shall not only conquer but that we are "more than conquerors through Him that loved us?" My dear friend, I feel most times very dark, but this strengthens my hope that the love of the Father in Christ is sovereign and free and unchangeable, and that He is righteous in remembering His poor and afflicted people. Were salvation put in my hands, I was lost for ever; but, now the Father put it in the hand of Christ, I wish to leave it in His almighty hand, and commit my soul to Him who is mighty to save to the uttermost.

Will you please tell Mr. Macrae that I would be very glad if he would write me, at any time when circumstances allow him, just a few lines to let me know how he is and his family, though I did not write since long—it's being so difficult to correspond in English?

May the Lord be with you, who will keep His Church in every place where He will dwell! And when you get access at a throne of grace, remember me at a throne of grace—remember me, who wishes to do the same for you and all that love the Lord Jesus Christ.—Your affectionate friend, C. B. V. WOERDEN.

The Diary of Dugald Buchanan.

(Continued from page 396.)

I THEN began to chide myself, saying that I was beginning to turn the grace of God into wantonness; yet, I abhorred such thoughts, and notwithstanding the present sudden temptation, I found, through grace, that I was inclined much because much was forgiven me. I met with some who blasphemously said, that if all was owing to grace they might live as they pleased; but for ever blessed be the name of the Lord who taught me otherwise, and to find, by sweet experience, that nothing was so effectual to break my hard heart as faith's views of a wounded Jesus for my sins.

I went with my sad plague to the great Physician, and cried, "O wretched man that I am, who will deliver me from this body of sin and death?" My sin had taken such a hold of me that I was not able to look up. Several passages of Scripture occurred to me, and that in 1 John ii. 1, came with great sweetness. The Lord gave me great views of Christ as an advocate, which afforded meditation for several days. First, I saw that an advocate of the session was an eloquent and able-speaking man who could plead his cause before the lords, and was commonly employed by such as could not plead for themselves. Then I viewed the Lord Jesus Christ, the glorious advocate for sinners, as having the tongue of the learned, and knowing how to speak a word in season to the weary soul, so that all who heard Him bare

witness, and wondered at the gracious words which proceeded out of His mouth; for when He spoke, it was not as those advocates do, for He "taught as one having authority, and not as the scribes" (Matthew vii. 29).

Secondly, I saw that if I, who was ignorant of law, should come before the lords of session to plead my own cause, they would not hear me, as being ignorant of law terms and other forms. But if I retained an advocate, I saw that He would sympathise with my weakness and converse with me in private about my cause, so that when He came before the lords my defects would not be known, being represented by my advocate, who appeared in their presence as it were in my person. Then I saw if I came before God Almighty, who is of purer eyes than to behold the least iniquity, that He could not hear me by reason of His holiness; and that, should He grant me a hearing, my own mouth would condemn me. Then I saw the glorious advocate the Lord Jesus Christ, that blessed daysman, who lays His hands on both parties, "appearing in the presence of God for me" (Hebrews ix. 24), there to represent me and plead my cause; and that He could sympathise with my infirmities. O the views which were given me of an incarnate God! O with what boldness may I draw near to God in the person of Christ? Glory to God for this "new and living way which He hath consecrated for us, through the veil, that is to say His flesh." I saw this to be the only way to the Father; and that it was by my union to Christ, having taken on Him my nature, that I could call God my Father. "The fulness of the Godhead dwells in Him bodily." How joyful is it to think on a God in my nature! how wonderful is that union of both natures in Christ! Faith's views of this are clear, when the light of nature is dark as a dungeon.

Thirdly, I saw that these advocates of the session sometimes saved the lives of the criminals who employed them, and brought them off by quirks and wrestling the law; at other times that they could not by any means do them service; and often kept many poor creatures for a long time in great suspense. But I saw the incomparable prerogative of this glorious Advocate of sinners to be, that He saved His clients or criminals not sometimes, but at all times, and that to the great honour of both law and justice, having fulfilled and obeyed the law in all its precepts by His holy birth and righteous life; and also satisfied divine justice by His meritorious death and sufferings; and, therefore, that Christ is not only an intercessor to plead for mercy, but an advocate to plead the law, the Lord being well pleased for His righteousness' sake, etc.

I saw, that when a poor law-condemned person came to retain this adorable Advocate, that He did not keep their minds in suspense as other advocates do; no, let their case be never so desperate-like and hopeless, yet, if this Advocate be employed, and the matter put into His hands, there is no fear of it, for He

has given them His word, and also His oath which is truth, that they may comfort themselves in believing that they shall be more than conquerors through His intercession (Hebrews v. 17, 18).

Lastly.—I saw that when a countryman, altogether unlearned, came to employ an advocate, he would understand the man's meaning although he was confused and could not set his language in a proper order, therefore that he would add to, or take from it as he thought proper, because he knew best what should be in such a petition. So I likewise saw that when I came to employ this matchless Advocate, or rather when He made me employ Him, and tell Him my cause (although He very well knew it before), He would understand my stammering speech, and pick out the meaning of my prayers, though I could not set my words in a right order before Him; and I saw that it was my wisdom to despair of my petitions, as they came from myself, but to look on them as being heard when represented by my Advocate. I observed, that if any came who were rich and offered money, viz., their own righteousness, they were rejected, for this Advocate has an immense treasure—His complete righteousness, and therefore capable of no addition; and that He delighted to enrich the poor without any recompence to be given, except that of gratitude and praise, therefore I saw that it was my glory and happiness to be drowned in the debt of free grace to all eternity. These thoughts were sweeter to me than honey or the honey-comb. "Who shall lay anything to the charge of God's elect?" etc. (Romans viii. 33, 34).

I have often endeavoured to express in words the rest which my soul findeth in Christ, and the inward acts of the soul closing with Him, but could never find words adequate for such purpose. Sometimes when conversing with Christians I would wish to unfold my thoughts about this inward exercise, but could not; only they understood what I would fain speak, and I understood what they wanted to discover. I find, however, "Guthrie's Trial of a Saving Interest in Christ" comes the nearest in expressing my thoughts on this subject of any I ever saw. He says, page 48, that "there is somewhat common to all gracious persons which may be supposed by all the forementioned actions of faith, wherein the nature and essence of justifying faith consist, and that is, the heart being satisfied anent God's device of salvation by Christ in whom all fulness doth now dwell by the Father's pleasure; and that when the heart and soul of man acquiesce in that, then He believeth unto salvation. As at first the Lord made man suitable to the covenant of works by creating him perfect, and so putting himself in a capacity to perform his will in that covenant: Now under the new covenant, when God giveth the new heart to a man, He setteth the seal and stamp of all His device in the covenant upon the man, so as there is a consistency of God's will there. Thus He beareth the image of the second Adam, Christ Jesus. Faith is the very shaping out of

a man's heart according to God's device of salvation; so let Christ turn which way He will, faith ariseth and pointeth that way. 'He that believeth that Jesus is the Christ, is born of God.'" I shall now add something more about this rest which my soul has found upon closing with Christ.

(To be continued.)

An Open Letter to Rev. R. J. Campbell, M.A., London.

BY THE REV. A. C. DIXON, D.D., METROPOLITAN TABERNACLE.

WE take the liberty of reprinting the following "Open Letter" from *The Sword and the Trowel* for December. It raises a good testimony for truth:

METROPOLITAN TABERNACLE,
NEWINGTON BUTTS, S.E.,
16th November, 1914.

DEAR SIR,—A few weeks ago you were kind enough to invite me to meet you with a number of pastors for conference concerning the advisability of holding meetings for prayer at noon in the City Temple.

I laid your letter before the Lord for three days, seeking as best I could His guidance; and I felt constrained to write you the following reply:—

[COPY.]

METROPOLITAN TABERNACLE,
NEWINGTON BUTTS,
LONDON, S.E., 3rd October, 1914.

Rev. R. J. CAMPBELL, M.A.,
Pastor of the City Temple.

MY DEAR SIR,—I beg to acknowledge the receipt of your kind invitation to meet you next Monday at 11 a.m. to confer concerning daily meetings for prayer in the City Temple.

Permit me to say that since the War began there has been a meeting for prayer every day at noon in the Metropolitan Tabernacle, and on the day before the tide turned in favour of the Allies a group of Christians spent much of the day and at least one of them most of the night in prayer that Paris might be spared. We believe that it is not presumptuous to say that God heard them and others over the world who prayed in the name of Christ our God and Saviour.

The last time I heard you preach your subject was "The Ever-vanishing Christ," and you will forgive me for saying that in your sermon you did great dishonour to our adorable Lord.

And may I be pardoned again for saying, in all love and humility, that if those who have brought dishonour upon Christ

in attempting to take from Him the crown of His Deity by denying His supernatural birth, and discredit upon the Holy Scriptures by denying their inspiration and authority, would confess their sin before God and then before men, they would do more to move God to help the Allies than they could do by daily prayer for a lifetime without such confession.—Very sincerely yours,
(Signed) A. C. DIXON.

I know not whether you received this letter. If so, I have not been favoured with an answer. I, therefore, take the liberty of addressing you in this public fashion.

I am aware that Great Britain is engaged in a terrible War, and, though I am an American by birth, my whole heart is with England and her Allies in this struggle against scientific, ethical, and military barbarism. It is no time for squabbling over minor issues; but the Deity of our Lord Jesus Christ is not a minor issue, nor is the authority of the Holy Scriptures, for which our English forefathers suffered imprisonment and death. The destiny of the people for time and eternity depends upon these.

If Christ were a mere man, mistaken like other men, and His reported Virgin Birth and bodily Resurrection mere myths, we are of all men most pitiable. And if the Bible, with its sacred promises, is a "scrap of paper" to be torn to pieces at will, we are in a still more pitiable plight. It is more important that Christ should be what He claimed to be, the Son of God who came down from heaven to save the world, than that the Allies should conquer. Better, a thousand times better, that the world should come under the despicable militarism of Germany than that it should be robbed of its Saviour and its revelation from God. Through the power of Christ and the Bible, we might hope for deliverance from any kind of servitude, but if Christ and the Bible be gone, our chains of slavery under any government will soon be forged and riveted upon us for ever.

I am aware that you have been reported as veering back toward the Evangelical faith, and I went to hear you on the occasion I have mentioned, hoping that the report might be confirmed; but I was disappointed. In your sermon, however, as published, some of your most shocking oral utterances were omitted and others were modified. If this indicated that, when you saw your words in cold print, you were yourself sufficiently shocked to omit or modify them, you should have due credit; but I believe that the Lord Jesus Christ, whom you have so dishonoured, though in the heat of oral delivery, is worthy of your public confession and apology. If you have been convinced of the falsity of the philosophy which led you to deny the supernatural birth of Christ, would it not be the manly thing for you to say so frankly, and make your retraction as wide as your denial? Such a course would give joy to thousands and command the respect of all.—Yours very truly,

A. C. DIXON.

The late Murdo Murray, Lairg, Sutherland.

AS one after another of the Lord's faithful witnesses are being removed to their everlasting rest, the few that are left behind feel more and more lonely in the localities in which they reside. This feeling exists to-day in Lairg as well as in many other places. The number of godly men, who lived in that parish when we first became acquainted with it twenty-one years ago, made it a bright spot in the north Highlands. One after another was removed, so that the few left behind are lonely indeed. The subject of the following notice was taken home to be with Christ in the year 1913. We much regret that this notice has been delayed so long, not from lack of will to place something on record about him, but because other matters over which we had no control prevented us.

Murdo Murray was born in the parish of Lairg, Sutherland, in the year 1827. His father was a very exemplary man in all his outward conduct, while his mother was considered by the Lord's people to be one of the Lord's hidden ones. We have not been able to ascertain anything as to the early years of Murdo, but we may conclude that he lived like the rest of the youth of the place. After he grew up to manhood he was teacher in the Free Church school at Lairg during sixteen years. So far as can be ascertained, it was during this period of his life that the Lord visited him with His salvation. He was very reticent about himself, but he made known to a friend that it was under the ministry of that eminent servant of Christ, Rev. Alexander Macleod, Rogart, he felt the constraining power of the Word of God. He spoke, in particular, about one day he heard him on the love of Christ. His text that day was taken from the Song of Solomon. Many poor sinners will praise God for ever for the message sent by Mr. Macleod to them, and made effectual by the Holy Spirit to their souls. This servant of Christ was the instrument used to turn many to righteousness, and will therefore shine as a bright star in heaven for ever. Mr. Murray, after leaving Lairg, went to the State of Kansas, North America, where he resided during twelve years. The most of these years he was occupied as school teacher.

We became acquainted with him in the year 1892. At that time he was an elder in Mains Street Gaelic Congregation of the Free Church, Glasgow. His occupation then was collector of accounts with Singer's Company, Kilbowie. This was a year of great anxiety and much grief to many in the Free Church. Her creed and principles were thrown overboard by an irresponsible majority of ministers and elders by the passing of the infamous Declaratory Act. This caused deep searchings of heart to Mr. Murray, and much grief for the affliction of Joseph. He was truly one of them to whom the reproach of the solemn assembly was a burden. We found him at that critical time a man that could be relied upon. He was one of the men who felt that they were bound by obligations, of the most sacred nature, to adhere

to the Word of God and the Confession of Faith. His uprightness and integrity made it impossible for him to surrender or compromise the creed and principles of a Church which he had bound himself in the most solemn manner to maintain. From this position no man could prevail on him to resile. So he was one of the first three elders in Glasgow who made up their minds to separate from the so-called Free Church, in order to maintain the original Free Church in her integrity. He was not a man of the spire-cock kind, who turn round as the wind may chance to blow, and, consequently, he continued to maintain the position then taken right on till the end. He did this, not because he was a lover of contention or divisions, but from a real conviction that, should he act otherwise, he would be a traitor to the Lord Jesus Christ and the precious souls of his fellow-sinners. He was one of those who held God's truth dearer to him than life, and was fully convinced in his own mind that the doctrines that were brought into question and abandoned by carnally-minded ministers and elders were the very marrow of the gospel. Therefore, he would not for the sake of peace or fellowship with men barter away conscience and truth. He repeatedly made known his mind to us at that critical and perilous time, and upon several occasions since made known to us his unaltered convictions.

He continued in Glasgow for many years, after the separation of 1893, acting as an elder and congregational treasurer in St. Jude's congregation. His humble and consistent walk and conversation endeared him, not only to his fellow-officebearers, but also to all the people. At last the time arrived when he had to leave Glasgow, on account of his aged brother, John, who lived at Gruids, Lairg, who was an ornament to the Christian profession and needed his assistance. So his connection with St. Jude's congregation had to be given up outwardly; but he continued to the end to hold it and all its interests very near his heart, and came south once in order to be present at a communion season. During the remainder of his life he acted as an elder and clerk of Kirk-Session in our Sutherland congregation.

He was painfully conscious of the corruption and depravity of his own heart. This kept him always humble and dependent on sovereign grace for every thing pertaining to salvation. It made the gospel of Christ—where God's free grace towards sinners is set forth—of paramount value to him. That God is just in justifying the ungodly who believe in Jesus, and that Jesus Christ is able to save them to the uttermost who come to God by him, was good news to Murdo Murray. He was not a stranger to the comforts which the Holy Spirit conveys through the word of the truth of the gospel. The word that proceeded from the Lord's mouth was better to him than ten thousands of silver or gold, and sweeter to his taste than honey from the comb.

His love to the Lord's people was a very pronounced trait of his character. The ministers who proved faithful to God's Word

and cause had his whole heart's love. In private conversation he took great delight in hearing or rehearsing some of the pregnant sayings of the ministers and men of the past. This made his company very entertaining to such as had a relish for truth and experience. He was a most affable and cheerful man, and being a man of prudence, he always kept the dark side to the Lord and the bright to the careless world. He absolutely hated every thing that approached ostentation or feigned appearances in religious worship or conduct. He was quite the opposite of these vices in his public appearances and conduct before men. He was a keen discernor of character, but, being a judicious man, he did not proclaim his opinion of his fellow-men on house tops. When he did make known his mind as to any one, after events generally proved his discerning capacity.

During the last few months of his life, he was for the most part confined to his bed. He suffered a great deal of pain in his body, but was most tenderly nursed by his worthy partner who had been a helpmeet for him in all trials. Satan assailed him with sore temptations, but he came out of the trial victorious through faith in the veracity and stability of God's Word. We saw him during this trial and we felt that we never heard the Word of God more convincing than out of his mouth. In the midst of the storm and floods the sure foundation of God's Word upheld his faith and hope at the very time that he was without comforts inwardly in his soul. His faith in the merit of the blood of Christ and in its efficacy to cleanse from all sin remained unclouded, and all his hope for eternity centred in God's mercy through the great atonement made to divine justice by the Son of God on Calvary's cross. He often repeated the words—"To whom shall we go but unto thee; for thou hast the words of eternal life." During the last fortnight he had perfect peace in his mind, for Satan, unbelief and all his spiritual adversaries had to withdraw for ever at the lifting of the Lord's reconciled countenance on his soul. When nearing the end he desired that the twenty-fifth psalm should be read, laying special emphasis on the last two verses:—"Let integrity and truth preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles." So Murdo Murray passed away to be with Abraham, Isaac, and Jacob in the kingdom of heaven, never to lose sight again of the object of his love, Jesus Christ. This took place on the 22nd day of September, 1913, at the age of 86 years.

We desire to express our deep sympathy with his widow who has been left behind in a howling wilderness, and would commend her to the Judge of the widows.

N. C.

Corrections.—In the January number, on page 338, "Moatites" should have been "Moabites," and on page 349, "ready sinners" should have been "needy sinners."

Am Fàsach.

BY THE LATE ALEXANDER COOK, MISSIONARY, SALTCOATS.

THA mis' an tràth so a 'm fàsach fuar,
Far am bheil Sàtan a' dol mu 'n cuairt,
Mar leomhan bheucach, a ghnàth a saothrach,
A chum na caoraich a shlugadh suas.

O 's ann a tha 'm féum aig luchd aoraidh 'n Uain
A bhi daonnan ri sbairne chruaidh,
Is focal Dé, 'tha na chlaidheamh géur,
A chumail daonnan 's ann as a thrùail.

'S tric a shaoil mi nach fhaighinn buaidh,
'Nuair a shéideadh a ghaoth ro chruaidh,
Is 'bhiodh naomhachd do lagh ro-fhiorghlan
Ga mo dhiteadh le bagradh chruaidh.

O! bu bhrònach an sin mo staid;
Bha do naomhachd a' teachd a lathair,
'S do shùilean ghlormhor, 'tha uile-leirsinneach,
'Dol troimh mo chreuchdan anns gach àit.

Bi canain m' anam an sin, gach uair,
"Cait an teid mi, g' am fholach uait?
Ged luidhinn shios ann an ifrinn féin,
Bhiodh t-Uile-leirsinneachd orm mu 'n cuairt!"

Bha fear-nam-fiachan an sin gu dlu,
Ga mo dhiteadh an 'iomad cùis,
'S ged luidhinn shios ann an geimhlibh shiorruidh
Cha toirinn dioladh dha co-dhiù.

'S tusa, Shinai, 'bha ro-theann,
'Nuair a shéideadh tu os mo cheann!
Bha fuaim do thròmpaid gu ro-chruaidh
'S gun d' chrionaich an sluagh a bh' anns a champ.

Ach 'nuair a chaill mi mo neart gu leir,
'S mi marbh do 'n lagh, leis an lagh e féin,
Gun duil ri tròcair no ri naomhachd,
Ach a bhi gu sìorruidh 'fulang péin.

Bu mhòr do thròcairean dhomh 's 'an àm!
Nach d-fhag gu sìorruidh mi gu bhi caillt',
Ach a ghlaodh ruim, "tha fathast dòchas,
'S tha cuirm bheò 's ann air bòrd na bainns'.

"Dheasuich an Rìgh 's ann d' a Aon Mhac féin,
Suipeir shiorruidh, is chuir E'n céill,
'Na h-uile 's àill leo, a ta iad fàilteach,
Bidh 'Mac 's na òighibh aig an fhéisd.'

"Feuch nach diùlt thu, a pheacaich thruagh,
Oir dheasuich Dia airson mòran shluagh.

Ged thig na milltean, is iad ro chiocrach,
Ni beannachd Chriosde na builinnan buan!"

Cha chreidinn faidhean, no cairdean Dé,
Gu'n gabhadh Criosd' ri neach cho-bréun:
'S ann a shaoil mi gu 'm feuminn paigheadh
Airson an t-saoibhreas tha iomlan saor.

Ach, air ùghdarras Rìgh nan Sluagh,
Chaidh 'n t-slabhraidh òr a leigeadh' nuas,
'S gach linne bheò air an ceangal comhla,
'Sair an dath le tròcairean fuil an Uain.

Thòisich plogail an sin a 'm chom,
Oir thàinig Dia 's cha robh 'ghealladh lom,
Ach bha E beò, ag radh, "'s tusa an deoiridh!
Tha fathasd tròcair, mu thig thu lom.

"Tha t-uile fhìreantachd 's oibrean féin,
Mar luideag dhìblidh, an sealladh Dhé;
Ged tha na milltean, fuidh an didean,
A gealltuin sith dhoibh anns a bhreig.

"Tha iomad cealgair, le aidmheal mhòir,
A dh-fhòghnas ainm leo a bhi beò;
Tha sgàil na diadhaidheachd air am briathra,
Ach 's iad na diabhuil iad fuidh an cleòchd!

"Gheibh sibh eòlas air cairdean Chriosd—
Ged chi iad Noah aig feisd an fhion,
Le falluig àluinn de 'n ghràdh bhràthrail,
Ni Shem is Iapheth a nàir a dhion.

"Tha Ham gun ghràdh ann a chridhe fuar,
Gun suim do 'n teaghlach, gun ghràdh do 'n Uan,
A deanamh gàirdeachas ann a nàire,
Is cliu a chairdean ga thilgeadh uaith.

"Is iomad *Iudas* tha measg nan naomh,
Le cridhe dùbailt, is teangadh mhìn;
Anns na h-òrduighean tha iad ga phògadh,
Ach anns na clòsaidean tha iad gun Dhia.

"Na cuir an cùinneadh so measg an òir!
Oir diùltaidh Dia e 's an latha mhòr;
Ged ni e fuaim, agus mòran *braghan*,
Tha 'chridhe ruadh, 's cha' 'n eil ann ach sgileò.

"Tha fuaim na naomhachd aig an òr,
Tha Ìomhaigh 'n Rìgh air th' ann an glòir':
Bha aghaidh Mhaois, le a dhealradh sìorruidh,
'S nach b' urrainn Isra'ì teachd na chòir.

"Faigh an cùinneadh so, 's bidh thu beo!
Oir ni e cùis dhuit a 'n cùirt na glòir'.

Cha n e bhi 's an dùthaich a ni dhìot Iudhach,
Ach ionmhas cùmhnant a bhi 'n a d' phoc'."

An sin thionndaidh thu duilleag nuadh,
Is thaig thu Crìosda dhomh gu luath,
Is chuir thu iarrtuis is beo-mhiannan,
Mar am fiadh, ann am anam truagh.

An sin thuirt mise le m' uile chridh',
"Tha biadh gu leòir a' n-tigh m' athair chaomh,
Is ge chaidh mi air seachran truagh,
Gabhaidh E truas dhìom ann an Crìosd."

'Nuair a chunnaic an t-athair caomh
An struidh-fhear truagh sin a teachd a risd,
'S ann a dh-fhosgail E 'n sin a chom dha,
Airson Lomnochd is Umhlachd Chrìosd.

'Nuair thàinig 'n t-àm anns an tug Thu buaidh,
Lub Thu na neamhan, is thàinig Thu nuas,
Is thilg Thu Sàtan 's a chuid àirneais,
Fuidh chumhachd bàis anns an Fhairge Ruadh.

Thug thu ròbadh a mach gu luath,
Agus chòmhdaich thu m' anam truagh,
Agus shàsuich thu m' anam ciocrach
Leis an iocshlaint 'tha' 'm fuil an Uain.

An sin bha 'n Soisgeul do m' anam làn,
Is dhòl mi naomhachd is thuirt mi, "Ghràidh!
'S Tus is fearr dhomh na deich mìle
'S fuidh sgàil t fhìrinn tha m' anam blàth."

Sheinn mi 'n t-òran an sin gu luath,
Is mise daonnan a faotinn buaidh;
'S a nuair a thòisicheadh cogadh géur,
Le t-armachd féin chuir mi orr' an ruaig.

Bha m' armachd sgurta an sin gach àm,
Is Rìgh-nan-dùl a dol thar mo cheann,
Anns an fhasach ga mo stiùradh,
Le Aingeal a Chùmhnant thar a champ.

O! dean làidir mi, 'Rìgh nam buadh,
'N aghaidh Shatain 's a chuid sluaigh:
'Nuair a shaoil mi gu 'n robh iad bàthte,
Bha uisge Mhara orm le fuaim.

Ach trid na buaidh thug thu, 'Rìgh na Gloir',
'Nuair a cheusadh tu anns an fheòil,
Is t-fhuil ro-chraobhach a ruith o d' chreuchdibh,
A chum luchd eucairt a thabhairt beo—

'S ann trid na buaidh so a tha mo dhùil
Gum faigh mi tròcair, O Rìgh-nan-dùl!
'S do bhuadhan glormhor gun dean iad comhlach',
'S gum bi mi beo gu bhi seinn do chliù.

Protest by Northern Presbytery *re* Sir Henry Howard's Mission to the Vatican.

THE Northern Presbytery of the Free Presbyterian Church of Scotland resolve to enter their most solemn protest against the recent appointment of Sir Henry Howard as Great Britain's Special Envoy and Minister Plenipotentiary to the Vatican, for the following reasons :—

(1) The appointment complained of has all the appearance of being a step towards the reconciliation of this country with the Pope of Rome, in a sense contrary to the plain intention of the Bill of Rights, a Bill than which nothing is more fundamental to the constitution of the British realm.

(2) The appointment complained of is out of keeping with the Protestant traditions and policy of this country for the last four hundred years.

(3) Great Britain's greatness may be said to date from the Reformation when diplomatic relations between this country and the Vatican came to an end, we had hoped, forever.

(4) The Presbytery can only characterise the action of the British Government in this business as cruel, seeing they have taken advantage of the present world crisis, in order to do that which, whatever the intention, will have the effect of buttressing the Papal system, a system which the Presbytery verily believe to be abhorrent to God and a menace to the civil liberties of Great Britain.

The Presbytery therefore protest against Sir Henry Howard's said Mission, and respectfully ask for its immediate termination.

Copies of this Protest were sent to the Prime Minister, Sir Edward Grey, Lord Lansdowne, and Mr. Bonar Law, and also to the Press.

Notes and Comments.

The Vatican and Germany.—It is very plain to observers that the Vatican is playing a double-faced part at the present time. It has raised no protest against the German atrocities in Belgium, though many Roman Catholic priests have severely suffered among others. It appears that there are three official agents representing Austria, Bavaria, and Prussia, at the Vatican, with numerous subordinate agents attached. The Pope and his advisers will side with the party from which they will ultimately expect to get the greatest gain by. Thus they are trying, in Jesuitical fashion, to keep in friendly touch with the nations on both sides of the present conflict. Britain is foolish to have anything to do with such a deceitful foe.

Vigorous Letter on Mr. R. J. Campbell and the Pope.—Mr. G. Bonugli, Stranraer, a convert some time since

from the Roman Catholic Church, writes a strong and pointed letter to the *Protestant Alliance Magazine* on the above subject. Among other things, he says: "In the sunlight of Bible truth, Mr. Campbell's proposal is nothing less than a fantastic delusion, enough to make the very bones of those martyrs who died for the noble cause of Protestantism turn in their graves. What! the Pope to preside at a conference with Christians or Protestants? No! never! No alliance or complicity with the Papacy, our eternal enemy."

Acknowledgment of Donations.

MR. ANGUS CLUNAS, General Treasurer, 35 Arden Terrace, Inverness, acknowledges, with thanks, the following donations:—

MISSION TO FORCES FUND.

Mrs. Cameron (Fort William P.O.), 10/; K. Cameron (Soay P.O.), 5/; "A Presbyterian," Tain, 2/; Hugh Mackenzie, Kincardine, Ontario, 20/7, and 20/6 for Foreign Missions; Dumbarton Congregation, per Mr. Malcolm Turner, Treasurer, 22/6. Per Mr. D. Campbell, Treasurer, Wick—Miss Campbell, Wick, 10/6; Miss Janet Campbell, Wick, 10/6; D. Campbell, Wick, 20/; "Anon," Wick, 3/. Alexander Macphail, Jura, 6/; Miss M. Urquhart, Lorneville, Ontario, 20/6; "A Friend," Newtonmore, 10/, and 5/ for sinking Mr. Radasi's Well, and 5/ for London Church Building Fund; Miss Macdonald, teacher, Ardindrean, Lochbroom, 10/, and 10/ for Ullapool Manse Building Fund, per Rev. A. Sutherland. Per Rev. J. S. Sinclair—"Two Girl Friends," Glasgow, 20/; Mrs. Murchison, Whiteinch, 1/; Mr. Angus Mackay, Innisfail, Alberta, 15/; Mrs. Beaton, Porticable, Torridon, 5/. Per Rev. N. Matheson—R. Sutherland, Clatequoy, 7/; "A Sympathiser" (Glasgow P.O.), 10/; Murdo M'Askill, Lochinver, 10/; collected by Mr. John M'Innes, Broadford, £3 12/.

SUSTENTATION FUND.

Miss Macleod, Courtenay House, Waterloo, Liverpool, 3/; Mr. H. Mackay, Vancouver, Canada, per Rev. J. R. Mackay, 20/6.

FOREIGN MISSIONS.

For Mr. Radasi's Well—"A Friend," Redcastle, 20/; "A Well-wisher" (Gairloch P.O.), 3/; J. E., Winnipeg, per Rev. J. R. Mackay, 10/. For Kaffir Psalms—per Mr. D. Davidson, Treas., Moy, 2/6 and 3/.

For Inverness Building Fund—"A Friend," Edinburgh, 10/.

Church Notes.

Communion.—Ullapool (Ross), first Sabbath of March; Portree (Skye), second; Kinlochbervie (Sutherland), and John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), fourth. St. Jude's, Glasgow (Jane Street, Blythswood Square), and Wick (Caithness), fourth Sabbath of April. Kames (Kyles of Bute) and Oban, first Sabbath of May.

Communion at London Mission.—The Sacrament of the Lord's Supper will (God willing) be dispensed at our London Mission on the first Sabbath of April. The address is as usual:

Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The Rev. J. R. Mackay, M.A., Inverness, and Rev. Ewen Macqueen, Kames, are expected to officiate.

Mission to Forces in England.—The Rev. Alexander Macrae, Portree, is expected to be back in Scotland before this number of the *Magazine* will be in the hands of its readers, and the Rev. John R. Mackay, M.A., Inverness, will (D.V.) take up duty in his place in England, on Sabbath the 28th February. Mr. Macrae has had an active and strenuous time, and his report, when it appears, will be read with interest. May the Lord water with the dew of His Spirit the seed that has been and may yet be sown in this interesting field!

Return of Rev. D. Mackenzie from Australia.—We have pleasure in informing our readers that the Rev. Duncan Mackenzie, Gairloch, and Mrs. Mackenzie, safely arrived in Scotland on Friday the 19th February and are both in good health. Mr. Mackenzie was sent out early last summer as a deputy from the Free Presbyterian Church of Scotland to people on the Clarence River, New South Wales, who had expressed their adherence to our body. It was not originally intended that Mr. Mackenzie should be absent altogether more than six months, but in response to an appeal from the Australian friends, some extension of time was granted by last Synod, an extension that was further providentially increased by the outbreak of the European War, Mr. Mackenzie not finding it possible to get berths in a homeward-bound steamship, owing to conveyance of troops. We earnestly trust that Mr. Mackenzie's labours will be followed with a rich blessing, and shall (D.V.) await his report at next Synod in May with much interest.

The Southern Presbytery and Northern Argyll.—In response to a request for Church supervision from persons scattered in Ardnamurchan and Strontian, etc., the Southern Presbytery has decided to commit their interests to the supervision of the minister (Rev. Alexander Mackay) and Kirk-Session at Oban.

Acknowledgments.—Rev. N. Cameron desires to acknowledge, with sincere thanks:—In aid of Bibles, etc., to Forces—"A Friend," Inverness, 2/6; M. Macphail, Maryhill, 10/, and 10/ for Kaffir Bibles. For St. Jude's Sustentation Fund—"A Friend," Aldershot, 11/; "Adherent of the F.P. Church," £5.

The Treasurer of the Dingwall Congregation begs to acknowledge, with thanks, £1 from "Lady Friend," Dingwall, for Manse Building Fund.

Mr. W. Grant, 12 Wellington Square, Chelsea, London, S.W., acknowledges with thanks the following donations to the London Church Building Fund:—"Friends," Rocklands, 93 King's Ave., Clapham, S.W., £2; "Friend," Gairloch, per Rev. N. Cameron, Glasgow, 10/; "Friend," Newtonmore, per Mr. A. Clunas, Inverness, 5/; "V. K." (post mark, Strathnaird, Garve, Ross-shire), 10/.

Mr. D. Sutherland, 201 Lavender Hill, London, S.W., acknowledges with thanks the following donations to the London Church

Building Fund:—"Friends," Brawlbin, Caithness (received some time since), £3; per Miss G. Sinclair, "Friends," Halkirk, 22/6; also from anonymous donor (Chelsea post-mark), £3.

The Magazine.

Note re Free Distribution.—It may interest our readers to know that we are at present sending monthly 400 copies of the Magazine to *The Newspapers to the Fleet Office*, London, where the gentleman in charge has kindly undertaken to forward them to the various ships. 400 copies is one to each ship of the line. We are also sending about the same number of copies to soldiers and sailors through other channels. If any of our readers have back numbers which they would like to give for Free Distribution, they might kindly send them to Mr. R. E. Brider, Bristol, who carries on a "Gospel Book Mission to Army and Navy," and highly appreciates our Magazine. Mr. Brider's address is 6 Stirling Road, Bath Road, Bristol.

The Editor (248 Kenmure Street, Pollokshields, Glasgow) would be obliged to readers who would kindly spare him copies of the following months:—February, June, October, and December, 1909; February and March, 1910; and August, 1912.

Subscriptions Received for Magazine.—Miss Grant, Gledhow Gdns., London, 2/6; M. Macmillan, Providence, Rhode Island, U.S.A., 4/; D. M'Coll, Johannesburg, 5/; F. West, Croydon, 2/6; D. Murchison, Rannoch Station, 2/6, and donation, 2/6; John Parker, Bridge-of-Allan, 8/4; John MacLaine, Portree, 14/6; D. Mackinnon, Struan, Skye, 9/; Miss E. Mackay, Halkirk, 11/10; D. Ross, Tain, 9/; M. M. C., Glasgow, 2/6; Mrs. Matheson, Harbour Street, Plockton, 2/6; A. Macdonald, Jesmond, Newcastle-on-Tyne, 2/6; J. A. M'Caskey, missionary, Skye, 6d.; J. Macdonald, merchant, Lionel, Ness, 7/6; H. Graham, Inver, Lochinver, 5/; Miss C. Macleod, Inver, Lochinver, 2/6; Messrs. Adshead & Son, sales, 35/3; R. Maclean, Dingwall, 35/; Nurse R. Finlayson, Detroit, U.S.A., 2/6; Captain K. K. Macleod, Alton, England, 7/6; Mrs. J. Mackenzie, Blussary, Strathcanaird, 2/6; A. M'Lennan, for St. Jude's Collectors, 1/6 (balance of January copies) and 41/8; Mrs. Gunn, Birchwood, Gairloch, 3/; P. Anderson, Edinburgh, 16/10; Miss G. Mackay, Edinburgh, 2/6; Maclean, Harbour House, Tdnera, 3/3; Mrs. W. Finlayson, Crawford Street, Toronto, 2/6; A. Mackay, Innisfail, Alberta, 5/; A. Macaskill, C. Kirkibost, N. Uist, 2/6; J. Ross, Kimberley, Fearn, 2½d.; J. Gunn, Drumdivan, Dornoch, 5/; Miss J. Fraser, Belhaven Terrace, Glasgow, 10d.; M. Turner, Dumbarton, 10/; Miss C. Mackay, Strathy Point, 17/11; Miss Macmillan, Fort William, 2/2½; J. Adamson, Helmsdale, 3/; Mrs. Malcolm, Wallasey, 2/6; D. Mackerrell, Islay, 2/6, and donation, 2/6; J. Leitch, Alexandria, 2/6; Miss S. Matheson, Tanera, 3/6; D. J. M'Sween, Ayr, 2/6; Miss Livingstone, Kentra, Acharacle, 3/; Mrs. Murchison, Whiteinch, 2½d.

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(Several Subscriptions and Donations are held over till next issue.)