



THE Free Presbyterian Magazine

AND MONTHLY RECORD.

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

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

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Free Presbyterian Magazine
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No. 1.

"The Son of Man Cometh."

THERE are many religious people, especially in England, who believe in the Pre-millennial personal return of the Lord Jesus Christ. They consider that they have ground to conclude from Scripture that His second advent will take place before the Millennium, and that he will personally reign with His saints over the earth during this period of a thousand years. One of the principal passages on which they base this opinion is to be found in the twentieth chapter of the book of Revelation, where it is stated that "the souls of them that were beheaded for the witness of Jesus and for the Word of God . . . lived and reigned with Christ a thousand years." All we have to say meantime is that we believe their view is based upon a too literal rendering of the above and other passages of Scripture, that the judgment of the Westminster Divines of the seventeenth century, and of the vast majority of the most eminent theologians and ministers, manifestly taught of God, in subsequent times, is entirely against it, and that these authorities, all profoundly loyal to divine truth, hold that the Scriptures, rightly interpreted, teach the Church to expect Christ's second personal advent only at "the end of the world," the last day. For our own humble part, we never entertained any other view, and the more we have studied the question closely, the more we are convinced that the Pre-millennarians are entirely mistaken in their judgment, and are labouring, however sincerely, under a false expectation. We have fully weighed the circumstance that several eminent servants of Christ have held their opinion, but this does not in the least degree shake our conviction as to the truth upon the point.

We intend to enter more minutely into the above subject later on, if the Lord will, but meantime, it is our purpose, briefly and in a preliminary way, to call attention to several kinds of "comings" of the Lord Jesus Christ brought before us in the Scriptures. They may be grouped under three heads, personal, spiritual, and providential.

I.—His *personal* comings. These are two in number. His first personal coming was at His incarnation and birth. "The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (John i. 14). "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy i. 15). His second personal coming or advent is explicitly intimated in Scripture, though still future. At His ascension into heaven, "two men in white apparel" stood by His apostles and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11). Jesus Himself, on various occasions during His public ministry, made the most explicit reference to His second personal advent (Matthew, chapters xxiv., xxv., etc.). So do the Apostles in their inspired epistles to the Churches. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him" (Rev. i. 7). His first advent was in circumstances of humiliation, with a view to the preparatory purchase of redemption for His people by His substitutionary obedience and blood; His second advent is in circumstances of glory, with a view to judge the world in righteousness, and to welcome the complete company of His redeemed to the eternal inheritance.

II.—His *spiritual* comings. These are comings by His Word and Spirit, and ambassadors, and they are frequently and abundantly referred to in the Scriptures. Take the following explicit statement from Christ's own personal lips: "If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23). Again, the Apostle John in the book of Revelation gives us the following words, as part of Christ's message to the Laodiceans and others: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, *I will come in to him*, and will sup with him, and he with me" (Rev. iii. 20). Still again, the Apostle Paul writes, "Now then we are ambassadors of Christ, as though God did beseech you by us; we pray you in Christ's stead, Be ye reconciled to God" (2 Cor. v. 20).

The Lord Jesus Christ comes, in a spiritual sense, to the children of men, in His true ambassadors; in His Word, written and spoken; and in His Spirit, as a Spirit of conviction, enlightenment, renewal, and comfort. He comes thus to the individual soul at conversion and afterwards. God's people know what it is to have "days of the Son of Man" in their personal experience. Similar days of Christ's spiritual manifestation have also been felt on an extensive scale, at special times, in Churches, communities, and nations, from the day of Pentecost to the days of the First and Second Reformations, and from these periods to the present day. The Church is also warranted to look

for Christ's spiritual coming, in a special degree, at the beginning of the Millennium. The Holy Spirit will be poured forth in His convincing and converting influences upon all nations, and the whole earth will be filled with Christ's glory. He shall reign with His saints by His Spirit and Word, and the kingdoms of this world shall be "the kingdoms of the Lord and his Christ." There will then be felt and seen upon earth by the power of the Holy Ghost, the glorifier of Christ, all that the Pre-millennarians can lawfully desire to experience and observe, in this time-state, consistent with Scripture, and God's all-wise arrangements.

III.—His *providential* comings. The Son of Man is described as "coming" in connection with events of temporal and common providence. He is Lord of all, and nothing can happen without Him. He manifests Himself, in one aspect of His character or another, in all that takes place.

First, He comes in signal manifestations of mercy or judgment towards communities and nations. The Psalmist, speaking of the benign blessings of Messiah's government over the nations, says, "He shall come down like rain upon the mown grass: as showers that water the earth" (Psalm lxxii. 6). Very frequently the inspired writers of the Old Testament speak of the King's Son as manifesting Himself in strokes of chastisement and judgment, as well as in acts of mercy and deliverance. Jesus Himself, in His discourse on "the last things" (Matt. xxiv. 27, 28), appears to speak of the destruction of Jerusalem as a time of His coming. In the Book of Revelation, it is predicted that men shall "make war with the Lamb," and that "the Lamb shall overcome them." We do not think anyone need doubt that the nations at the present moment are experiencing a providential coming of the Son of Man in the terrible war that rages. He has risen out of His place to punish the inhabitants of the earth for their iniquity, and also, we trust, to destroy systems of error, wickedness, and cruelty, that bar the progress of His kingdom. The Son of Man has come as reprove and purifier, partly in judgment, and partly in mercy, in this awe-inspiring dispensation of unprecedented magnitude.

Secondly, He comes in the messenger of *death*. This is one of His providential comings to the children of men in general, prior to His second personal advent. "It is appointed unto men once to die," and as the glorious personal advent is still far distant, this appointment will hold good for the present and many future generations. The Son of Man will visit each one of us at the end of our earthly career. Though the fact of this "coming" is certain, the hour is uncertain, so far as human knowledge is concerned. The Lord only knows the end from the beginning. The call goes forth: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." This is a solemn message. May the Lord give ears to hear to those who have not hitherto heeded it! "He that believeth on the Son hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him" (John iii. 35, 36).

A Sermon.

BY THE REV. JAMES S. SINCLAIR, JOHN KNOX'S, GLASGOW.*

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Christ in the Ship, stilling the Tempest.—MARK iv. 35-41.  
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THE Lord Jesus Christ was a Prophet, mighty in word and deed, before God and all the people. He spoke unto the people in those remarkable discourses that are recorded in the Gospels, the words of eternal life. Still, there were not many that heard the report, who believed the Gospel. There were only a few, comparatively, who were brought out of darkness into God's marvellous light through the personal ministry of the Great Prophet of the Church. As a Prophet, He was mighty in deed as well as in word, and He spake by His deeds, as well as His words, unto the people of that generation, while He still continues to speak by both unto subsequent generations concerning the things of His kingdom. The Gospels give us a record of many remarkable miracles that He wrought, which justified His claims to be the true Messiah, the Son of God, and the Saviour of sinners. One said concerning Him, "If this man were not of God, He could do nothing." It is perfectly plain that if He had been a false prophet, such wonderful works could not have been performed by Him. The Father would not have sealed any claim but that which was true and just. We have frequent and convincing demonstration, therefore, in the life of Christ that He was the true Messiah, the Son of God, and the Redeemer of Israel, by the wonderful works that He accomplished.

Now, His words and works have been put on record for the instruction and encouragement of the children of men in subsequent ages. We are not to think that, because the Lord Jesus has ascended on high, and has entered into the immediate presence of the Father, He is not able still to do things such as human power cannot accomplish. "He is the same, yesterday, to-day, and for ever"; and those miracles of His have been recorded to teach us that He can accomplish wonders still that are altogether beyond human skill or human resource. This, I believe, is true in the realm of providence (though, perhaps, in a different manner), as well as in the realm of grace. We do not recognise, as we should, the wonder-working hand of Christ in providence. We fix our attention upon secondary causes, and upon creature instruments, and we are apt to ascribe all that is done, all the success that is attained, unto the creature, when, if we were rightly taught, we would see, and acknowledge, the almighty power of Christ. "All power" has been given Him. But truly, it may be affirmed that, in the realm of the Christian's experience, and of the experience of the Church, we may see frequently, if we

* Taken down by a hearer at Oban, and revised by the author.

had eyes to see it, that He that speaketh in righteousness in the Word of the Gospel is still "mighty to save." There are some men of a sceptical cast of mind, who do not believe in the miracles that are recorded in the Scriptures. They refuse to accept any testimony with regard to supernatural acts on the part of God. Why are these men disbelievers in miracles? Just because they themselves were never the subjects of any miracle. For one thing, they were never subjects of the miracle of the new birth, whereby a sinner is "born again, not of corruptible seed, but of incorruptible, by the Word of God that liveth and abideth for ever." Any soul that has passed through the experience of the new birth, that knows what it is to pass from spiritual death to spiritual life, from darkness to light, from the power of Satan to the kingdom of God's dear Son, has no difficulty in believing in heaven-wrought miracles. They, therefore, expose their own spiritual nakedness in no ordinary degree, who do not believe in the miracles of the Old and the New Testaments.

Now, in this particular passage of God's Word, we have the account of a very remarkable work that Christ performed upon the Sea of Galilee, and I desire, in dependence upon the Spirit of Truth, to consider what is here recorded in the light of its spiritual meaning and significance. We may learn many things from this astonishing miracle, many things concerning the trials and difficulties of God's people, and many things concerning Christ's grace and wonder-working power. Let us observe:—

I.—The Lord Jesus in this ship, with his disciples, on a passage across the Sea of Galilee.

II.—The great storm that arose, with its consequences.

III.—Christ asleep in the hinder part of the ship.

IV.—The disciples awaking Him, with the cry, "Master, carest Thou not that we perish?"

V.—The answer which Christ gave unto their cry. He rebuked the wind, and there was a great calm; and then He rebuked them for their unbelief; and

VI.—In the last place, the impression that was produced on their minds by Christ's word and work on this occasion. "They feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?"

I.—First, then, let us observe, for a little, the Lord Jesus in this ship. Now, I shall consider the ship as an emblem of the human soul, and the first thing to which I desire to call your attention is that it was by Christ's own command that this voyage was begun. He said, "Let us pass over unto the other side." My friends, if ever a soul began a spiritual voyage from the shore of this world to the shore of eternity, he began it at the command of the Redeemer. "The Lord spake and it was done." Naturally, we cleave to the world and the things of it; we do not desire to be loosed from the thralldom of the world, the flesh, and the devil, and so the command must come forth from the lips of the glorious

Redeemer if a sinner is to turn his back upon the service of sin and Satan, if he is to turn his back upon the world, with its vanities, and with its pleasures. "Let us pass over," He said, "unto the other side."

You will further notice here the time at which He gave this command. It was "when the even was come." Darkness had overspread the land, and it is when the sinner is in darkness that he first hears the command of Christ. He is not walking in light; he is shrouded in the darkness of worldliness and unbelief or in the felt darkness of distance from God; but at such a time as that Christ is pleased to send forth His people upon the spiritual journey to the everlasting kingdom in which there is nothing but perfect light and perfect love.

It is to be observed further in this connection that, when the disciples got the commandment to pass over to the other side, they obeyed the voice of Christ. His word was with power. "Where the word of a king is, there is power," and they immediately began to obey His call, and what was the first thing that they did? The first thing they did was to send away the multitude. They could not take the multitude and Christ along with them. And so, my friends, if you have heard the call of Christ to real saving purpose, you will send away the multitude, you will turn your back upon the world lying in wickedness. I do not mean that you will go away into a monastery or convent. That is not required of us according to God's word. Christ prayed not that His disciples should be taken out of the world but that they should be kept from the evil, and there is such a thing as being in the world and yet not of the world; there is such a thing as being separate in spirit and in practice from the world that lieth in wickedness, though lawfully engaged in its midst. Well, the disciples on this occasion realised plainly that they could not take the multitude along with Christ, and so they sent away the multitude.

Then the next thing that we are told is that they "took Him even as He was in the ship." He had been in the ship all that day teaching the people that were on the shore. He was speaking to them the words of truth, the words of life, whether many of them profitted or not. I have not the slightest doubt but His own disciples were benefitted; those who were willing to be taught by Him were deriving benefit from His instruction. And now that He gives commandment that the disciples should loose from the shore and that they should set out upon a voyage, they are willing that it should be so, and they take Him as He was in the ship. Now, I understand this to mean that they took Christ without waiting for any outward or common preparation. They did not wait for preparing Him in any way for the journey. He was there in the garments that He had on during the day, during the time that He was teaching. They took Christ just as He was. And oh! my friends, this is a mark of those

who hear the voice of Christ to real purpose in the word of the Gospel. They take Christ as He is. But that is not the way the majority of people would wish to take Him. The majority wish to add something to Him or take something from Him, in His person and His doctrine. This has been the way with false teachers and false Christians in all ages and generations. They are not willing to take Christ as He is; especially they are not willing to take Him with soiled garments in seasons of reproach and persecution. If Christ were brought near to them clothed in beautiful garments, clothed in garments that pleased the carnal eye and gratified the senses, they would be willing to have Him, but they are not prepared to take Christ and those soiled garments that He has through the reproach, the spitting and the mud that are cast upon Him by the world. I say, therefore, that it is a blessed mark of real saving faith on the part of any sinner when he is prepared to take a whole Christ in the ship of his soul as the reproached as well as the exalted Jesus.

Further, we read that "there were also with Him other little ships." Christ was not in these ships. Still they were in the company of the ship in which Christ was, and so these little ships shared both in the storm and in the deliverance. My friends, it is a good thing to be in the company of Christ and His disciples, it is a good thing to associate oneself with those who fear the name of the Lord and live by the faith of Jesus Christ. Although you may not have as yet Christ in the ship with you, you will derive benefit by the society of Christ's disciples. You will experience some of the storms that they have to come through, by being associated with them, but you will also experience some of the blessings that come to the ship in which Christ is. If those little ships had not been sailing with the ship in which Christ was, it is hard to say what would have become of them amidst the raging waters, but we have no record of their loss. It is quite possible there were some in these little ships, who were saying, "I am sorry we have not Christ in the ship with us. We would consider it an honour, the most precious thing under the sun, to have Christ in the ship with us." And it is certainly true under the gospel that if there is a real, sincere, reigning desire to have Christ in the ship, that desire will be satisfied. "He satisfieth the longing soul, and filleth the hungry soul with goodness." "And there were also with Him other little ships." Ah, therefore, you that are still without Christ, seek the society of God's people; seek to be in their company; and seek that the Lord would extend the blessing to you although you are yet without it. He is able to do so, and He has done so to such persons in all ages and generations. It is a saying that grace does not run in the blood, but that it often runs in the line of the families of God's people. They have a privilege that others have not, though sometimes they do not make the use of the privilege that they ought to do. It is hard to say at what moment

the Lord in His abundant mercy may pay them a saving visit, may visit their souls with His light and His truth, manifesting Himself as the God of their salvation. "The promise is unto you and to your children."

II.—I pass on now, in the second place, to observe the great storm of wind that arose. It might be that the disciples supposed that, when they had Christ in the ship with them, they would have a smooth and comfortable journey to the other side. At any-rate, I have no doubt they thought they would get across without any special difficulty. They might have bargained for some little ripple upon the waters, some contrary winds and waves, but they did not look for what actually happened. And here, my friends, although the Lord of life and glory was in the ship with these few disciples, a great storm of wind arose, which powerfully stirred the waves of the lake so that they began actually to come into the ship. Ah! it was not one wave occasionally that broke into the ship: one wave rapidly succeeded another. First, there was a little water in the ship, then the water increased until at last the ship in which Christ and His disciples were was actually full of water, and you know—some of you far better than I do—that, when a boat is full of water and is tossed amid the roaring billows, it is not far from sinking to the bottom. Now, I think that here we have brought before us something that is true in more or less degree of believers who are endeavouring to make their spiritual journey across the ocean of life. Oh! very probably when you began your course, you were like the disciples, thinking you would have a comparatively smooth passage. Had you not Christ in you? Had you not Christ with you? And I may notice here that there was a promise wrapped up in the command of Christ to pass over unto the other side. He would never have presented to them in the way He did the prospect of reaching the other side, if He was not assuring them that they would arrive safely there. Well, it may be you thought that, when you had all these spiritual privileges and comforts, things would go well and prosperous with you; but perhaps you were not very long upon the spiritual voyage when a storm arose. The Lord, in His mysterious providence, has appointed adversity for His people. He said to His disciples, "In the world ye shall have tribulation," and it may have happened that much tribulation soon succeeded the comfort that you enjoyed.

What are some of the waves of tribulation that pass over God's children? I may say, in the first place, there are *waves of common tribulation*, or tribulation which they have in common with the rest of the world. They may be called upon to suffer affliction in their bodies; they may have to experience trials in their families; and they may be called to endure deprivation in their temporal circumstances. Many are the waves of common tribulation which pass over the children of God, and in the times in which we live this is peculiarly and eminently true. When this great storm of wind

arose, even this dreadful War that is still raging upon the Continent of Europe and upon the sea, we see that God's people have been called to endure waves of great tribulation in common with the rest of the world. They have not been exempted ; they have suffered many hard and sore trials and bereavements in connection with their families.

Then, I observe, secondly, that there are also *waves of spiritual tribulation*, or tribulation of a special kind peculiar unto them who believe in Jesus and are His true followers. These waves, I may say, are outward and inward. There is, for example, the wave of *human persecution*. All that live godly in Christ Jesus will suffer persecution in one way or another. They may not be persecuted in the open and notorious way in which our reforming ancestors and our covenanting ancestors were persecuted, but if they will be faithful to Christ and to His word, they cannot but expect to meet with the opposition and hatred of the world. The seed of the serpent and the seed of the woman cannot live comfortably together. True it is that the Lord sometimes makes the enemies of His children to be at peace with them, but that is to the praise of His sovereign grace and wonder-working power and not to the credit of what is in sinful, rebellious man. Then, I observe that there are waves of inward affliction or trial. For example, sometimes a wave of *corruption*, that seems as if it were completely subdued in the soul, arises, and the child of God is ready to be overwhelmed. He had supposed that sin was subdued in him ; he had supposed that such inward manifestations of the power of iniquity were things belonging to the past, but here he finds that they are still within his breast, a sea that constantly casts up mire and dirt, and he is constrained to cry, "Iniquities prevail against me." "Oh wretched man that I am ! who shall deliver me from the body of this death ?"

And then, again, there is a wave of *Satanic temptation*. You will remember that, when the Lord Jesus received the most clear demonstration from heaven that He was the beloved Son of the Father, "This is my beloved Son, in whom I am well pleased," He was led of the Spirit into the wilderness to be tempted of the devil. Wave after wave of Satanic temptation passed over His holy soul, and shall His people be exempted from this ? No. I do not say that all those who have Christ in the ship of their souls experience the same measure of this kind of temptation. Some of God's children get a comparatively easy course through this present world, but I think I am safe in saying that the greater number know what it is to have wave after wave of Satan's temptations passing over them. He has many ways by which he tries them. He endeavours to persuade them that they know nothing aright, know nothing to any saving purpose ; he tries to cast doubt into their minds concerning the glorious Redeemer Himself, as to whether He was the Son of God. "If thou be the Son of God, command that these stones be made bread."

And sometimes he may raise up dreadful unbelieving thoughts in virtue of the various trials that they are called to come through. They may be ready to conclude that these outward and providential trials are indications that the Lord is against them, and not for them, and that they never knew the Christ of God in truth, or even evidences that there is no God, and that religion is all a delusion.

Again, there is sometimes a wave of God's fatherly *displeasure*. The Lord is not pleased with them in their waywardness, in their rebelliousness, in their giving place to the suggestions of the adversary, or it may be, in doing something that is positively contrary to His word and to His precepts, and He sends a wave of His holy and fatherly displeasure over their souls.

There are other waves of a spiritual kind that might be mentioned. The Lord's people may be concerned not only about their own spiritual standing, but about the spiritual standing of others, in whom they are deeply interested. And oh! my friends, there are many waves of trials passing over the minds and hearts of God's children in these times, in connection with members of their families exposed to imminent danger and death, about whom they are not assured that these friends are in Christ or prepared for eternity. What extraordinary waves these trials are, they only know who go through such in their own personal and individual experience!

Now we see, further, that "the waves beat into the ship, so that it was now full." The ship, apparently, could hardly hold one drop more, and seemed to be on the brink of destruction. And is that not sometimes the case when the child of God experiences wave after wave meeting upon him? It may be as he walks by the way, or it may be in the still hours of the night, one wave after another comes in upon his mind, and he seems to have no standing ground. A wave of Satan's temptations may stir up rebellion within him, so that he is afraid that he will blaspheme the Most High, if not with his lips, in his heart. Ah! these are heavy waves, when the ship is full.

III.—I proceed now, in the third place, to observe Christ "asleep on a pillow in the hinder part of the ship." Here, my friends, is a most astonishing circumstance. The Son of God was in the ship; a storm of wind was blowing upon the little vessel; the waves were slipping one after another into the ship; the water was all around, and must have come up to where He was. He must have been partially submerged under the water if the ship was full, as the words most clearly tell us that it was, and yet all the time He continued to sleep. The sound of the wind and the incoming of the water made no impression upon Him.

Now, what have we brought before us here in this wondrous circumstance? Well, we have certainly brought before us *the humanity of Christ*. Why was He asleep? For one thing, He was sleeping just through weariness, from exhaustion and fatigue,

like others of the human race. He had been speaking to the multitude all the day, and I daresay He was observing that His words were making very little real impression upon the great majority of them, and between the exercise of speaking and the painfulness of seeing how little the vast majority of the hearers understood or appreciated the words of eternal life, He was wearied in mind and body, and so the Son of God asleep in this vessel teaches us His true, His genuine humanity. But then, I observe that this wondrous circumstance teaches us *His glorious Godhead*. If He were man only, there cannot be the slightest doubt but the wind and the waves would have aroused Him, would have stirred Him up and brought Him to an active posture, but He was the eternal Son of God, the brightness of His Father's glory, and the express image of His Person. At the very moment that, in His humanity, He was almost submerged under the flood of water, in His glorious Godhead He sat upon the floods; He reigned King amidst the storm, and amidst the waves; He held the lake and the billows, and the ship in the hollow of His hand. There was an absolute impossibility that the ship in which Christ was could sink.

But let me observe that He was "asleep." Well, my friends, this was literally true here—Christ was physically asleep, just like any other. Is there any parallel to this in the spiritual experience of His people or in the history of His Church? Yes; the Lord Jesus at certain times is asleep as to the arm of His power compared with other seasons. He is the same essentially yesterday, to-day, and for ever. "His arm is not shortened that it cannot save; his ear is not heavy that it cannot hear," but He does not always put forth the arm of His power with the same degree of manifest energy. For example, you find the prophet Isaiah exclaiming, "Awake, awake, O arm of the Lord, as in the ancient days," as if, in a sense, the arm of the Lord was asleep. And so, my friends, in a comparative sense Christ is sometimes asleep in the souls of His people and in His true Church. The storm is blowing upon the ship, one wave after another is coming in, and yet He makes no motion; He does not put forth any power to help. And why is He asleep? Sometimes He is asleep because of sin. Sin has provoked Him justly to hide His face; sin has provoked Him to withdraw the exercise of His power. He is truly in the ship, but He is for the time being as if He were not in it at all, and the poor soul is in great distress. Would not these disciples have supposed that, whenever the wind began to blow and the waves began to come in, Christ would immediately get up out of His sleep and put forth His hand for their deliverance? But He did it not. He has His own ways and His own reasons for not arising at once to the help of His disciples.

There is a peculiarity that belongs to our fallen nature that is not to our credit, and that is, that sometimes when the Lord comes immediately to our help, we do not value it to the same

extent. And we are apt to take credit to ourselves for some personal worthiness or excellency, as much as to say, "He thinks so highly of us that He cannot leave us a moment in trouble without stretching forth His hand to deliver us." Ah! the Lord Jesus is a wise as well as loving Saviour, and He will teach His disciples what poor, unbelieving creatures they are—not for their destruction but for their edification; He will shew them their own helplessness, their own unworthiness, and their absolute dependence upon Him as the God of their salvation, before He commands deliverance.

And one may safely say that at the present time Christ is to a considerable extent asleep, so far as gracious activity is concerned. Do we not see that there are floods coming into the visible Church, the enemy coming in like a flood, and yet the Lord appears not to put forth any power to stem the tide? Do we not see this terrible War raging? Christ is certainly King of Sion and King of nations; He is still in the midst of the Church and in the midst of the nations, and yet He is asleep so far as any complete deliverance is concerned. He is allowing the wind to blow; He is allowing the waves to come in; He is allowing the storm to rage; and the ship of the State—the national ship of many nations—is well-nigh full and ready to sink. Well, although He apparently takes no notice and does not put forth His hand to save, He is observing all the time, allowing poor sinful creatures to do their best, and teaching the nations how utterly helpless they are, with all their men, all their resources, all their wisdom and all their weapons, to bring this terrible storm to a conclusion. Oh! what a mercy it would be if they would be compelled, I do not say to give up the use of means, but to confess their sins and acknowledge that it is only the King of Sion and the King of nations who can bring the storm to a calm. There would then be hope in Israel concerning this terrible thing that has come upon us.

IV.—I pass on now to observe, in the fourth place, that the disciples began to awake Him, and say, "Master, carest thou not that we perish?"

The disciples realised at last that things were coming to a climax, that they were near destruction, and that, if the ship were to be saved, Christ would have to come to their rescue.

Now, my friends, here they did what was right; they appealed to Christ Himself to help them, to command deliverance. They did the very thing that they should have done sooner; and this is what the soul ought to do in its extremity. "Men ought always to pray and not to faint." But you say, "Do not God's people always do this?" Ah! well, they do not always do it with the measure of earnestness that is necessary or profitable. They are often too easy about matters, and the Lord will have them aroused out of their lethargy. "The kingdom of heaven suffereth violence, and the violent take it by force." It has often

been that when they were brought to their wits' end, and that when they fell down as it were on their very faces, resolved that they would not rise until the Lord would command deliverance, that He spoke the word on their behalf. My friends, Christ is not angry with any soul that will beseech Him with importunity, that will endeavour to take the kingdom by force of earnest, persevering supplication. He is not angry with a soul determined to get an answer, saying, "To whom shall we go? Thou hast the words of eternal life."

But you will see that in this appeal, "Master, carest Thou not that we perish?" there is the mark of imperfection, of unbelief. When they addressed Christ thus, they suggested that they were in doubt whether He cared for their perishing or not, shewing that they were still unbelieving, rebellious creatures, ready to reflect on the Lord Himself when they were brought into straits. Oh! He cared infinitely more than they had any conception of; He was caring for them all the time, and not a hair of their heads would perish. He was there with them, and it was impossible that the ship in which He was could sink to the bottom, yet we see how the murmur of unbelief comes out. "Master, carest Thou not that we perish?" We are not to judge Christ by sensible signs at times, but this is often the utterance of unbelief, the utterance of a soul not realising Christ's love or its own guilty deserts. If we had a deep, keen sense of what we deserve in the presence of a holy and just God, we would not be so ready to murmur against His painful dispensations. I do not speak this in a way of unsympathetic feeling towards persons in trial, whether of mind or body, but I say that we have such a slight sense of what we deserve as guilty, hell-deserving, rebellious creatures, that we are apt to doubt the care of the Most High, when He is caring for us all the time.

V.—This leads me now, in the fifth place, to observe the answer the Son of God gave to their cry. First, "He arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

Ah! He did not deal with them according to their unbelief. He dealt with them according to the riches of His own grace and love, although their very prayer cast a reflection upon His loving and unchangeable care. He answered them as if their petitions had been perfect in all respects. Oh! what wondrous love is this! He covers all their sins from His eyes. Christ came into the world for this very purpose, that He might work out a righteousness to satisfy the claims of law and justice, and that He might weave a garment with His own holy fingers, that would cover all their guilt and defilement and corruption. He hears immediately when they cry, and He rebuked the wind, and said unto the sea, "Peace, be still." He spake the word, and it was done without delay. "The voice of this great Lord" is full of majesty and power, and oh! is not this

full of encouragement to poor sinners? How it should teach us to call upon the Lord; how it should teach us to depend upon Him. And I believe that if there was more daily, constant, loving dependence upon Christ, upon His grace and upon His word, we would have more frequent experience of His wonder-working power in commanding deliverances for us. We would have miracles in our own private history, that would give occasion to praise His name for His goodness, and for His wonderful works unto the children of men.

Then you will, secondly, observe that He answered them in another way, in a way also that they did not expect, but in a way that was for their profit. He rebuked the wind and there was a great calm, and then He rebuked the unbelief that was in them, and this is as profitable as the other. He said, "Why are ye so fearful?" What is the reason that you are so full of fear? One might be ready to say at first sight, "Surely there was reason for fear? Was the wind not blowing like a tornado, were not the waves coming into the ship, was the ship not full of water, were they not just on the very point of sinking? Surely there was reason to fear?" "Why," says Christ, "are ye so fearful?" He did not mean that there was no reason at all for fear, but He said in effect that if they were considering who He was, what He had already done, what He had promised to do—He had promised in effect that they would reach the other side—they would not have given way to such overwhelming and unbelieving fears. And then, "How is it that ye have no faith?" I do not understand that the Redeemer here is expressing a doubt as to whether they possessed the principle of faith in their hearts. There was no doubt as to their possessing that, but He is rebuking them for the want of faith in exercise, for the want of the practical exercise of faith.

How is it that He thus rebukes them when we consider human inability apart from divine power? I am afraid we often lay undue stress upon human inability, and say, "Oh well! no sinner can bestow faith upon himself; no sinner can stir up faith into activity, even although it is there." True, none can do this of himself; but by the grace and power of Christ, the sinner may obtain faith and exercise faith, and so what He challenges here is their want of considering Him, who He was, what He was able to do, and what He had promised to accomplish on their behalf. If they had done this, they might well have faith in the fullest exercise. And oh! my friends, this is the way to get faith, and this is the way to have faith in lively exercise. It is not by considering yourself so much. Certainly, we ought to consider ourselves; we ought to recognise that we are poor, fallen, undone creatures, and that faith is entirely the gift of God, but yet it is not by simply looking at yourself that you obtain this gift. You must be brought to look away from yourself; you must be brought to look away to the Redeemer, and to consider Him. Consider His person as the Son of God

made flesh ; consider His offices as the Prophet, Priest and King of the Church ; consider His ability and willingness to save unto the uttermost. "How," he says, "is it that ye have no faith?" The reason was that they were not considering Christ ; they were not trusting Christ. He was nigh to them ; He was in the very ship with them ; He was pledged, as it were, in His person and in His promise for their safe passage to the other side of the sea. He rebukes them here, and He tells them that they did not need to lack faith. And, my friends, while we recognise inability, let us also recognise responsibility, and let us smite upon our own breasts, and say, "We are the guilty parties." That will make you come in a right frame of mind, confessing your sin, to Him who can work faith in you and strengthen all the graces of the Spirit.

VI.—In the last place, let us observe the impression that is produced. "They feared exceedingly."

The disciples were filled with holy awe in the presence of the majestic Son of God ; they were brought low in the dust before Him, and they said, "What manner of man is this, that even the wind and the sea obey Him?" His glory had burst upon their view. Ah ! this was no mere man ; this was the God-man. "Great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

And oh ! my friends, what a happy result this would be of trials in connection with the individual soul, the family, the Church, the nation, if the ultimate result would be that we would be constrained to fall down in humble and loving wonder at the grace and power of this glorious Redeemer. He sitteth upon the floods, and He shall reign till all His enemies be made His footstool. His people will, with holy reverence and burning love, at the end of the day put the crown of their eternal deliverance upon His glorious head. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen."

May He bless unto us His truth !

Church Business.

FREE PRESBYTERIAN SYNOD'S STATEMENT OF DIFFERENCES,
AND FREE CHURCH COMMISSION'S REPLY.

WE publish herewith our Synod's "Statement of Differences," adopted at Meeting held in May, 1917, and the Free Church Reply, received by the Clerk at the end of November of the same year. "The Statement of Differences" appeared already in our pages, but the Reply will be better understood by the publication of both together. The Reply, of course, will be dealt with at the approaching Synod.

F.P. SYNOD'S STATEMENT OF DIFFERENCES.

The Synod of the Free Presbyterian Church of Scotland respectfully acknowledges receipt of a communication from the Free Church Commission of August, 1916, intimating that a Committee had been appointed to confer with representatives of the Free Presbyterian Church as to the removal of obstacles which may stand in the way of union between the two Churches.

The Synod, while not definitely committing itself to the opinion that the Free Church Commission acted wholly within its powers in originating this movement, desire to draw the attention of all concerned to the following statement of the Synod's position and of some of the outstanding differences between the two bodies.

The Synod, while recognising the obligation that lies on Christian denominations to seek union in the truth, considers that meanwhile it would be futile to appoint a Committee to meet with the Free Church Committee, and is of opinion that the interests of the case are best served by a statement of differences as follows :—

(1) The Free Church has never explicitly condemned the views advocated by Dr. W. M. Alexander, one of her professors, in a book named "Demonic Possession," views destructive of the inspiration and inerrancy of the Holy Scriptures, nor has she called upon Dr. Alexander to state publicly in distinct and unequivocal terms that he repudiates the book and sincerely regrets the anti-scriptural opinions expressed therein, and by her unfaithfulness in this respect, has called in question her own loyalty to the doctrines of the Scriptures as the infallible Word of God.

(2) The Free Church, in the Act of 1906, rescinding the Declaratory Act of 1892, inserted a clause in the preamble of the said rescinding Act, namely, "as she has always adhered," which bears the construction that the Free Church in her corporate capacity had always adhered to the Confession of Faith and other subordinate standards as adopted by the Free Church in 1846, and which clause may be reasonably construed as a censure of the position of the Free Presbyterian Church relative to the Declaratory Act of 1892, the said Act having been the overt ground of its taking up a separate position in 1893. The representatives of the Free Presbyterian Church have always maintained that the adoption by the Free Church in 1892 of this Declaratory Act was a serious departure by the said Church from the Confession of Faith and other subordinate standards. The present Free Church, by the clause referred to, has raised a standing barrier between her and the Free Presbyterian Church.

(3) The Free Church, since 1900, has thrown open the door of admission to her ministry very indiscriminately to men out of a great variety of Churches, and this latitudinarianism has also raised a barrier between her and the Free Presbyterian Church.

(4) The Free Church has been lax in her general discipline and practice, and differs from the Free Presbyterian Church in such

matters as Church bazaars and sales of work, Church soirees and social meetings, prayers at the grave, and to mention a particular case of discipline, the failure on the part of her Assembly to remove a Popish symbol from one of her Church buildings.

The Synod, in adopting this statement, declares that it does so with a sincere desire for the glory of Christ, the Head of the Church, the integrity of His Word both in profession and practice, a clear testimony for the truth as embodied in the Confession of Faith and other subordinate standards, and the general welfare of Christ's cause in Scotland and throughout the world.

The Synod instructs its Clerk to forward a copy of this statement to the Clerk of the General Assembly of the Free Church.

Glasgow, 23rd May, 1917.

FREE CHURCH COMMISSION'S REPLY.

Covering Letter from Clerk (Rev. Prof. J. K. Cameron, M.A.), to Clerk of Free Presbyterian Synod.

Dear Mr. Sinclair,—Please find herewith enclosed the finding of our Commission of Assembly on the Report submitted to them by our Committee of negotiations with the Free Presbyterian Church anent Union. The General Assembly in May last empowered the Commission to receive and dispose of any Report on this question that might be submitted to them by its Committee—hence the action of the Commission in dealing with it.—Yours sincerely, (Signed) J. K. CAMERON.

OFFICES OF FREE CHURCH OF SCOTLAND,
EDINBURGH, 28th November, 1917.

At Edinburgh, the 21st day of November, one thousand nine hundred and seventeen years, which day the Commission of the General Assembly of the Free Church of Scotland being met and constituted :

Inter alia.—The Committee of Assembly anent "Relations with the Free Presbyterian Church," have taken into careful consideration the "Statement of Differences" submitted to them by the Synod of the Free Presbyterian Church in May last, in response to the finding of the Commission of August, 1916, and thank the Synod for so frankly stating what it conceives to be the outstanding differences between the two Churches, whereby this Church is given the long-desired opportunity of sincerely addressing herself to the Christian duty of endeavouring to remove those differences. It appears to the Committee most convenient to express their view of the situation—now happily full of promise—by submitting the following statement with a recommendation that the Commission of Assembly adopt the same as their finding in the matter.

The Commission, in common with the Free Presbyterian Synod, recognising the "obligation that lies on Christian denomination, to seek union in the truth," rejoice that the said "Statement of Differences" discloses nothing in the professed creed of either Church that should warrant their continued separation. Accordingly

the Commission, desiring solely the glory of God and the spiritual well-being of our well-beloved land, and conscious of their solemn obligation to the great Head of the Church, deliberate and determine on the "differences" submitted to them *seriatim* as follows :—

(1) That the Church, through this Commission, points out that Dr. Alexander, on his admission to the Church as a minister in 1903, and on his appointment as Professor in 1904, avowed his whole-hearted endorsement of the Church's unequivocal repudiation of anything and everything inconsistent with the infallibility of Scripture.

That in 1905 the Training of the Ministry Committee drew his attention to certain views in his book "Demonic Possession," published in 1902, which were complained of as a departure from the Confessional doctrine of the Church on the infallibility of Scripture, and which, had they been maintained, would have had to be dealt with as a departure from the doctrine; that he thereupon frankly expressed his regret for any reflections which the book was fitted to cast on the infallibility of the Word of God, and withdrew it from circulation.

That the General Assembly, on receiving this report from their Committee, felt justified in bringing the proceedings initiated in connection with this matter to a close; that in 1906 he publicly re-affirmed his belief in the inerrancy of Scripture in the supremely emphatic words :—"I cherish as more precious than life itself the absolute infallibility of the Word of God"; and this teaching, ever since his entrance into the work of his Chair, in which he has the full confidence and goodwill of the Church, bears unimpeachable testimony to the sincerity of his personal belief in the absolute infallibility of the Scriptures.

The Commission (of which Dr. Alexander is a member), consistently with all this, regret whatever hurt was done to truth and the religious beliefs and feelings of God's people within and without the Church by certain views expressed in the book referred to.

(2) That the Church admits that the Declaratory Act (1892) was *de facto* and *de forma* an Act of this Church, whose statements constituted a serious departure from the Confession of Faith and subordinate standards, as is evidenced by its unconditional repeal through the Rescinding Act of 1906; but the said Declaratory Act having become an Act of the Church *ultra vires* cannot be regarded as a *de jure* Act; that the Church reaffirms solemnly that the phrase in the said Rescinding Act—"as she has always adhered"—does not, in the light of ascertainable data, imply, and was not intended to imply a censure on the Free Presbyterian Church, but was intended, and is hereby declared, to bear, only the construction of recording an historical fact that this Church did, under the above-named conditions, adhere, as she now does, under freer circumstances adhere, to her subordinate standards in terms of the unchanged Questions and Formula of 1846; but, in the event of union between the two Churches being consummated

on the basis of 1843, this statement would consequently disappear, and the United Church would not in any way be held responsible for it.

(3) That it is admitted, and has to be regretted, that some ministers and students entered the Church through the previously existing avenue of the Mutual Eligibility Act (now repealed) and otherwise, who found themselves out of full sympathy with her testimony and consequently left her communion; but it is constantly affirmed that of recent years such vigilance has been observed in this important matter of admission to the ministry as can be claimed by any evangelical Church in the land, as is witnessed by the searching set of questions now put to all such aspirants.

(4) That this Church, like the Free Presbyterian Church, in loyalty to the Scripturally-defined functions of the Christian Church, regards the providing of amusements as incompatible with these, and, in fact, in the large majority of her congregations, does not differ in practice from the Free Presbyterian Church with respect to "Church bazaars, sales of work, Church soirees, and social meetings," and where any such may obtain within her borders, she emphatically condemns these in so far as they are inconsistent with the solemnity and serious requirements of the Christian ministry and Christian life and conduct as, for example, raffling, excessive prices, and worldly recreations. In this she adheres to the views and the practice of revered evangelical leaders of the past. But to avoid excess or defect in all respects, the Church would welcome an opportunity through the Committees of the two Churches already suggested, to determine on these and any other matters which, if left undetermined, might be a source of irritation in a united body. Further, with regard to "Prayers at the Grave," that this Church, in condemning everything and anything that savours of prayers for the dead, seeks to pay the same kind of respect to the Directory for Public Worship that was shown to it by our Evangelical Fathers; and, with respect to the alleged Popish symbol in one of her Churches, the Church was for a time impeded in the exercise of her disciplinary power by legal questions affecting proprietary rights, but this particular difficulty now ceases to exist.

The Commission, in adopting this Deliverance, while deploring the defections from sound doctrine and purity of worship in the Free Church since 1843, cherish the hope that it may help to bring together, on the position of 1843, as contended for by both Churches, separated Christian brethren, holding the same creed, form, worship, and discipline, for the glory of God in the maintenance and advancement of sound evangelical truth in their common field of service. The solemn circumstances of the times, and their loud call to Evangelical Churches, demand every legitimate effort for so desirable a consummation.

It was moved, seconded, and agreed to that: The Commission of Assembly, having considered a Report from a Committee anent

Relations with the Free Presbyterian Church, adopt the same, and order it to be transmitted to the Clerk of the Synod of the Free Presbyterian Church.

(Signed) J. K. CAMERON, *Clerk of Assembly.*

Account of Mission to Naval Men in England.

BY THE REV. ALEXANDER MACRAE, PORTREE.

DEAR MR. EDITOR,—At your request, I send you a short report of my work among the sailors at the naval stations of Portsmouth and Chatham for the months of January and February.

In the difficulty of procuring at the time a deputy to represent our Church at these stations, I judged it dutiful to take up the work again, although I had already given three periods. I left home on 10th January, and arrived in London in comfort early on the following morning. I there put up at the usual headquarters, where I experienced much kindness. In the afternoon, I proceeded to Portsmouth, and arrived there in time for the service usually held in the Royal Navy Barracks on Friday evening.

The period allotted for work at Portsmouth extended from Friday till Monday on every alternate week. During this time five services were usually held—a service on Friday evening in the R.N. Barracks, an occasional service at Whale Island on Saturday evening, and three services on Sabbaths. Of the services on Sabbath, two—the forenoon and afternoon services—were held in the Royal Sailors' Rest, while the evening service was held in the Barracks. For one of the week-ends at Portsmouth I exchanged with Mr. Angus Fraser, of our London Mission. He suffered from a throat affection, and it was supposed that a change to the sea-side might give relief. The most largely-attended service was that held on Sabbath forenoon. The attendance at that service was never under 100. Sometimes it reached well-nigh 150; but owing to the constant movements of the men, the attendance was necessarily subject to considerable fluctuation. They come and go. They go to an unknown destination, not knowing if ever again they are destined to set their feet on dry land. They go to expose themselves to all the dangers of the mighty deep, infested, as it is, with the most horrible engines of destruction ever invented by human ingenuity. Many of them return to port to narrate their thrilling tales of adventure. They are experiences that can never be forgotten, experiences to which there can be no parallel in all the annals of naval warfare.

On each Saturday that I was at Portsmouth, it was my privilege to visit patients at Haslar Hospital, where I met with a large number of sailors connected with the Northern and Western Highlands. They suffered from a variety of ailments. They are tenderly and sympathetically nursed, and everything possible is

done for their comfort and recovery. I was glad to see that some had their Gaelic Bibles beside them; and although the general apathy to serious religion is apparently very marked, I did meet with some whose delight it was to converse on topics bearing upon the everlasting welfare of their souls. One could not, however, help feeling profoundly grieved at the open carelessness of others, for in a Hospital that I visited on a Sabbath day, I found a company of patients engaged in card-playing, and I was sorry to find the very Highlander, for whom I was looking, among them. I trust and pray that the warning given may be followed with beneficial results.

The sympathetic consideration of Miss Weston, of the Royal Sailors' Rest, Portsmouth, and also of the ladies associated with her, cannot be too highly appreciated. Miss Weston has the moral and spiritual interests of the sailors deeply at heart. They speak of her in terms of glowing admiration. Like my predecessors, I personally had a renewed experience of her kindness in her readiness to accommodate me comfortably on every occasion that I was at Portsmouth.

I was for three week-ends at Chatham, a place more exposed from its geographical situation to hostile aircraft than Portsmouth. I have had some novel experiences at Chatham, but nothing of an unpleasant character. I was generously provided with a cabin in the Barracks, and all facilities was afforded me for the discharge of my duties. Here I held a service on Saturday evening. Forenoon and evening services were held on Sabbath. In the interval between the forenoon and evening services, I, as a rule, visited Gillingham Hospital, where I met a number of sailors from the Highlands and Islands. I devoted the forenoon of Monday again to Hospital visitation. The services at Chatham were, from the outset, noted for the degree of spiritual warmth that marked them. I felt that this feature was not less distinct on this occasion. They were largely attended, the sitting accommodation provided by the hall in which we met being at times pretty well taxed. Sometimes so many of the Lord's people met, in providence, at this naval station that they felt justified in having a fellowship meeting, when presided over by a minister, and it was conducted after the manner carried out on communion occasions in the Highlands. I parted with the sailors at both Chatham and Portsmouth with a considerable feeling of regret. But for other circumstances, I would gladly have extended the period of my activities among them. I hope and pray they may be preserved amidst the many dangers to which they are exposed, and eventually restored to their homes in the Northern Highlands to be a blessing in the land. With respect to evidences of vital godliness among our sailors in general, I fear we cannot draw much encouragement from our observations. The observance of the Lord's Day has ever afforded the best test of a people's devotion to the claims of the Supreme Lawgiver; but in view of the

prevailing heedlessness to His righteous claims, one wonders if the words inscribed in the very heart of the decalogue are ever considered with any degree of seriousness, "Remember the Sabbath day to keep it holy." There are, however, among our gallant sailors those who are otherwise disposed, and the Church is doing a useful service in its contribution towards ministering to their spiritual needs.

I spent the remainder of my time at our London headquarters. I had there an opportunity of visiting the wounded in Hospitals, some of whom I found to be exchanged prisoners from Germany. The mangled and shattered condition of their bodies presents the horrible character of modern warfare. Although hopelessly rendered unfit for feats of valour again, they are remarkably resigned to the will of the Lord. They seem happy in the thought that they discharged their duty to their country in its hour of trial and need. I trust their sufferings may lead them to a serious contemplation of Him who suffered, the just for the unjust, and thus prove an everlasting blessing to them.

It was a pleasure to me to take part in the Prayer Meeting held every Tuesday evening in connection with our London Mission, at present ably presided over by Mr. Angus Fraser. Since I was last associated with it, it was deprived of two outstanding pillars, permanently of Mr. Donald Sutherland, who has been called to his everlasting rest; and temporarily, we sincerely trust, of Mr. William Grant, now on active service in France. I had the experience of being in five air-raids without mishap; and on reviewing all the circumstances, they are fitted to call forth feelings of profound gratitude for the Lord's merciful protection.—Yours, etc.,

ALEX. MACRAE.

Pamphlet on Church Union, by the Rev. J. R. Mackay, M.A.*

A BRIEF REVIEW.

IT will be remembered that the Rev. John R. Mackay, Inverness, spoke strongly at the last meeting of our Synod, in May, 1917, in favour of efforts being made towards union with the present Free Church, in response to an overture for conference that was sent by said body (see *F.P. Magazine*, July, 1917). The resolution which Mr. Mackay moved at the Synod meeting was not adopted, but the Synod agreed to forward a statement of some of the outstanding differences between the two bodies, with the following preamble: "The Synod, while recognising the obligation that lies on Christian denominations to seek union in the truth, considers that meanwhile it would be futile to appoint a Committee to meet with the Free Church Committee, and is of

* "The Free Church and the Free Presbyterian Church: The Question of their Union Discussed. By Rev. John R. Mackay, M.A. Inverness: The Northern Counties Newspaper and Printing and Publishing Company, Ltd. Price, One Shilling nett.

opinion that the interests of the case are best served by a statement of differences." Since then the Free Church Commission has issued a reply statement, dealing with the differences in detail (see pages 17-20). So far as we can ascertain, the great majority of our office-bearers and people regard this reply as quite unsatisfactory, and we agree with them, but not so Mr. Mackay. He appears to be quite satisfied with the paragraphs bearing upon the most serious points at issue, such as the case of Professor Alexander and that of the "always-adhered" clause, and considers the reply, as a whole, as providing a sufficient basis for active measures towards conference and union. In fact, he appears in the character of an enthusiast for union with the present Free Church, and has launched a pamphlet upon the world that has caused a sensation in his own Church and perhaps outside it.

Now, it is not our intention here to enter into a minute discussion of the various chapters of Mr. Mackay's pamphlet. Something of that nature we believe to be necessary, and it is presently in the course of preparation for issue in a separate form. Our intention at this moment is simply to delineate briefly the character of the pamphlet, and to make some general remarks thereanent. Mr. Mackay discusses mainly three things: first, the question of Church Unity in general, as stated in the writings of Presbyterian men of the First and Second Reformations, Calvin, Knox, Rutherford, Baillie, Durham, etc., and in the Confession of Faith, as distinct from the writings of men of Independent principles; secondly, the application of what he considers the doctrine of Church Unity taught therein to the present relation of the Free Presbyterian Church to the Free Church, and that as entirely favourable to the union of these bodies; and, thirdly, objections that may be made to said union.

Now, our readers will clearly understand that we have no quarrel with the distinguished men whom Mr. Mackay quotes in their general views of truth or of Church Unity, and certainly none whatever with the Confession of Faith, but we decidedly object to the application he makes of these ancient statements to the present case. The precise views of the men of the First and Second Reformations on the subject of Church Unity have never been formally discussed among us at all, and we feel that Mr. Mackay has made a decided mistake in mixing them up right away with the case of union with the present Free Church. If he had issued a pamphlet on the general subject of Church Unity apart from this application, such, if well stated, might have been instructive and done no harm. But we consider he has gone entirely beyond the mark in driving home his arguments for a certain present-day union by statements from honoured divines, that have never been fully weighed by the Church, and that have reference to circumstances and cases vastly different from those we are confronted with. We hold, therefore, that we are fully entitled in the present discussion to rule out the names of Calvin, Knox, Rutherford,

Durham, and others, and the quotations given from their writings, as not pertinent to the immediate issue before us. If they were alive to-day, and in our circumstances, they might have something quite different to say from what Mr. Mackay suggests.

We are very much disappointed with Mr. Mackay's statements as to the relative positions of the Free Church and the Free Presbyterian Church. He appears to look at the Free Church through the most favourable spectacles he can find, and at his own Church through the most unfavourable ones. He reduces the difference in 1893 to almost a mere technicality of Church procedure. The Free Presbyterians acted "more correctly" than did the representatives of the present Free Church. We do think that Mr. Mackay's memory here has suffered a grave lapse. He and others in 1893 regarded the matter of separation as of the most serious character—a matter, indeed, of life or death as to a good conscience and a public Church testimony for fundamental truths of God's Word. As for the most of those who remained in the Declaratory Act Free Church in 1893, under a dissent (though it gained them the property latterly), we felt then, and we feel still, that temporal considerations weighed more with them than principle or conscience, and that they did not adhere to their full obligations to God and His truth as expressed in their ordination engagements. Then, as to the recent reply of the Free Church Commission, Mr. Mackay seems quite satisfied with the same relative to the Alexander case. He seems to think that the Free Church has done almost all that it possibly could to put matters right on that head, and among other statements he delivers himself of the following, which we consider most unwarrantable:—"I have no doubt that if any person in her pay (that is, the Free Church that now is), had the hardihood to treat the Scriptures as Dr. Alexander did in 1902, he would be as summarily dealt with in the Free Church as in the Free Presbyterian Church." There is no proof for this conclusion, but for the contrary.

We have only touched the mere fringe of the matters taken up. Mr. Mackay makes many unwarrantable suggestions of schism and separatism if the Free Presbyterians will not move towards union with the present Free Church, but we cannot discuss these at present. It is a matter of much pain that any such controversy has arisen among us at this time, when anxiety and sorrow abound on every hand. We earnestly hope that our esteemed brother will reconsider his attitude on the present question. It will be a strange result, if his untimely and excessive zeal for unity will give a greater blow to the cause of unity than anything that has happened since 1893.

J. S. S.

We regret that, owing to pressure on our space, we are compelled to leave out Calder's Diary and the first instalment of a new series of Sketches of Noted Preachers of the Northern Highlands, by Rev. D. Beaton, Wick, as well as other Articles.

Air Iomadh Puing Dhiadhachd.

LE MR. EOIN UELSH.

(Continued from vol. xxii., page 422.)

'A N sin, 's an àite mu dheireadh, an companas agus an comh-chomunn sin maille ris na naoimh ann bhur measg fein, ann an earalachadh, an sòlasachadh, ann an cronachadh, agus ann an geurachadh a chéile, air doigh 's gu'm feud thu thabhairt air dearbh bheul an dream a bha maille riut do bheannachadh 'nuair a tha iad air imeachd air falbh uait. Bheireadh na nithe so aoidheachd do na bheath spioradail ann bhur measg fein; an deigh sin aidichibh bhur peacana', cuiribh sibh fein fa' chomhar caithir-bhreitheanais Dhe, agus an sin deanaibh sibh fein a chasaid, agairt, agus a dhiteadh, a chum's gu'n d'thoir Dia a ta firinneach, maitheanas duibh; agus an sin bithibh taingeil 's na h-uile nithe, agus na leigibh do thiodhlacaibh Dhe a dhol gu bràth as bhur n-inntinn; 'siad so na meadhoinnean a tha air an òrduchadh le Dia; ni ma ghnàthaicheas sibh iad, gu'm bheil mi cinnteach as gu'm faigh sibh beannachadh ann an aonadh uile ri cheile, agus ann a bhi deanamh diadhachd na thurus duibh, "a chum's gu'n teid sibh o neart gu neart, gus an taisbeanear sibh an lathair an Tighearn ann an Sion." An urrainn e bhi air innseadh ciod iad na beannachdan a bhiodh air an toirt dhuibh, na'n imicheadh sibh gu treibhdhireach ann am fianuis Dhe, agus gu'm biodh sibh beo a leithid do chaith'-beath naomh agus do ghiùlain Crìosduidh, mar a chuala sibh anns a cheud àithn, agus sin a bha air innseadh dhuibh anns an dara h-àithn. "Is Dia eudmhoir mi a' leantuinn aingidheachd na'n aithrichean air a chloinn, air an treas agus air a cheithreamh ginealach dhiubh-san a dh'fhuathaicheas mi; agus a nochdadh trócair," cha'n e mhàin dhuit fein, ach gus a "mhile ginealach ri teachd a'd' dheigh," na'm biodh an saoghal gu mairsinn co fada. Ach fathast feoirichidh sibh, nach 'eil tuille r'a dheanamh? 'Seadh, tha tuilleadh fathast, Feumaidh air tus a bhi air a shuidheachadh bunait creidimh air Mac Dhia, agus creideamh air uile fhirinnibh an lagh agus an t-Soisgeil, ann a gheallaidhean agus ann a bhagraidhean, agus ann a thròcairibh agus an a bhreitheanasaibh. 'Nis air a nithe so feumaidh tu do nuadh-bhreith a thogail, agus an deigh sin do naombachadh agus glaine do chridhe; agus an sin thugadh e mach na toraidhean so do dh'aithreachas agus do leasachadh beatha, mar a' seachnadh an uilc, agus a' deanamh a mhaith. 'Nis, siad so na cuidichidhean agus na meadhoinnean a tha'ir an òrduchadh le Dia gu do chuir air aghairt ann an rathad do thearnaidh, agus a chum rioghachd neamh, mar a theagaisg mi dhuibh iad a cheana; ach tha a leithid do mhi-chreidamh air a dhoirteadh ann an cridheachan dhaoine agus mhathan o thuiteam Adhaimh, air doigh 's nach creid iad firinn Dhe; agus tha leithid do dh'aomadh anna gu iodal-aoraidh agus eas-umhlachd, air doigh 's nach urrainn doibh iad fein a strìochdadh do chuing Crìosd: agus than t-sùil nàdurach

ag amharc air na nithe so gu fann, agus a smuaineachadh do ghnà, nach 'eil feum a bhi air a dheanamh dhiubh ach na chuideachadh lag gu sinne a thabhairt a dh'ionnsuidh rioghachd neamh. Ach tha mise ag radh riut, nach 'eil a chùis mar sin; oir tha neart na meadhonaibh so air dhoibh feum a bhi air a dheanamh dhiubh le creideamh, na's treise na dearbh chumbachd na'n ainglibh, na uile shluagh na cruinne-cé, uime sin 'se na tha gu bhi air innseadh dhuibh, gu'm feum sibh an t-eòlas so a chleachdadh na h-uile là. Bha mi aig ionnsachadh dhuibh an t-eòlas so air diadhachd, eadhon a leithid do dh'eòlas is nach 'eil gu bhi air fhaotainn anns an t-saoghal so; a leithid do eòlas is gu'm bheil an t-Abstol a' meas na h-uile nì mar aolach ann an coimeas ris an eòlas so, nì nach 'eil a bheag sam bith eile ach eòlas ro-oirdheirc Chriosd; eòlas luachmhor d'a rìreadh, oir tha e toirt barrachd air gach eòlas eile 's urrainn a bhi air a dhealbh. Agus ciod e an t-eòlas a tha'n so? Eadhon eòlas gu'r teagasg cionnas a philleas sibh a dh'ionnsuidh Dhe, agus a shàbhalas sibh bhur n-anama' fein, agus cia mar a ghloireacheas sibh Dia anns an t-saoghal so, agus cia mar gheibh sibh glòir gun chrìoch anns an t-saoghal ri teachd, cia mar a bhios sibh beo gu maith an so, agus a gheibh sibh beath bhith-bhuan an deigh so. Nach 'eil so na eòlas ro-òrdheirc? 'Nis, cia mar a chuireas sibh an cleachdadh e, 's beannaichte sibh, ma's aithne dhuibh na nithe so, agus ma nì sibh iad. 'Nis, mar air son an deanamh, mar air son cleachdadh Chriosduidh ré uile chùrsa do bheatha, cuiridh tu umad Criosd, agus giùlainidh tu e maille riut do ghnàth ge b'e àite an dh'theid thu, co-dhiu' a bhios tu aig an tigh, no san achadh, anns a bhaile, no 'san eaglais, no ann do ghairm; agus an uair a tha do lamhan air a lionadh le saothrachadh, cia a mar bhitheas tu a' deanamh gairdeachas maille ris na h-ainglibh, agus do chridhe air neamh far a' bheil Criosd do cheann.

'Se sin a phuig a tha gu bhi air a theagasg dhuibh aig ann am so, uime sin thugaibh-se breith co-dhiubh a ba feum agaibh air a so no nach robh; agus a chum's gu'm bhiodh aig a so nì-eigin do chudthrom leibh, leagaidh mi dhuibh fhaicinn mar a ta e air a chuir sios anns na bhriathraibh so. Dh'innis mi dhuibh riomhe ciall an fhaidheadaireachd so, agus b'e so e, breith-buidheachas do Dhia air son tiodhlac mhoir ar saoraidh air a coillionadh le Criosd, agus aidmheil a chrìoch air son a' bheil sinn air ar saoradh. Ach tha mi air teachd a dh'ionnsuidh na'm briathraibh, "Beannuichte gu'n robh an Tighearn Dia Israeil:" be sin a cheud nì air labhair an duine balbh sin an deigh do theanga' bhi air a fuasgaladh, agus e bhi air a lionadh leis an Spioradh Naomh, "Beannuichte gu'n robh Dia," Ciod e bu steigh dha na so? "An t-slaiente sin." 'Seadh, na'm biodh fios aig duine ciod e a bhi maille ris an duine shaibhir air a phiannadh ann an teine na h-ifrinn gu saoghal na'n saoghail; agus an deigh sin a bhir air innseadh dha mu Shlanuighear agus Fear-saoraidh a bhi air a chuir a dh'ionnsuidh an t-saoghail, theireadh e, o iochdar a

chridhe, “Beannuichte gu’ robh an Tighearn Dia Israeil,” ’Nis, cha’n ’eil a h-aon agaibh-se nach bu chòir a bhi taingeil do Dhia, air son naigheachd aobhneach na slainte a th’air a tairgse dhuibh anns an t-Soisgeil, an t-aon ni ’s ge do bhiodh sibh n’ur luidhe ann an ifrinn ’o chionn chuig mìle bliadhna, mar a ta Càin a tha nis faisg air cúig mìle bliadhna. C’ar son? Do bhrìgh ’s gu feudadh an Tighearn a leagail leatsa tuiteam ’sa cheart àm ’san thuit esan, agus anns a pheacadh cheadna anns do thuit esan, oir tha aghaibh-se, an dearbh shìol ceudna do pheacadh annaibh ’sa bh’ann-san; “Do bhrìgh ’s gu’n d’fhiosraich agus gu’n do shaor e a phobul fein;” ’se sin a mhàin is aobhar d’a ghairdeachas, agus ’se sin is aobhar d’a bhuidheachas, fiosrachadh agus saoradh a shluaigh. Bha aobhar aige gairdeachas a dheanamh agus a bhi taingeil air son gu’n d’fhuair e a chomas labhairt a ris; ach cha’n eil e a’ meas a bheag d’en a sin ann an coimeas ri sàbhaladh, ni mò a bha’n dara h-aon gu a bhi air a choimeas ris an aon eile.

(*Ri leantuin.*)

Notes from Old Divines.

“I HAVE taken much pains,” says the learned Selden, “to know everything that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul: ‘It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.’ To this I cleave, and herein I find rest.”

GREAT was the cry in Egypt when the first-born in each family was dead; but are there not many families where all are dead together?—*Boston.*

BETTER men reproach thee for thy conversion than conscience reproach you for thy obstinacy. The reproaches of an awakened and wounded conscience will be very terrible—not to be denied, not to be answered, not to be endured. As long as Job’s heart did not reproach him but witnessed his integrity, he could bear his unfriendly friends’ censures and reproaches the better.

PROVIDENCE permitted the great Dr. John Owen to live until the object which lay nearest to his heart was accomplished, and then arranged his departure from the world in the following happy manner:—On the day when he died, Mr. Payne, his friend, who was instructed to put his last work to press, entered his apartment, and said, “Doctor, I have just been putting your book on the ‘Glory of Christ’ to the press.” The Doctor said, “I am glad to hear that that performance is put to press.” And then lifting up both his hands and his eyes as in a kind of rapture, he said, “But O, brother Payne, the long-looked-for day is come at last, in which I shall see that glory in another manner than ever I have done yet, or was capable of doing in this world.”

Notes and Comments.

Nation-Destroying Storms.—The phrase is Dr. Owen's, and is peculiarly appropriate in connection with the awful tempest of destruction let loose upon the French and British armies in France, during March and April. Never in warfare has there been a parallel to what occurred in these fateful weeks. The nation at home has been awakened out of its unconcern, and realised, in some degree at any rate, that the fate of the mightiest empire the world has ever seen was in the balance. As the fearful onset of our enemies developed, men were possessed with strange fears, and the thought of the terrific ordeal through which our soldiers were passing made men hold their breath. The Germans have delivered a terrible blow, though they failed to accomplish their purpose. As a result of it there is sorrow in thousands of homes, and never was there more need for the nation and sorrowing relatives looking to the Lord, strong and mighty in battle, and at the same time the God of all comfort.

Converted Heathen and the Sabbath.—The Synod of the native Church of Uganda, at a meeting at the beginning of the year, appealed to the Governor of Uganda to put a stop to unnecessary Sabbath labour, especially that occasioned by the travelling of officials on the Lord's Day, seeing that so many porters were required to carry their baggage, etc. It is quite within the range of probability that missionaries from Africa will require to come to this country to teach us some of the elementary truths of Christianity, if things continue drifting as they do. It is lamentable that the representatives of a so-called Christian nation should require to have such an appeal made to them, and it is to the credit of the natives that the boasted superiority of the white man over them, did not keep them from discharging their duty as Christians, and exercising their rights, as subjects, of a mightier King than Britain's King.

New Forms of Sabbath Desecration.—The War has been made the excuse of many new forms of Sabbath desecration. It is with profound regret that one sees the Secretary for Scotland (Mr. Munro) figuring on platforms on the Lord's Day, pleading for money for the War Loan. Mr. Munro had an upbringing that might have taught him a little more respect for the Sabbath. Another instance, in the same downgrade direction, is to be found in the giving of lectures on secular subjects on the Lord's Day. For instance, two lectures on bee-keeping were recently advertised to be delivered to the Kent Bee-keepers' Association, on two successive Sabbaths. The efforts to secularize the Sabbath are thus proceeding apace, and we need to pray that God would arise and plead His own cause.

The Vatican and Treachery to the Allies.—Dr. Robertson, Venice, writing in the April *Bulwark*, says:—"It is a significant thing that never a traitor has been apprehended and brought to

justice in any of the Allied countries, but it has come out in evidence that he had been in relationship with the Vatican. It was so in Italy. Monsignor Gerlach, who, last August, was sentenced to penal servitude for life for espionage, for financing pro-German newspapers and pro-German conspirators in Rome with money he received from Berlin, was one of the Pope's private chamberlains. Mario Pomerici, who was condemned to death, and Archita Valente, who was sentenced to penal servitude for life, were the paid agents of Monsignor Gerlach. Bolo and Cavallini, who have just been condemned to death in France for high treason by a military tribunal, were notoriously allied with Papal intriguers. So also was Porchieri, sentenced to three years' imprisonment. Caillaux, ex-Chief of the French Ministry, as has come out in his trial, was in relation with the Vatican, with which he had arranged to restore French diplomatic representation."

Rome's Work in Australia, Canada, and Ireland.—In the same article Dr. Robertson continues:—"In Australia it was the Archbishop, Dr. Mannix, who, as Mr. Hughes declared, 'preached sedition in and out of season,' and sought to 'lead his flock along the path of sedition.' In Canada it is Sir W. Laurier, the Roman Catholic, who has led the French Canadians against the Government, and who, had he been successful, would have stopped our supply of Canadian soldiers. And in Ireland, as the world knows, it is priests who are at the bottom of all its trouble. At many of the meetings of the Sinn Fein traitors and rebels, priests have presided. In Germany, quite recently, Count Hertling was appointed to the Chancellorship—a man who all his life has been in intimate connection with the Vatican. No doubt Kaiser and Pope arranged this appointment so that the German Government and the Vatican, its ally, may work more easily and efficiently together against us."

Church Notes.

Communion.—Kames (Kyles of Bute), and Oban, first Sabbath of May; Dumbarton (Hall, 3 Wallace St.), second; Edinburgh (Hall, Riego Street, near Tollcross), and Glendale (Skye), third. Greenock, first Sabbath of June; Shielraig (Ross), second.

Meeting of Synod.—The Synod of the Free Presbyterian Church will (God willing) meet at Inverness Church on Tuesday evening, the 21st day of May. The Rev. D. Macfarlane, Dingwall, retiring Moderator, is expected to conduct the opening service, and to preach at half-past six o'clock.

Mission to Naval Men in England.—Rev. D. Graham, Shielraig, has just completed several weeks of service in this Mission. It is arranged that the Rev. D. M. Macdonald, North Uist, will succeed him in the work.

A Volume Wanted.—The Editor (Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow) will be much obliged,

if any reader can procure for him the use of the following volume, issued by Collins in 1837:—"A Course of Sermons on the Ten Commandments: by Ministers of the Established Church in Glasgow." In said volume there is a Sermon on the Third Commandment, by the Rev. John Duncan (afterwards LL.D., and Professor of Hebrew, etc., in the New College, Edinburgh). A volume is in the course of preparation, consisting of the scattered Sermons, Lectures, etc., of Dr. Duncan. Postage of book wanted will be paid, and the book faithfully returned after a short period.

Pamphlet on Doctrine of Election.—This useful pamphlet has been issued by the "Sovereign Grace Union." It consists of interesting articles by the late Rev. Thomas Bradbury, Grove Chapel, London, and the Rev. T. H. Gregg, D.D., M.D., and may be had from the Rev. H. Atherton, 100 The Grove, Camberwell, London, S.E.5. Price 2d. post free, and 10s. per 100.

Professor Warfield's Address on "The Sabbath."—This valuable address on "The Foundations of the Sabbath in the Word of God," is now issued by Messrs. Adshead & Son, 11 Union Street, Glasgow, and may be had at 3d. (postage, $\frac{1}{2}$ d. extra); and 3/- per dozen and 20/- per 100, post free.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 26th April:—

Sustentation Fund.—Mrs. Margaret Macleod, Kishorn, £1; Private Kenneth Macrae, R.A.M.C., Dingwall, 10/-; "Free Presbyterian," £1; "Anonymous Donor," £1; Psalm xii. (Aultbea), £1; "Soldier," on Active Service in France, £1; Per Rev. N. Cameron—J. Livingstone, Stockton-on-Tees, £5; "Anonymous" (Rogart postmark), 10/-; Mrs. Cruickshank, Carr House, Carr Bridge, 7/-; Per Rev. J. S. Sinclair—A. Macphail, Inverneil, Ardrishaig, 7/6, Mrs. Macphail, Craighoyle, Ardentinn, 5/-, Miss Wilson, Larkhall, 7/-, and Miss Macphail, Ardrishaig, 10/-.

Jewish and Foreign Missions Fund.—Oban Sabbath School Box, per A. Cameron, Treasurer, £2 15/4; Psalm xii. (Aultbea), £1, and for Rev. J. B. Radasi, £1.

Mission to Forces Fund.—A. Henderson, Haimer, Thurso, 10/-; "Admiralty," Chatham, £7 16/6; "Admiralty," Portsmouth, £10; Per D. Davidson, Moy—A. M'I., 10/-; Per Rev. D. A. MacFarlane, M.A.—J. MacIver, Bonar Bridge, 10/-; Psalm xii. (Aultbea), £1; "Wellwisher" (Govan postmark), 3/-; Lachlan Mackinnon, Greenock, £1; Per M. Mackay, Treasurer—Strathy Congregation, £4 5/-. Per Rev. J. S. Sinclair—J. Macleod, Kerracher, Drumbeg, 3/-, J. Macgregor, Corrie Kinloch, Lairg, 5/-, G. Angus, Dunnet, 10/-, Miss C. Murray, Scotsalder, 17/-, R. Sutherland, Clatequoy, Thurso, 7/-, Engineer Sub.-Lieut. W. Turner (at sea), £1, Miss Wilson, Larkhall, 10/-, and Miss J. Fraser, Guinards, Ardgay, 3/-.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations received for the Manse Building Fund:—Per Rev. D. Macfarlane—From "A Friend," Easter Road, Leith, 5/-; Per Treasurer, with good wishes, from "A Lochbroom Free Presbyterian," 10/-.

Rev. J. S. Sinclair acknowledges, with thanks—10/ from a "A Few Friends," Breakish, Broadford, per Miss K. Nicolson, for Bibles to Soldiers and Sailors; and 7/ from Mr. G. Angus, Dunnet, for Home Mission Fund.

Rev. N. Cameron desires to acknowledge, with thanks, the following donations:—For Bibles for Soldiers and Sailors—A "Lady Friend," Stornoway, £1 (per Rev. N. MacIntyre); J. MacCann, 5/; "Friend," Lochcarron, £1.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the regular Magazine year, and that payments due for past and future will now much oblige. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow. Changes of address should also be notified (now and at other times) without delay, to the Editor and Treasurer.

Subscriptions Received for Magazine.—Miss J. Macpherson, Diabaig, Ross, 6/; J. Macleod, Plumas, Manitoba, 6/; J. Gordon, Newtonmore, 3/; A. M'Lennan, for St. Jude's Collectors (March), 58/6½; Miss G. Matheson, Liberton, 3/; J. Fraser, Crask, Lairg, 9/; Per A. M'Lennan—Misses Macleod, Glasgow, 1/, Gen. Mag. Fund; Per R. R. Sinclair, London—Miss Morrison, Harley Street, London, W., 2/; Miss Dewar, Lochgilphead, 3/; Miss I. Matheson, Tanera, 3/6; A. Gollan, Lonbain, Strathcarron, 3/; R. Morrison, Tarbert, Harris, 7/6; Per Mrs. J. A. MacCaskill—J. Macdonald, missionary, Carbost, Skye, 1/6; A. Morrison, Trumisgarry, N. Uist, 3/; J. Mackay, Caa, Geocrab, Harris, 3/; Miss MacLennan, Caprington, Kilmarnock, 4/; M. Beaton, Waternish, 3/6; M. Macrae, Milton, Applecross, 3/, and Gen. Mag. Fund, 10/; Mrs. Ross, Loans, Fearn, 3/; A. Sinclair, Berkeley St., Glasgow, 3/; Per above—Mrs. Wright, Matheson Street, Glasgow, 3/; J. Maclean, W. Graham Street, Glasgow, 4/6; Per above—Miss Maclean, New York, 3/; J. Macdonald, Drill Hall, Munloch, Ross, 3/; Mrs. Macdonald, Ardmail, Ullapool, 3/; Miss Mackenzie, Balliemore House, Otter Ferry, 6/; Miss C. Macleod, Inver, Lochinver, 3/; Miss A. Finlayson, Blythswood Sq., Glasgow, 3/; Per Miss K. MacKenzie—Mrs. A. MacKintosh, Lochrosque, Ross, 3/6; J. Adamson, Helmsdale, 4/2; J. Mackay, missionary, Portmahomack, 3/; Miss Sutherland, Tannachy, Rogart, 3/; Mrs. W. Finlayson, Toronto, 3/, and Gen. Mag. Fund, 5/4; N. MacLennan, 9 Mill Place, Raasay, 3/; R. Matheson, 4 Valtos, Uig, Stornoway, 1/3; Mrs. E. Miller, Port Dover, Ontario, 3/, Gen. Mag. Fund; Mrs. Macmaster, Dalnabreac, Rogart, 3/; A. Macleod, Edinbane, Skye, 1/6; Miss A. Macleod, Tanera, 3/; Mrs. D. Macleod, East End, Ardineaskan, 3/; J. Macleod, Kerracher, Drumbeg, 3/; R. Munro, Achmelvich, Lochinver, 3/; M. Mackay, Manchester, 7/6; A. Graham, Ashfield Cot., Achnamara, by Lochgilphead, 3/; Miss R. Maclean, Torran, Raasay, 6/; Mrs. Macphail, Craighoyle, Ardentinn, 3/; Miss C. Maclean, Borve, Portree, 3/; Mrs. Mackenzie, Forres, 5/; Miss Macbean, Clune House, Newtonmore, 3/, and Gen. Mag. Fund, 2/; D. Cameron, Pine View, Carrbridge, 3/; D. Macleod, Culduie, Applecross, 6/; Per above—Mrs. MacLennan, Milton, and Mrs. Maclean, Toscaig, 3/ each; Miss Matheson, East End, Bonar, 27/6; J. Swanson, Lanergill, Watten, Caithness, 3/; J. M'Gregor, Corrie Kinloch, Lairg, 3/; Mrs. M. Macleod, S. Osaig, Raasay, 3/6; Miss H. Murray, Little Rogart, 3/; A. Gunn, Morness, Rogart, 3/; D. Ross, missionary, Malaclait, N. Uist, 3/; Miss Macpherson, Wilton Tower, Durham, 3/; K. Mackenzie, Laide of Reef, Achiltibuie, Ross, 3/; Mrs. Stewart, Insh, Kincaig, 3/; Mrs. Macnicol, Corrou, 3/; Per above—F. Fraser, Fort William, 3/; Mrs. K. Graham, Greenhill, Achiltibuie, 3/; G. Angus, Dunnet, Caithness, 3/; Miss C. Murray, Scotsclader, 3/; D. Gillanders, Drumanlochan Cot., Applecross, 3/; R. Ross, Achtomlenie, Rogart, 3/; A. Macdiarmid, Braestein, Waternish, 3/; Per subscriber—Rev. W. Murray, Cape Colony, 3/6; D. Matheson, Newpark, Callanish, Stornoway, 3/, and Gen. Mag. Fund,

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(Several Subscriptions, etc., held over till next month.)