



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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THE

# Free Presbyterian Magazine

And MONTHLY RECORD.

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## The Second Advent.

*(Continued from page 203.)*

### THE EPISTLES TO THE THESSALONIANS.

WE have examined Christ's discourse on "the last things" (Matthew, chapters xxiv. and xxv.), and found nothing to justify the opinion that He is coming at His second advent to reign personally upon the earth for a lengthened period. Such an event constitutes no part of the divine scheme. What He most explicitly declares is that He is to come personally the second time to perform the work of final judgment in relation to the children of men—to set "the sheep" on His right hand and "the goats" on His left, to say to the righteous, "Come, ye blessed," and to the wicked, "Depart, ye cursed," with the solemn result that the latter "shall go away into everlasting punishment; but the righteous into life eternal."

We now proceed to consider other places of the New Testament where the Second Advent is plainly referred to. Among these places, the Epistles to the Thessalonians stand out with special prominence. Pre-millenarians seem to have a great delight in studying and discoursing upon these Epistles, and yet we cannot discover one sentence in them that warrants the expectation of a personal reign of Christ upon earth. The fact of His second coming is certainly stated with the greatest clearness. So is also the fact that this great event will be a glorious and happy one for His believing people. Moreover, the exercise of waiting for God's Son from heaven is commended by the example of the Thessalonians. But these things in faith and practice are in no respect the monopoly of the Pre-millenarians, although they talk as if such were so. All who read the New Testament with intelligence and faith believe these things concerning the Second Advent, and seek to realise the spiritual force of them in their own experience.

Let us now notice the fullest passage on the subject in the First

Epistle to the Thessalonians—chapter iv. 16, 17—“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” Here the Second Advent is clearly spoken of, and it is stated that “the dead in” Christ and those “which are alive” shall be “caught up to meet the Lord in the air,” with the result that they shall “ever be with the Lord.” There is nothing here to justify belief in the theory of Christ’s personal earthly reign. “To be ever with the Lord” is New Testament language for abode in heaven. Though “the judgment” is not expressly mentioned, its result as regards the saints is, namely, “so shall we ever be with the Lord.”

We pass on to the Second Epistle to the Thessalonians. It appears that after the time at which the First Epistle was sent them, the idea arose in their midst that “the day of Christ” was “at hand,” and some had given up their ordinary daily work as unsuitable in view of such a solemn event. The Apostle makes it plain in his Second Epistle that he had not by word or letter taught them any such thing, but that, when he was personally with them, he had told them things of an entirely contrary nature (2 Thess. ii. 5). They had been deceived by others. He takes occasion, however, to write more fully still on the subject. In his first chapter he thus describes the circumstances of Christ’s second advent: “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 . . . in that day.” Here we have the passage, already quoted from the First Epistle, amplified. It also conveys to us a distinct echo of Christ’s own personal account of the day of judgment, given in the 25th chapter of Matthew. The day of His second advent is the day of the final condemnation of the disobedient and the final glorification of the saints. Nothing is said concerning a personal reign upon earth. In the second chapter of the Second Epistle, the Apostle explains that “the man of sin” would be revealed before the day of Christ, “that Wicked whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” Some writers who are of our way of thinking take these words in a figurative sense, and consider them to describe Christ’s coming in providence and by His Spirit at the beginning of the Millennium, when there shall be an overthrow of Anti-christ. But as the Epistle dwells so much on the personal advent, may the words not be understood as describing in the first clause what takes place in times of spiritual power, such as the Reformation

and the Millennium—"the man of sin" is consumed by the Spirit and Word that proceed from Christ's mouth—and then as describing in the second clause, the ultimate destruction of Antichrist by the brightness of Christ's coming at the last day? This interpretation coincides with the preceding context relative to Christ's second coming to judgment. We shall (D.V.) resume the subject in a future issue.

## Notes of a Sermon.

*Preached by the Rev. D. MACFARLANE, DINGWALL,  
on Sabbath, 8th December, 1918.*

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—ISAIAH lxii. 6, 7.

THE prophet felt concerned about the Lord's cause, and as a faithful servant in the Church, he resolved to labour by preaching and praying for its success, and he was encouraged to this by the promises given by God concerning the coming of His kingdom. The Gentiles were to be brought in, and the Church was to be made glorious. She was no more to be forsaken. The Lord Himself was to dwell in her and to delight in her. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (verses 4, 5). That these promises might be fulfilled, the Lord set up ministers in the Church, as we have in our text. The Church consists of ministers and people, and in order that it might prosper, both parties have their duties assigned to them, and they ought to perform these duties faithfully.

In the text we shall notice the following particulars:—

I.—The watchmen;

II.—They that make mention of the name of the Lord; and

III.—Their work.

I.—The watchmen. Who are the watchmen? Under the Old Testament prophets were watchmen. Under the New Testament the Apostles were watchmen, and after the Apostles left the world, ministers of the gospel were watchmen. All these were set up by God Himself in their office in the Church. They were set up on the walls of Jerusalem. The office of prophets, Apostles, and ministers of the gospel is the highest in the world. It is much higher than the office of kings. As they were set up by God in



the Church, they had the highest authority. There were false prophets who were not set up by God, and there were false Apostles, and these would do no good to the people but much harm. And there were, and still are, men in the office of the ministry who were not set up by God, and in our day these are more numerous than the true ministers of Christ. But the Lord had true ministers in His Church in the past till this day, and He will have such till the end of the world. He will take care of His own cause. This should not hinder people from being anxious about His cause in the world. It is a good sign to see people anxious about their own salvation and about the Lord's cause.

The difference between prophets and Apostles, and ministers of the gospel now, is that prophets and Apostles were inspired men, while ministers are not now inspired, but they are illuminated by the Spirit and qualified by God for their work. Also the prophets and Apostles had their commission direct from God Himself. There were two things necessary in order to be an Apostle :—

(1) That he had seen the Lord with his bodily eyes ; and

(2) That he had his commission direct from Him. Some doubted Paul's right to be called an Apostle, and in self defence, he said, "Am I not an Apostle? Have I not seen the Lord?"

(1 Cor. ix. 1) ; and it is evident that he had his commission direct from the Lord Jesus. The Lord said to Ananias concerning Saul : "Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel : For I will shew him how great things he must suffer for my name's sake" (Acts ix. 15, 16). "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth" (Acts xxii. 14). Although ministers in the Church after the Apostle's time have not seen the Lord with their bodily eyes, they have seen Him by the eye of faith, and that is as sure as if they had seen Him with the bodily eyes ; and although they have not their commission direct from Him, they have it from Him through the medium of the Church.

II.—They that make mention of the name of the Lord. These are the praying people. Although these do not occupy the office of the ministry, they have their own place in the Church. And while it is men only that are in the office of the ministry, there are women as well as men in this class of members in it. We shall say more about them when we come to speak of the work of both parties to which we now proceed.

III.—Their work.

1. The work of the watchmen. They are to watch day and night, and give warning to the people under their charge when they see any danger approaching, like Ezekiel who was a watchman to warn his people. If he neglected his duty and the people perished, their blood would be acquired of him. But if he warned

them, and if they did not take the warning, their blood was to be upon their own heads. The Apostle Paul was such a faithful watchman that in preaching his last sermon to the Ephesian elders, he said to his hearers, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts xx. 26, 27). As the office of ministers is the highest office, it is a most responsible office, for they have to give an account of their stewardship to Christ at the last day. In order to be faithful, they must watch and warn. Among men if a sentinel who has to watch and warn, sleeps and neglects his duty, the penalty is death. The jailor at Phillippi knew this, and thinking that the prisoners under his charge escaped, while he was asleep, he took hold of his sword to take away his own life, but Paul prevented him by telling him that they were all there. In order to be faithful, ministers must not flatter their people by concealing from them the danger to which they are exposed, but warn them of it. What are they to give warning of?

(1) They are to warn them of the wrath which is to come. All the fallen race of Adam are liable to that wrath. John, the Baptist, as a watchman said, "Who hath warned you to flee from the wrath to come?" (Matthew iii. 7). By nature we are under the wrath of God, and if we die in that condition, we shall be exposed to His wrath without end. After millions of years are past the wrath of God is a coming wrath. There is no end to it for those that are lost in eternity.

(2) They are to warn them of sin which is the cause of God's wrath. They are to exhort "The wicked to forsake his way, and the unrighteous man his thoughts, and to return to the Lord who will have mercy upon them and abundantly pardon" (Isaiah lv. 7). If ministers did their duty in this respect, their hearers would be restrained from open transgression from fear of punishment, if the love of God did not actuate them to lead a holy life. They are to warn them not to "neglect the great salvation." Sin against the gospel is more dangerous than transgression against the law, for it is a sin against the remedy, and if sinners persist in that sin to the end of their life, there is no way of escape from God's wrath. "How shall we escape, if we neglect so great salvation?" (Hebrews ii. 3). The Apostle warns himself and others of the danger of coming short of salvation, and enforces his exhortation by what happened to others on account of their unbelief. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Hebrews iv. 1, 2).

(3) They are to warn their hearers of error in the doctrines to be preached. These doctrines must be scriptural. Paul exhorted Timothy "to preach the word," that is, the doctrines of God's

word ; and he tells him " that the time was coming when people would not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables " (2 Timothy iv. 3, 4). That time came after the Apostles left the world, and continued till the Reformation in the sixteenth century. And in our own day it is comparatively few that will endure sound doctrine, and in order to gratify the carnal craving of these, ministers have framed an unscriptural creed and preach the pernicious doctrines of that creed to their people.

(4) They are to give warning of God's judgments which they see coming upon the inhabitants of the earth for their iniquity. The terrible war that has been raging for several years, and which has now in the Lord's good providence come to an end, was, among other things, a work of judgment on our own nation and other nations for the prevailing iniquity. Some say the war was the work of the Kaiser, but the Kaiser was only a rod in God's hand, and when that rod did its work, it was broken to pieces and thrown away, as the German Emperor is now. Faithful ministers were giving warnings of this coming judgment, and Dr. Kennedy in particular gave many solemn warnings of it. Though this judgment has come, it is lamentable to observe that there are very little signs to be seen in our own nation and in other nations that were engaged in the conflict, of turning to the Lord with repentance. God's goodness in putting an end to the war may lead to repentance, but if not, we may expect another judgment to follow. There were millions of precious lives cut off from the land of the living during the war, some of whom were truly godly and are now enjoying their everlasting rest in heaven, but it is to be feared that the great majority were careless and are now lost in eternity. We sympathize with parents whose sons and other relatives were killed, but parents, who have reason to hope that their sons and other relatives were prepared for death, have no reason "to sorrow like those who have no hope" (1 Thes. iv. 13). God was speaking to us by His works in providence as well as in His written word. "Unto you, O men, I call ; and my voice is to the sons of man" (Proverbs viii. 4). If ministers who are watchmen warn their hearers, and if their hearers do not turn from their evil ways, they shall perish in their sins, and those that warn them shall be free from their blood, but if ministers will not warn their people, and their people die in their sins, their blood shall be required of these ministers. Ministers who neglect their duty in this respect shall be punished not only for their own transgression of God's law, but also for the great sin of being the means of the everlasting ruin of their people. Unfaithful ministers are Satan's nurses, whom he employs to lull asleep poor sinners by crying, "Peace, peace, to them, when there is no peace." They are a curse and a plague in the land. The late Rev. Lachlan MacKenzie of Lochcarron said that the time was coming when

unfaithful ministers would be as numerous as the locusts in Egypt, and that the Lord only knew which would be the greater plague of the two.

2. The work of the praying people, men and women. They make mention of the name of the Lord. Ministers have to pray as well as to preach, as Ezekiel was commanded to do in order that the dry bones might be brought to life, but their congregations are not set up in the high office of the ministry. They have their own work to do, and among all their other duties they have to pray, and the praying people are as useful in their own place in the Church as ministers. The more numerous these are in any age, the more abundant the blessing comes from above. Although the Lord promised to send down the blessing, He was to do so in answer to prayer. Christ promised to send the Holy Spirit to His people, but they were to tarry in Jerusalem praying for the fulfilment of the promise, and, in due time, the Spirit was sent. There were more in the upper room waiting for the coming of the Spirit than the Apostles; there were many praying people along with them in the upper room. The praying people spoken of in our text were not like the Quakers, silent; they were commanded not to keep silent, but to speak out the desires of their heart. They were to be earnest and importunate in prayer. They were not to give any rest to the Lord till He answered their prayers by establishing and making His Church a praise in the earth. It was not a trouble to the Lord that they prayed to Him so often. He was not like the unjust judge who granted the request of the widow, lest she should by her coming to him so often trouble him (Luke xviii. 5). The Lord gives the Spirit of prayer to His people as the forerunner of a work of revival in His Church on a large scale, but alas, the praying people are very few in our day. Many families go to church who do not keep family worship, and who do not pray that they might receive a blessing in the public means of grace. No wonder although these return home more worldly and harder than before they came to church. But the Lord's people are a praying people. They pray for themselves, for their minister, for their own families, and for their fellow-sinners, wherever they are in the land of the living. The praying people like the watchmen are not to keep silent day nor night; though they need sleep like other people, they pray while others are fast asleep, and they pray sometimes when they themselves are asleep. The Church said, "I sleep, but my heart waketh" (Song. v. 2).

*Concluding remarks.*—Ministers, that are faithful in the discharge of their office, warn their people of every evil, and such among us are bound by their ordination vows "to assert, maintain, and defend the doctrines of God's word as contained in the Confession of Faith and the purity of worship as presently practiced in the Church, and to submit to the government and discipline, and to concur with the same, and not to endeavour directly or indirectly



the prejudice or subversion thereof, but to the utmost of their power, in their station," to maintain, support, and defend these principles. In addition to this, ministers and other office-bearers of the Free Presbyterian Church are asked at their ordination if they approve of the Deed of Separation, and the same question has been asked parents before they got baptism for their children. And some of the ministers, that have left us, required of parents to promise to abide by the Free Presbyterian Church to the end of their life. These ministers did not do what they made others promise to do. They left the Free Presbyterian Church, not because of any error in the Church, but it is to be feared, for other motives; some for getting a position and honour, and others, because they went so far in advocating Union with a Church, which was not sound either in doctrine or in practice, that they felt that their usefulness in the Free Presbyterian Church had gone, and that they had lost the confidence of their congregations. They thought, at first, that they could carry our people with them into the union, but the people were more steadfast than themselves. We had only two ministers to begin with, and a large number of missionaries, and the people adhered steadfastly to the Church. Many congregations, for several years, were without a minister, and some are so yet. It was, to say the least, a very mean thing for those that left us to have done so without any real cause. In past years there was none louder in their condemnation of the Church of their adoption than they. If they considered themselves bound to enter into the union in order to have the communion of saints, it would not be likely that they would remain long in the Free Church without seeking to unite with other corrupt Churches, on the ground that their people are baptized, according to the latitudinarian view now held. The communion of saints inculcated in the Word of God is a communion of the people of God who are in some degree sanctified or made holy, and not a communion with all that are baptized. Paul, in writing to the Corinthians, addresses his letter, "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (1 Cor. i. 2). But in the midst of all changes we should resolve and act like Joshua, who said to the children of Israel, "Choose ye this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Joshua xxiv. 15).

We would warn our people, young and old, to adhere to the faithful testimony raised in defence of God's truth in 1893, and not to follow the example of ministers who change their position with every wind that blows.

These men have done all in their power to pull down our Church which they had a hand in building up in the past, and vowed to defend. In joining the Free Presbyterian Church, they did not count the cost as the man of whom Christ says, "For which of you intending to build a tower, sitteth not down first,



and counteth the cost, whether he have sufficient to finish it? Lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish" (Luke xiv. 28, 30). Hence their failure in not continuing in the work which they began to do with us. In changing their position, we are persuaded that outside influences were brought to bear upon them which they failed to resist. Some of them profess to have great happiness in their changed attitude towards our Church, but it is to be feared that their happiness is a delusion, for men cannot have true happiness in doing that which is wrong. These men are now preaching in opposition to us, some of them in our neighbourhood. "But if God be for us, who can be against us?" Notwithstanding all the opposition offered to us for the last twenty-five years, hitherto the Lord hath helped us, and He, that helped us in the past, will help us to the end, and these men who say they have happiness may find out that they may have to sorrow for their inconsistency, before they get to heaven. How often we learn by experience how little confidence we can put in men! But in the midst of all changes, "Jesus Christ is the same yesterday, and to-day, and forever." Let us then adhere to Him and to His truth, although all men would fail us. Let us abide by the testimony we have raised, and it is our belief that that testimony shall be kept up in our Church till the Millenium, "When the earth shall be full of the knowledge of the Lord, as the waters cover the face of the sea."

## Free Church Commission.

DECLARATION BY FORMER FREE PRESBYTERIAN MINISTERS.

*(Continued from page 276.)*

WE have already criticised to some extent the preamble to the Declaration, drawn up by the Revs. J. R. Mackay, A. Macrae, and A. Sutherland, and accepted by the Free Church Commission at their admission in November. In this preamble, these brethren declared that the standards of the Free Church were "identical" with those of the Free Presbyterian, that the testimony of the present Free Church for "the Crown Rights of the Redeemer" was "one with that of the Church of Christ in this country in her purest days," and that they (who make the Declaration) "being convinced" that their "brethren of the Free Presbyterian Synod, by the attitude of extreme aloofness" which they persisted in manifesting towards the Free Church were acting in a manner that was "not in keeping with the teaching of our Confession relative to the fundamental doctrine of the Communion of Saints," considered it to be their duty to ally themselves with the said Free Church, provided it concurred in the following "affirmations," etc.

Before considering these "affirmations," we may make one or

two more remarks on the preamble. We deny that the attitude of the F.P. Synod was one of "*extreme aloofness*" towards the Free Church. The Synod sent a "Statement of Differences" to the Free Church in response to a union overture of theirs, which they (the Synod) might have refrained from doing, if they were disposed to be "*extreme*." The Free Church sent a Reply to this Statement which was considered at last meeting of Synod. The court, with ample reason, pronounced the Reply "*evasive and compromising*," and decided that the correspondence should take end. Some time before the Synod met, a pamphlet had been issued by the Rev. J. R. Mackay, M.A., on the subject of union between the Free Church and the F.P. Church. This pamphlet had complicated matters; it was extremely favourable to the Free Church and extremely severe upon his own Church, and so had caused considerable agitation in the F.P. Church. The Synod, wisely considering that a continuance of the correspondence, in view of all the circumstances, would only do greater harm, decided that it should "*take end*." The Synod was not guilty of "*extreme aloofness*," but some of its then members were guilty of extreme precipitancy. We strongly maintain that the present division has nothing to do with any fundamental doctrine of the Communion of Saints. Such doctrine has never been discussed by our Synod, and no deliverance, bearing upon the Confession of Faith and Communion, has been passed. No new element in belief or practice has been added to our Constitution. We stand exactly where we were in 1893. The whole business is a practical question whether or not we should seek to unite with the present Free Church; and our decision is "*No*," until a vastly better state of things arrives. We therefore strongly repudiate the charge of a departure from fundamental doctrine. And even if there were some departure in practice of the kind hinted at (which we do not grant), we hold that such departure—apart from anything else of an erroneous nature—was entirely insufficient to warrant the separation of which these brethren have been guilty. The sin of schism, which they have charged against us, is now at their own door. We now pass on to notice the other part of their "*Declaration*."

Secondly, the Affirmations. These were presented to the Free Church Union Committee as conditions upon which the F.P. brethren would "*ally*" themselves with the Free Church. The F.C. Committee, and afterwards, the F.C. Commission, accepted these conditions.

(1) The first affirmation is "that, in entering into the Free Church, we are carrying with us our entire testimony with unfettered liberty to contend for it in all its parts." These brethren had good ground to fear that they could not maintain their entire testimony with unfettered liberty, otherwise they would not propose such a condition. And yet, strange to say, in the preamble they declare themselves as if the Free Church, in standards and testimony, was

all that could be desired. There is a lack of consistency here. They appear to be like men who, forsaking their present freedom, wish to enter into prison on the absurd condition that they will continue to enjoy unfettered liberty. If the Free Church was in a proper state to unite with, there would be no need for such an affirmation.

(2) The second is, "That it is the genuine opinion and judgment of the Free Church that the absolute truthfulness of the Scriptures of the Old and New Testaments is the principle upon which, as upon a basis, all her teaching is built; and that she would regard any deviation from this principle, or any such equivocal or hesitating utterance as would cast doubts on an *ex animo* in the inerrancy of the Scriptures, in the teaching of any of her professors or ministers, as wholly inconsistent with the Church's standards and declared testimony, and, accordingly, not to be suffered or tolerated. Further, that not only has the work, entitled 'Demonic Possession' been by its author withdrawn from circulation, but that it was and is regretfully acknowledged by the Church, and not least by its author, to have given expression to views that are not in keeping with this fundamental principle of the inerrancy of Holy Scripture." While this statement, so far as it goes, might pass without criticism, it may be justly described as defective. No regretful acknowledgment is included as to the slipshod and blameworthy manner in which Professor Alexander was received into the Church, while his book was in circulation. The whole business is touched upon in too mild a manner. But no matter how strongly or clearly things could be expressed in this connection, the statement is vitiated for us, so far as the Free Church acceptance is concerned, from the circumstance that policy, apart from principle, will account for that acceptance. The Free Church Commission had the prospect of receiving three ministers of some value from the Free Presbyterian Church, and that prospect was sufficient to make them ready to adopt the various conditions without much difficulty.

(3) The third affirmation runs, "That the Free Church abides by her offer to the Free Presbyterian Church to form with her one Presbyterian body, in which the constitution of the united body shall be so enunciated, as that it will be evident that no one in the united body which, please the Lord, may yet be, will have any direct responsibility for the clause in the Act rescinding the Declaratory Act—'as she has always adhered'—a clause which has given an offence (which it was not intended to convey)—to brethren of the Free Presbyterian Church." Our seceding brethren declare themselves as anxious for a future union between the Free Church and the Free Presbyterian Church; they seem blind to the fact that their own procedure is only making the gap wider and wider between the two bodies. The provision they lay down here is worthless. "No one in the united body . . . will have any direct responsibility for the clause in the Act rescinding the

Declaratory Act—'as she has always adhered'—a clause which has given an offence (which it was not intended to convey)—to brethren of the Free Presbyterian Church." Let our readers notice the word "direct." If any one in the supposed united body will have responsibility at all for the said objectionable clause, whether it is direct or indirect, the responsibility will be practically the same. This "affirmation" is destitute of any safeguard, and the framers of it should see this. Then, as to the point of offence, this is really not the question at issue at all. Offence, apart from just ground for the same, is too childish to be considered. The question is, "Is the said clause a correct statement of facts?" We hold that it is not, and that it condemns the Free Presbyterian position.

We may explain that the body of Free Churchmen, who refused to enter the large Union of 1900, did not formally repeal the Declaratory Act of 1892 till 1906, and when they did so, they affirmed in the preamble of the rescinding Act that the Church had "always adhered" to her subordinate standards. This was contradictory on the face of it. They were rescinding, in the name of the Church, an Act which they allowed had been a departure from the standards, and at the same time, they were declaring that the Church had always adhered to the standards. The Free Presbyterians, on the other hand, had maintained in 1893 that as the main body calling itself the Free Church had adopted the said Declaratory Act, that body had ceased to adhere to her subordinate standards, and that therefore as loyal and consistent Free Churchmen, they (the Free Presbyterians) could not remain in association with it. The representatives of the present Free Church remained in that connection as dissenters. They maintain now that when they refer to "the Church" as having "always adhered," they refer to themselves. We dispute this form of expression from various points of view. First, they were not, from 1893 to 1900, a Church; they were only a dissenting party within a religious body. Secondly, that body had ceased to adhere to her original subordinate standards. It is utterly absurd, then, from any viewpoint to affirm that "this Church" always adhered to her subordinate standards. There was no "Church" under the name of Free Church from 1893 to 1906 adhering to the standards, except the Free Presbyterian Church, and there is no "Church" still that adheres (by God's grace) so fully and consistently to them as the Free Presbyterian. We hold, therefore, that the obnoxious clause is entirely objectionable.

(4) The fourth and last affirmation is "that the Free Church resolves to oppose everything that is either idolatrous or superstitious, mercenary or frivolous, in the Church of God, and she is prepared to denounce any practice which, after a full and free discussion, will be shown to be either unscriptural or unconstitutional."

The F.C. Commission has accepted this last condition; we shall see, if well, what the F.C. Assembly will say about it. Elements of the kind described have been found in the present Free Church, and their courts have dealt with them in a very halting manner. As for bazaars, sales of work, and social entertainments, they still proceed apace without condemnation. Our former F.P. brethren are to be satisfied with the *denouncing* of certain practices, not the *renouncing*. They are not taking their "entire testimony" with them; they are giving up part of it on the threshold.

We do not profess to have given an exhaustive criticism of this "Declaration," or of the general position taken up by our friends who have left us. The above may suffice meantime. J. S. S.

### **The late George MacLeod, Stornoway.**

WE regret to have to record the death of Mr. George MacLeod, Craigleor, Stornoway, who was well known to many in our Church, and especially to the ministers who were accustomed to visit the island at Communion seasons. His genial smile and warm welcome will be greatly missed by them. Mr. MacLeod passed away on 6th June, 1918, at the age of 77 years. We have to apologise for this late and short tribute to his memory, and our only excuse for the delay is pressure of work and absence from home.

Mr. MacLeod was born in the parish of Lochbroom, and though he was taken, at the early age of three years, to stay in Dingwall by his father, who was road contractor, yet he always retained a warm and affectionate attachment to his native parish, and nothing gave him more pleasure in after life than to revisit the place of his birth, and meet with friends and relatives there. After passing through the usual course of education at Dingwall, he was appointed Assistant Warder in Dingwall prison, where he served for five years, at the end of which he was promoted Governor at Stornoway, which position he held with much satisfaction to all concerned, and especially to those who came under his charge. Indeed, Mr. MacLeod's kindness and consideration to his prisoners was known far beyond the boundaries of Lewis, for it did not often tally with the strict rules of prison life.

While at Dingwall he had the great privilege of sitting under that faithful servant of Christ, Dr. Kennedy, whom he always regarded with the greatest veneration. By the way he afterwards spoke of the Doctor, we concluded that it was through him the first arrow of conviction and ray of hope penetrated his soul. After coming to Stornoway, he became a member in full communion of the Gaelic Free Church of which the late Mr. Greenfield was minister. Here he took an active interest in the affairs of the congregation and Christ's cause, but after the passing of the Declaratory Act and the formation of the Free



Presbyterian Church, he cordially threw in his lot with the protesting minority and became a faithful and much attached member of the Free Presbyterian congregation of Stornoway. To give one instance of his concern about the affairs of the congregation, we may state that one of the last things he did in the world was to give a handsome donation for the manse which was then bought.

When the congregation set about building a church, Mr. MacLeod, who was no mean architect, planned and superintended the erection of the building free of charge. It is admitted by all parties that the Stornoway church is one of the neatest and most compact churches in the Highlands.

Mr. MacLeod was the first precentor of the congregation, and for many years acted as its treasurer. After the sad and lamented death of his only son, who fell in action in France, his health, which up till then was marvellous—for he seldom, if ever, had a day's illness—began suddenly to give way, and, reluctantly, he had to give up these offices. As a Gaelic leader of praise in public, he was admired by all. His strong, melodious voice would command the largest audience, and his singing of the tune "Stornoway" on the evening of a Communion Sabbath will be long remembered. He was elected several times both to the office of deacon and elder, but no argument would induce him to accept either office. He was not endowed with great powers of expression, either in prayer or speaking to the "question," and he would be the last man himself to make such a claim. Indeed, he often, when asked to engage in any public exercise, excused himself by taking shelter behind his inability to express himself. We, however, can truly say that we often heard him both in prayer, and on Friday, the "question" day, with pleasure, and, we hope, with profit. At the same time, few excelled him in witty and pert remarks. He often enlivened with his witticism the dull proceedings of the Sheriff Court, where, with conspicuous ability, he acted for many years as Gaelic interpreter.

To say that Mr. MacLeod is missed by the whole congregation is to use mild language. Especially is he missed by the sick and poor, not only of our own people, but of the whole town and surrounding townships, for, when bestowing his charitable gifts, he made no distinction between one denomination and another. In this matter he was no respecter of persons. How often, when visiting the sick and poor, have I come across parties, who would tell me, "Mr. George MacLeod from the prison was here, and he helped me." It may also be truly said of him in this connection that there were no sounding of trumpets, for his left hand did not know what his right hand did. His kindness to the poor was one of his outstanding characteristics, and has the approbation of Scripture. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Death has been making serious breaches in our midst of late, and when the trees of the forest are few, the removal, even of one, will cause a great blank. May the Lord in His infinite mercy plant in our midst trees of righteousness which would take the place of those removed!

To his sorrowing widow, who was an helpmeet to him in every sense of the term, and to his four daughters, we extend our sincere sympathy, and pray that the God of their father may be their God.

*George Mackay, Garden Road.*—At the close of this sketch, I may also refer to another sad breach in the congregation, which occurred on the same day as that on which Mr. MacLeod died. I refer to the death of Mr. George Mackay, Garden Road, who was accidentally killed at Lewis Castle. Mr. Mackay, while making no outward profession, was a gentle, unassuming, upright, young man, and we looked forward that some day he might be useful in the vineyard. His love to the means of grace, regard to the Sabbath, and respect for God's people and all things connected with His cause, gave ground to hope that it was well with him in the end. May the God of the widow and the fatherless be the God of his widow and children, and may He grant them strength to bear their heavy stroke! We extend to them our deepest sympathies.

N. M'I.

## Communion Table Addresses.

BY THE LATE REV. PROFESSOR JOHN DUNCAN, LL.D.,  
EDINBURGH.

(*Hitherto Unpublished.*)

TABLE SERVICE No. III.\*

(*Address before Distribution of Elements.*)

JESUS, when He was risen from the dead, having finished transgression and made an end of sin, and brought in everlasting righteousness, before He ascended to His heavenly Father, whom He had designated to the apostles, "My Father and your Father, My God and your God," gave this command, "Go ye into all the world, and proclaim the good news to every creature," viz., the good news that "All power is given unto Me." "Go ye into all the world, and proclaim this good news to every creature." "Go ye and disciple all nations, baptising them into the name of the Father and of the Son, and of the Holy Ghost; and lo, I am with you alway, even unto the consummation of the age." And you having heard that word, having been disciplined, having been taught to observe all things whatsoever Christ commanded, have found among the commands this one, which the apostles, having received of the Lord, delivered unto us, "That the Lord

\* This Table Service was delivered at Free St. Luke's, Edinburgh (Rev. Dr. Moody Stuart's), on Communion Sabbath, 14th July, 1867.—Ed.

Jesus, the same night in which He was betrayed, took bread," and so forth. You have, therefore, as disciples, and as taught to observe all things commanded, come to observe this one thing commanded, this peculiar and special thing commanded of the Lord. You have also heard what an apostle by the Spirit taught with regard to this, a command with regard to this command; "Let a man examine himself, and so let him eat of that bread and drink of that cup." You have heard, and I trust have obeyed the holy command; you have examined yourselves, that you might eat of that bread and drink of that cup. You have examined yourselves concerning your knowledge to discern the Lord's body, and concerning your faith to feed upon Him, concerning your repentance, love, and new obedience.

And I think the felt result of examination as to some, perhaps all of you, has been, sad defect; sad defect of knowledge to discern the Lord's body, sad defect of faith to feed upon Him, sad defect of repentance, love and new obedience; I say defect, I say not, absence.

Led and encouraged by the Spirit of God, notwithstanding of defect, in the grace of the Lord Jesus you have come forward; with defective knowledge, with defective faith, with defective repentance, with defective love, with sadly defective new obedience; defective, not absolutely awanting.

Now, as our Catechism teaches us, proof from Scripture, were this the time and opportunity, could be shown that "the Lord's Supper is a sacrament, wherein the worthy receivers are, not after a corporal or carnal manner, but by faith, made partakers of Christ's body and blood, with all His benefits, to their spiritual nourishment and growth in grace." Yes, to their spiritual nourishment and growth in grace. Therefore true, but defective discerners of the Lord's body, true but defective believers on Christ, true but defective penitents, true but defective lovers, true but defective obedient, are called to this Supper, for their spiritual nourishment and growth in grace.

Ah, there is much defect in our knowledge. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." There is much defect in our faith, much that needs Christ, much that needs the ministering of which Paul speaks; "that we might perfect that which is lacking in your faith." There is much defect in our repentance, love, and new obedience. There are, thank God, on earth just men that do good, but "there is not a just man upon earth that doeth good and sinneth not." Well, then, this Supper is for discerners of the Lord's body, who discern it not so perfectly, so completely, as they ought. It is for believers who need still to cry, "Lord, increase our faith." It is for penitents who need again to look upon Him whom they have pierced, and to mourn, I do not say, with another mourning, but with another intensity of mourning. It is for those who love, but who know that their love hath no adequacy of

correspondency either to the loveliness or the love of Christ. It is for those who know that they do not adequately realise their obligations or adequately fulfil them. Truth of grace, then, being presupposed, defect of grace is that which this ordinance, and every other, but this especially, is designed to meet.

For all defect, provision is made. For defect of faith there is Christ's perfect faithfulness. He was faithful to Him that appointed Him. And in this ordinance, that is shown. Faith rests on Christ's fidelity, and from this, faith daily is to be strengthened. He undertook to do the work, the great work, the arduous and painful work. How arduous and painful I do not know, He knows Himself. He undertook it, and He was faithful to Him that appointed Him; He undertook to save sinners, to do the work that was needful to save sinners, and He did it. On that faithfulness let us rest.

Let us go to Gethsemane. "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." All nature recoils; faithfulness recoils not. Nature recoils; faithfulness goes forward to do the Father's will. It was He to endure it, or we to endure it, and it was a hard question, "Shall He bear it, or we bear it?" And he said, "I will bear it." Then, "If ye seek Me, let these go their way." Look at Him taking the cup, which was not His but ours, and was taken by Him only because it was ours, and was His because of His voluntary engagement to the Father. Salvation by grace is joyful, but oh, it is voluntary substitution that is the heart-breaking, heart-melting thing. I might speak of all the particulars; our time will not allow; let me speak but of one other.

For the defect of love, provision is made in Christ's perfect love. And that is shown in this ordinance; "Simon, son of Jonas, lovest thou Me?" "Lord, Thou knowest all things, Thou knowest that I love Thee." But if Christ had asked—He did not ask—but were it asked, and the soul that truly loves will ask itself the question, "Lovest thou Me as I deserve to be loved?" oh what a defect would be found there, what a feeble response to such love as that wherewith He loves, what a feeble spark encountering that infinite flame!

But for all defect provision is made. "Greater love hath no man than this, that a man lay down His life for His friends." Christ laid down His life for His friends, and only for His friends. But when? Not when they were His friends, but when they were enemies. "God commendeth His love toward us in that, while we were sinners, Christ died for us." "For when we were yet without strength, in due time Christ died for the ungodly." That is, "when we were in mortal disease which would have ended in eternal death, Christ died for the ungodly." But His love is to His friends at His table, though it was to His enemies when He died. He hath brought you there reconciled by His death, but you are remembering the love wherewith He loved you when you were enemies.



And you may judge of the one thing by the other, of His love to His friends now by His love to them when they were enemies. "For if, when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." The emblems of that death, the pledge, as it is the price and the proof of the life, I now put into your hands. "Ye do shew the Lord's death till He come." This is the region of death, but among all deaths there is no death like one death; there are the deaths of sinners; this one death is the death of the Lord of glory, of the Prince of life; of the Eternal Life; of the Eternal Life as Mediator. The fountain is deeper than that; of the Eternal Life as the only-begotten Son of the Father, the Father having life in Himself, so He having life in Himself.

*(Address after Distribution of Elements.)*

Believing communicants, "My God shall supply all your need," all your wants.

They are very great. The world could not supply all your wants; the world could supply none of them, at least, none of the greatest of them. All that supply would leave you poor and destitute. You have learned, defectively learned, but learned, that it would profit you nothing, though you were to gain the whole world, and lose your own soul. You have learned that the world is a poor world, and that it is not only poor, but that "All that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world." You have lost it; you should realise that you have lost it. If it was counted gain for you, it is among the things which you have counted loss, the all things which, that you might win Christ, and be found in Him, you have lost. It passeth away, and the fashion thereof. Transitory world, let it go! World that is not of the Father, let it go! Count it loss; count the loss of it gain. "Ye are not of the world, even as I am not of the world: Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ's choice, the world's hate; put these together, cleave to them in faith. Hate the world, yet hate not the world's men. The lust of the flesh, that is not a man; the lust of the eyes, that is not a man; the pride of life, that is not a man. These are the things that are in the world. "I have chosen you out of the world." Ye were worldlings when ye were in it; but Christ loved you when you were in it to take you out of it. Love them that are in it, that they may be brought out of it. Love men, love sinners; not their sin, but sinners. The foundation of your faith is the faithful saying that Christ came into the world to save sinners. Save sinners, save sinners as you can. You cannot as He can, but save sinners in your own way; pluck them as brands out of the burning, hating even the garment spotted by the flesh. Go ye into the world and save sinners. "To whom now I send thee: To open their eyes, and to turn them from



darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Can Paul do that? Christ bids him do it, and Paul can do it through Christ strengthening him. Only, Paul proclaims that he cannot do it, but that Christ can; Christ does it, and in his own way under Christ, Paul does it. Mind you have got the sinner's gospel. That was the foundation of your faith; faith rests on the sinner's gospel. There you began; there you must end; there you must end, for this among other blessed purposes; "Holding the beginning of your confidence steadfast unto the end."

You have a good gospel for everybody. If you had only a saint's gospel, what would that do for sinners? But you are everybody's debtor, because you have got the sinner's gospel, and salvation in the sinner's Saviour. You can tell sinners that you are not more welcome to Christ than they are, that you have got no better gospel than they have got. Oh, therefore, mind that, being saved by the sinner's gospel, you are made an evangelist to the world of the sinner's gospel, for which you are responsible to all sinners.

"Christ loved us, and gave Himself for us." The sum of God's Law is, "Thou shalt love"; the sum of God's gospel is "God so loved." Wherefore, let the law of love be in your heart and your life. Love, love, love, love, the fulfilling of the law.

Now, may "the Lord direct your hearts into the love of God, and into the patient waiting for Christ," and come that ye may abound in love more and more one toward another and toward all men, to the end He may establish your hearts unblameable and unproveable before Him in love.

## **The late John M'Gillivray,**

GORTHLECK, STRATHERRICK, INVERNESS-SHIRE.

A FRIEND has kindly sent us the following sketch, which we have pleasure in inserting:—

In these years, when the Most High is speaking so loudly to us in His providence, as a generation, those who have the cause of Christ at heart, have much reason to mourn the loss of so many of the great cedars of Lebanon who have been called home by Him, and who in their day proved so faithful in maintaining His testimony in the land. Among these, we have to mourn the loss of a humble saint of God, in the person of the late Mr. John M'Gillivray, farmer, North Lyne, Stratherrick, who was born there, and who passed peacefully away on Sabbath, the twenty-fourth day of November, 1918, at the age of sixty-eight years.

In the absence of other supply, he, along with his late godly brother, William, whose Memoir appeared in the *Free Presbyterian Magazine* for June, 1912, usually conducted the services in connection with our Church, and that with much acceptance to the people of the district.

The subject of this Memoir was one who, from his early youth, was considered an Israelite in whom was no guile. He was a Christian who passed through much soul-anguish and trouble, and on many occasions would be laid very low in his own estimation by the fiery darts and devices of Satan. He would, however, be enabled through grace to overcome in these conflicts, which gave him, by the Spirit, a near access to the throne of grace, and to have his anchor firmly established in a glorified Saviour. On account of his great experience in matters spiritual, and his ability to express himself very clearly and intelligently—especially in the Gaelic language—his discourses were most edifying and savoury to old and young alike. He was much appreciated as a Friday speaker at Communion seasons, and his clear, sharp, and honest way of treating the subject at issue was alike interesting and beneficial to ministers and people. In prayer he had an access to the mercy seat, to which few could approach, with that calm, humble, and reverent spirit which is common only to those who have nearness to their Master. Godly people who lived at the time of his birth found on their spirit a favourable impression as to his future, and as he grew up as a young man the discerning Christians in the district looked upon him as one above many.

In these days of forty odd years ago there lived in Stratherrick that eminent man of God, the late Angus Cameron, who, as an elder in the then Free Church, expressed the wish that John would succeed him in the eldership and as an upholder of the truth in the parish. This afterwards came to pass, and when, in 1893, a stand was made for the truth, John heartily cast in his lot with, and helped greatly to form, the Free Presbyterian Church. What was said of Angus may also be truly said of him, viz., "That he was deeply spiritual and experimental in his teaching, and his knowledge of Scripture doctrine was wide and accurate."

He married in 1898, and was left a widower in 1900, with one daughter, who survives him to mourn his loss. He felt keenly his brother William's death, which took place in 1912, so that it considerably undermined his health thereafter, until that Sabbath day when his Master called him home, to do Him never-ending service.

To his daughter (and surviving brothers and sisters) we would extend our sincere sympathy, with the hope that she may make choice of her father's God as her God and Saviour.

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**"The Heavenly Guide"—A Booklet.**—This is an Address to the Young by Mr. J. Forbes Moncrieff, containing anecdotes and illustrations. It is sound and interesting, and deserves a wide circulation in these days of bad literature. It is to be had from Drummond's Tract Depot, Stirling; price 2d. each; 2/- per dozen.

**Litir do ar Luchd-leughaidh.**

BHO'N AN URR. E. MACCUINN.

A CHAIRDEAN GRADHACH,—Tha sinn a nis air tighinn gu toiseach bliadhn' eile. 'S iomadh nì a ghabh aite air a bhliadn' a chaidh seachad. 'S iomadh doigh anns an do labhair Dia ruinn le smachdan agus tròcairean mar shluaigh 's mar rioghachdan, ach tha e na aobhar bròin cho beag buaidh a thug na cùisean uaimhinneach troimh 'n d' thainig sinn air cridheachan agus bèusan dhaoine. Tha spiorad aimhreiteach air seilbh a ghabhail air sluagh an t-saoghail air chor is nach 'eil fhios gu de gus am faod cùisean teachd ann an cearnaidh sam bith ann an ùine ghearr. Tha boil ann an daoine air nach cuir ach Dia cìos. 'S e Spiorad nan gràs air am beil sinn a cuir feum gu bhi 'g oibreachadh annain aithreachas a thaobh Dhe agus creidimh a thaobh an Tighearn Iosa Crìosd. 'S e sin a bheireadh a nuas cridheachan ard agus iosal. Tha feum air an urnuigh uaigneach, cha'n e 'mhain airson ar 'n anamaibh fhein ach airson na rioghachd agus an t-saoghail uile.

Ghabh nì oillteil aite air cladach Leodhais air maduinn là na bliadhn'-ùire. Ged a dh'fhuiling sluagh an eilein sin iomadh nì cruaidh ri linn a chogaidh fhuileachdaich a tha 'nis air teachd gu crìch, cha do thachair nì idir cho brònach ris an nì a ghabh ait' air a mhaduinn sin, gum biodh ceudan do dh' anamaibh prìseil, air an robh fadachd gus an coinnicheadh iad ri 'n cairdean, air an sguabadh a steach do 'n t-siorruidheachd, gun long-chogaidh 'g an ruagadh, na long-ghrunna 'g an tolladh, ach a' dol air na creagan na spealgan. Gun deonaicheadh an Tighearn, mu'm beil e sgriobhta gur h-e fear-tighe nam bantrach agus athair nan dilleachdain, gliocas a thoirt do na bantraichean gu 'bhi 'g amhairc ris agus gu 'bhi 'cuir an dochas ann; gun dìonadh e na dilleachain, agus gu'n ulluicheadh e dhoibh airson an cuirp ann an tìm agus gu 'n ulluicheadh e iad fein airson an tigh nach d' rinneadh le lamhan, siorruidh anns nan neamhan.

Tha na nithean sin cruaidh agus gèur air fuil is feol, ach tha nithean eile a gabhail aite 'tha trom air inntinn sluagh an Tighearn, agus a tha toirt amghar air Ioseph. Tha e soilleir gu'm b'e miann an t-Satain anns na h-uile linn, daoine a thoirt air falbh bho bhi 'leantuinn na firinn agus bho bhi 'gleidheadh greim air steidh fhallain, agus tha e 'cleachadh innleachdan gu leoir anns an la 's am beil sinne beo chum na crìche sin. Faodaidh am fear a ruitheas leughadh gu bheil a dol leis ann a rathad a tha ro-chianail. Cha'n ann ri focal Dhe no ri steidh fhallain a tha a chuid a's mo a tha 'g aideachadh diadhachd ag amharc, ach ri ainm agus ionmhas anns an t-saoghail. 'S e sin an nì 'tha gu tric air a thilgeadh air ministirean diadhaidh agus air luchd-aidichidh, "Seallaibh am fear ud, 's am fear ud eile a bha re ùin' araidh ro-eudmhor mu chreud fhallain, agus iad a nise a dol an deigh nam builionnan mar mhuinntir eile!" A

chairdean; tha sin a toirt rabhadh dhuinne gur firinn am focal 'tha 'g radh

“Na earbaibh is na deanaibh bun a prionnsaibh làidir trèun.”

Ach ged a thainig atharrachadh air cuid do dhaoineibh a bha aon uair eudmhor mu'n a steidh, cha 'n ann ri na daoine a tha e air iarraidh oirne amharc, ach ris a steidh fhein a tha do-atharraichidh. 'S e Iosa Criosda, clach-chinn na h-oisinn, an Ti ceudna an dè, 'n diugh, agus gu sìorruidh. Leanamaid esan, a chairdean ionmhuinn; tilgeamaid sinn fein aisan, agus cha trèig e sinn. 'S e 'ghealladh, “Dealaichidh na sleibhtean ri 'm bunaitean, agus atharraichidh na beanntan as an aite, ach cha dealaich mo chaoimhneas riutsa, agus cha'n atharraichear coimhcheangail mo shìth, deir an Tighearn aig am beil truas dhìot.” Bha facal aca 's an Eilein Sgiathanaich, “Nuair a's teinne an gad-guailinn, 's ann is dualaich dha briseadh,” agus mar is mo 'tha sinne air ar feuchainn, 's ann is dualaich gu'n gabh an Ti ard agus uasal truas dhinn. “Bheir an Tighearn gràs agus glòir; cha chum e maith air bith uatha-san a ghluaiseas gu h-ionraic.”

Tha cuid do ar 'n oigridh a bhios gun dàil a tighinn dhachaidh, a thainig troimh nithean cruaidhe anns na bliadhnaibh a chaidh seachad, agus tha sinn an dochas gun iarr iad da rìreadh an inntinn a bhiodh math dhoibh, gun iarr iad am brathair is sine a rinn e fein a thoirt seachad na iobairt-rèitich an aite 's a ruim na thug an athair dhasan ann an cumhnanta mairionn. Na creidibh an Satan a 'tha gu brath airson sgaradh na h-oigridh o ghaoil-san a tha saor agus tairis. Cha'n'eil ni a bheir uamhasan cogaidh na Frainge, agus blàr Shalonica, agus tiormachd tìr Phalestin, fiabhrusan Mhesapotamia, agus baghaidhean nan Dardanelles, air falbh bho ur 'n inntinn ach sealladh creidimh dhe bhuaidh-san a chaidh suas le buaidh-chaitream, a thug bruid ann am braighdeanas, 's a fhuair tiolacan do dhaoine ceannairceach.

'S mise, le mor-dhèidh, bhur caraid dileas,

EOGHAINN MACCUINN.

## Air Coir a Chrìosduidh.

LE MR. EGIN UELSH.

(*Air a leantuinne o t. d. 292.*)

'N IS tha mi dol air m'agaidh. 'Se'n ni mu dheireadh a their mi, innseadh dhuibh mu thimchioll bhuir còirichean; uime sin tha e air a thabhairt a steach leis an Abstol Pheadar a chum iadsan a shòlasachadh a dh'ionnsuidh am bheil e a' sgrìobhadh an litir so; oir an deigh dha iarraidh orra iad a dh'òl a steach do bhainne fìor-ghlan an fhocail; air dhuibh gach uile ghamhluis a chuir a thaobh, agus cheilg, agus mhealltaireachd, agus fharmaid, agus gach uile ana-cainnte, agus an deigh dha earalachadh orra



theachd a dh'ionnsuidh Chrìosd, mar gu cloich bheo, a dhiultadh leis na h-Iùdhaich, ach air a taghadh le Dia agus luachmhor, 's ann dhuib-se mhàin, a ta creidsinn, a tha e luachmhor, ach dhoib-san a tha eus umhal, na clach-thuislidh, agus na carraig oilbheum. 'Nis, eagal 's gu'm biodh iad air am mi-mhisneachadh leis na briathra' so, uime sin tha e a' toirt so a steach a chum an sòlasachadh, agus tha e ag radh, "Ach is ginealach taghta sibhse;" 'se sin, ginealach gràs agus tròcair, cha'n e a mhàin gu'n d'ainmich e mach thu fein, ach mar an ceudna do shliochd, agus uime sin is ginealach sibh a ta air 'ur taghadh agus air bhur n-òrduchadh a chum beatha, sagairteachd rioghail, tha sibh uile na'r rìghre air bhur crùnadh, agus air bhur cuir fa sgoail, cha'n'eil sibh fuidh thighearnas agus fuidh thrailleileachd an lagha. 'Nis, cha'n'eil sibh fuidh dhaorsa na binne san, dean so, no bàsaichidh tu gu sìorruidh; "Malluichte a ta esan nach fan anns na h-uile nithe a ta sgriobta 'sa'n lagh a chum an deanamh." Tha sibh a 'nis air 'ur fuasgladh o bhi fuidh dhaorsa agns fuidh thruaigh an lagh uamhasaich sin, air a chuir an ceill le guth 'eagalach, a mach a teine uambasach, o bheinn Shinai; ach a 'nis tha agaibh guth binn o bheinn Shìon, air a labhairt a beul ar Tighearn agus ar fear-pòsd fein; agus ciod e an guth a tha'n sin, "Creid, agus cha d'theid thu gu bràth am mugha:" "Thigibh am ionnsuidh-sa sibhse uile a ta saothrachadh agus fuidh throm uallaich, agus bheir mise fois dhuibh." Mar so tha sibh n-'ur rìghre air bhur fuasgladh o chuibhrichean a pheacaidh, agus air bhur saoradh o thràilleachadh an diabhuil, agus o mhallachd an lagh, agus o chruas a mhaighstir-sgoil sin, a tha 'gu'r cumail a steach air doigh 's nach dàna leibh sealtainn a mach air an dorus air son eagail an teine dbian-loisgich sin, a chum 's 'nuair a rachadh nì air bith ann 'ur cridhe dochair, gu'n robh e ullamh gu'r slugadh suas. "Sagartachd rioghail," tha sibh n-'ur sagairtibh; air doigh 's nach e mhàin gu'm feud sibh a dhol a steach do'n ionad naomh sin, agus tairgse ann an sin le'r làmhnan féin, agus air son peacaidhean an t-sluaigh, ach mar an ceudna is sagairtean sibh, nach e mhàin a dh'fheudas a dhol a steach a dh'ionnsuidh an ionad is ro naomh, ach a dh'ionnsuidh na neamha is àirde; cha'n an aig àmaibh suidhichte, no aon uair 'sa bhliadhna, ach anns gach àm na h-uile latha; cha'n an le fuil thairbh agus ghobhair, ach le fuill luachmhor Iosa Chrìosd, an t-Uan gun smal sin, a mharbhadh 'o thus an t-saoghail, agus a tha 'tabhairt air falbh péacanna an t-saoghail. Mar sin cha'n e mhàin gu'm bheil sibh n-'ur sagairtibh, ach tha sibh n-'ur n-àrd-shagairtibh, a dh'fheudas dol a steach do na flaitheanas far am bheil Chrìosd, agus ann an sin, cha'n e a mhàin sibh féin thaisbeanadh, ach feudaidh na h-uile h-aon agaibh, da-threibh dheug Israeil a ghiùlain air bhur broillich, agus mar sin gach neach gu h-iomlain a thaisbeanadh, agus uile bhuill Iosa Chrìosd ann do ghàirdeanaibh am fianuis Dhé agus eadar-ghuidhe a dheanamh air an son. Tha sibh n-'ur Cinneach naomh, 'se sin, is sibh sluagh Dhé, a dh'orduich e gu bhi naomh



mar a ta esan naomh ; “ Oir as-eugmhais naomhachd cha’n fhaicneach ’sam bith an Tighearn.”

’Nis, ciod is crìoch do na so uile, a chum’s gu’n taisbeanadh sibh a mach feartuin an Tì a ghairm sibh o dhorchadas a chum a sholuis iongantaich féin. Ach ciod e a bhuaidh a ta aig ’ur gairm ; sìth, aoibhneas, irioslachd, foighidinn, macantas, grádh, eud, neart, agus a chuid eile gu leir do grásan an Spioraid ? oir thus a chreid ann an Crìosd, agus aig am bheil e ann do chridhe tha agad-sa uile ghrásan an Spioraid maille ris ; uime sin thus aig am bheil iad thoir a mach iad, agus foillsich do mhuinntir eile iad, oir cha’n’eil e maith an cuir fo’ fhollach. Ach, tha mi faicinn gu’m feum mi so fhagail, oir cha bhi agam ùin gu dhol troimhe mar a rùnaich mi a dheanamh. A mhán, air son an ám a ta lathair, a bhi tabhairt dhuibh ni-éigin gu smuaineachadh air, bheir sibh fa’near gu’m bheil na còirichean de dha inbh, tha a cheud aon anns a bheatha so, an ath inbhe anns a bheatha a ta ri teachd ; oir thus a chreid aon uair, tha agadsa uibhir do chòir chinnteach air na sochairean so, ’sa tha aig an oighre is dlighich a th’anns an t-saoghal air oigreachd féin. ’Nis, ciod iad na còirichean anns a bheatha so ?

’Sa cheud aite, cha’n e mhain gu’m bheil thu air do ghradhachadh le Dia, ’s air do thagadh a chum na beatha shiorruidh, air do shaoradh le fuil Iosa Crìosd, agus air t-òrduchadh a chum glòir shiorruidh, ach gum bheil agad an t-shochair so mar an ceudna, aithne a bhi agad air a chuis a bhi mar sin, agus tha so dheth na’s mo luach na’n saoghal uile, co-dhiubh is ann ag itheadh no ag ól, a’d’ dhúisg, no a’d’ chodal, ag imeachd, no a’d’ shuidh, no ge be ni a tha thu deanamh, gu’m feud thu fios cinnteach a bhi agad, a chum’s gu’m feud thu a radh gu saor, Tha mise air mo gradhachadh, tha mi air mo thaghadh a chum na beatha shiorruidh, tha mi air mo shaoradh le fuil Chrìosd, air mo ghairm, air m’ fhìreanachadh, agus bithidh mi air mo ghlòrachadh. ’Nis, ciod an sòlas a dh’fheudas tu a bhi agad, dha’n aithne so, nach urrainn a bheag sam bith d’ainm a dhubhadh a mach a leabhar na heatha, ’nuair a dh’fheudas tu a radh. Is mise leanabh Dhé, is mi bráthar Iosa Crìosd, agus gheibh mi roinn de uile oighreachd mo bhrathair as seana ; nach feud do chridhe a shòlasachadh leis na nithe so. Ciod tuille a tha agad anns a bheatha so, An ni ceudna bha air a labhairt ri Muire ; “ Fáilte dhuit, o thus d’an do nochdadh mòr dheadh-ghean ! Thà’n Thighearn maille riut.” Feudaidh so a bhi air a radh mu thimchioll na h-uile a ta creidsinn, agus a tha air an grádhachadh, agus Dia do ghnath maille riu ; oir tha cùram áraidh aig Dia mu d’thimchioll. Tha e fìor, gu bheil Dhia air a ghairm Fear-saoraidh an t-saoghail uile, do thaobh a fhreasdail tha e buadhachadh ann, agus le a chumhachd tha e ’gan riaghladh ; ach air mhodh sònruichte ’se Fear-Saoraidh an taghaidh bhith-bhuaine, do bhrìgh’s nach leig e le a h-aon de’ a chaoraich fein a dhol ’am mugha. Ciod e tuilleadh ? “ Iadsan a chuireas onair ormsa

cuirid mise onair orra-san, deir Crìosd, an Ti se gliocas Dhé. Mar so bunaidh onair le ceartas do chlann Dé, agus cha'n'eil neach sam bith urramach ann am fianuis Dhia ach a chlann fein tha cuir urram air-san. Gleidhidh se thu mar ubhal a shùil, oir tha e 'ga do mheas co luachmhor dha 'sa mheasas duine sam bith cloich a shùile luachmhor dha fein. Ciod e tuilleadh? "Ma tha Dia leinn, co a dh'fheudas a bhi 'nar n-aghaidh? Co a chuireas coire sam bith as leth pobull taghta Dhé? 'Se Dia a dh'fhireanaicheas sinn; co is urrainn ar dìteadh? 'Se'n Tighearn mo sholus agus mo shlaointe, co a chuireas eagal orm? "Ge do thuiteadh mìle ri mo thaobh, agus deich mìle air mo laimh dheis, gidheadh cha d'thig e am fagus dhomhsa," Sailm xci. 7. Ciod e tuilleadh? Is òglach da thu, agus feudadh tu a theachd gu seomar a làthaireachd an uair is àill leat; 'seadh, is cairid dha-san thu, oir dh'innis e dhuit uile chomhairle, agus cha d'fholaich e a bheag uait-sa d' na tha ann a chridhe fein; uime sin feudaidd tu a dhol le dànachd agus comhairle iarraidh air-san an uair chuireas ni sam bith trioblaid ort, air dhuit a bhi a'd' mbac dha. Ciod a's urrainn a dhol thairis air a sin? Gidheadh tha mi cuimneachadh briathra Isaiah lvi. 5. Tha esan ag radh, "bheir mi dhoibh àite agus ainm, ni's fearr na ainm mhic agus nigheana," (ainm sìorruidh bheir mi dhoibh nach gearrar as.) Agus ciod an t'ainm a tha ni's fearr. Innseam dhuit, tha ainm ceile na's fearr na ainm mac; agus tha thus a'd' cheile dha; 'seadh, tha thu na's mo na bhi a'd' cheile dha, oir is tu fheoil agus fhuil; agus an ni is mo de na h-uile, tha thu a'd' ionmhas sònruichte dha. Ach an e so an t-ìomlan? Cha'n e. Ciod e tuilleadh ma ta? Tha'n t-shochair so agam gu'm feud thu a chreidsinn gu'm bheil Dia fo cheangal (agus uime sin feudaidd tu iarraidh le danachd air Dia) gu'n d'thugadh se air falbh do chridhe cloich, agus cridhe feola thabhairt dhuit. Ciod e tuilleadh fathast? Cha'n e mháin gu'm bheil Crìosd agad gu bhi dhuit na ghliocas agus na shaorsa, agus na fhìreantachd, ach mar an ceudna gu bhi dhuit na naombachadh. Ciod e tuilleadh? 'Nuair a thuiteas tu, thug Dia meadhoinéan dhuit gu eireidh a ris; agus ma gnàtheacheas tu iad, gheall Dia beannachd dhoibh. Ciod e tuilleadh? Thug Dia dhuit cóir agus gnothuch ris na meadhonaibh so uile, a chum's gu'n rachadh tu ga'n ionnsuidh 'nuair a's àill leat, feudaidd tu am focal eisdeachd, na sàcramainte a ghabhail, feudaidd tu ùrnuigh a dheanamh, agus seinn, agus beachd-smuaineachadh, feudaidd tu comh-labhairt a dheanamh air an fhocal, agus feudaidd tu uile chleachdadh na diadhachd a ghnáthachadh an uair a's àill leat, 'seahd, tric do amaibh tha Dia a' tabhairt dhuit neart gu feum a dheanamh diubh uile, an uair a bha agadsa beag neart dhuit fein ann am feum a dheanamh dhiubh. Ciod e tuilleadh? 'S urrainn esan do theagasg cia mar bu chóir dhuit thu fein a ghiulain, ge b'e staid anns am bi thu, co-dhiubh is ann ann an soirbheachadh no ann an amhghar. Ciod e tuilleadh? Ma tha thu a' creidsinn, feudaidd tu iarraidh gu'm bi t-eiridh cosmhail ri eiridh na greine,

agus d'imeachd mar dhol fodha na greine, agus feudaiddh tu ùrnuigh a dheanamh air son gràs fhaotainn a chum's gu'm fàs thu o chreidamh gu creideamb, agus o neart gu neart, "gus an taisbean thu ann an làthair an Tighearna ann an Sion;" agus mar so feudaiddh tu iarraidh gràs air son gràs a bhi air a dhortadh a mach, agus a bhi air a mheudachadh ort. Ciod e tuilleadh? Tha'n t-shochar so agad nach imich thu gu bráth air falbh o'n Tighearn gu h-iomlain no gu buileach. Ciod e tuilleadh? Tha'n t-sochar so agad, mar a bha thu beo anns an Tighearn, mar sin gu'm faigh thu bàs anns an Tighearn; 'an sin, an deigh crìch no beatha so, giulainidh na h-ainglean t-anam, cha'n ann gu uchd Abrahaim, ach gu uchd Iosa Crìosd, agus gleidhidh iad dearbh dhùslach do chlosaich bhròite anns an uaigh, no ge b'e àite do'n talamh, no do'n fhairege, am bi e, ge do bhiodh cuid do d' dhùslach air a sgapadh, deich do mìle mhilte o cheile, fathast gleidhidh iad ann an sin iad gu la na h-ais-eiridh, agus an sin cruinnichidh iad r'a cheile iad, agus, air do n-anam 's do n' chorp a bhi air an aonadh ri cheile, bithidh tu air do thogail suas anns an athair maille ris an Tighearn a dh'ionnsuidh an t-seomair, far an lean thu an t-Uan ge b'e taobh an d'theid e; an sin bithidh tu a'd' fhear baile do'n nuadh Ierusalem sin a tha teachd a nuas o neamh o Dhia, aig am bheil glòir Dhia innte, aig am bheil a' dealradh mar cloich ro'-luachmhor, mar chloich Iaspis, soilleir mar criostal, aig am bheil balla mòr, agus árd; aig am bheil dà gheata dheug, agus aig an dá gheata dheug, dà aingal dheug, agus bha aig balla' na caithreach dà bhunait theug, agus anna-san ainmean dà Abstol dheug an Uain; gus tha am baile air a thogail do chloich Iaspis, agus l' òr fìor ghlan air a dheanamh sgiamhach le clacha luach-mhor; agus is dá neamhnuid dheug an dà dheata dheug, tha gach aon fa'-leth do na geataibh air an deanamh do aon neamhnuid, agus is òr fìor-ghlan sràidean a bhaile, mar ghloine shoilleir, agus cha'n'eil Teampull ann, oir is e'n Tighearna Dia uile chumhachdach, agus an t-Uan is teampull dà. Agus cha'n'eil feum aig a bhaile air a ghrian no air a ghealach a dhealrachadh ann; oir shoillsich glòir Dhé e, agus is e'n t-Uan is solus dà. Agus ghlusaidh tusa 'na sholus, agus bheir rìghre an glòir agus an urram d'a ionnsuidh. Agus òlaidh tu de dh'uisge na beatha, soilleir mar chriostal, a tha 'sruthadh a mach o rìgh-chaithir Dhé agus an Uain. Agus ithidh tu de chraobh na bheatha, a tha air gach taobh de'n abhuinn, agus a tha giùlan dà ghnè dheug thoraidh gach uile mhios, aig a bheil a duilleach a chum leighis na'n Cinneach. Agus cha bhi mallachd air bith ann n's mò, ach bithidh rìgh-chaithir Dhé agus an Uain innte, agus ann an sin ni thu seirbhis dà gu sìorruidh tuilleadh, agus chi thu aghaidh do ghnàth, agus bithidh ainm-san air clàr d' eudainn, agus riaghaichidh tu gu sìorruidh tuilleadh." Tha iad so na'n coirichean cothromach agus na'n sochairean mòra; uime sin, thu mi a' guidh oirbh, a mhuinntir ionnmhuinn, smuainichibh gu tric air na còirichean so, eadhon do'n bheatha so, oir ni iad t-anam a chruth-atharrachadh

a chum iomhaigh gloirmhor Iosa Criosd, agus ni iad thu a' d'fhear compairt do dhearbhb nàdur na diadhachd. 'Nis, cha chan mi tuille', ach gu'n tugadh an Tighearna dhuibh creidimh gu a chreidsinn, agus gràs gus na nithe so gu leir a chomh-chuir ribh féin, a chum agus le sin gu'm bi sibh beò beatha Chriosd bhur Tighearna, dha-san, maille ris an Athair, agus an Spiorrd Naomha, gu'n robh gach uile ghlòir, moladh, agus urram, a nis agus gu siorúidh. Amen.

## Notes and Comments.

**The Stornoway Disaster.**—One of the saddest events, in years crowded with sad happenings, occurred on New Year's morning, when the "Iolaire" was wrecked at the mouth of Stornoway harbour. There was a loss of 200 men, who were coming home on leave. These gallant sailors had come through all the dangers of the War—to perish almost in sight of their homes. A number of our people, ten or twelve, we believe, from North Tolsta, perished among the others. The Island of Lewis did so nobly in giving up her sons in the War, and suffered so severely, that this disaster has touched the heart of the British people, and evoked expressions of deep sympathy. We would seek to take this opportunity of extending to our own bereaved people and others our respectful and heartfelt sympathy with them in their sore loss. And our prayer is that the Lord would sanctify this dispensation to the grief-stricken island. And may we, as well as the people of Lewis, never forget that we may come through many dangers, and perish at the mouth of the harbour after all.

### **The Roman Catholic Bid for Parliamentary Honours.**

—During the recent election there were, according to the *Protestant Alliance Magazine*, 30 Roman Catholic candidates for Parliamentary honours in England and Wales. Of these, 11 were returned, which leaves the Roman Catholic members the same as in the previous Parliament. To these are to be added 80 Roman Catholic members, representing Ireland—an increase of two on the numbers in the previous Parliament. This means a total of 91 Roman Catholic members of Parliament if the Sinn Feiners attend Westminster. Scotland returned no Roman Catholic, we are pleased to note. England returned 11, consisting of *two* Labour, *one* Nationalist, and *eight* Coalition Unionists.

### **Protest against the New Education Act for Scotland.**

—The Acting Committee of the Scottish Reformation Society has published a Protest, in which expression is given to profound disappointment that security for provision of Bible teaching in our national schools was not provided in the Act. The transference of the preamble of the 1872 Act into an enacting clause in the Act of 1918, it is maintained, is no real gain. The Committee also protests against the incorporation of clause 18 of the Act granting special privileges to the voluntary schools, which are mainly Roman Catholic.



**President Wilson's Visit to the Pope.**—If the Vatican diplomacy failed in getting a representative at the Peace Conference, it was successful in getting President Wilson to visit the Pope. He is the first American President who has done so. It is to be feared too much has been made of the President's actions and speeches, which were in a right direction, and, owing to the expectation of better things, all the keener disappointment has been felt at his recent actions in receiving the freedom of Carlisle on the Lord's Day, and in his more recent visit to the Pope.

**The Peace Conference.**—The preliminaries to the meeting of the greatest Peace Conference that has ever been held, at the time of writing this week, have begun, and it is to be regretted that the Lord's Day should have been chosen for the opening of these preliminaries. The statesmen of the great nations have not been courageous enough to set their faces against this persistent desecration of the Lord's Day. Necessity could scarcely in this case be pleaded as an excuse. Israel of old, through her alliance with idolatrous nations, soon forgot her God and His holy laws, and we are showing plainly that, naturally, we are choosing a like road, which in their case led to ruin, national and spiritual.

**Inverness Magistrates and a Sabbath Concert.**—We are deeply grieved to observe that the Inverness Magistrates, by two votes to one, gave liberty to the Naval Authorities to hold a so-called "sacred concert" in the Music Hall, at 8.15, on Sabbath evening, the 26th January, the Sabbath of the Communion in Inverness. The proceeds of the Concert (a silver collection) were to be given to the Lewis Disaster Fund. Dean of Guild Fraser, who vigorously opposed the grant of the application, reminded the Magistrates that "the very people—the people of the Outer Isles—whom the promoters of the concert desired to benefit, would most resent the use of the Lord's Day in the manner proposed." After the decision was come to, he said: "I strongly protest against the finding of the Magistrates, and I wish my protest recorded. I consider it is outwith the province of the Magistrates to encroach on the rights of the Lord's Day, and to outrage the Christian feelings of the people of Inverness, as you will certainly do by taking this action."

**Dr. Owen on Ireland's Woes.**—The *Bulwark* gives the following quotation from Dr. Owen's works, which is of special interest in connection with Ireland's woeful state:—"How is it that Jesus Christ is in Ireland only as a *lion staining all His garments with the blood of His enemies*; and none to hold Him out as a *Lamb sprinkled with His own blood to His friends*? Is it the sovereignty and the interest of England that is alone to be there transacted? For my part, I see no farther into the MYSTERY of these things but that I could heartily rejoice, that, innocent blood being expiated, the Irish might enjoy Ireland as long as the moon endureth, so that Jesus Christ might possess the Irish.

But God having suffered those sworn vassals of the man of sin to break out into such ways of villainy as render them obnoxious unto vengeance, upon such rules of government amongst men as He hath appointed ; is there, therefore, nothing to be done but to give a *cup of blood* into their hands? Doubtless the way whereby God will bring the followers after the beast to condign destruction for all their enmity to the Lord Jesus, will be by suffering them to run into such practices against men as shall righteously expose them to vengeance, according to acknowledged principles among the sons of men. But is this all? Hath He no farther aim? Is not all this to make way for the Lord Jesus to take possession of His long since promised inheritance? And shall we stop at the first part? Is this to deal fairly with the Lord Jesus?—call Him out to the *battle*, and then keep away His *Crown*? God hath been faithful in doing great things for you ; be faithful in this one—do your utmost for the preaching of the gospel in Ireland."

### Church Notes.

**Communion.**—Dingwall, first Sabbath of February ; Stornoway, third. Tarbert (Harris), second Sabbath of March.

**The Southern Presbytery and the Stornoway Disaster.**—A Committee, appointed by this Presbytery, has drawn up the following resolution of sympathy:—The Southern Presbytery of the Free Presbyterian Church of Scotland desires to express its deepest sympathy with all the relatives of the men who lost their lives as a consequence of the wreck of the S.S. "Iolaire," in the bay of Stornoway, on the 1st January. The Presbytery states that the members of the Court have been filled with profound sorrow at the appalling loss of life, and the painful bereavements sustained by fathers, mothers, wives, children, and other friends, and that they earnestly pray, on behalf of the bereaved who, in God's inscrutable providence, have lost the objects of their affection and their earthly support, that the Lord would "direct their hearts into the love of God and the patient waiting for Christ." The Presbytery commends the widow and fatherless to Him who is "the father of the fatherless and the judge of the widows," as one who can supply all their need "out of his riches in glory by Christ Jesus," and with a view to help in relieving the distress, desires the congregations within its bounds to make a collection on behalf of the bereaved.

**The late Miss Macintosh, Raasay.**—We regret to have to announce the death of Miss Maggie Macintosh, Raasay, which took place on the 2nd day of January, 1919. She had been in failing health since last summer, but was able to attend to her duties till three weeks before the end came. A friend, who visited her repeatedly during her last illness, wrote:—"On one occasion, when I asked how she felt in her soul, she complained of darkness, but she had the last two lines of the 20th verse of the 25th Psalm

'And let me never be ashamed, because I trust in thee' (Mo dhochas uile leig mi ort, airson gur tu mo Rìgh). She had also this:—'I will fill this house with glory.'" Miss Macintosh was a pious woman since she was a young girl. She was a lover of the Lord's people, and a staunch, uncompromising Free Presbyterian. She will be greatly missed by a wide circle of friends. We desire to express our sincere sympathy with the rest of the family.—N. C.

**Sabbath Desecration in Glasgow—An Appeal.**—A Committee of the Southern Presbytery has drawn up the following Protest and Appeal:—The Southern Presbytery of the Free Presbyterian Church of Scotland desires to present its serious protest and appeal to the Corporation of Glasgow with reference to the many forms of Sabbath desecration that are sanctioned and encouraged by said Corporation. The Presbytery would make particular mention of the new scheme of opening Public Libraries on the Lord's Day; the liberty to open granted to licensed premises in certain parts of the city; the allowance of political processions through the streets; performances by a regimental brass band at the People's Palace; and the use of St. Andrew's Hall for social gatherings. The Presbytery would respectfully ask the Corporation to reconsider its procedure in connection with the Sabbath, and to put a stop to these forms of desecration, reminding said body that the Fourth Commandment is an integral part of the Moral Law, and cannot be violated without the gravest moral and social penalties. The Presbytery appeals to the Corporation, not only in its own name, but in the name of a large section of the citizens who are justly alarmed at the growing disregard of the Lord's Day, to consider its representation on the subject of careful Sabbath observance, which is a matter of the most vital importance for the best welfare of the community.

## Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 21st January:—

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**Jewish and Foreign Missions Fund.**—Omitted from November issue:

Miss Annie MacLeod, Meavaig, Harris (Mule and Cart), 7/. Per Rev. D. M. MacDonald—Miss M. MacIntosh, Tigharry, North Uist, 10/; Per Mr. James MacFarlane, Dunoon—Messrs. L. and C. MacKinnon, South Africa, 10/; Per Mr. M. Urquhart, Dingwall—Miss Sarah Cameron, Free Church Manse, Resolis, 2/6; Mr. F. MacDonald, Kinlochewe, 10/; A. M. L., Strathglass (Mule and Cart), 2/6; Per Rev. J. S. Sinclair—T. Macdonald, Brock, Sask., 41/8, S. Bannerman, Portage La Prairie, Manitoba, £1 10/, and D. Clark, Pittsburg, U.S.A. (for Kafir Psalms), £1 15/; Per Mr. M. Turner, Dumbarton—Mission Sabbath School, 25/, and for Kafir Psalms, 25/; Per Rev. Neil Cameron—"Two Young Friends," Strathdearn, £2, and "A Friend," Halkirk, 5/.

**Aged and Infirm Ministers' Fund.**—Per Rev. J. S. Sinclair—Miss Margaret Gillies, Lochgilphead, 10/.

**Free Distribution of Magazine.**—Per Rev. D. M. MacDonald—Miss M. MacIntosh, Tigharry, North Uist, 10/.

Rev. N. Cameron desires to acknowledge, with thanks:—For Printing Sermons—"Friend," London, £1; Captain M., £1; "Two Sisters," 10/; "Friend," Tigharry, N. Uist, 10/. Bibles to Soldiers and Sailors—Nurse Murray, 10/.

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The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations:—For the Manse Building Fund—Rev. D. M. Macdonald, F.P. Manse, North Uist, per Rev. Neil Cameron, Glasgow, 10/. For the Organisation Fund—"A Friend," Fladda, Raasay, per Rev. D. Macfarlane, 3/6.

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Mr. R. R. Sinclair, 37 Albert Palace Mansions, near Battersea Park, London, S.W., acknowledges, with thanks:—1/0 (per Rev. J. S. Sinclair) from Mr. J. J. Hogg, London, N., for the Funds of the London Mission.

**CORRECTION.**—In December issue, under Sustentation Fund, "Per Rev. Neil Cameron—Mrs. Macpherson, Lochgilphead, £1," should have been, "Mrs. Macpherson, Lochgoilhead, £1—In Memory of a Worthy Son, who fell in France."

## The Magazine.

**The Price of Magazine.**—The subscription for six months, beginning November last, is 2/6; for twelve months, 5/. The Government regulations as to Magazines to the United States, South America, etc., passing through special agents, have now been cancelled. The postage being only one halfpenny, the price to *all places abroad* will be 4/6 for twelve months. Donations are still required for the Free Distribution Funds.

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