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## "The Lord Reigneth."

**A**MID all the tremendous commotions of the present time, there is one thought that affords a large measure of relief to the serious mind, namely, that there is one Being, "high above all the earth," the unseen and universal Governor of the nations, whose character and sway are not in the least degree unsettled by the conflicting floods of human emotion and human strife. Infinite in majesty, He lives in ineffable and unchanging blessedness, and effectually carries out the just and gracious purposes of His will, notwithstanding all the currents of opposition He meets with from evil men, and principalities and powers of darkness. His way is often undoubtedly "in the sea and in the waters great His path," hid from the finite eye and reason of His creatures, but still it cannot be anything in the very nature of the case but holy, and right and good, and it is ours both to trust and to reverence, where we cannot see. "The Lord reigneth; let the earth rejoice" (Ps. xcvi.); "The Lord reigneth; let the people tremble" (Ps. xcix.). Let us remember that the Lord who reigns is a Triune Jehovah, Father, Son, and Holy Ghost, and that He directs us in His Word principally to contemplate His kingly government in relation to the covenant of grace and salvation. The truth that "the Lord reigneth" is a call both to rejoice and to tremble.

I.—Let us, first, briefly notice some of the grounds upon which the earth should "rejoice" because the Lord reigns.

1. The earth should rejoice, because He is a righteous and almighty Governor. "Righteousness and judgment are the habitation of his throne," and, contrary to the frequent way of human rulers, He will give justice to each one, high and low, rich and poor, without exception. He will inflict just punishment on His enemies who, as such, are the enemies of all righteousness and all good. And whether we recognise the fact or not, this ought to be a matter of rejoicing to all, and it *is* such to all those who fear God's name. If Satan had his way, those enemies would never receive a check, but have complete victory for ever and ever.

The Lord Jehovah reigns, however, and, sooner or later, He will stop their mad career, and make them feel the weight of His judicial displeasure. "Though hand join in hand, the wicked will not go unpunished." And they will not always prevail among the nations, with their unbelief, blasphemy and cruelty, for a day cometh when the whole earth shall be filled with the glory of the Lord.

2. The earth should rejoice, because He is a compassionate and gracious King. He is gracious even to His determined foes, and He purposes to make many of them willing, in the day of His power, to lay down the arms of their rebellion, and willing to serve Him in holiness and righteousness all the days of their life. "Where sin abounded, grace did much more abound" (Romans v.) His grace is sovereign, rich, and free, through Jesus Christ, to the chief of sinners, who believe on His name. He is gracious, also, to these as His friends—made so in the day of mercy. "He preserveth the souls of his saints." He may permit them at times to fall, but He will not give them as a final prey to the arch-enemy; they are "kept by the power of God through faith unto salvation." They are kept "looking unto Jesus, the author and finisher of their faith," who shall supply all their need out of His own fulness as they journey through this present evil world, and shall present them at last faultless before the presence of His glory with exceeding joy.

Let the earth also rejoice, because the Son of God, Jesus Christ, as the mediatorial King, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God," where He shall reign till all His enemies are made His footstool (Hebrews x. 12, 13). He will sit at the right hand—not merely till the Millennium, when, as the teaching of some implies, He is to leave it, and to reign personally over the earth, but till the end of the world, when the last enemy, death, shall be destroyed. This is the time of His second "appearing," when He shall judge the world in righteousness, taking holy vengeance on all unbelievers, and welcoming the whole company of His redeemed to the eternal inheritance of glory (Psalm cx. ; Luke xx. 42, 43 ; 1 Cor. xv. 23-28 ; 2 Thess. i. 7-10, etc.).

II.—Let us, secondly, observe some of the grounds upon which the people, good and bad, should "tremble," because the Lord reigns. The grounds are in certain particulars similar to those already given in connection with the rejoicing.

1. Let the godly tremble, because both of His holiness and His goodness. Let them "pass the time of their sojourning here in fear," not in the exercise of slavish fear of the whip and rod, but in the exercise of filial fear and reverence for such a holy Lord God, who cannot look upon sin, except with infinite abhorrence. Let them remember that they have still the accursed thing in their breasts, an enemy in their own house, and that the Lord Jesus says: "Watch and pray, lest ye enter into temptation." "Be ye perfect, even as your Father which is in heaven is perfect."

And his very goodness, experienced in past and present, is a reason for trembling. Let them fear to offend such a gracious and loving God and Saviour, who has crowned them with His loving-kindness and tender mercies. It is written of the early Christians that "they walked in the fear of the Lord, and the comfort of the Holy Ghost," and they are patterns to us in these things, to us upon whom the ends of the world have come.

2. Let the ungodly, in special degree, tremble because of God's character and government. Let them remember that He is the omniscient Jehovah, who searches the heart and tries the reins and knows us altogether—our secret as well as our open sins. Let them remember that He is a holy and just God, who can by no means clear the guilty, the impenitent, and unbelieving. Let the murderer and the adulterer remember that, however they may escape punishment from men, they will not escape the righteous judgment of God; and let the moral and respectable, who live without God's fear, not forget that death and judgment are before them, when they must give a most solemn account of their carelessness and atheism to the Benefactor and Judge of all the earth.

And the ungodly, who enjoy sound gospel privileges, have great reason to tremble, because the Lord reigns. He loads such with His goodness, in putting the Bible into their hands, and in sending His messengers to proclaim to them the way of life and salvation. He showers upon them the precious benefits of solemn warnings and gracious invitations, calling upon them to repent and believe the Gospel; and assuring them of a cordial welcome to His feet and His bosom. The Lord Jesus declares: "All that the Father giveth me shall come unto me; and him that cometh unto me, I will in nowise cast out." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The Lord reigns, and sinners, who obstinately despise these gracious calls, have great reason to tremble, lest the King eternal, in a moment, suddenly cast them down to hell.

The beginning of a New Year should be a season of grateful remembrance of many past mercies and of trustful hope in the Lord for the future. But it should be also a season of solemn reflection and self examination both for God's people and others. The former should put the question, "Where is my growth in grace and in the knowledge of the Lord and Saviour Jesus Christ?" And the careless ones should call a solemn pause to examine how they stand for eternity! Time is swiftly passing, and we must all appear before "the great white throne" to give an account of the deeds done in the body. How inexpressibly awful for those who shall hear that dread word from the lips of the Lamb, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" May the Lord in His infinite mercy awaken many who have been hitherto unconcerned to a true anxiety as to their everlasting peace! "Behold, now is the accepted time; behold, now is the day of salvation."

## Sowing and Reaping.

*Notes of a Lecture, by the REV. D. MACFARLANE, Dingwall,  
Delivered on Sabbath, 10th June, 1917.*

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 "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8).  
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THE Apostle here lays down a principle which is true in nature and in grace. Whatever kind of seed is sown, the same kind is reaped. If you sow barley you shall reap barley, and if you sow wheat you shall reap wheat. This was true from the beginning of the Creation regarding all vegetation, as we have it recorded in Scripture: "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind" (Genesis i. 12). This is true also in spiritual things. And in order that we might not expect to reap anything better than that which we have sown, the Apostle says: "Be not deceived; God is not mocked." If we live in sin, we must receive the wages of sin, which is death; and, on the other hand, if we live to God, doing His will by His own grace, we shall reap the good that He promised to those that serve Him.

Every individual of the human race is a sower. The time for sowing is the spring season, which is our lifetime on earth, and whatever we sow in that season, we shall reap the same in kind in eternity, which is the harvest season in which we shall reap what we have sown. The Apostle and his fellow-labourers were sowers, and the seed which they sowed was the Word of God which they preached, and, as the first ripe fruits are reaped before the general harvest comes, they reaped as they sowed; they sowed the seed of truth which produced believers in reality! This is the case wherever the truth is taught from the pulpit in all ages. On the other hand, there were teachers who sowed the seed of error to their hearers, and the result was that those who received their false doctrine became Christians in name but not in reality, and this is always the case where error is preached. These teachers taught that their hearers must be circumcised in order to be saved. Circumcision makes some change in the flesh or body, but makes no change in the soul, which requires to be changed by regeneration and the new birth, without which no sinner can enter heaven, which Christ taught Nicodemus when He said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This was a sowing to the flesh, and corruption was reaped, as we have it in our text.

The words of our text apply to the practice of men. If you live after the flesh, fulfilling the desires of the flesh and of the



mind, you must reap according as you have sown. There are some who deceive themselves by thinking that they can reap better things than they have sown. These say, "Let us do evil that good may come," but the principle, enunciated in our text, must stand true. "Whatsoever a man soweth, that he shall reap." You sow daily by your thoughts, words, and actions, and whatever these may be, you shall reap as you have sown. Examine yourselves as to what are your thoughts when you awake in the morning, throughout the day, and when you lie down to sleep at night. Are your thoughts set upon the Word of God and the things that pertain to your everlasting peace, or upon the world and the vanities thereof? Dr. Kennedy said that he would have good hopes of men or women whose first thoughts when they open their eyes in the morning, and their last thoughts before closing their eyes in sleep at night, were on the Word of God. This must be true of all God's people, but it is not true of men in a state of nature, whatever they may profess. The Apostle Paul sowed to the flesh till the time of his conversion, when he was probably about thirty years of age, but, when he was changed by the grace of God, he at once ceased to sow to the flesh, and began to sow to the Spirit in his thoughts, words, and actions. He had now better work in preaching the Gospel of God's grace to perishing sinners, and he is now reaping in eternity a rich harvest which sprang from his incessant labours on earth.

Spring time is a cold season, and those who sow seed in the earth suffer much from the inclemency of the weather, but when they reap an abundant crop in harvest, it more than makes up for all that they suffered when sowing the seed. Men sow, not only by their conduct in general, but they sow in their mode of worship. Those who use the organ or any other musical instrument—but the lips—in the service of praise, in family worship, or in the public sanctuary, sow to the flesh, "fulfilling the desires of the flesh and of the mind," and they must reap corruption, according as they have sown. It is an unscriptural mode of worship; it has no Scriptural warrant in the Church of Christ in New Testament times, nor has it been the practice in Scotland till men forsook the faith, "once for all delivered to the saints."

There were mighty men of God in the past who would not tolerate any error in doctrine or worship in the Church. They held to the Bible as given by the inspiration of God. They held, not only that the Word of God *in* the Bible was inspired, but also that the *record* of the Scriptures of the Old and New Testaments was also inspired. But a sad change has taken place since these men were taken home to their eternal rest. A flood of errors came into the Church through the instrumentality of graceless ministers. Instead of removing the flood of errors, the flood of errors removed them. They began to criticise the Bible, and declared that there were many errors in it. They borrowed the "higher" criticism from Germany, and let me tell you to be on

your guard against the "higher" critics, for their intention is to destroy the Christian religion if they can. I read the article in a recent issue of the *Bulwark*, written by Dr. Robertson of Venice, who knew what he said. He mentioned in that article that many of the "higher" critics in Germany did not acknowledge even the being of the God of the Bible, but that the God they acknowledged and worshipped was the god of War, whom they called "Woden." This god gives licence to his worshippers to practise all vices, and to wage war against all Christians. You know that it was often stated in the public prints that the Kaiser said that God was with him in this War, but you are to bear in mind that it is not in reality the God of the Bible he meant, but *Woden*, the god of War. The worshippers of this god repudiate the Lord Jesus Christ and His sayings in the Scriptures. They say that Jesus Christ said that, "Blessed are the poor in spirit," but they say, "Blessed are the mighty in spirit"—the War-Lords. The Kaiser never mentions the name of Jesus Christ. Till I read Dr. Robertson's article I did not fully realise that the real intention of the higher critic in Germany was to destroy Christianity out of the world, but I see it now, and I warn my fellow-creatures to flee from every minister who is a higher critic. For ourselves, we resolve, by God's grace, to keep to the doctrines of God's Word; to preach these doctrines during our lifetime, and to hand them down to coming generations, pure and entire, as was the resolution of the Psalmist, who said:—

" We also will them not conceal  
From their posterity;  
Them to the generation,  
To come declare will we."

The devil's aim is to destroy Christianity, and the higher critics, who are his children, are employed by him to accomplish his purpose, and the evil one is wroth at us because we make a stand in defence of the truth of the Christian religion, but Christ will support us by His grace, and instead of destroying Christianity, Christ, the author of Christianity, will destroy them, for He must reign till all His enemies are made His footstool.

The evil fruit yielded by the corrupt seed sown in Germany may be seen in various ways in our day, such as in deplorable departures from sound doctrine, and in the widespread practical atheism in our own country and other countries, for which God is now punishing the nations in the present terrible War. But the harvest in which men shall reap as they sowed is in eternity, where two classes of people shall reap as they sowed in this world. They that sowed to the flesh shall reap corruption, and they that sowed to the Spirit shall of the Spirit reap life everlasting. That harvest shall never come to an end, and the reapers shall be reaping without ceasing, as they sowed, for ever and ever.

Let those who by grace commenced to do good "Not weary in well-doing, for in due season they shall reap, if they faint not;"

but those who continue in their evil-doing till the end of their mortal life, cannot expect but everlasting punishment, for the words of our text must be fulfilled: "He that soweth to the flesh shall of the flesh reap corruption." "We must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

## Instrumental Music in Worship.

STATEMENT AGAINST SAME BY GLASGOW PRESBYTERY (1808).

(Continued from page 240.)

BUT as our brother states it as his first and great argument, "That Instrumental Music is not forbidden in the Word of God, but is expressly *encouraged*, perhaps *enjoined*, in the Old Testament, and clearly *authorised* by the New"—your Committee conceive it their duty to bring forward the following reasoning from Scripture, in opposition to the last part of his averment, viz., that it is "*clearly authorised by the New.*"

We find, in Scripture, much information concerning great changes to be made respecting religious services under the Gospel. These were foretold in the Old Testament, and they are explained in the New. The Apostle, writing to the Hebrews, declares, that the priesthood being changed, "there is made of necessity a change also of the law" (Heb. vii. 12). We are informed by the same inspired writer, that "the first covenant had ordinances of divine service;" which he describes as consisting chiefly "in meats and drinks, and divers washings, and carnal ordinances;" which were "imposed until the time of reformation" (Heb. ix. 1-10). The "carnal ordinances" include all the ritual, which was addressed to the senses and imagination, but neither enlightened the understanding nor purified the conscience. By whatever authority these were imposed, they were only to continue till "the time of reformation." And whatever is meant by "the time of reformation," it cannot be doubted that it is now past; and consequently, that the carnal ordinances imposed under the former covenant are no longer obligatory. They were the rudiments of the world—the shadow of things to come; but the body is Christ. The substance, which all these things represented, is to be found in the New Testament. The apostolic decree recorded in the fifteenth chapter of the Acts of the Apostles,—the ministrations and epistles of St. Paul, and particularly his strictures on the doctrines of Judaizing teachers,—show that Christians are not under the Law, but under Grace.

From the beginning of the world there has been a Moral Law and a Spiritual Worship; which remain unchanged under every dispensation. Whatever is to be found in the Old Testament

with regard to either of these, is of permanent and everlasting obligation. But with respect to the modes of external Worship, there was to be an entire change; which was announced by our Lord Himself in a very early period of His ministry:—"The hour cometh, when ye shall neither on this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth" (John iv. 21, 23, 24)—not according to the old institution, in the hour that was past, but according to the new, in the hour which cometh, and now is. Nor must it be forgotten, that it is not the ordinary manner of the writers of the New Testament to inform us what Divine institutions were to be abrogated, but only what observances were to take place under the Gospel. They do not tell us that the Passover was no longer to be observed, but only that the Lord's Supper was to be administered. So, with respect to praising God, they do not expressly say that Instrumental Music is to be silenced, but they do expressly say that God is to be praised and worshipped by singing psalms, and hymns, and spiritual songs, with understanding and grace in the heart, for the purposes of instructing and comforting one another. This is to be the change under the Gospel, as far as Psalmody is concerned.

The only point which remains to be ascertained is, whether this necessary change of the law extends to Instrumental Music, as a concomitant of the New Testament Psalmody. On this point our brother has given a most decided opinion—that "Instrumental Music is clearly authorised by the New Testament; and that, before declaring our prohibition of Organs, it is incumbent on the Church to expunge from the Sacred Records those passages which seem clearly to recommend the use of instruments in Public Worship; that thus the worshippers may be delivered from the inconsistency of promising and exhorting each other to do, what in their hearts they resolve, and by the Church are forbidden, to perform."

In support of these assertions, our brother exclaims, in his Statement, "Nowhere do we find the great Head of the Church repealing the injunctions pronounced by the Psalmist David. And it is impossible to think that our blessed Saviour would have been silent on the subject, if Instrumental Music had been a gross profanation of sacred things. Nowhere do we find St. Paul warning against Harp, and Psaltery, and Organ. Nay, we find St. John declaring that he heard harpers harping with their Harps in heaven."

Without saying anything more severe on this mode of reasoning adopted by our brother, we conceive that it is neither agreeable to the rules of just Biblical criticism nor to sound philosophy. We have already observed that it is not the ordinary manner of the writers of the New Testament to inform us what Divine institutions were to be abrogated, but only what observances were to



take place under the Gospel. And does not every Christian know that, during our Saviour's abode upon earth, the "time of reformation" was not fully come—that Jesus was not yet glorified—that it was the money-changers, not the priests and Levites, that our Lord cast out of the Temple; and, of course, that it was the benches of the former, not the Altar, Sacrifices, Organs of the latter, which He overturned? If Jesus did not destroy the Temple, but only foretold its destruction, is it not self-evident that its Ministers, and all the instruments employed by them, whether musical or sacrificial, must remain along with it? We shall transcribe the judgment on this point of an eminent Protestant divine, who is allowed by all parties to have been one of the soundest and most judicious Biblical critics: "The Holy Ghost is here mentioned as the great gift of the Gospel times; as coming down from heaven not absolutely—not as to his person—but with respect unto an especial work, namely, the change of the whole state of religious worship in the Church of God. Whereas we shall see, in the next words, he is spoken of only with respect unto external actual operations. But he was the great, the promised heavenly gift, to be bestowed under the New Testament; by whom God would institute and ordain a new way and new rites of worship, upon the revelation of himself and will in Christ. Unto him was committed the reformation of all things in the Church, whose time was now come (Heb. ix. 10). The Lord Christ, when he ascended into heaven, left all things standing and continuing in religious worship as they had done from the days of Moses, though he had virtually put an end unto it. And he commanded his disciples, that they should attempt no alteration therein, until the Holy Ghost were sent from heaven to enable them thereunto (Acts i. 4, 5). But when he came, the great gift of God promised under the New Testament, he removes all the carnal worship and ordinances of Moses—and that by the full revelation of the accomplishment of all that was signified by them—and appoints the new, holy, spiritual worship of the Gospel that was to succeed in their room. The Spirit of God, therefore, as bestowed for the introduction of the new Gospel-state, in truth and worship, is the heavenly gift here intended" (*Owen on the Hebrews*, chap. vii. 4).

As to the authority borrowed from St. Paul, by interpreting his silence as expressive of his approbation of Harps, Psalteries, and Organs—our brother seems not to be aware that Instrumental Music belonged entirely to the Temple service, and never was employed in the Synagogue. Hence Paul, in all his journeyings, could not find a single Harp, or Psaltery, or Organ, in any of the religious assemblies of his countrymen beyond the precincts of the Temple at Jerusalem; of consequence, warning or reproof on this subject, from that Apostle, is not to be expected. This circumstance accounts for the Jewish converts never betraying, as far as we know, the least predilection for Instrumental Music in the Public Worship of God, while they discovered a strong attachment

to Circumcision and other Levitical institutions. Had St. Paul, therefore, approved or admired Instrumental Music in the Public Worship of God, however poor and persecuted the Apostolic Church might be, it is not to be supposed that he would have preserved such profound silence on the subject. On the contrary, he would have disburdened his oppressed mind—he would have recorded his principles—he would have deplored the direful calamity of the times, and earnestly recommended the introduction or the revival of Instrumental Music in the Churches the very first moment that the wealth, and safety, and peace of the Church rendered it practicable. But St. Paul has recorded no such sentiments. Instead of speaking in commendation of Instrumental Music in the Public Worship of God, we find him on one occasion borrowing an allusion from it, expressive of something like contempt: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling Cymbal” (1 Cor. xiii. 1).

But our brother imagines that he is particularly countenanced in his favourite measure by a passage in the Book of Revelation, where St. John expressly declares that he heard “harpers harping with their Harps in heaven” (Rev. xiv. 2). “Words cannot be simpler,” says our brother, “nor convey more plainly an unequivocal meaning; and that meaning clearly is, that Instrumental Music is at least not inconsistent with the purity of evangelical praise.” The author of the Statement, then, can produce only a negative conclusion, and that from a single highly figurative passage of the New Testament, in support of his favourite measure—a negative conclusion, too, repugnant to the principles and practice of the Church of Scotland, and countenanced by nothing but what we apprehend is a mistaken commentary of Scripture. Even supposing for a moment that, apparently to short-sighted mortals, any usage is not inconsistent with divine revelation, are we on that account to blend that usage with the Worship of God? The Established Church of Scotland allows no such latitudinarian principle. This was precisely the mode of reasoning by which the Popish corruptions were introduced into Baptism and the Lord’s Supper, and by which any system of Worship may be vindicated.

Our brother likewise cannot be ignorant that commentators are by no means agreed that the celestial state, and the exercises of the redeemed in heaven, are the subject of this vision of St. John. Whatever be in this, it is evident that the imagery of the context is *terrestrial* and *Levitical*, and not *Evangelical*. The scene of the vision is upon Mount Zion, and the voice from heaven is described as “the voice of many waters, and as the voice of a great thunder”—evidently alluding to the region whence the water descends, and in which the thunder rolls. A Lamb, Mount Zion, harpers and their Harps, an hundred and forty-four thousand, Elders, first-fruits—do not all these images, in their *literal meaning*, carry back the mind to Jerusalem, and place us among

the Jewish worshippers in the courts of the Temple? It would be in vain to expect that, in a vision, "the forms of Christian worship" would present themselves in as familiar a manner to the mind of St. John as the worship of the Temple. For no man, no author, sacred or profane, takes his allusions invariably from what is modern or familiar. The mantle of antiquity must often be thrown around allusions and illustrations to render them venerable and majestic; and this, we apprehend, is most judiciously done in the passage before us, whether the subject of the vision recorded in it refer to the Church MILITANT or TRIUMPHANT.

Your Committee, therefore, are bold to contend that no better authority for Instrumental Music can be drawn from this highly figurative language of St. John than there can be deduced from his allegorical description of the new Jerusalem, that heaven, the place of happiness for the righteous, is literally a splendid city, "having twelve gates, and every several gate of one pearl; and that its walls are of jasper, and its streets of pure gold."

If your Committee were to borrow anything concerning the form of evangelical praise to be used by Christians from the Book of Revelation, they would take it rather from the 6th and 7th verses of this fourteenth chapter, than from the 2nd verse:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Here he saw no harpers, no Psalteries, no Organs. And in that beautiful and sublime description of the Church Universal, in the seventh chapter (9-12):—"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Here again he saw no "harpers harping with their Harps."

Far, then, from finding Instrumental Music in the Public Worship of God "clearly authorised by the New Testament," your Committee contend that there is not a vestige of such authority, unless we violate the laws of sound criticism, and confound the literal and figurative meaning of language. Our blessed Lord did not condemn Instrumental Music, because it was a constituent part of the Temple service, which, with other Levitical institutions, was to outlive himself, and only to be nailed to his cross, or abolished by his death. The Apostle Paul could not speak against it in the Synagogues, for in them it never existed. He could not warn or reprove the Jewish converts, for, as far as we know, they never betrayed a desire to employ it.

*(To be continued.)*

## The late Alexander MacLennan,

RONA, RAASAY.

THE Free Presbyterian Church lost a goodly number of her outstanding godly men this year. This has been true both of the North and South. We deeply feel our loss, and mourn over it. At the same time we would desire to act like David, when he said: "I was dumb, I opened not my mouth, because thou didst it." In the North two, who were conspicuous among the men, were removed to their everlasting rest, viz., Mr. Neil MacKinnon, Portree, and Mr. Alexander MacLennan, Rona. These two men were strong pillars to our Church in Skye, and throughout the length and breadth of the land. They were powerful in word and deed before the Lord and all the people. They were true men, in whom the utmost confidence could be placed when a day of trial came. This continued to be their character from first to last.

The first time the writer met Alexander MacLennan was at the Communion held in Raasay in June of 1893. At that Communion a minister, who assisted, endeavoured to persuade him that he should not follow the Rev. D. Macfarlane in separating from the so-called Free Church. Alexander replied, by asking the minister, "If cholera were to come to the island, and that all who took it died of it, and that the people were fleeing out of it, would he himself consider him a wise man should he take his advice to remain in the island in such circumstances?" The minister answered that he would not consider him wise should he take his advice in such a case. "Well," said Alexander, "I tell you that I consider this Declaratory Act more dangerous to the souls of men than cholera would be to their bodies." This put an end to the conversation. The writer concluded that this was one man at least who realised the danger to which the new creed exposed the souls of men, and that, while he held to that view of it, it was not probable that he would prove faithless.

Alexander was a great admirer of the late Dr. Kennedy and the late Rev. Alexander MacColl. This was true of all the faithful men and women in the Free Church, on account of the outstanding position of these two men as preachers of the Gospel of Christ in its absolute freeness to the chief of sinners, and also on account of their faithfulness in maintaining and defending the doctrines and principles of the Church of the Reformation in Scotland. Alexander valued very highly the pure Gospel, and especially such ministers as the above, who proved that they were true ambassadors of Jesus Christ. He repeatedly told the writer of an aged and godly woman who, when she heard that one of these faithful ministers had passed through a part of the district in which she lived, thanked the Lord that, notwithstanding she had neither seen nor heard the man preach, he had been there;



because she considered it a favour from the Lord that His true ambassadors had set foot in that part of the land. This was exactly how he felt himself as regards the faithful ministers of Christ. His love to all the Lord's people was deep and sincere, and their fellowship was intently desired by him.

He was endowed with mental ability of a high order. There are few men who could use language to the same effect that he was capable of. His expressions were always admirably adapted to convey to others the exact meaning of his thoughts, so that none could misunderstand what he meant. He made good use of illustrations in his public addresses, whereby he fixed, what he meant an audience to grasp, indelibly on their memories. As an example of this, the writer, on one occasion, heard him speak on a Friday of a Communion season at Flashadder in Skye. When he rose up, he said: "Some men think that, when we speak as we do here to-day, we pass judgment upon men as regards their state before God, but that is not so. All we do is to show the difference between the conduct of the Lord's people and that of graceless men, and the Word of God allows of this, as it is written, 'by their fruits ye shall know them.' To give you an example of what I mean, say, that a man came into an orchard in early spring and asked the gardener, What kind of a tree is this? The gardener answered, It is an apple tree. The man could not believe that it was an apple tree. So they disagreed about it. But, say that the same man came back in August when the trees bore fruit, and that he and the gardener had a look at the trees, and coming to the tree in dispute, the man knew at once by its fruit what kind of tree it was. So we should judge men by the fruit they bear. Give you a man time till he bears fruit by his conduct in the world, and then you can safely conclude whether he is a true Christian or not. There is also a very clear distinction between the true Christian and the hypocrite. I will try to explain it thus: Two men out of the same township were going to sea; one of them went out to the end of his house now and again to have a look at the sky and at the sea, while the other sat still and quite unconcerned at his own fireside. What was it that made the difference between the conduct of these two men? The one, who looked so anxiously to sky and sea, had one port before his mind, and he was afraid that the wind might blow so strongly against him that he could not make for the port he desired to reach; for, if he did not get into that port, all was lost for him. The one, who acted so unconcernedly, was going to sea without having any definite port in view, and consequently, should the wind blow hard against him, he would give her sheet, and run before the wind for shelter in any port. The true Christian has heaven in his eye, and is afraid that Satan, the world and the flesh may prove that he has not got grace, and that he will make shipwreck of the faith, and come short of eternal life. The hypocrite has got no such fears, so he can trim his course to suit any

kind of weather. He is like our rich people who sail in yachts for pleasure, and who, when the wind gets too strong ahead and sailing becomes uncomfortable or dangerous, turns away and runs before the wind. Such professors of religion are to be met with in our day, as there were such in the time of the Lord Jesus and His Apostles." The above loses much of its perspicuity in the translation, as it was spoken in the Gaelic language. Much more might be recorded of his pithy sayings, but the time of the writer, and space, will not permit.

Alexander had his own large share of the troubles that afflict the just, but he kept them to himself, and opened them to the Lord only, and that not in public, but in secret. In this he was very wise, for he might make a mistake in relating them even to such as he might expect to sympathise with him. About ten years ago he had a great mental trial. The enemy did his utmost to cast him down utterly by holding out that there was no mercy in God for him. During the space of about two years he would not speak at the fellowship meetings, and when he did engage in private or public at home, he was very brief and almost inaudible. But the Lord came to his help, and delivered him out of that temptation. The first time he spoke in public after the relief came all who were present felt the power and unction with which he spoke. This liberty continued for some years, so that many praised the Lord for the goodness and mercy with which He visited the man of God. But he had to drink again of the waters of Marah. A son of his, who had enlisted in the British Army several years before the commencement of the great War, and who became a truly pious young man, was killed at the front during that War. This was a terrible blow to his poor, old father, but, so far as we could ascertain, he bowed his head before this providence in the spirit of real submission to the Lord's will concerning himself and all his family. However, the trial had the effect of bringing on a shock, by which he was incapacitated so far as to be unable to rise from his bed. It did not affect his speech, but it left his feelings weak and easily touched. Latterly he became dropsical, and being a powerfully-built and heavy man, his wife and daughters had enough to do, until a son came home to help them. At the end of June, 1919, the writer, on his way from the Gairloch Communion to Raasay, expressed his desire to visit him to the kind friends who ferried him, and they most willingly called at Rona for that purpose. He was overjoyed when he heard that we had landed to pay him a visit. We had a considerable time with him. He was as concerned about the cause of Christ at home and abroad as he used to be when in perfect health, and especially with everything connected with the Free Presbyterian Church. He referred to the ministers who had left our Church in November of the previous year, by saying: "You need not expect that our Church will fare better than the Church did in the days of the Apostle Paul, who had to write: 'This thou knowest, that

all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.' But as long as you will adhere faithfully to the truth you will prosper, whoever they be that will turn from you." We parted with him that day, realising that we would never see him again till the day of eternity. So it came to pass, for he passed away to his everlasting rest at the time of the Communion at Gairloch this year, and was buried at Lochcarron on Saturday the 26th June, 1920. So far as we have been able to ascertain, he was about eighty-two years of age.

The writer desires to express his sincere sympathy with his widow and each member of the family, also with the people of Rona, who lost a friend indeed the day Alexander MacLennan was taken from them. N. C.

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## Notes from late Rev. John Kennedy, D.D., Dingwall.

WHAT a Saviour Christ is, who can meet our guilty yester-days and meet our helpless to-days, and can care for the future—yet to us unknown—that stretches between us and death, judgment, and eternity, and who can crown and seal with His judicial sentence all He did as Saviour in preparing us for appearing before the Great White Throne!

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Divine and human natures are infinitely distant, but in the Son of God they are in one person—no longer at a distance—and united in such a way as implies no diminution of His glory and blessedness as the eternal Son of God. How sweet, also, to Christ His being in human nature, that He might be a brother not only in name to His people, but might act towards them a brother's part! What joy was *this* to the love of Christ! Oh! give up your hard thoughts of Him.

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O, friends, do not trifle with things which are of eternal moment to you, to yourselves, to your very selves. Put not Gospel truths into your toyroom, where you keep the things with which you make sport. Let them not be in your memory only as things on which you may lay hand, that you may use them in speculation or controversy. And let them not lie by as you deal with things which you reckon worthless. Unused truth is abused truth, and the God of truth shall yet take vengeance for your abuse of what He loves.

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I would advise you, if you would acquaint yourself with Popery, to study your own heart; and, in order to protection, trust none but the Lord, and no teacher but His blessed Spirit.

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O, thou mother of harlots (Popery), there is more effectual prayer against thee in the shrieks of the millions thou hast

delivered over to the great murderer who retains thee for the work of slaying souls, than there is to shield thee from destruction in all the devotions of which thy polluted altars and thy dark cloisters are the scenes. The millions thou hast ruined curse thee in the pit. The thousands thou hast martyred cry by their blood for thy destruction. They shall be heard, and thou shalt yet be laid low.

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Universal danger, vaguely apprehended, and universal love, vaguely dreamt of, make up what is now-a-days too often regarded as sufficient in order to conversion. From this flimsiness turn aside, if you would not be deceived to your ruin.

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O that we were wise to prize our privileges, and to acquit ourselves of our high responsibility! The blessing of the Most High is what Scotland needs. This alone could make her truly rich. This alone can save her from her perils. This alone could have made her what she once became, and secured the continuance of her prosperity. Whatever may betide her in the age next to come, I love to think of her, on some bright future day, emerging with all the nations of the earth from the darkness and the storms of ante-millennial times into the brightness and the calm of many ages of blessedness, receiving on her bosom the light of heavenly favour and the dew of heavenly grace, till a verdure, richer than ever clothed her, shall cover her all over, and fruits of righteousness shall grow throughout all her borders, such as are befitting the very garden of the Lord.

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The blossom which began to bud in Eden, continued to expand, till, in the birth at Bethlehem, the first form of the promised fruit appeared.

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O, if I have ever learned that "it is impossible for God to lie," it was while looking on Him who hung upon the tree, bowing His head and giving up the ghost. The sinner shall verily die, because God hath so declared; and here is a death in which the fulfilment of God's threatening is seen in the deaths of a countless multitude summed up in the dying of Him who undertook to be their substitute.

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Blessed are they who shall be taken out of the sin and trouble around them here, that they may enter into the peace which nought on earth can for ever disturb, and nothing which they bring with them shall prevent them from enjoying. Spiritual decline, in the midst of an outward calm, may still for a season advance, but it will prove to be, as it has always done, the fore-runner of judgments such as shall cause the stoutest heart to quail. O to be at home ere this visitation shall have come! But it were better to be content with whatever the Lord has been pleased to appoint.



Often, as one after another of the "righteous" and "merciful" has been taken away, have I gone with the mourning prophet to weep in the vineyard from which the summer fruits had disappeared. In the measure in which I could not mourn for those who had "entered into peace" was I disposed to be sad, on my own account, and for the sake of my Church and country. I am not conscious of a tendency to indulge in causeless sorrow, nor of being prone to forecast what is gloomy in the future. It is only when constrained to be thus affected that I tremble with fear in prospect of what is coming. No events have ever caused in my heart more of this sadness, and of this fear, than the deaths of well-known saints and servants of the Lord. The removal of these has left a blank in the present on which only a tearful eye should rest, and is an omen of evil in the time to come before which every heart should tremble.

How little sorrow of heart do any of us feel for "the hurt of the daughter of our people," and especially for the dishonour cast upon the Son of God! How easy it is for us to endure to see thousands around us rushing onwards to everlasting misery as they pass in contempt by the Cross of Christ! O, how little do any of us value and profit by the Gospel! Our barrenness, what a shame! Our carnal ease, what a reproach! Our selfishness, how guilty! Our prayerlessness, what a sure sign of deadness!

## Notes of Northern Worthies.

(Many of these Notes were hitherto unpublished.)

(Continued from page 205.)

A GIRL, troubled for her soul, was one day going some distance on an errand. Meeting the minister, she said to him, "Will you keep this money for me till I return, in case I lose it?" "Yes," replied the minister, "but, if I were Jesus Christ, would you trust me with the keeping of the money?" "O, yes," she answered. "And if I were Christ," he went on, "would you trust me with all you are worth in the world?" "Yes," she replied. "And," said the minister, "would you not trust your soul then to Christ as you can trust Him with everything else?" After some pause and thought, she replied, "I think I could."

A good woman was wont to say that the sweetest part of the Scriptures to her was these verses in the 50th Psalm:

"That I to eat the flesh of bulls  
Take pleasure, dost thou think?  
Or that I need, to quench my thirst,  
The blood of goats to drink?  
Nay, rather unto me, thy God,  
Thanksgiving offer thou:  
To the Most High perform thy word,  
And fully pay thy vow."

She said: "When I come to the Lord with my dryness, deadness, and hardness, He says, 'Your services cannot better me, nor the good which you wish to feel in yourself. It's not your good sacrifices that I want more than I want the flesh of bulls and goats. I have already got the sacrifice with which I am well pleased, and be you pleased with it too, and your thankfulness and the paying of your vows are more acceptable to me than any other sacrifices you can find in yourself to offer.'"

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One said that the Lord could hear the desire of the humble without any words (Psalm x. 17).

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Another man remarked that the sorest time a Christian is tried is often the safest time for him.

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Rev. Dr. Macdonald, Ferintosh, "the Apostle of the North," said on one occasion that he was afraid that he never received Christ to his own soul as freely as he should have received Him, and that he never preached Christ to sinners as freely as he should have preached Him.

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He also said that, when Christ satisfied Justice on the Cross, Justice said to Mercy: "Go away now as fast as you can, and lay hold upon as many sinners as you can. Not only that, but I will go after them myself also, and hunt them out of their refuges of lies till they come to thee."

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One of the fathers was saying that he thought the man who built "on the sand" would have his house finished and roofed before he who built on "the rock" found the foundation to build his house upon.

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One, speaking of grace, said: "How wonderful it would be to throw a spark of fire into the sea that would live there, and latterly dry up the ocean! And is it not exceeding wonderful that a spark of grace cast into the corrupt ocean of your heart should survive there, and at length dry up all your corruption?"

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Andrew Matheson, Lybster, said that unbelief was one of the fiery serpents under the Gospel that bite so many to death.

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Making a difference between "godly sorrow" and the sorrow not wrought by the Spirit, one said that godly sorrow had with it a hatred of sin as committed against God, but that a sinner may have sorrow for what sin does against himself without sorrow for sin as committed against his Maker.

## Letter by the late Corpl. John Mackenzie.

*A letter sent from Cromarty to the late Mr. Duncan Fraser,  
Carrbridge.*

MY DEAR FRIEND,—Wonderful indeed are the ways of the Lord, and to none other should its mystery call, as deep calls unto deep, with greater admiration than to lost man, especially those who were loved in the deep thoughts that surpassed all human conception. As they were elected with Him as their surety, so of necessity would their needs claim Him as their debt-bearer. Here we behold Christ, as Pilate said—"Behold the man"—coming forth out of His eternal chamber with the blood-stained garment of His people's enemies. Oh! what manner of love it was with which the Father loved us in giving His only begotten Son. They died with Him, and in Him. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

At Dingwall Communion I was informed that you were not able to be forward, and since you have been laid very much on my poor mind in this captivity. Now I take the opportunity of dropping you this note. Dear friend,—I know not which of us will be sooner in our Beloved's bosom, but this day I am assured that He will be to me what He promises. A bitter cup, indeed, I have to drink, but my experience is that the more bitter the drink is, the sweeter His love is. Yesterday I received that promise, I hope: "I shall cause the enemy to deal gently with you whithersoever I shall send you." My poor, withered soul was strengthened and comforted.

Our gentle Lord and Saviour Jesus Christ will not forget to visit this garden and take away His lilies when they are fully ripe, and will place them where nothing shall intervene between Him and them for ever. "Ye have need of patience that after ye do the will of God ye shall receive the promise."

Dear friend, all our frailty and weakness are suggested by our adversary as unquenchable fires, but when Christ will pour His oil on the wounds it will give a heavenly soothing. When our extreme misery inflames His eternal love, how can He leave us in our seventh trial? "Be not dismayed, for I am thy God. I will help thee, I will strengthen thee, I will uphold thee with the right hand of my righteousness."

I remember to have read when Gideon's army took their pitchers with them the light was hid, and not until the vessels were broken, did the lights in them shine, and set the enemy to flight. God *will* break His own pitchers before the light that is put in them will put these enemies to flight for ever and ever. "He shall soon bruise Satan under their feet," and He will lead them to fountains of living waters for ever and ever.

Jacob was gathered to his people at his death, so the death of God's dear people is a gathering to Christ. It is also a *rest* in Christ. Christ's own grave in the rock is a similitude of His people's grave in Himself their Rock. "Let your heart not be troubled; ye believe in God, believe also in me."

I am still here in the hand of the providence of the Lord. Hope to hear from you. How is your son and Carry? With the love of our Beloved, your attached friend,  
J. MACKENZIE.

## Two Stornoway Elders.

THE Lord of the harvest is mowing down our fields as a Church and taking home His heavy sheaves. The Stornoway congregation, which had during the last few years to lament the removal of several of its office-bearers, has again to mourn the loss of two elders—Mr. George MacLeod, Swordale, and Mr. Murdo Morrison, North Tolsta. They were both faithful and steadfast men, and their death is a severe blow to the congregation and to the cause of Christ.

### MR. GEORGE MACLEOD, SWORDALE.

Mr. George MacLeod, who died on 12th March, 1920, was born at Swordale, Knock, Parish of Stornoway, in the year 1844, and thus died in his seventy-sixth year. His father, John MacLeod, who was a notable Christian in the congregation of Garrabost, died by drowning. It is related of him that on the day on which he was drowned he went in the morning to another township to help his son William in building a house. As he was about to leave for home, he said to his son, "Proceed with the house, but I will not be with you to roof it." When he arrived home, his wife had dinner ready, and wished him to partake of it. "No," he said, "I have something else to attend to first." He then took his two sons, Kenneth and George, to the barn, and with his hand on the head of each, he prayed that they might be children of "The Covenant." He then took his dinner, and went out with his crew to fish, but never returned.

George, after his father's death, lived like his careless companions, having no hope and without God in the world. When quite a young man he married a very pious young woman, to whom he was much attached. She died at the birth of her second child, and George, though still a stranger to the power of saving grace, had some precognition that she was to be taken away. This caused him great mental agony, and he was pacing the floor wringing his hands and exclaiming, "Lord, I am not submissive to Thy will." As he was in this distressed condition, the Rev. Mr. MacCrichtie, who was then minister of Garrabost congregation, happened to come in and heard George's confession. "No," said Mr. MacCrichtie, "Natural love will not be submissive, and it may be even difficult for grace." The



sad death of his wife, however, was the means of awakening his conscience to a sense of his lost condition. For a whole year he was in great agony of mind, and often walked on the brink of despair. One day he set off to Alt-na-gaul, near Bayble, to end his miserable life, but that was the day and the place that the Lord was pleased to deliver him and visit his soul with "the peace that passeth all understanding," or to put it in his own words, "I went there a devil and came away a believer."

He had a very acute and penetrating mind, but lacked the power of expression in public. One could not accurately judge him by hearing him speak to the "question," or in prayer. He was an honest, straightforward man, who did not fear the face of man, and held firmly to his convictions. He was a staunch Free Presbyterian, and was much grieved when he heard of some forsaking the testimony they once upheld, but would add, "I did not follow men, but what I did was in obedience to God's Word and to that I will adhere."

During the last few years his health, which was never very robust, was declining, so that he could not but on rare occasions come to church. His last illness came on suddenly. The first day he was confined to bed he told his son that he was not to recover. The reason, he said, he had for coming to this conclusion was the force with which the words—"But he that is least in the kingdom of heaven is greater than he"—spoke to him. He suffered much pain during his last days, but in the midst of his suffering was heard repeating continually, "However severe it may come, keep me watchful." He was also heard repeating often Ps. lxi. 3—"Mine eyes do fail while for my God I waiting do abide."

Some days before he died, he expressed a desire to see us. A few of the office-bearers went and our arrival greatly cheered him, as he had been severely tempted that none of the Lord's people cared for him or would visit him. In course of conversation we remarked that we hoped to see him yet in Stornoway. He sat up in bed and said, "Have you any authority for saying that?" We replied that we had not, but only our opinion. "Well," he said, "you shall never see me in Stornoway, and I would ask of you and other friends not to be pleading that I should be left here, for I wish to depart and be with Christ."

Shortly before he died, he called the family to his bedside and solemnly exhorted each of them "to seek the Lord while He may be found." May his fatherly advice be heeded and his prayers answered on their behalf!

We extend our sincere sympathy with his sorrowing widow and family, and express our regret for this delayed notice. N. M.

MR. MURDO MORRISON, NORTH TOLSTA.

Mr. Murdo Morrison, elder, North Tolsta, Lewis, died on 4th March, 1920, at the ripe age of eighty-six years. North

Tolsta was highly favoured in the past in having men and women who were notable for their piety, and even now this favour is still vouchsafed, as there are several young men raised up to take the place of the fathers. The members of the old Session, who were so much respected for their piety and prudence in conducting the affairs of God's house, were removed one by one, until the late Murdo Morrison and Donald Mackenzie (who is still living) were the only two left. It was very touching to notice the strong and childlike attachment which existed between these two. We might give one instance. A certain member of the congregation, who had been accustomed to engage in public prayer, was suspended from Church privileges. At the time of the Stornoway Communion, all the male members usually attended there, so that the two old men were left alone to conduct the services at Tolsta. Having no other help they called upon this man to pray. The matter being reported to us, we explained to the two old elders that it was contrary to the laws of the Church that such a person should be called upon to engage publicly. "Yes," Murdo said; "I knew we were wrong, but you asked him first, Donald, and when I saw that you were liable to be brought before the Session, I called him also so that we would be both under the burden." This attachment continued until they were separated by death.

Murdo was one of the most humble and loving Christians that could be met with. His admiration for and attachment to the Free Presbyterian Church, and to those who firmly held by the testimony raised in 1893, could not be excelled. He was not a gifted speaker, but his remarks, either speaking to the "question" or praying, always showed both penetration and meditation. We may give one of his remarks. After the congregation on one occasion had sung Ps. li. 5, etc.—"Behold I in iniquity was formed," etc.—he was asked to pray. "No wonder," he said, "though the *form* is what it is, but glory to God's name we have another *form*—'the truth in the inward parts,' and if the first form was strange, the second is wonderful."

The District Nurse, who was exceedingly kind and attentive to him during his illness, said to him one day, "Are you going to the Stornoway Communion? But perhaps it is too far away for you to go." He replied, "I hope to go much further away than Stornoway soon; I expect to go to heaven." On another occasion, as she was dressing him, she said, humorously, "Wait you, Mr. Morrison, and I will make you a *swell*." "I will never be a *swell*," he answered, "until I get to be with Christ." One of the office-bearers asked him if he were longing to go away, and added, "But you may find the boat difficult to get under sail." To this he replied, "Christ is worthy of waiting patiently for, and when He comes it is not an open boat He will have, but a closed 'drifter,' and the thieves won't get into her." His last audible words were, "Now I am ready,

and longing to go." Thus passed away Murdo Morrison to be with Christ in the hope of a glorious resurrection. His place in the house of God, which was never vacant while he had strength to walk, will now be empty, and his genial presence will be sadly missed by all. May the Lord hear the prayers of the destitute and heal the breaches made on the walls of Sion! With the family and friends we express our sincere sympathy. N. M.

## Searmon.

*A Rinneadh a Shearmonachadh aig Bogle's Hole, ann an Sgìreachd Mhoncland, an iar Chhlydesdale.*

LEIS AN URRAMACH MAIGHSTIR EOIN WELWOOD.

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 "Agus ma's ann air eigin a thearnar am firean, c'aite an taisbean an duine mi-dhiadhaidh agus am peacach e fein."—I PHEAD. iv. 16.  
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THA e na chùis mhòr do dhuine a theachd a dh'ionnsuidh Fhlaitheanas, eadhon air son duine a tha gle dhùrachdach agus dileas. Tha e fìor gu'm bheil moran an dùil a bhi air an tearnadh; 'seadh, tha mi a' smuaineachadh gur teirc an dream 'n'ur measg aig nach 'eil dùil ri dhol do fhlaitheanas. Ach tha eagal orm nach d'theid an deicheamh, 'seadh, am ficheadamh duine dhibh an sin; 'seadh, saoilidh eadhon daoine gle mhi-naomh agus aingidh gu'n d'thig iad gu neamh. Tha so soilleir, ciod sam bith co iongantach do neach air bith a bheir fainear mealladh mhic na'n daoine. Labhair ri daoine gun Dia, no ri daoine nadurach, do nach aithne a bheag sam bith do obair cridhe, no do fhein-fhiosrachadh anns an diadhachd. Feoraich dhiubh am bheil iad an dùil gu'm bheil iad ann am fàbhar Dhé, no an dùil gu'n sealbhaich iad flaitheanas? 'Seadh, saoilidh iad gu'm faigh na h-uile neach an sin. Tha mi 'creidsinn, gu'm bheil sibh a' smuaineachadh gu'm bi neamh, gu labhairt mar sin, na ionad cumail do chreutairean truailidh no neo-ghlan. Ach tha mise ag innseadh dhuibh nach 'eil a leithid sin do ni idir ann. 'S teirc an dream a thig an sin. Leugh Salm xv. "A Thighearn, co dh'fhanas ann ad phàillinn? Co a chòmhnuicheas air do shliabh naomh?" etc. Iraiah xxxiii. 14. "Co 'n'ur measg a ghabhas còmhnuidh maille ri teine millteach? Co 'n'ur measg a ghabhas còmhnuidh maille ri lasraichean bith-bhuan?" Agus co a bhitheas comasach air seasamh 'na lathair 'san là sin?

Bheir sinn rabhaidh aig an àm so mu chuid do nithe an cumantas, agus bheir sinn cuid do dh'aobhairibh dhuibh c'ar son a 'sann air èigin a thearnar am firean. A leithid agus,

1. Do bhrìgh's nach 'eil a h-aon co ionraic 's nach 'eil iad as eugmhais an cron fein, am peacaidhean agus am failinnean fein. Cha'n 'eil a h-aon co ionraic 's nach 'eil aca an seachrairean fein.

Tha Daibhidh ag aideachadh so, “Chaidh mi air seachrain mar chaoraich chailte, iarr t-òglach,” Salm cxix. 176.

2. Do bhrìgh's gu'm bheil Dia na Dhia ro-naomh agus gun smal sam bith; agus uime sin tha e na ni gle mhòr, gu labhairt mar sin, a bhi beo maille ris. Cha'n e gu'm bheil e na Dhia mi-thròcaireach, air doigh sam bith neo-charranach; ach tha e na Dhia co naomh ann an nàdur agus ann an iomlanachdaibh a dhiadhachd, agus iad so a bhi air an tabhairt fa' chomhair a cheile, an truaillidheachd a ta lathair anns na daoine is naoimhe th' air thalamh, agus naomhachd gun choimheas Dhia, agus an fhearg neo-chrìochnach sin a ta aige ann an aghaidh peacaidh: Tha mi ag radh coimeas na nithe so r'a cheile, cha'n 'eil e na iongantas ge do gheibh na daoine is naoimhe doilbheachd ann an teachd a dh'ionnsuidh fhlaithèanas. Tha Daibhidh a' labhairt mu chnàmhan briste anns Salm li. 8. Agus mu ghlaodhaich rè an là uile, Salm xxxii. 3. Ach a' fàgail an earrann theagaisgeil, cuiridh sinn ris teirc do dh'fheumaibh cleachdaidh.

A 1 Fheum.—Am bheil e mar sin gu'm bheil am firean ach air èigin air a thearnadh? Ann an sin tha mi smuaineachadh gu'm feud sinn comh-dhunadh gur teirc an dream a thearnar 'sa ghinealach so, 'nuair a thig an Tighearn gu'n gairm gu cunntadh. Oir ma bheir sibh faineas ceannaircean na'n amaibh so, saoilidh sinn e na's mo na bhi ann an teagamh, a' tabhairt faineas cia fhad 'sa chaomhainn an Tighearn sinn, gu'm bheil laithean dubhach a teachd air na tìrìbh so, 'nuair a bheir Dia breith air na tìrìbh so; agus a bheir e fearg agus corruich orra. Bithidh e ann an sin cruaidh air an dream is ro dhiadhaidh agus is ro dhurachdaich a choimhead glan an cuid eudaichean, a bhi air an saoradh 'san là sin. Gu dearbh, chaidh Abraham, Lot, Iacob, Caleb, agus Iosua as, an uair a dhoirt an Tighearn mach a chorruich air ginealachibh na'n aingidh anns an robh iad beò. Gu deimhin bha iadsan na'n daoine gle shonruichte. Ma ta thugaibh fa'near, ma rinneadh mar sin ris a chrann ùr, “Ciod a nithear ris a chrann chrion?” Lucas xxiii. 13. Ma 'se is gu'n smachdaich an Tighearn a shluagh fein, ma bhuail e co geur iad, s' gu'n robh am fuil air a dòirteadh, agus an cinn air an cuir suas ann an sealladh an t-saoghail; ma choinnich iadsan ri trioblaidean agus luasgaidhean, 'an sin ciod a thachras ri cuideachd aindiadhaidh? Ciod a thig air luchd gamhlais agus easpuigan? Ciod a thig air ar n-Eaglais agus air an Stàite? Ciod a thig air 'ar riaghlairibh 's air ar Cléir, agus air sluagh mi-dhiadhaidh na tìr'? An saoil sibhse, mo bhuin an Tighearn co geur r'a thigh agus ri' shluagh féin, gu'n téid e seachad orra-san? Ni h-eadh, Innseam dhuibh, gu'm bheil aig' an Tighearn claidheamh, air ullachadh air son ar Rìgh, ar luchd comhairle, ar luchd cùirt, is mòr-uaislean, air son luchd labhairt mu aidmheil air son euspuigan, Fo'mhinistirean, agus uaislean meagh-bláth? etc. “Oir tha mo chlaidheamh air a chuir air mhisg anns na neamhaibh; feuch tuitidh e air Idumea, agus air an t-sluagh a mbhallaich mise a chum breitheanais,” Isa. xxxiv. 5



Tha mi cinnteach gu'm bi e na chùis chruaidh a dhol as anns an là sin. Tha mòran an dùil gu'n lùb iadsan sìos, agus gu'n leig iad do na stòrm dol seachad os an ceann. Tha mòran an dùil gu'm bi iad beò aig fois ann an Sion, agus tha dream eile smuain-eachadh gu'm bi iad-san glic agus gu'n gleidh iad craicionn slàn, agus gu'n gleidh iad an oighreachdan, am fearuinn, 'san ceardean, etc. Agus nach taisbean iad air son an Tighearn 'nuair a ghair-meas e iad gu fianuis a thabhairt air a shon. Ceart ma ta, cuiridh an Tighearn cuid do bhuillean, nach e a mhàin a thig air an dream nach'eil air son an Tighearn, ach a thig air na h-uile seòrsa sluagh. Gu cinnteach, tha sinne a' sàòilsinn gur uamhasach smuaineachadh air là sin an Tighearn a tha teachd. Mar air son 'ar luchd-riaghlaidh, dh'obraich iad gu làidir agus gu cumhachdach ann an aghaidh an Tighearn; agus thubhairt iad, "Thréig an Tighearn an talamh." 'Seadh, ach cha d' rinn e sin. Agus tha iadsan ag radh, nach agair an Tighearn an ni a rinn iad. Ach mar a tha Dia beò agus a rioghachadh, ath-dhiolaidh e dhoibh ri'n eudainn gach aon diubh le chèile, eadhon o'n neach is mò gus an neach is lugha dhiubh, o'n Rìgh gus an neach is lugha dhiubh. Gun a h-aon diubh a sheachnadh, ath-dhiolaidh e dhoibh gu goirt air son gach uile olc a rinn iad.—Ciod a tha anna-san? Co iomadh Rìghre is comhairlich eadar sinne agus a ghrian, cha'n'eil iad ach mar dhùn feòir ann am fianuis Dhia.—Tha iad mar neo-ni, agus na's lugha na neo-ni. Cha bhi na's mò do speis aige anns a chuidheachd ghràineil sin, do'n gairm sinne luchd riaghlaidh, a bhualadh sìos a dh'ionnsuidh an ifrinn is isle, na bhiodh agam-sa ann an cnuimh a shaltairt fo'm chosaibh. 'Seadh, a shluagh féin, aig am bheil iomadh laithean agus oidh-cheachan dubhach mu thimchioll am peacanna a tha 'gan ionnluid, agus a' deanamh gach dìchioll gu iad fein a ghleidheadh o'm peacaidhean; gidheadh tha aca cnàmhan goirt, agus na's leòir r'a dheanamh. Agus am bheil sibh an dùil gu'n d'theid a leithid do phàirtidh ghraineil as, a thug oibbheum do Iosa Criosd anns an eudainn, 'seadh, feudaidd sinn a ràdh mu 'ar luchd-riaghlaidh, gu'n do thog iad suas bratach dùbhlàn ann an aghaidh Dhia, agus gu'n d'thug iad dùbhlàn da fa' chomhair na greine, 's na gealaich, agus an t-saoghail gu lèir; am bheil sibh a' smuaineachadh gu'n d'theid an leithid sin as? Ni h-eadh, ach thig e mach ann an òrdugh cath 'nan aghaidh, mar is beò e, cuiridh se iad 'nan luidhe 'san duslach ann an ùin ghearr. 'Bheil sibhse an dùil, Fheara', gu'n d'theid ar mòr uaislean, ar luchd labhairt ghràineil mu aidmheil as, am bheil sibhse a' creidsinn gu'n d'theid na Fo-Shagairtean ifrinneil, agus na h-euspuigean gràineil, agus mòr uaislean fhéineil aingidh as; am bheil sibh an dùil gu'n d'theid na h-uaisle so as o làmh Dhe? Tha mi ag radh, cha teid iad as chor sam bith: Mar is beò an Tighearn, saltraidh e sìos iad, agus an tighean, agus ni e deircich deth 'n sliochd. Bheir e air a dhion-fhearg a theachd thairis orra, air a leithid do dhoigh's gu'n dean a ghinealach a thig tàir orra. Tha mi ag aideachadh so,

gu'm bheil neach sam bith a tha tabhairt fainear cùisean mar a ta iad air an là so, a' faicinn a ghinealach so a' dol 'gu h-ìomlan as an ciall cheart. Tha mi ag aideachadh gu bheil e na chùis chruaidh air son duine a bhi air a thearnadh, eadhon 'nuair a tha e ro fhurachair agus faicilleach. Ach O! Gu smuaineachadh ciod a thig air a ghinealach so. Innsidh mi dhuibh, nach e a mhàin gu'm bi am pàirtidh aingidh a tha ri geur-leanmhuinn, agus am pàirtidh a tha ag aontachadh leò air an tilgeadh thairis, ach cha teid eadhon a shluagh fein as, mar a ta e agaibh ann Eseciel xxi. 3, 4, 5, 10, Tha sin gu deimhin a' creidsinn so; agus esan a chreideas chi e so. Eadhon a phobull fein, eadhon iadsan aig am bheil freumh na cùis annta, tilgidh Dia thairis iad. Cuiridh se iad ann a fhearg troimh' na bhàs, agus caomhnaidh e teirc do mhinisteirean, teirc do mhinisteirean nach aontaich leis an Eaglais Shasunnach. Bheir e orra gu'm faigh iad "bàs anns an fhàsach." Mar sin cha bhi ach teirc a thig troimhe, agus a chi glòir an Tighearn. Tha eagal orm nach'eil ann ach teirc a bhitheas air am faotuinn air taobh Dhe. Innsidh mi dhuibh, Tha mi am barail gur e teirc do mhinisteirean a bhios air am faotainn an ni bu chòir doibh a bhi; agus gur e teirc do shluagh a bhitheas air am faotainn an ni bu chòir doibh a bhi mar air son cumail an eudaichean glan. Tha so na thiom dorchadais, na àm buairidh. An toiseach shalaich e na h-uile seorsa shluaigh! Mo thruaighe! cha muinntir gu h-uile air an truailleadh anns an toiseach le a bhi 'g eisdeachd na fo-mhinisteirean, agus ag aontachadh le easbuigeachd, agus dh'fhas moran fein-thearuinte, furachair, agus innleachdach. Lùb na h-uile an teangaibh a chum breugan; ach cha robh a h-aon treubhach air son na firinn suas agus sìos air feadh na h-Alba. 'S teirc iad a bha saor mhain air a shon-san, ach tha seorsa do gheilleadh domhain a' buadhachadh ann am measg na h-uile seorsa sluaigh. Innsidh mi dhuibh gu cinnteach an ni a tha mi smuaineachadh is e inntinn an Tighearn, agus 's e sò e: Tha mi smuaineachadh gu'n saor an Tighearn e fein de' na ghinealach so; tha mi smuaineachadh gu'n do mhionnaich e na fhearg, gus, am faigh e an cinn fo'n talamh, nach dean e gu brath maith air son Alba. Mhionnaich e, gus am faigh e a ghinealach so, ministeirean agus luchd-aidmheil, ann an cuid eudaichean mairbh, agus na cnuimheagan ga'n itheadh suas, gu'n sin e mach a lamh ann an aghaidh Alba. Tha iad na'm pàirtidh nach d'oibrich air son Dhia. Cha'n 'eil mi ag aicheadh nach bi fuigheal air an tearnadh. Ach tha mi saòilsinn, nach ruig sin a leas tighean a thubhadh leis an dream a bhitheas air an tearnadh: Cha bhi iad co lionmhor 's a tha muinntir an dùil. 'Bheiream cinnte dhuibh gu'm bi iad na'm muinntir shonruichte a ni Dia a thearnadh. Bithidh iad na'n teirc do mhinisteirean, luchd-aidmheil, agus Chriosduidhean, a ni e a chaomhnadh. Ach 's aill leis an cloaichean ioman as an rathad. Tha mi ag aideachadh gu'm bheil mi smuaineachadh gu'm bheil an tìr air dol mearachd gu buileach. Mar air son ar luchd-riaghlaidh, ciod a tha annta

ach diabhlan ann am feoil? Agus mar air son mòr-uaislean, cha'n urra dhuinn ann an so a h-aon diubh ainmeachadh air son Dhia. Gu dearbh, cha'n'eil sinn ag àicheadh nach 'eil cuid diubh na's fearr na muinntir eile. Tha aig cuid ni-eigin do sheorsa diadhachd aig an cridhe, ach cha dàna leo aideachadh. Mar air son ar n-uile dhaoine-uaisle as urrainn dhuinn fhaotainn ann an Alba, feudaidh sinn an sgriobhadh air tri eoirlich do phaipeir; agus air son ministeirean, tha iad teire; deth Chriosduidhean tha beagan na's mò, ach cha'n'eil iad iomadh.—Agus bheiream-sa cinnte dhuibh, caomhnadh an Tighearn an dream as àill leis, cha chaomhainn e luchd-aidmheil. Tha mi a' smuaineachadh, ma chaomhnas e a bheag, gur e an sluagh aineolach anns an' taobh tuath nach d'fhuir eolas air ainm. Ach air son na dream a fhuair eolas air, agus air oibribh cumhachdach, 's aill leis an slaodadh as an rathad. Tha mi a' saolsinn gu'm feud e a mhuinntir òg a chaomhnadh a tha 'g eiridh suas; a mhuinntir oga dha nach aithne a bheag; ach air son nan seann Chriosduidhean, nach robh air taobh an Tighearn, 's aill leis an tabhairt as an rathad. Cha leig e leo a bhi idir beo, a rinn iad fein a thruaillleadh co mòr. Cha shaoilte gu'n d'thigeadh Alba gu a bhi co aingidh. Tha mi a' smuaineachadh gu'n tionndaidh luchd-aidmheil ann an Alba gu a bhi na'n diabhlan ann am feoil; agus deth na h-uile duine mòr agus uasal ann an Alba, cha bhi fichead a thaisbeanas air son Dhia. Tha mi a' smuaineachadh gu'n do dhublaich mi iad. Co a chreideadh gu'm biodh Alba co aingidh. Tha Alba na rioghachd lán do cheilg; gun a bheag ach balla' gealaichte. Ach fuirich gus an crìoch-naichear an cluith, agus ni esan tìr ghlan dheth. Cha tig e le ràc, gu a labhairt mar sin, ach le sguab, a sguabas luchd-gamhluis, easbuigean, daoine mòra, uaisle, etc., sguabaidh se iad fein agus an sliochd air falbh: sguabaidh e luchd-aidmheil air falbh mar an ceudna. Bheiream-sa cinnte dhuibh, mar air son an dearbh mhuinntir dhiadhaidh bu ro dhillse a bha air taobh Dhe ann an imeachd phearsaonta agus shònruichte, bithidh e na's leoir air an son faotainn troimhe: bithidh e mòr orra mur bi iad air an tilgeadh thairis ann an tuil na feirge a tha teachd. Bheir mise mo gheall gu'm bheil mòran ag radh, nach "gluaisear iad am feasd," cosmhail ri Daibhidh, Salm xxx. 6. Tha mòran ag radh ann an cridhe maille ris na daoine aingidh so, "Cha ghluaisear mi; gu bràth cha bhi mi ann an amhghar," Salm x. 6. Ach fuirich gus an éirich Dia suas a thagradh, agus 'an sin bheir e amhghar "orra-san a ta aig fois ann an Sion, agus a tha ag earbsa a sliabh Shamaria," Amos vi. 1, agus as urrainn giulain gu h-eireachdail ann an amhgharaibh, "theid an dream so ann am braighdeanas maille ris a cheud chuid a theid am braighdeanas": oir tha mi a' smuaineachadh gu'm bheil iomadh 'san tìr nach 'eil a' creidsinn gu'm bheil Dia ann, no nach, "dean e aon chuid maith no olc," Sepha. i. 12.

Tha mi faicsinn gu'm bheil so co suidhichte ann an inntinn gach uile inbhe shluaigh ann an Alba, 's 'gu'm bheil mi aig

aideachadh, ma dh'fhanas an Tighearn moran bhliadhnachan air falbh, gu'n d'thig Alba gu a bhi na cuideachd do dhiabhuilbh agus do luchd-àicheadh Dhé; agus gairmidh iad na "h-uaihbhrich sona," agus their iad maille riu-san, Mala, i. 14, "Is diomhain seirbhis a thoirt do'n Tighearn"; agus saoilidh iad gur e a mhuinntir is beusaiche an dream is mò a dh'aontaicheas, agus a leanas cùrsa no caith'-beatha na'n tiòma' ta lathair. Innsidh mi dhuibh gu'm bheil mi a' saoilinn mòran a bhi brùadarachadh air saorsa, mar-aon ministeirean agus luchd-aidmheil; ach na bhrùadaraicheas sibh gu ceart, brùadaraichidh sibh gu'n d'thig Dia le fearg agus corruich, agus gu'n d'thoir e air Alba criothnachadh, agus gu'n còmhdaich se i "mar le tuil na Eiphit," Isaiah x. 24. Innseam dhuibh, na'm biodh saorsa aig Alba, cha b'ann aig innseadh dhoibh-san. Rachadh luchd-aidmheil ann an Alba fodh na chuthach; tha iad na's iomchuidh air son na h-uaigne. Feumaidh e a ghinealach so a chuiteachadh, am fuadach uaith, agus is earrann mhòr sin do'n t-saorsa. Cha'n 'eil na nithe so ach mar bhrùadaraibh le mòran a ta 'm beachd nach 'eil an leithide so do smuainte aig Dia. Bheiream-sa cinnte dhuibh, gu'm bi iad na'm muinntir air leth a sheasas 'nuair a dh'fhoillsichear esan. Bithidh iad na'm muinntir nach d'rinn aon-chuidh beantainn, no blasad, 's nach do laimhsich truaillidheachd na'n tioman so. Ma ghabhas sibh am fuasgladh gu ceart, gabhaidh so dheth, an uair a bheir an Tighearn fuasgladh do dh'Alba, gu'm bi laithean glòir-mhor ann. Ach bithidh e na fuasgladh costail, agus sguabaidh e a mhorchuid de gach seòrsa air falbh, air mhodh shònraichte na ministeirean, mu'n tig am fuasgladh; agus bithidh aige a chaochladh do sheòrsa sluaigh, na tha a ghinealach fhoirmeil, mheagh bhlàth so a th'air làthair. Bithidh aige a chaochladh do shluagh, mar-aon ministeirean agus luchd-aidmheil, na tha aige air an là so. Bithidh aige sluagh nach iarr an nithe fein, ach na nithe a bhuineas da-san. Oir mur faigh e eaglais do reir a thoil, cha'n 'eil speis aige innte. Cha'n 'eil speis aige ann a tilgeadh ann an doimhneachdaibh na fairge. Ciod an speis a ta aige-san ann an laghana dhaoine, no air son rìghre agus comhairle? Cha'n 'eil iad 'na lathair-san ach mar chlàbair na'n sràidean. Bithidh aige eaglais air a h-uigheamachadh a chum e fein a ghloireachadh, air-neo cha bhi eaglais idir aige; mar ann an Amos ix. 7. "Nach 'eil sibh mar chlann na'n Etiòpianaich dhomhsa, O chlann Israeil? Tha'n Tighearn ag radh."

"Nach d'thug mise a nios Israel as an Ephit, agus na Philistich o Chaphtor, agus na h-Asirianaich 'o Chirr?" Ciod an cùram a th'agam-sa annaibh? Ciod e a tha thusa, Alba, dhomhsa na's mò na na Turcaich, na na h-Americanaich? Ciod an speis a tha aige-san air son ministeirean agus luchd aidmheil? 'S urrainn e co maith a dheanamh de' na clachan: 's àill leis an tabhairt as an rathad. Innseam dhuibh gu'm bheil mi a' smuaineachadh nach 'eil ach teirc a tha frinneach air son Dhia ann an ni sam bith is urra' dhomh thuigsinn. Cha'n 'eil ach teirc do Chlàbèibh



agus do Iosua-an ann. Tha e gle iongantach, gu'm bheil mòran an duil gu'n gabh e Alba thruaillidh tharcuiseach; ni-headh, 's aill leis Alba a sguabadh: tionndaidh se i bun os-cionn, mu'n tig i gu a bhi freagarrach air son a sheirbheis. Tha iomadir a smuaineachadh gu'n gabh e Alba, agus gach uile thruaillidheachd agus pheacaidhean ta innte; agus ciod uime nach fheud e thabhairt air ar luchd-riaghlaidh aithreachas a dheanamh, agus lionmhorachd do'n leithidibh sin do nithe? Gu deimhin 's urrainn e thabhairt orra aithreachas a ghabhail; ach gu cinnteach innseamsa dhuibh, gu'm bheil a rùn air an ioman as an rathad: ni-headh, tha inntinn aige gus a mhuinntir dhiadhaidh iomain as an rathad mar an ceudna. Cuiridh se a mhuinntir dhiadhaidh as an rathad, aig am bheil freumb na cùis annta, agus gidheadh nach robh eadhon firinneach a mhain air a thaobh. Agus am bheil sibh an dùil gu'n caomhainn e am pàirtidh gamhlasach? Ni-headh, cha bhi iad air an caomhnadh: oir ma bhitheas aon earrann do dh'ifrinn na's teotha na earrann eile, gheibh iadsan an t-àite sin.

(*Ri leantuinn.*)

## Notes and Comments.

**The Prime Minister and Sabbath Golf.**—It is to be most sincerely regretted that Mr. Lloyd George, in recently spending a week-end with Lady Astor, went out to play golf on the Lord's Day. This is the first time we have heard of him indulging in games on the sacred Day of Rest. Is this a new step of degeneracy? We are aware that during the late coal strike he and other members of the Cabinet held conferences with the Labour men on the Sabbath, a feature far from creditable to all parties concerned. We rejoice to see that a Welsh Congregational Church has sent a protest to Mr. Lloyd George in connection with the Sabbath golf. Our national existence is trembling in the balance by such conduct on the part of political leaders. The Lord alone can save us from the judgments that are abroad.

**A Movement in the United States for Sabbath Observance.**—It is cheering to observe that a movement has begun in the State of Georgia in favour of universal Sabbath rest. No places of business are to be open and no trains are to run. We sincerely trust that the movement will be attended with complete success, and that its influence will spread to other States.

**The Established Church and Spiritualism.**—Recently the Glasgow Synod of the Established Church appointed a Committee to make personal enquiry into the character and workings of Spiritualism. The members of the Committee attended sèances in pursuance of the object. It has been felt by right-minded people that this Committee affair is altogether too much of a concession to the claims of the Spiritualists, and gives the impression that the Synod were in doubt as to the validity of these delusive claims. It would be a wiser Christian policy, we think, to accept the clear testimony of the Bible, and of observations

already made, that Spiritualism is of the devil, and not institute unnecessary enquiries that may do nothing more than unsettle the minds of the people.

**"The One Thing Needful": A New Year Address to the Young.**—This neat little booklet by Mr. J. Forbes Moncrieff, Edinburgh, is published at a suitable season. It is an earnest Gospel address to the young, which is also worthy of being read by the old. As to size, more than one copy can easily be inserted in an ordinary envelope. It is to be had from Drummond's Tract Depot, Stirling, and from S. W. Partridge & Co., Ltd., London; price, one shilling per dozen.

## Church Notes.

**Communion.**—Inverness, fifth Sabbath of January. Dingwall, first Sabbath of February.

**Rev. D. Macfarlane's Sermons.**—Rev. D. Macfarlane, F.P. Manse, Dingwall, has still some copies left of his volume, entitled "Sermons on the Love of God, and Cognate Themes." They may be had from him at the reduced price of 2s. each; postage, 4d. extra. We hope the friends who wish to have this valuable book will avail themselves of the opportunity without delay.

**Protest by Southern Presbytery against Retention of the Envoy at the Vatican.**—The following Protest has been sent to the Prime Minister and other members of the Cabinet:—"The Southern Presbytery of the Free Presbyterian Church of Scotland, observing that the Government have decided to retain the Envoy at the Vatican, desire to enter their strong and earnest protest against this decision for the following, among other reasons:—1. The Presbytery hold, in common with all intelligent and consistent Protestants, that to send such an Envoy at all is contrary to the Protestant Constitution of the Realm, and an unwarrantable concession to the un-Scriptural and arrogant claims of the Papacy to be a temporal power, possessing civil as well as spiritual sovereignty over its adherents, and a title to exercise the same over the whole world. 2. The Presbytery maintain that such concession has not produced any beneficial results at home or abroad; Ireland, for example, being in a worse condition of rebellion, strife, and bloodshed to-day than ever it was, and the Pope refusing to issue an authoritative word to quell the disorder. 3. The Presbytery find that the Holy Scriptures clearly intimate that those nations who acknowledge the Roman Apostacy incur the displeasure of Almighty God, which is the greatest calamity that can come upon any country, and the precursor of sore and heavy strokes of judgment. The Presbytery would, therefore, respectfully entreat the Government to reconsider their unhappy and ominous decision."

**South African Mission.**—It is now arranged that the Rev. Neil Cameron, St. Jude's, Glasgow, and Mr. Angus Fraser,

missionary, London, will (D.V.) go as deputies to our Mission in Matabeleland, South Africa. They expect to leave about the end of February. We trust that our praying people will remember the deputies and the Mission at "the throne of grace."

## Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges with grateful thanks, the following donations up to 21st December:—

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