



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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N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

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And MONTHLY RECORD.

VOL. XIX.

APRIL, 1915.

No. 12.

The War and Sabbath Desecration.

IT is matter of deep regret to all who value the Lord's Day to observe the marked increase in its desecration that has taken place since the War began. There cannot be the slightest doubt but that the breach of divine commandments has been the procuring cause of this scourge which has fallen upon the nations, and so the call at the present moment is not to greater disregard of the Lord's precepts, but to greater tenderness in the observance of them, lest the causes of God's wrath should be largely multiplied. This call, however, does not seem to be recognised at all by the larger number of people, high and low. Rather, they seem to find satisfaction in taking the opposite view, and in making the war a special occasion for undue interference with the sacredness and rest of the Lord's Day in ways not hitherto practiced. There is no evidence, however, that the Fourth Commandment ceases to be binding in times of war as distinguished from times of peace. The blessings of the Sabbath are never more needed than in troublous times, and our countrymen are standing greatly in their own light when they do not see the truth of this. There was a loud outcry on the part of certain people for an arranged cessation of hostilities on the part of the various combatants at Christmas, a festival of human origin, but there is not the least thought of an agreement to abstain from warfare on the divinely-appointed day of rest. The very suggestion will be regarded as religious fanaticism by many.

Some at the present time are making a great deal of Christ's exposition of the Fourth Commandment, as allowing works of necessity and mercy on the Sabbath, but they are pressing the necessity and mercy clause beyond all proper limits, for the liberty they claim would mean a practical abolition of the Lord's Day altogether—a result never intended by its Author. It is our intention in this article to notice certain forms of Sabbath desecration presently promoted by persons in authority, and to make some necessary criticism as we proceed.

First, let us observe some violations of the Sabbath law by the State and its servants. At the beginning of the war, for example, we were informed that many men, such as reservists in the Western Isles, were served with missives and called out to active service on the Lord's Day—a very gratuitous proceeding. All along, since this stirring period began, troops have been conveyed in trains from one part of the country to another on this day, as if the other six days were not, as they are, perfectly sufficient for the work. Still, again, at some military centres, soldiers were ordered out to dig trenches and perform musketry practice on the Sabbath. In regard to musketry practice we heard of two young men who refused to go out no matter what might be the consequences, with the agreeable result that their conscientious convictions were so far respected, and they, though made to suffer, were exempted. We believe there are others among our soldiers and sailors of equally noble spirit, and who may have acted in a similar way, though the report has not reached us.

Looking at the operations of our forces abroad, we find too much laxity in regard to Sabbath observance. It is admitted that acts of pure defence are permissible on the Lord's Day, but not acts of aggressive warfare. We were very sorry to observe that the first great bombardment by British and French warships in the Dardanelles was begun on a Saturday and was continued during the following Sabbath. The battle, some time before this date, between British and German squadrons off the coast of South America, resulting in a complete victory for the British, was fought on the Lord's Day. In the measure in which our sailors were aggressors in that conflict they incurred guilt, though the Most High, in His mercy, was pleased to crown their efforts with success. It cannot be denied, however, that while Great Britain is coming far short of what it should be in the matter of the Sabbath, our enemies, the Germans, are far worse. Their principal assaults seem to be made on that holy day. Such was the time they chose when they barbarously attacked Scarborough and the Hartlepoons, defenceless towns on the east coast, and did great harm to life and property. The last attempt they made of the same kind was on a Sabbath morning, when they were frustrated in their foul designs by a British squadron. As to the land forces, it is safe to affirm that too much aggressive work proceeds on the day of rest in the camps of the various combatants.

We cannot close this particular point without noticing that the present Chancellor of the Exchequer set a bad example when he addressed a public meeting in Wales on political and social topics on the last Sabbath of February. Such a proceeding is common enough with Roman Catholic M.P.'s in Ireland and elsewhere. But it is unprecedented, so far as we know, on the part of any Protestant member occupying such a high position in the State. He seemed to feel he was doing something that required an apology, for he brought forward the encouragement which,

lamentable to say, a prominent United Free Church minister in Edinburgh gave him, as derived from the works of necessity and mercy, referred to in the Shorter Catechism. We are perfectly certain that the makers of the Catechism never thought of such an abuse of their statements. Truly, we have fallen upon a deplorable time, when truth has fallen in the street, and equity cannot enter.

Secondly, we observe that a good deal of Sabbath desecration is now promoted by employers of labour who are doing work for the Government in connection with the war. The building of various kinds of war vessels is pushed on at the expense of Sabbath rest and worship. We earnestly hope that the recent appeal by the Secretary for War for diligence in the preparation of ammunition and such like will not be followed by an increase of labour on the Lord's Day. Let us be assured of it that the best road to success in the present tremendous struggle, as in every other business, is to "trust in God and do the right." Let there be strenuous activity on every lawful day, but let the workman have the divinely-arranged weekly day of rest whereby his energies of mind and body will be recruited, and there will be no fear for sufficient progress in the work. Interference with the day which Infinite Wisdom has appointed for man's benefit as well as His own glory, will not pay in the long run, in respect of the amount and quality of the work accomplished. If the Sabbath is taken away there shall be decided loss even in material things. And surely it is a fatal policy to provoke the holy displeasure of Him who is the God of battles, and with whom are the issues of every conflict. A thousand times better it is to have the Lord of hosts upon our side than all the armaments in the world. It is infidelity of the most blind and perfidious type to hold that the Most High is always "on the side of the big battalions." The history of ancient Israel and of the world at large bears repeated testimony to the truth that "there is no king^s saved by the multitude of an host" (Psalm xxxiii. 16), and that "the race is not to the swift, nor the battle to the strong."

The third and last form of Sabbath desecration we shall meantime notice is that indulged in by the newspaper press. Many newspapers throughout the country have taken advantage of the excitement occasioned by the war to issue what are known as "Sunday editions," and they send their newsboys through the streets, shouting with a view to sell their papers. This has introduced a new demoralising influence on the first day of the week in our large cities, an influence that could well be spared where things are bad enough already. Recently a new "Sunday Pictorial" paper has been published in London, and is circulated each Sabbath in our streets. Those who issue this periodical are evidently determined to stick at nothing in order to secularise the Lord's Day and to bring it down to the same level as the other days. The prince of darkness—a more terrible enemy than the

German Emperor—is doing his utmost in many subtle ways to drag souls down to perdition, and he is succeeding too well in his unholy work.

We are living, indeed, in perilous times, with perils abroad and perils at home. All who desire the highest welfare of our country would be well advised to resist in every lawful way in their power encroachments on the sacredness and rest of the Sabbath. They should be prepared to make great sacrifices rather than bring guilt on their consciences and help on the impending evil. If the Sabbath entirely falls among us, with all its precious temporal and spiritual privileges, our nation will be nigh to ruin indeed. May the Lord, in His infinite mercy, avert such a dreadful calamity, and turn us to Himself and His truth !

A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

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 “And they said, every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is come upon us. So they cast lots, and the lot fell upon Jonah.”—JONAH i. 7.  
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WE have here an account of Jonah—given by himself—fleeing from the presence of the Lord. But the Lord sent a great storm to arrest the fugitive. Perhaps it was quite calm before the boat left port, but as soon as it left, the wind blew and increased in force, so that the mariners were in danger of being drowned. The circumstances in which they found themselves were so extraordinary that they suspected that Jonah—perhaps the only passenger—committed some great crime, which provoked God to raise the hurricane to punish him by drowning. But in order to be sure of the cause of the storm they cast lots—which was, in doubtful cases, an appeal to God—and the lot fell upon Jonah. When God sends trouble on individuals or nations it is proper to inquire as to the reason why He does so. In view of the present European War, in which our nation is involved, I shall direct your attention to three things, viz.:—

I.—The evil that is come upon us in this War ;

II.—The cause of the evil ; and

III.—That which is necessary on our part that the evil might be removed and peace restored.

I.—The evil.—Besides other evils connected with war, there are many men killed. In the present war it is computed that about two million Germans have been killed since the war began, five months ago. If we add to this the many thousands of Austrians, British, Belgian, and Turkish that have been killed, the total must be very great. War also causes much suffering to non-combatants. Take Belgium, for instance. The people of that

country had to flee for their life to other countries—to Holland, England, Scotland, and other countries—leaving behind them all the goods they possessed; and they are now dependent on the charity of others for lodgings, food, and clothes. Surely all this is an evil which must be deeply felt. This universal war causes a sense of insecurity to life and property on sea and land which paralyses trade, not knowing what devastation a day may bring about. But as we are more concerned at present about the cause of the war than about the evils it brings on men, I shall proceed to consider:

II.—The cause of the evil, or the reason why God deals with us in this awful manner.—There is a difference of opinion among men as to the cause of the war. Popish writers say that this war is the fruit of the Reformation in the sixteenth century—the evil effect of Luther's teaching in Germany; that it made the Germans so brutish and cruel, as indeed they now are. But all who know history know that the Reformation is not the cause of the war or of the cruelty of the Germans. The condition of Germany and other countries in Europe—spiritually, morally, and socially—before the Reformation was deplorable. The Reformation made a great change for the better in Germany and in all other countries that came under its benign influence. It is observable that the countries that remained un-reformed, under the domination of the Papacy, are more ignorant, more cruel and criminal, than Protestant countries. Take Spain, for instance, as an example of ignorance. Of a population of nineteen millions, thirteen millions are illiterate—can neither read nor write—and that in the twentieth century! Statistics show that there are, by far, more criminals in Popish countries than in Protestant countries. And as for cruelty, history abundantly testifies that the Papacy was the most cruel religious system that ever appeared in the world. Its history is written in the blood of God's saints.

So long as Germany adhered to the principles and doctrines of the Reformation the Emperor and people were not cruel. Nor were they aggressors in waging war against their neighbours; but when they were attacked by enemies they, as a matter of duty, defended themselves, and the Lord of hosts made them victorious in the conflict. In 1866 the Church of Rome caused Austria, a Popish country, to wage war against Germany, with a view to crush Protestantism in that country. But because Germany was then Protestant, Austria was defeated. Again, in 1870 the same Church stirred up France to war against Germany, to overthrow Protestantism in that country; but God took the side of Germany and France was defeated, and the Pope lost the temporal power. But Germany is not Protestant now. A large proportion of the people are Papists, others are rationalists or atheists, and the Emperor is in league with the Pope. It is this that accounts for German cruelty and hatred of Britain, and not the Reformation. The Kaiser came under the influence of the Jesuits, who have

made a tool of him in order to overthrow Protestantism in Britain—"its stronghold," as Cardinal Manning called it. The aim of the plot in the war is to restore the temporal power to the Pope, and the Kaiser is employed for this end, and is promised a world-wide empire under the Pope as his reward. There can be no doubt that the Papacy is largely responsible for this great European War, and that it was planned long ago. Cardinal Manning said that "he would be willing to deluge the whole of Europe with blood, in order to destroy the unity of Italy and Germany and to recover the temporal power of the Pope. Protestant England (Britain) is the main hindrance to the Pope's universal rule." Therefore the destruction of Britain is the great object in the war, although other nations are allies to Britain in the conflict. But as sin is the deserving cause of the war, the Kaiser is but a rod in God's hand to chastise and punish the nations of Europe for their iniquities, as Nebuchadnezzar was the rod of God's anger to punish the people of Israel and Judah for their sins, and especially the sin of idolatry. We shall point out some of the particular reasons why God has brought this evil of war upon us.

First.—Instead of devoting their time, strength, and talent to the seeking of God's glory and the salvation of their own souls, as their chief end, the people of this nation, particularly the young, with few exceptions, have indulged in all kinds of amusements, plays, and carnal pleasures. It is computed that thirteen millions of money have been spent annually on amusements, seven millions of which were spent on football. The young men who spent much of their time at football are now called to "the front," and many of them are killed in action. In the town of Dingwall there used to be, before the war broke out, a dance every week, or oftener, in the winter time and a theatrical performance occasionally. The war put a stop to these vanities, and the halls in which the people used to gather are now residences for soldiers. As these pleasure seekers would not listen to God's voice in the Bible, they must now listen to His voice in providence.

Second.—A sad departure from the doctrines of God's Word by many churches in England, Scotland, and Ireland. This departure was caused by the Higher Critics, who cast doubt on the truth of the Bible. The error began in Germany, and was imported to Scotland by the late Professor Robertson Smith and others. As a retribution, Germany is now employed by God to punish our country for adopting the error.

Third.—Non-attendance on the public means of grace. There is a population of one million and a quarter in Glasgow, and it was reported in the newspapers recently that half of the people of that large city never attend church. This is the effect of the preaching of ministers who denied the infallibility of Scripture, and held and taught that there were errors in the Bible. The people said, "If the Bible is not a reliable book, as our ministers

tell us, we need not go to hear its doctrines preached; we will stay at home." This is the main cause of lapsing, of which many ministers complain. They are the cause of it.

Fourth.—Sabbath desecration of various forms—a sin partly for which God sent the people of Israel into a long captivity in Babylon.

Fifth.—Idolatry. To worship the creature is idolatry. The Church of Rome worships the Virgin Mary and other saints. She worships even their pictures. She worships the picture of Christ, and the bread in the Sacrament of the Lord's Supper. All this is gross idolatry. God's command is, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke iv. 8). Protestant Churches, that cast off Romish idolatry at the Reformation, are now returning to that abomination again. The late Rev. Lachlan Mackenzie, Lochcarron, predicted that the time was coming when Popery would be taught in Protestant Churches. This prediction has come to pass. In the Church of England there are about thirty-six thousand clergymen, and it is computed that twelve thousand of these are, in their views and practice, Roman priests, doing the work of Rome, and eating the bread of the Protestant Church! In order to convert Protestant England to the idolatrous Church of Rome, they are trying, with the approval of the two Archbishops, to change the doctrine and worship of the Church.

The same Romanising work is going on in so-called Protestant Churches in Scotland. In 1910 there were five hundred and three ministers, in the Established Church, members of Romanising Societies. There are now, in 1915, we are told by one of themselves, eight hundred members! The same Romanising process is carried on in the United Free Church. It is for the purpose of strengthening them in their idolatrous work that it is proposed that the two Churches should unite. ("Union is strength.") This is, of course, concealed from the people. Dr. Wallace Williamson, addressing a large gathering at Dingwall on the subject of union, is reported to have said that if the union between the Established Church and the United Free Church took place, they would be the true followers of the Church of the Reformation! Did Dr. Williamson believe his own statement? I do not think that he did. For Dr. Williamson knows the history of the Reformation as well as any minister in Scotland. He knows that the Westminster Confession of Faith was the creed of the Reformed Church in Scotland, and he knows that both the Established Church and the United Free Church disowned the Confession of Faith as the confession of *their faith*. He knows also that there was no organ used in the service of praise in the Reformed Church in Scotland, and that such an instrument is now used in both Churches. He knows, moreover, that there were no uninspired hymns used in the worship of the Reformed Church in Scotland, and that such hymns are now used

in both Churches negotiating for union. Knowing all this, how could he prove his statement that if the two Churches united they would be the true followers of the Church of the Reformation? It was impossible. It would appear that Dr. Williamson took it for granted that his hearers were ignorant of Church history, although there were several ministers among them. (It was reported in a Protestant periodical that Dr. Williamson was responsible to some extent for erecting a picture of the Virgin Mary and a picture of Christ in St. Cuthbert's Church, Edinburgh, when he was assistant in that church. The faithful Protestant, the late Pastor Jacob Primmer, repeatedly brought the matter to the Assembly, in order that these idolatrous pictures might be removed. But the Assembly, by a majority, refused to do so, which shows that the majority of the members were Romanisers.) No wonder, then, although God visits our nation with the evil of war. We should take warning from God's dealings in judgment with the people of Israel. When they turned to idolatry He brought the sword of war upon them, by which many were slain.

III.—That which is necessary on our part that the evil might be removed and peace restored.—Seeing that it was for sin, as already pointed out, God brought the evil of war upon us, there are several duties required of us as necessary in order that the evil may be removed.

I. Repentance. "Except ye repent, ye shall all likewise perish." The people of Israel were suffering in captivity in Babylon, but they were not delivered from their bondage till they repented. To repent is to turn from sin to God, or at least this is a great element in repentance. They repented of their idolatry, the chief reason for which they were delivered into the hands of their enemies. We hear them say, as with one voice, "What have I to do any more with idols?" They renounced their idolatry; they turned from idols to serve the living God. And no sooner had they come to this state of mind and practice than their deliverance came. Have the idolatrous Ritualists in the Church of England, with the two Archbishops at their head, repented of their idolatry? No, there is not the least sign of it as yet. Therefore God's anger against them shall continue to be manifested till they repent. But if they repent not, they shall be eternally destroyed. Have the so-called Protestant Churches in Scotland that are going back to Popery, repented of their idolatry? No, there is not as yet the least appearance of it. Therefore God shall continue His controversy with them till they repent and renounce their idolatry. But if they repent not, He shall destroy them in eternity, and raise up another generation to serve Him according to the rule of His Word, "in spirit and in truth," as He did at the Reformation.

Father Gavazzi, an Italian converted priest, who was for years in the Church of Rome, gave a faithful and solemn warning to the people of England to stand fast by their glorious Protestantism.

We may quote his words :—"Englishmen, remember that your very name is Christian, and therefore, for yourselves, for your children, for your country, and, moreover, for the European nations, stand fast by your glorious Protestantism. If Protestantism is lost in England, which is the bulwark of the European Reformation, Protestantism is lost on the European continent, and our efforts at the evangelization of Italy, Spain, and other parts of the world shall fall to the ground. Let it not be said that when we in Italy are freeing ourselves from the grasp of Popery, England is rushing pell-mell into the embrace of Popery. Let England remain what it has been for more than three centuries: the beacon of pure Christianity—the light of the world. If you have received immaculate the inheritance of your glorious Reformation, it is your duty to transmit that inheritance immaculate to your children and grandchildren. Pray to God that, as He made England what she is—the first nation in the world—through the Reformation, she may remain what she is. Do not encourage, with your presence and your prayers, Popish idolatry in disguise. Be on the alert, because many *bona-fide* churchmen are entrapped gradually into Romanism by ritualistic traitors. Remember, I am an ex-priest, an ex-monk, and I know more of Romanism than all English Protestants put together, and I tell you that the ritualism which is now a leading feature in some of your places of worship is nothing else than the preparation, the forerunner, of Romanism in your country. Therefore, oppose it by your words and your prayers; refuse to subscribe to it. Beware of Papists in Christian garb and Protestant disguise. If persons wish to turn Roman Catholics they have perfect liberty to do so, but we must condemn those who are not true to their Protestant profession. Stand by the Church of the martyrs; by the Church of Latimer, of Ridley, and of Cranmer; for the purity and simplicity of your Protestantism. Will you save your glorious Reformation, the mother of your civil and religious liberties? Englishmen, the Bible, and the Bible alone; and your Reformation and your country are safe. Stay by the Bible. Shield the Bible with the mightiness of your nationality. Defend the Bible from all attacks, within and without."

O, that the Romanisers in the Church of England, in the Church of Scotland, in the United Free Church, and in the Scottish Episcopal Church, would take this faithful warning to heart! If they did, they would repent. They would cease to do evil and learn to do well, and the Lord would cease to smite our nation with the sword of war. There can be no doubt that idolatry is the main reason which provoked the Holy One of Israel to command the sword to awake and smite the nations of Europe; and as we are under the seventh vial, it shall put an end to that provoking evil before it is laid aside to rest for a thousand years. If peace shall be concluded before the total destruction of idolatry in Europe, war shall break out soon again, for a

complete end must be made of idolatry, as a preparation for the coming of the kingdom of Christ in power and glory throughout the whole world.

Is there any sign to be seen that our nation is repenting of its idolatry? No; but quite the reverse. For since the war began the Government, with the approval of the king, sent a Popish envoy to the Vatican, with full powers, which is contrary to the British Constitution. By doing so the King, according to the Bill of Rights, forfeited his crown, and might be deposed at once. Indeed, it may come to this, unless King George recalls the appointment and expresses repentance for his unwarranted action.

We have been, as yet, speaking of repentance as a duty. But the repentance that is saving is the gift of God—the effect of the work of the Holy Spirit in effectual calling. The description given of this repentance by the Westminster divines in the Shorter Catechism is founded upon Scripture, and is in accordance with the experience of God's people. It is in the following terms:—“Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience.”

2. Humiliation is necessary. We find many examples of this in Scripture. When people were suffering for their sins and brought to repentance, they humbled themselves before God, and He delivered them from their distress. Some in our day think that because our part in the war is just—we are defending ourselves—there is no reason that we should humble ourselves. When it was proposed in the Church Courts that a Day of Humiliation should be appointed in connection with the war, a Presbytery of the Established Church in the south objected to the day being named a day of *humiliation*; and when a day was appointed by the king for a national Fast, the king objected to it being called a day of *humiliation*. But those that will not humble themselves under the mighty hand of God, when His hand is lifted up, smiting the nations of Europe for their iniquities, God will humble them and bring them low in time and in eternity. “For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke xviii. 14).

A day was appointed by the king, but not a day of humiliation, but a day of *prayer* and *intercession*. It was a Sabbath day that was appointed. In the past it was a week day that was appointed to be observed for a National Fast. It seems our king would grudge a week day being used for the purpose. He had no right to appoint a Sabbath day, for that day was appointed by the Lord of the Sabbath for the public and private worship of God. Another objectionable thing in this connection may be pointed out, viz., *prayer for the dead* was ordered by the king! Some say that it is not prayer for the dead that was meant, because it is

remembrance of those that had fallen in the war that is mentioned. But the fact that the day was appointed for *prayer* and *intercession* shows that it is prayer for the dead—killed in the war—that was really meant, however Romanisers try to conceal it. Another proof of this is that it was the Archbishop of Canterbury that drew out the programme for the day, and it is well known that he is a Ritualist, and approves of prayer for the dead. He should be in the Church of Rome and not in a Protestant Church. No wonder that God is pouring His judgment upon our nation, when clergymen in high positions in the Church are so unfaithful to their ordination vows. They consider their vows—as the German Chancellor considers binding treaties—a mere “scrap of paper.” But that “scrap of paper” shall rise up as a witness to condemn them when they shall appear before the judgment-seat of Christ. The “scrap of paper” will speak then, and the breakers of solemn vows shall be speechless.

3. Confession of sin is necessary. Sin is the cause of every misery in time and in eternity. Sin is the cause of the great war in which the nations of Europe are now engaged. And in order that sin may be forgiven it must be confessed and forsaken. If sin is confessed and forgiven, misery—the effect of sin—shall be removed. Sin should be confessed to God and not to a priest or minister. It was against Him we sinned; therefore, it is to Him we ought to confess our sins. It is He only whose prerogative it is to forgive sin. Although the Jews were in error on other important doctrines, yet they were correct when they said, “Who can forgive sin but God only?”

In confessing sin we should pray for forgiveness, and we are encouraged to do so, because it is written, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i. 9). He is faithful to forgive because He promised it, and He is just in forgiving sin because He does it on the ground of Christ’s atonement, by which satisfaction was rendered to His justice for the sins of all that shall be saved.

We should confess not only our own personal sins, but also the sins of our nation; yea, the sins of all our fellow-sinners throughout the world. Daniel confessed the sins of his nation (Dan. ix.) There are national sins as well as individual sins. There can be no doubt that the sins of our nation have caused that so much suffering has been brought upon us by this war. We have already pointed out some of these sins. The words of Daniel are applicable to us as a nation: “Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants, the prophets; yea, all Israel transgressed thy law, even by departing, that they might not obey thy voice: therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him.” However others may act in this matter, we know that the

Lord's people throughout the world are confessing their own sins and the sins of others daily before God at the throne of grace, and some of them—perhaps all—have to say, "It is good for me to draw near to God." Prayer brings them into fellowship with the Father, Son, and Holy Spirit, and into fellowship with His people, however scattered they now are in the world.

A word in conclusion. Let us take heed to the Lord's solemn voice to us in His holy providence, and say, "Come, and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea vi. 1-3). It is to be hoped that the war will have this effect upon many, although it is to be feared that others—and especially the plotters of the war—shall harden their hearts till they are completely destroyed by the wrath of Almighty God, against whom they fight. He is sure to overcome them, for "Christ must reign till all his enemies are made his footstool." Christ rules and over-rules the war for His own glory, the salvation of His people, and the destruction of His and their enemies. Amen; so let it be, and so it shall be.

Sabbath or Sunday? *

IN a recent issue of the *British Weekly* (that of 11th February) a correspondent proposes the question, "Why should the Lord's day be called Sunday?" and Professor Smith, of Magee College, Londonderry, undertakes to answer it. The answer which he furnishes must have proved not only a source of confusion to the inquirer, but also a source of pain to many a Christian reader. When, in the opening sentences of his answer, the Professor declares his dislike to the name, "Sunday"—the day of the sun—because "its pagan associations cling to it," and informs us that "it was largely disapproved on its adoption by the Christian Church, because it gave rise to the notion that Christianity was akin to the Persian sun-worship," he is expressing a true Christian sentiment as well as relating the facts of history. The author of the *Student's Ecclesiastical History*, at page 237, makes the following admission: "We still call the Lord's day Sunday, and name the highest Christian festival of His resurrection from a pagan goddess." But when the Professor proceeds to defend the name, "Sunday," and to claim the authority of the

* A friend in Liverpool has sent us this excellent article by the Rev. E. Teaz, of the Reformed Presbyterian Church there, and we have much pleasure in publishing it.—ED.

Apostle Paul for doing so, he not only turns upon himself but also grossly misrepresents the apostle. The apostle was so careful lest he should countenance anything savouring of idolatry that, in the case of meat that had been offered to idols, he declared, "If meat make my brother to offend, I will eat no flesh while the world standeth." How could he countenance the use of a name which "gave rise to the notion that Christianity was akin to the Persian sun-worship," and to which pagan associations clung? Such a supposition would be unreasonable. The apostle's exhortation was: "Be not conformed to this world. Abstain from all appearance of evil."

But when the Professor proceeds to affirm that the name, "Sabbath," is "infinitely more objectionable than Sunday," that "it is absolutely illegitimate," and that "it is not only erroneous but mischievous," it must be admitted that his language is very strong. In this respect it is in striking contrast to the arguments adduced in support of it. Before examining these arguments in detail it may not be out of place to quote the words of Dr. Hamilton, late President of Queen's College, and Vice-Chancellor of the Queen's University, Belfast. He has made a special study of this question. At page 85 of his book, *Our Rest Day*, he says, "Let it be noted that we have a right to call the day 'the Sabbath.' In doing so we follow the best example, that of Christ. The name is, besides, in itself a most beautiful and suggestive name. For Sabbath is rest, and Sabbath day, rest day."

The first argument advanced in support of the above strong assertions is that "the Sabbath is the Jewish day of rest." No doubt the Jews were commanded to remember it, to keep it holy—a fact which shows that it previously existed, and was no new enactment specially for them. But any child who has read three verses of the second chapter of Genesis, knows that the Sabbath was instituted thousands of years before the Jews were heard of. The Sabbath was nothing more Jewish in its origin than the Garden of Eden was Jewish.

The Professor's second argument is that the Christian day of rest is never called "the Sabbath" in the New Testament. A careful study of some passages in the New Testament will show that this is not the case. In Matthew xxiv., where our Lord is warning His disciples of the horrors which would attend the destruction of Jerusalem—an event which took place some thirty years afterwards, and at a time when He knew they would be observing the first day of the week—exhorts them to pray that their flight might not be on "the Sabbath day." Thus, as Dr. Hamilton says, we have His sanction for the use of the name. Again, it must be remembered that in those passages of the Gospels which describe the resurrection of Christ as taking place on the "first day of the week," the words, in the Greek, literally mean, "on the first of the Sabbaths," that is, on the first of those Sabbaths which had been observed by the Christians from the

time of the resurrection till the time at which the evangelists wrote; that is, for a period of not less than thirty years. Hence we gather that the Christian day of rest is called "the Sabbath" in the New Testament.

His third argument is based upon the statement that the Christian institution is but the Jewish institution "transfigured and charged with a fuller content and a nobler meaning," and that the New Testament marks the difference by giving it a new name. For example, the Passover has become the Lord's Supper. If this is so, why make an exception in the case of the Sabbath by giving it the old pagan name, Sunday? This is the more unjustifiable, since God has given us a new name for it—the Lord's Day.

The Professor's remarks on the divine name, Jehovah, are scarcely relevant to the subject on hand, but they express an assumption which used to be so often repeated by a certain school that perhaps some still regard it as truth. We are given to understand that Jehovah was a mere national deity. He says, "The land of Israel was His domain, and banishment from thence meant exclusion from His presence." And he quotes Psalm lxxxvi. 8, in support of this statement. If he had quoted the next verse he would have learned that Jehovah is the God of all nations. I suppose when the Psalmist, as he realised the omnipresence of Jehovah, exclaims in Psalm cxxxix., "Whither shall I flee from thy presence?" the Professor would have replied, "Oh, that is quite easy; just cross over the border into Moab." Again, he tells us that "our Lord never spake of Jehovah." How does he know? Has everything that our Lord spake been recorded? (See John xxi. 25.) When our Lord stood up in the synagogue at Nazareth to read from the Book of the Prophet Esaias, we find (from Luke iv. 18) that He read from the sixty-first chapter. In the first verse of that chapter the name Jehovah occurs twice. Did He not use "Jehovah" or its substitute on that occasion? The Professor has reminded us that wherever we have "Lord" written in capitals in our version, "Jehovah" occurs in the Hebrew. The capitals will be found in the verse referred to. Perhaps the Professor has forgotten that the name "Sabbath," which he characterises as "absolutely illegitimate, erroneous, and mischievous," is just the very name which is endorsed by the Standards of his Church, and that he has publicly signed these Standards on at least two occasions—at his ordination and again at his appointment to the Chair of Theology. But perhaps these documents are only a "scrap of paper." E. T.

O THE disorder introduced into life, by the want of early concern for our salvation! Of how many summer-like, precious, heart-warming ordinances, and influences, do we hereby lose the benefit!—Ah, how we endanger our soul: late repentance being seldom found.—*John Brown.*

Account of Mission to Forces in England.

BY THE REV. ALEXANDER MACRAE, PORTREE.

DEAR MR. EDITOR,—By arrangement with members of the Southern Presbytery, under whose superintendence the Mission to the Forces has been conducted, I proceeded south and arrived in London on the evening of Friday, 1st January. Like my predecessors, I was privileged to make 1 Upper Montagu Street, London—the congenial and hospitable home of Mr. and Mrs. Mackay—my headquarters. In common with others, I feel under a lasting debt of gratitude to Mr. and Mrs. Mackay for their kindly and practical sympathy with the deputies in their work. No headquarters could, in every respect, be more suitable. From this centre, I immediately entered upon the duties assigned to me, and, accompanied by Mr. William Grant, I arrived in Bedford on Saturday evening. As my immediate predecessor, Rev. Mr. Cameron, appropriately stated in his report, the work of organisation was well carried out by the friends who are in charge of our London Mission, and the whole machinery was ably set agoing by the Rev. Mr. Macqueen. Others laboured and I simply entered into their labours.

Bedford is about 50 miles north of London on the Midland Railway, and is one of the many towns that are embraced in what is known as the Midland Counties. Its population is rapidly diminishing, but the town is immortalised by its association with the memory of the immortal John Bunyan. It was at Elstow, a little more than a mile to the south-west of Bedford, the author of “Grace Abounding to the Chief of Sinners” was born. For his non-conformity he was thrown into Bedford “Jail,” then situated on Bedford Bridge, where he wrote his wonderful allegory, the “Pilgrim’s Progress.” The town did itself lasting honour by erecting, in an appropriate place, a striking statue to his memory. From an early period of the Reformation, Protestantism and, afterwards, Puritanism, found a congenial home in Bedford; and even now the cleavage between conformity and non-conformity is, I am told, distinctly growing in intensity. Like many other places that once came under Reforming and Puritan influences, Bedford is not now all that is desirable. The scavengers employed by the Corporation sweep the streets and drive away the refuse on the Sabbath, without respect to the divine command, “Remember the Sabbath day to keep it holy.” Letters are delivered on the Day of Rest—a fact that does not take place in the large city of London; newspapers are publicly sold in the streets; milk carts run their accustomed rounds; amusements of a character that is questionable on any day are indulged in; and to crown all, the doors of premises licensed to sell drink are thrown open within certain defined periods of the day, a practice that has anything but an influence for good upon the community.

Such is briefly the character of the place into which the whole Highland (Territorial) Division of the British Army, marked out for foreign service, was moved for training purposes. The whole Division, consisting of about 35,000 men—a number equal to the population of the town in normal circumstances—was billeted, partly, in inhabited, and, partly, in uninhabited houses. The men were thus spared the inconvenience and discomfort incident to tent life during the cold winter months. But, notwithstanding the acknowledged comforts they enjoyed, I found Bedford charged with germs of an infectious character that silently but effectually laid prostrate some of the best types of our Highland manhood. An epidemic of measles raged, which, with the addition of complications, was instrumental in cutting off the life of many a promising young man, and households all over our Highlands and Islands were wrapped in pungent grief and sorrow. These young men left their homes in obedience to the summons to arms in defence of their beloved country against a deceitful and merciless foe. They died patriotically, but under far sadder circumstances than though they had fallen victims to the enemy's fire and shell. The number of cases filled two large Public Schools that were temporarily converted into Hospitals—the Goldington and Ampthill Road Public Schools. The extent of suffering humanity was such as I had never before, even remotely, witnessed. Hundreds were reduced to a condition of utter helplessness, and the death-rate was appalling. We tender our sincerest sympathy to parents and friends whom it hath pleased the Lord, in His inscrutable providence, to sorely bereave by the terrible visitation. It spoke loudly and eloquently to all, and I am not without hope that some, at least, may derive a lasting spiritual benefit from it.

When I first went to Bedford I was unfavourably impressed with much of what I saw, and I sent a letter to the Secretary of State for War in the following terms:—

“As Deputy from the Free Presbyterian Church of Scotland to minister principally to Gaelic-speaking soldiers from the Highlands and Islands of Scotland at present under training in several parts of England, I beg respectfully to bring under your Lordship's notice the apparent inadequacy of the arrangements that at present obtain at Bedford for conveying soldiers suffering from measles from their private billets to hospital.

Unfortunately a considerable number of the troops at Bedford are at present suffering from measles, and, as the result of pneumonia supervening, many of them are dying. I fear that the unsatisfactory character of the ambulance van in which patients are conveyed to hospital may largely account for the supervention of pneumonia. It is covered with a kind of canvas open before and behind. It does not afford protection from a cold, chilly atmosphere to those who are in a high state of fever.

In view of the many valuable lives that are already lost through the prevailing epidemic of measles at Bedford, I judge it dutiful

to respectfully bring the state of matters there under your Lordship's notice, in the hope that your Lordship may be pleased to inquire into the circumstances with results fitted to avert complications of a highly dangerous character."

To this letter I had the following reply:—"WAR OFFICE, LONDON, S.W., *7th January, 1915.*—Sir,—I am commanded by the Army Council to acknowledge the receipt of your letter of the 5th January, 1915, on the subject of arrangements for conveying sick to hospital, which shall receive attention.—I am, Sir, your obedient Servant,

(Signed) R. W. BRADE."

It is possible that reports may have reached the War Office from other quarters; but, in any case, a thoroughly satisfactory motor ambulance was in use before the end of the week; an additional staff of nurses was supplied; and the whole hospital arrangements were so reorganised as to have been placed on a highly efficient footing. The question of inadequate treatment was raised in the House of Commons by the member for Sutherland. Acknowledgment was virtually made of the fact, but the assurance was given that the defect had been remedied. We know that Lord Kitchener's mastery of detail is complete. He applies it with effect to every department of the army, and we can well conceive that those responsible for what was patently culpable neglect have been dealt with in proportion to the seriousness of their neglect.

I have had the privilege of visiting the hospitals at all times. Hospital visitation, combined with other duties, sufficiently taxed the time at my disposal during the week-end. The hospitals were inconveniently situated—almost at the two extreme ends of the town. It was, however, my practice to visit them every Saturday evening, Sabbath forenoon, and Monday forenoon before I left for Kimbolton. The young men were profoundly thankful for the interest taken in them. They rejoiced to see one among them who could speak to them in their mother-tongue, and their expression of gratitude was profuse, after taking part with them in spiritual exercises. Many have had a good recovery, and I hope and pray that their terrible experiences, far away from their homes and friends, may have an influence for good upon the whole tenor of their life in future. Scores, however, succumbed to their maladies, and the sight bespeaking their condition of helplessness in the grip of the king of terrors was painful and heart-rending. Nothing could be done but to plead the mercy of God in Christ for them and to resign them into the hands of Him who does as it pleases Him in the armies of heaven and among the inhabitants of the earth. I corresponded with their friends in the Highlands who replied with expressions of sincerest thanks. I experienced the utmost kindness and consideration at the hands of Major Rorie, chief of the medical staff. He took the kindest interest in the sufferers; he encouraged me in every possible way; and his great regret was that, although a Scotchman, he could not converse with them in the language they liked best. Before I

left Bedford, the flood of trouble very considerably abated. On the occasion of my last visit, I found the number of cases reduced to about a score and a half. Two of the patients hailed from the heights of Assynt; and as their illness covered the whole period that I was in England, I bade them farewell with a considerable amount of anxiety and misgiving.

Several circumstances militated against the attendance at our religious services. These services were held, mostly in Gaelic, at 3 p.m. and at 7 p.m. each Sabbath. Many of the young men gave unmistakable signs of the influence for good a careful upbringing has had upon them, far away from home and exposed to divers temptations. They were regular in their place at divine worship, except when prevented by force of circumstances. Each had to take his turn at the post of duty. Some were allowed leave of absence. Others suffered from influenza, colds, and other ordinary troubles; and, without a doubt, there was a proportion of those who, Gallo-like, "cared for none of those things." But the two elements that mostly contributed to a reduced attendance were the prevalence of epidemics of an infectious character, which swept the place during the whole of my eight weeks' sojourn, and the call from headquarters to certain Battalions to proceed overseas. The 4th Seaforths had gone before my time, and it was with feelings of deepest sorrow I heard on my last Saturday in Bedford that the 4th Cameron Highlanders had gone on the previous day, and that the men of the Ross-shire and Argyllshire Mountain Batteries had received orders to be also in readiness. Bedford presented to me an aching void, and I felt that my work there was done. I can only follow them up, as they are now probably within range of the enemy's guns, with the fervent prayer that the Lord may be a covering to their head in the day of battle, and that the Word, to which many of them listened with rapt attention, may prove to be an imperishable seed in their hearts.

The 1st Lovat Scouts Reserve Regiment is stationed at Kimbolton. This is a small village 13 miles north of Bedford by the public road, but more than double that distance by train. The men composing the regiment are drawn chiefly from the mainland and insular districts of the county of Inverness. A very considerable number of them are thus Gaelic-speaking, and I was pleased to meet several, with whom I am personally acquainted, from the island of my adoption. One felt a kind of a family bond uniting the members of this regiment, and the most cordial relations exist between officers and men. The kindly interest taken by Colonel MacDonald and Major Hilleary, Adjutant, in the men, are bound to produce these happy results. At the hands of both these officers I experienced the utmost kindness; indeed, nothing could surpass Major Hilleary's thoughtful consideration. By arrangement with him I conducted Gaelic services every Monday evening. These promised to be largely attended; but the epidemic of measles, that wrought havoc at Bedford, broke

out here also and spread with remarkable rapidity. In a short time the Mandeville Hall and one of the Public Schools, that were temporarily fitted up for Hospitals, were filled to overflowing. Happily, the death-rate was low. There were, in all, four deaths when I left, the saddest of which was that of Ronald Matheson, Earlish, Skye, who, physically, was one of the most powerful in the Regiment, and to whose widowed mother we extend our most genuine sympathy in her distressing bereavement. As an instance of the kindly sentiments entertained towards the Church's Deputy, I may state that I was once telegraphed for to London by Colonel MacDonald to go to visit the men, who were laid aside with measles, and twice by Major Hilleary to officiate at the funeral of those who died. In my unavoidable absence, Mr. James McLeod, Student, officiated on one occasion with much acceptance to officers and men. Many of the men hail from Skye and North Uist, and a promising feature is that they make a constant practice of having family worship together. I was here kindly received by Mr. and Mrs. Carter, under whose roof I felt quite at home.

From Kimbolton I once went to Buckden, which is about seven-and-a-half miles further east. Here there is a contingent of the Lovat Scouts. I would have arranged to visit it more frequently but for the fact that the time at my disposal was short and that the most of the Gaelic-speaking Highlanders there were removed to Kimbolton, only a remnant having been left who could appreciate Gaelic services. I, however, came across a few from Kinlochbervie who preferred Gaelic; one from Scorraig; and one from Aultbea; but as the majority of those who had shown an interest in our work came from Easter Ross and the East of Sutherland, and who knew little or no Gaelic, it was considered more appropriate to conduct the service in English. Mr. Bowtell, merchant, kindly made arrangements for our service being held in the Wesleyan Chapel. The managers had previously arranged to have a meeting of their own there that evening, but they kindly agreed to have it elsewhere for the purpose of meeting our convenience. The service, at which a considerable sprinkling of civilians was present, was largely attended by the troops. They seemed deeply interested and impressed, and I could only hold out to them the hope that my successor would visit them ere long. As the existing service of trains did not admit of my returning to London that evening, I had the privilege of enjoying the kind hospitality of a Miss Cope for the night. I deemed her no superficial Christian. Her intellectual grasp of truth was singularly entertaining, and her experience of the power of it seemed to bear proportion. I shall always recall with pleasure the privilege of having met her. Unlike Bedford and Kimbolton, the troops at Buckden were free of serious trouble. Huntingdon, which is a few miles further east, was for a time the scene of the training operations of another division of the Lovat Scouts, of whom several are

personally known to me. They had, however, been removed to Skegness, on the Lincolnshire coast, and their distance from the sphere of our activities in Bedfordshire and Huntingdonshire precluded the possibility of my visiting them.

The only place that remains for me to report on is Chatham, a naval seaport on the Thames, in the county of Kent. This was the only naval station it was my privilege to visit. The former deputies have had pleasant experiences in connection with their visits to Portsmouth, but ere I had entered upon the work of the Mission, all the Gaelic-speaking naval men there had left. The services at Portsmouth were, therefore, suspended; and in the continued absence of the men, they were not resumed in my time. Regular weekly services were held in the school of the Naval Barracks at Chatham. The attendance was good throughout, although the presence of men in the Barracks was like the flowing and receding tide. Some went and others came. They found themselves more in contact with the grim realities of war than even the troops at concentration camps. Whenever they left port an invisible engine of destruction might, for all they knew, hurl them speedily into eternity. Some who were associated with us at our services, had gone, never to return. The peculiar solemnity of the situation visibly left its mark upon the worshippers. They listened with much seriousness and earnestness, and in the spirit of those having the impression that they heard the word of God proclaimed for the last time. This feeling appeared to me to be generally more in evidence at Chatham than anywhere else. Without a doubt, the Lord's people were among them, whose presence contributed to the degree of spiritual fervour and warmth that obviously marked the services. I met with a practice here that I nowhere else met with. A prayer meeting was held by the men every evening from eight to nine o'clock. It also was largely attended; and who knows to what extent the destiny of the present terrible war may depend upon the wrestlings of these sailors at the throne of grace, most of whom had come from distant parts of Lewis? Their environment largely presented an apparent attitude of heedlessness to the moral government of the Most High, and their good practice appeared like an oasis in the desert. To the credit, however, of the officers in charge, it must be said that they looked with commendable favour upon the action of these devoted sailors. They approved of such arrangements for their meetings as effectually placed them beyond the reach of interruption from outside sources; and humble as their position is in the British navy, they may be an asset to their country, the priceless value of which is known only to Him who is the King of nations.

In concluding this report, I consider that the idea of instituting a Mission to the Forces, while under training in England, was well conceived. It gave expression, in a practical form, to the sympathy of the Church with the young men of all denominations who, down

to the remotest corners of our Highlands and Islands, voluntarily left their homes and occupations to act their part for King and country in a struggle that, in respect of its dimensions, has no parallel in the history of the world. It also gave the Church's deputies an opportunity to deal closely with them about matters of primary and supreme importance at a time when the ultimate issue lies between life and death—at a time when all the circumstances are fitted to dispose their attention to the consideration of spiritual and eternal realities. Among them are men of the highest intelligence, dominated with a high sense of duty, and influenced with the noblest ideals. Among them, I have no doubt, are pleaders at the Throne of Grace, Bible readers, and Bible lovers. Those who are otherwise disposed can have ample opportunities to give exercise to their energies in directions that are more in consonance with their aspirations. A disposition to belittle the divine authority of the law, that respects the sanctity of the Sabbath, cannot conduce to prosperity. The attempt to draw a veil by theatrical entertainments over realities, that cannot be avoided, betrays a sickly state of mind, and the temper, that still prevails in many quarters to minimise the untold evils of intemperance, reveals the fact that we are lagging behind Russia and France. A writer to the London *Times* remarked that, unless we conquer ourselves, we need not expect to conquer our enemies. But we plead with all and sundry to forsake these evils; and as for our fellow-countrymen who have gone, or are still going, to the front, to fight their country's battles, we pray that the Lord may, in His mercy, prepare for death those whom He has appointed to the sword, and that those whom He has designed to survive the terrible struggle, may return to be a power for good, morally and spiritually, in their respective districts.—Yours, etc.,

ALEX. MACRAE.

Letter from Rev. J. B. Radasi,

F.P. MISSION, MATABELELAND.

THE following letter was recently received by the Rev. J. R. Mackay, M.A., Inverness, and will be read with interest:—

F.P. MISSION, BEMBESI,
MATABELELAND, SOUTH AFRICA, 19th Jan., 1915.

MY DEAR MR. MACKAY,—I received your letter of the 30th November and was very glad to hear from you again. You will see from Mr. Henderson's memo. that they have already printed the first twenty-four Psalms in Kaffir metre in booklet form, and have sent me five hundred copies, price £6 5s., as you will see from his memo. I am also sending you a copy, as I do not know whether one has been sent to you or not. Mr. Henderson thinks that we might have the complete book about the end of the year. I am forwarding to you the account which I would like you to pay to Mr. Henderson at Lovedale as soon as possible. Mr.

Henderson thinks that these ought to be sold for 6d. each, and so I am going to sell them for that price. I do not think it would be wise for me to distribute them freely, as the people have always been used to buying their Hymn-books. And I think that all those of our people who can read will buy them, but the majority of the old people cannot read; these are benefitted by the reading of "the line." Please let me know what am I to do with the money of those that are sold.

I mentioned in my last letter to Mr. Cameron that we had opened another preaching place at Chief Mhlahlo's kraal, about five miles from Ngwenya, and we have commenced to build there a large square hut for a church. The Chief's youngest brother, named Kiwa Mhlahlo, is attending our school here. He has been with us for over two years. He is able to read the native language well, and has already received his Kaffir Bible, and is now about to complete No. II. English Reader. I am glad to say also that he has lately been converted, and seems to be a very promising boy. He is about eighteen years old. He seems to be very fond of his Bible. You will find him always reading it. He is very anxious to go to Lovedale to study as a teacher in connection with our Church. He has asked me several times if I could not send him to Lovedale, and I have explained to him that I was not in a position to pay for him at Lovedale. And I thought I would write to you, and ask you if our Church could not support him at Lovedale for about three years, as his people are heathens and are unable to support him even here. I have to supply him with food and clothing and buy his books as well, as I have always kept several boys in our Mission at my own expense in food and clothing and schooling, with the hope that they might be of some use to us as teachers in the outstations, as you yourself saw when you were here. The school fees at Lovedale are, £12, £15, or £20 a year according to table, besides 12s. or 15s. for books. These fees include board and lodging. There is a first, second, and third class table. The first session begins from February to June; the second from July to December. The railway fare from Bembesi to Lovedale is £4 14s. It is customary for the Churches here to send their students to the Cape Colony to be trained as teachers, as there are no facilities for training students here.

Chief Sigogo, Ngege's eldest son, and his wife still attend the services very regularly; and that man you baptized too, and the two women are still as regular as ever; they have set a very good example in the kraal where they are living by their walk and conversation noticeable even to heathens living around them. I must now conclude with kindest regards to you and to Mrs. Mackay. I shall be very glad to get a copy of the two discourses you are about to deliver about the War.—Yours sincerely,

J. B. RADASI.

P.S.—I also got the 10s. you sent from a friend. Kindly thank that friend for me.

J. B. R.

The Diary of Dugald Buchanan.

(Continued from page 437.)

Passages between brackets indicate that these are omitted in the Gaelic translation.*

[It is a believing that Christ and all His fulness are really exhibited unto me in the new covenant, and that all the promises are yea and amen in Him, which causes a patient and sweet rest, in waiting the accomplishment of the promise in God's own time. The soul beholds a wonderful beauty and excellency in Christ and His undertaking; God and the soul become of one mind in Christ; God says, "this is my well-beloved Son, in whom I am well pleased;" and my soul says, this is my beloved Saviour, in whom I am well pleased. I appeal unto God, that these are my thoughts of the eternal Son of His love. When I meditate on the Lord Jesus Christ in the covenant relation to me, as He is held forth in the Scriptures of truth, such as wisdom, righteousness, sanctification and redemption, or prophet, priest, and king, husband, and brother, etc.; and consider my own need of Him in all these offices, and their suitableness to my case as a lost and perishing sinner, I am constrained to say with the spouse, "because of the savour of thy good ointments, thy name is as ointment poured forth, therefore doth my soul love thee." There is nothing wanting in Him; He is all my salvation and all my desire.

There is a rest which none knoweth, saving they who are entered into it by faith; for we who have believed do enter into rest. "To him that overcometh will I give to eat of the hidden manna," etc. (Rev. ii. 17). "The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy" (Proverbs xiv. 10). These are some of my thoughts concerning this rest, yet I still find want of expressions to set it forth; so all that I can say about it is this, namely, that it is the soul's coming entirely out of self, and leaping, as it were, into Christ, and there finding a full rest. It is an union between the soul and Christ, just as a marriage that cannot be dissolved.]

About three months after I was awakened to mind the concerns of my salvation, I happened to meet with a man who possessed a great deal of general information, and being acquainted with him, I began to ask what kind of principles those people held who are denominated Arians, Deists, and Socinians? He consequently told me some of their opinions, upon which I said, that it was a wonder such profane men were allowed to dwell among Christians. He then laid down some arguments, and proposed questions in their defence which I was not able to answer. This circumstance,

* The last paragraph of the Diary in last month's Magazine beginning, "I have often endeavoured," etc., down to "closing with Christ," should have been within brackets.—A. M.

and, at the same time, reading erroneous books, overturned my faith; Satan also made an attack and said, "How can you pray to Christ when you see the absurdity and inconsistency of His being God and man?" And when reading the Bible he suggested, "How can you believe that for which you have no proof or authority?" which brought my soul into sad perplexing thoughts. This was the fruit of my curiosity. I felt convinced that no person believed the divinity of Christ, or the authority of the Scriptures, etc., except ignorant people who knew no better, and who had no judgment to know things in a right way; and that the ministers themselves did not believe what they were preaching to others. By these abominable thoughts my life became a burden to me. However, I was comforted in thinking on the many oppositions which the Gospel had met with and yet that it could never be brought to nought, which was a strong argument to me that it came from God. After that, I met with a book called "Some Thoughts concerning Natural and Revealed Religion, tending to shew that Christianity is indeed nearly as old as the creation; supposed to be written by my Lord P—t." By reading this book many of my doubts were removed, and the secret objections of my mind answered in a rational way. I can say that I did not read one page of this book in vain. Oh! but grace and learning when they meet in one person shine bright! Yet, after all, the temptation returned and suggested, How can these things be? Then the Lord gave me another sight of man in his fallen state, and of the infinite breach which was made between God and man by reason of sin; I saw that Adam, through a sense of his guilt, could not endure a holy God speaking to him, and therefore fled from His presence, so that all correspondence between God and man had for ever ceased without a Mediator who might lay His hands on both parties; and I saw that the Mediator behaved to be God and man in one person, for if He was God only that He could not transact with man, by reason of His justice and holiness, and that, if He were a mere man, He could not transact with God by reason of His imperfections. But the Lord, to the exceeding joy of my heart, shewed me that both these qualities were in that glorious person called "Emanuel, God with us."

Then I was taught that the Eternal Word had a body prepared for Him, and so was made flesh, wherein He fulfilled the royal law which was violated by man, and suffered as Mediator to satisfy essential justice in the room of all the elect. The Lord also shewed me something of the mystery of the covenant of grace, as being made with Christ the Head, and with believers in Him; with which there came an irresistible light and power which convinced my mind of the truth thereof, by the infinite wisdom and love which I saw shining in it. I observed by this noble contrivance that the glory of God was restored, and the salvation of the sinner secured, so that my whole soul consented to it in every way.

Now, it was not a blind assent that I was made to give to this method of salvation by Christ Jesus, for the Lord enlightened my understanding to see the excellency and the beauty of it. And I found that the Lord bound my will to consent, and drew out my affections in love to this incomprehensible mystery of godliness, "GOD MANIFEST IN THE FLESH, justified in the spirit, seen of angels;" by which this temptation got a mortal wound, and never recovered its strength.

I shall now show how my mind was settled as to the divinity of the Scriptures. The Lord did this by often shining on His own word now and then, and by bringing it home to the conscience, either in a way of comfort or terror; so that it evidenced itself to be the word of God. I saw many things from the nineteenth Psalm, as to the power and efficacy of His word. "The law of the Lord is perfect, converting the soul." He gave me a reflecting light about my own exercises in times past, and made me to consider these portions of His word, wherewith He had awakened me at first, and with which I was comforted. It was by the Word that my slothful soul was made to run cheerfully in the way of God's commandments; it was by the Word I was directed now to walk when I was blind, and that the clouds of darkness were dispelled from my mind, so that the light shined into my soul. I felt the agreeable beams of the Sun of Righteousness warming my affections. I was reprov'd from the Word for these sins, which none but the heart-searching God could know.

The Lord convinced me of the divinity and authority of the word by His holy Spirit, witnessing with my spirit. "He that believeth on the Son of God, hath the witness in himself" (1 John v. 10). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy iii. 16, 17).

*A few Reflections on these Temptations and on part
of the preceding exercises.*

[*First.*—When I look to the gracious and holy end which God had in suffering me to be so long tempted about the fundamental truths of religion, I have great reason to adore His infinite wisdom, who out of such confusion can bring order. For when He granted me a deliverance from these temptations, it was in such a way as made me more established and confirmed in the truth of those things than ever.

Secondly.—When any of the former objections came into my mind, and suggested, How can you believe that Jesus is the Son of God, when His satisfaction is so inconsistent with reason, and how can you believe the doctrine He taught to be divine, being delivered in such a mean and simple way? Although I cannot

answer every thing brought against my faith in express reasoning, yet I feel the power and efficacy of divine truths on my mind; therefore I am able to give a spiritual reason for the hope that is in me. I find that all the reflections I can make on this head, are done already to my hand by that learned and holy man Dr. Watts, in his third sermon concerning the inward witness to Christianity, in which doctrine I greatly rejoice.

Thirdly.—I am led to see the folly of those men who think to find out God by their own shallow reason, and maintain that the light of nature is sufficient to guide into happiness; and, therefore, that it is no wonder that such men wander endlessly in the mist of their own vain imaginations, when they reject the Lord Jesus Christ, the true light that enlighteneth every man who cometh into the world of grace.

Again, I perceive that these men were never taught of God, otherwise that they would own Christ and His doctrines. For it is written in the prophets, "and they shall be all taught of God; every man, therefore, that hath heard and hath learned of the Father cometh unto me" (John vi. 45). But the truth is, that there is no knowledge of the Father but by the Son. No man knoweth the Father save the Son.

Lastly.—From what I have experienced of the power of sin, and the strong temptations of the devil, I am persuaded that there is a power and reality in the Gospel of our Lord Jesus Christ, above the power and art of nature; that it is mighty through God to the pulling down of the strongholds of sin and Satan in heart and life.]

(To be continued.)

The Levity of England.—We read with interest a sensible article in one of the leading London dailies under the above heading, protesting against England's levity in this mighty moment in her destiny. There can be no doubt but the war has had a sobering effect on many, but the levity of the classes which manifests itself in sports, such as football and horse-racing, and in pleasures such as the music hall, theatre, and picture house, is a humbling evidence of the fact that multitudes of our fellow-countrymen are lovers of pleasures more than lovers of God. In the midst of much that is discouraging, it is of interest that a number of the more outstanding journals are strongly protesting against certain forms of this levity. If we could only lay to heart the solemnity of our situation, when God is speaking to us so loudly, we would walk softly before Him as a nation under the chastening of the mighty hand of God. Surely, if ever there was a time, it is now that the strikingly solemn and impressive words of the Lord should be laid to heart when He says—"A sword, a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth?" (Ezek. xxi. 9, 10).

Christ's Priesthood and the Church's Worship.

EXTRACT FROM DISCOURSE BY THE LATE REV.

HUGH MARTIN, D.D., EDINBURGH.

THE priesthood of Christ and the worship of the Church are so connected, that they stand or fall together; and the scene or locality of the one must be the scene or locality of the other. All our worship of God hangs on the mediation of Jesus in the execution of his sacerdotal office; and he who is unacquainted with the great leading truths concerning Christ's priesthood cannot intelligently nor acceptably worship God. No worship is acceptable to the Father, no ascriptions of praise and glory, and no supplications and prayers can come into His presence, save through the hands of the one Mediator between God and men. And this does not merely imply that, on the one hand, God has regard to the sacrifice of Jesus, and that, on the other, the worshipper directs his faith to it also. There is more implied in it than that. For the sacrifice of Christ cannot be regarded as something that has passed out of His hands, so as that benefits may be solicited and bestowed on the ground of it, the continual personal and living intervention of Christ Himself being unnecessary. No: not only does the Father dispense the blessings of the covenant on the ground of the satisfaction rendered to divine justice on the cross of Calvary; but when He does dispense those blessings, it is only through the perpetual ministry, the gracious personal intervention, and the very hands of the living High Priest Himself. And not only does the acceptable worshipper proffer his faith, and love, and service, through the merit of the great propitiation, but his right to do so with acceptance he recognises as dependant on his making use of the ministry and service of the High Priest, as He personally and officially presents them at the throne. When we are invited to come boldly to the throne of grace, our privilege is rested on twofold ground: *first*, that we have "a new and living way into the holiest by the blood of Jesus, and by the rent veil," which is to say, His flesh; and *secondly*, that "we have a great High Priest"—the risen Saviour Himself, as the leader of our worship—"over the house of God." And assuredly no one will rise to the purity of a true heart, and to the privilege of the full assurance of an unshaken confidence, whose faith does not embrace the completeness of this double warrant for drawing near to God.

All our worship is dependent on the priesthood of Christ. Our worship, in fact, is nothing else than our communion with Christ in His priesthood. Our whole worship hinges on that priesthood: takes its colour and character, its spiritual life and substance, from it; gathers round it, and revolves about it. Inevitably the scene of His priesthood is the scene of our worship.

It is written in the opening statement of the chapter succeeding that from which our text is taken : "Then verily the first covenant had ordinances of divine service, and a *worldly* sanctuary." And the contrast which the Apostle is carrying out between the old covenant and the new, suggests by antithesis the sure and implied counterpart and correlative truth, that the second covenant has ordinance of divine service, but a *heavenly* sanctuary as the scene of them. And this truth is either expressly asserted or implicitly involved in repeated statements throughout this epistle. When in the *fourth* chapter we are called on to hold fast our profession, on the ground that we have a great High Priest who has passed into the heavens—Jesus, the Son of God—it is surely the throne of God in heaven to which we are for the same reason invited to "come boldly, that we may obtain mercy and find grace to help in time of need." When in the *sixth* chapter we have a glorious description of the strong consolation which God is willing that the heirs of promise should enjoy in the city of refuge into which they have fled, it is a heavenly refuge-city—heaven itself—into which their hope is seen to carry them, or into which their souls, in the power of hope, are spiritually carried out; which hope "*enters into that within the veil*, whither the fore-runner is for us entered." When in the *tenth* chapter we are invited into the holiest of all now pertaining to gospel worship—analogueous to the holy of holies under the law—it is manifestly heaven itself into which we are, by this heavenly calling, summoned to enter by faith : "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh ; and having a High Priest over the house of God, let us draw near." When in the *thirteenth* chapter the writer asserts that "we have an altar of which they have no right to eat that serve the tabernacle," it is assuredly no earthly altar that he has in view, but one with which a heavenly and exclusively spiritual worship is connected, and in the virtues of which we are to offer no ceremonial, material, or sensuous sacrifice, or any worship of earthly pomp, but the pure and simple "sacrifice of praise, that is, the fruit of the lips." And more decisive perhaps, than any of these, is the grand description of our Church-state and privilege under the gospel, which he expressly contrasts with that under the law ; and in which he makes heaven so palpably the only scene and seat of worship, that readers are continually tempted to fancy that it is the estate of glory he is depicting, though it is manifestly our present condition under the gospel which he has in view :—"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words ; but ye are come unto mount Sion, and unto the city of the living God, the *heavenly* Jerusalem, and to an innumerable company of angels, to the general assembly and

church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Yes; as the holy place in the innermost recesses of Israel's temple was the recognised scene of Israel's worship under Aaron's priesthood, heaven is the scene of our worship under Christ. We enter there, indeed, in this life, only by faith. But faith's entrance is real. Faith's entrance is not fanciful, but true. We enter by no effort of imagination, but by an effort and exercise of *faith*; and faith has the warrant of the word, and the call of the Father, and the quickening of the Spirit, and the ministry and priesthood of the Son to proceed upon, when it enters there. And when our case is called, and our petition to be considered—if reverently we may speak of these great mysteries in terms borrowed from the procedure of men and courts on earth—and if the question is put: Who appears on behalf of these petitioners, and in support of this petition? the answer is: "Christ hath entered into heaven itself, there to appear in the presence of God for us."

In the grateful remembrance of this great truth—that God's heaven of glory is the real sanctuary and scene of our unpretending gospel worship—with what perfect satisfaction, with a mind how calm and equal, may we be contented to resign all the grandeur and pomp of a ritualistic worship, and cleave to the simplicity of our Presbyterian order! We are but *preferring heaven to earth* when doing so. And though our forms may be accounted bald, and tame, and unimpressive, it can only be in the judgment of those that are comparatively carnal, and who, in default of spiritual ability to appreciate the heavenliness of New Testament worship, would lay *earth* and *sense* under contribution, where *heaven* and *faith* should rule. The truly spiritual worshipper, sensitive to the difficulty of maintaining his spiritual-mindedness, will be jealous of everything fitted to appeal to sense. To such, the grave sweet melody of Zion's psalmody will be a congenial vehicle for spiritual feeling; while the artistic sounds of instrumental music thrilling the ear, awakening bodily sense to energies conflicting with those of the spirit, precisely where most of all the spirit should be free from all such conflict, will be felt intuitively as a great impurity, and a fundamental violation of the great principles of gospel worship.

It is remarkably confirmatory of these remarks to remind you that, in point of fact, the tolerating or desiring of such innovations and impurities in the worship of God, always goes hand in hand with false or defective views of the priesthood of Christ. A ritualistic worship is found to be historically connected with notions of an *earthly* priesthood. When the ministers of the gospel are accounted priests, as in Popish or Puseyite worship, the earthly house of prayer—and not heaven—comes to be

regarded as the scene and sanctuary of worship ; its observances, in default of heavenly and unseen beauty, are decorated with materials of earthly splendour ; and inasmuch as it is a principle of reason that the worship of God should be glorious, and priesthood and glory stand intimately related, the priesthood being on earth, the glory sought is an earthly pomp and glory too. The doctrine of Christ's exclusive and celestial priesthood puts ritualistic worship to flight. And the believing worshipper, seeking in spirit to enter heaven, rejoices to resign every beggarly element of the world, which can only chain down his spirit, too prone to cleave unto the dust, and hinder his entrance within the veil.

I need scarcely remark, in this connection, that it is manifestly the deep appreciation of doctrine—a large, and sound, and rich theology, once highly valued in Scotland, when every peasant could confound the prelates—that will alone protect and conserve among us the worship and government of the Church of God according to His will. Doctrine, in all things, takes the lead in the Church ; doctrine, held fast in the grasp of a living faith, a deep spiritual intelligence, and a loving, cordial appreciation. And where doctrine becomes corrupt, or shallow, or inefficient, neither the worship nor the government of the Church can long be safe from the follies of human wisdom, and the corruptions and impurities of human inventions. Nor is there any doctrine more distinguishing and glorious in Christianity than the many-sided and exalted doctrine of the priesthood of Christ. You will always find those deplorably ignorant of it, who desiderate or would welcome innovations and ceremonies in our worship.

Beinn Shinaí.

'S i Eachdraidh Israel, gun cheist is fìora, agus, air ioma doigh, is ro-thaitniche, do sheann eachdraidh, a tha lathair. Is beag nach 'eil toiseach eachdraidh gach cinnich eile air a fìlleadh ann 'n neo chinnteachd, na fìosrach gun bhi fìor ; ach feudaidh sinn am pobull Iudhach a lorgachadh air an ais gu aon athair, athair nan creidmheach, agus caraid Dhe. An so cha 'n 'eil teagamh no neo-chinnteachd, ach air ar stiuradh le foillseachadh neamhuidh, feudaidh sinn rannsachadh gu 's na bliadhnachan 's faide air falbh do dh' aimsir chein, agus sealtuin air Abraham, mac Thera, a fagail Ur nan Caldeach, ann an umhlachd do ghairm Dhe, agus le creideamh anns 's a ghealladh neamhuidh. Gun stad a chum a bhi toirt 'n aire gu mionaideach air meudachadh comharaichte a shìochd, na air an saoradh grasmhor o 'n Eiphit, agus aig a mhuir ruaidh, greasaidh sinn air ar 'n aghaidh, gus an am an d' thanaig iad do dh' fhasach Shinaí, agus 'n do champaich iad fa chomhair na beinne.

Tha cunntas an t' sealladh, mar a tha e air a sgrìobhadh ann a' leabhar Ecsodus, a' giùlan seula FIRINN agus CINNTEACHD, agus

ann an tionndadh a thaoibh, aig uair sam bith, a chum beach lachadh air, tha sinn a faireachdain mar gu 'n cluineamaid na docail air an aithris, a chaidh a' labhairt ri Maois aig uair eile, "cuir dhiot do bhroga bharr do chos, oir an t-àit air am bheil thu a' d' sheasamh is talamh naomh e." Cha robh riamh, ann an eachdraidh an t-saoghail, foillseachadh cho uamhasach air lathair-eachd, agus naomheachd Dhe. 'Bha tairneanaich 's tein-athair ann, agus neul tiugh air a Bheinn, agus guth trompaid, a rinn fuaim fhada, 's a dh' fhas ni b' airde 's ni b' airde, agus bha Beinn Shinai air fad na deataich, oir thuirling an Tighearna orra ann an teine, agus dh'fhéirich a deatach a suas, mar dheatach fuirneis, agus bha a bheinn uile gu ro mhor air chrith, ionnas gu'n do chrìochnaich an sluagh uile ann 's a champ:—Deanadh an sgrìobhadair, agus an leughadair, greim air cuid do 'n spioraid dhomhain sholaimte, a rinn an sin mosgladh ann an camp Israel. Labhair gu deimhin, comharan uamhasach na morachd a thug mi fainear, lathaireachd Dhe Israel, ach 's e an Dia ris am bheil againne ri dheanadh. 'S e an Dia neo-chaochlaideach, an de, an diugh, agus gu sìorruidh an ti ceudna.

Tha na deich aitheantan a bha 'n sin air an toirt do Mhaois, air a bheinn, a chum a bhi air an deanadh aithnichte do Israel, gu ro-fheumail gun atharrachadh, agus a deanadh a suas riaghailt beatha, airson a chinne-daona, anns gach aimsir agus dùthaich—annta tha briogh na riaghailt shìorruidh, *ceart* agus *eucoir*.

Tha spioradalachd lagh naomha Dhe air a dhearbhadh, le mìneachadh ioma cuid deth, le ar Tighearna Iosa Crìosd, na shearmoin air a bheinn, agus na fhreagairt do 'n cheist, "Cia i 'n aithne 's mo san lagh?" 'N uair a fhreagair agus a thubhairt e, "Gradhaichidh tu an Tighearn do Dhia le t-uile chridhe, agus le t-uile anam, agus le t-uile inntinn. Is i so a cheud aithne agus an aithne mhor. Agus is cosmhuil an dara rithe so, Gradhaichidh tu do choimhearsnach mar thu fein" (Mat. xxii. 36-39).

Cia ioma mìle a tha ann, a tha nochdadh le eusontas, agus mì-dhiadhachd fhollaiseach, an aite a bhi a' gradhachadh Dhe os ceann gach ni, a tha fuathachadh ainm agus ughdaras, aoradh agus a luchd aoraidh, a sheirbhais agus a sheirbhaisaich—agus a tha, 'n aite a bhi a' gradhachadh an coimhearsnuich mar iad fein, a sgrìos socair, buannachd, agus cliu gach duine, a chum a bhi toileachadh am miann, fein. Gu cinnteach cha ruig sinn a leas stad gu bhi comharachadh a mach meud cionta'n leithidibh so do dhaoine; tha i air a h'aideachadh leis na h' uile, agus cha 'n urrainn iad fein a h'aicheadh.

Cia ioma deich mìle a tha ann, a tha trid inntinn shaoghailta, uabhar, fein-speis, na ceadachadh feolmhor, a 'nochdadh gu 'm bheil beartas, onoir, na solas na beatha so a toirt a suas a chuid is mo da 'n aire, agus an ard mheas, 'n uair nach eil Dia na 'n uile smuainteanain; a tha do reir cleachdaidh 'g aicheadh Dhe, a teachd beo gun Dia anns an t' saoghal, gun mhothachadh air earbsa ann, gun toinìs sam bith air an comain da, no aideachadh

air a mhaithreas; gun drughadh air a lathaireachd, aithneachadh air ughdaras, iarruidh air fhabhar, gradh da ainm, iomagain airson a ghloir—gu h' aithghearr, gun gheur-mhothachadh eifeachdach sam bith air a *Bhith*. O, Cia Ciontach a tha 'n leithidean so do dhaoine, ann an sealladh an Dia sin a tha 'g iarruidh orra esan aideachadh na 'n uile shlighibh, agus a thubhairt, “gach ni air bith a ni sibh, ann am focal no ann an gnìomh, deanaibh iad uile ann an ainm an Tighearna Iosa, a' toirt buidheachais do Dhia, eadhon an t-athair tridsan” (Col. iii. 17).

Ach far nach 'eil aon chuid, mi-dhiadhachd fhollaiseach, no cleachdadh dearmadach air Dia, feudaidd moran cionta eiridh, araon 'o gun a bhi a co-aontachadh, agus a briseadh lagh Dhe. Treorachaidh gradh comhlionta do Dhia, mar a tha a' lagh, gu ceart agus gu b'iomlan, 'g iarruidh, gu umhlachd chomhlionta da ughdaras, agus bhiodh teachd-gearr, an cuid sam bith dheth, gu h' eufeachdach a briseadh an lagha, agus gu 'm fagail buailteach do fheirg agus do mhallachadh an Uile Chumhachdaich, a thug seachad an lagh; oir mar so ata e sgriobhta, “Is malluichte gach neach nach buanaich anns na h'uile nithibh, ata sgriobhta ann an leabhar a lagha chum an deanamh” (Gal. iii. 10).

Am bheil lagh Dhe a ceadachadh cionta ann an suidheachadh sam bith? Am bheil e a ceadachadh teachd-gearr? Cha 'n urrainn e bhith: tha lagh Dhe coimhlionta; agus nam biodh a leithid so do ni air a cheadachadh, co a b'urrainn a chrìoch agus m biodh e air a ghiulan a shocrachadh? A thuilleadh, a' bheil Dia, ann a bhi 'g iarruidh mor-ghradh, agus umhlachd choimhlionta d'a thoil, 'g iarruidh tuilleadh 's na bha dlìgheach dha, no 'n urrainn e bhi toilichte le ni 's lugha? Tha gach beachd araon neo-chomasach. Suarach is ge do smuaintaicheas cuid do dhaoine mu pheacadh, agus searbh agus mar a shaoileas iad duais na doruinn shiorruidh mar a pheanas, bu choir dhoibh a chuimhneachadh, gur e dìreach ar-amach an aghaidh uachdaranachd Dhe, agus nam biodh iad gun srian agus gun pheanas, chuireadh iad mi-riaghaile air feadh an domhain, agus thilgeadh iad bun-oscionn cathair an Uile Chumhachdaich. O smuainticheadh an leughadair uia ta air fein, mar ann an ceartas, airson a theachd gearr do aireamh, agus a chionta, buailteach do mhallachadh an lagh bhrìste—“do 'n fheirg ata ri teachd.”

Agus fuidh 'n mhothachadh so, tionndadh e aire gu Beinn Shinai, agus smuainticheadh e air combaran eagallach na morachd uamhasach, a bha air an nochdadh ann an sealladh Israel uile, 'n am a bhi a mhaire a toirt seachad an lagha. O! Cia co mor 's uamhasaiche 's eigin doibh so a bhi, 'n uair a thig 'n Ti 's airde gu dioladh a dheanadh airson onoir a lagh bhrìste! Gu cinnteach 's eigin gum bi e na ni eagallach, tuiteam ann 'n lamhan an De bheo? Co 's urrainn e fein a chruadhachadh an aghaidh Dhe agus soirbheachadh? Co 's urrainn dol as o rannsachadh an Ti sin, a tha lè lathuireachd a lionadh neamh agus talamh, agus o fhianuis nach 'eil aig ifrinn fein comhdach? Co 's urrainn

cuir 'n aghaidh neart 'n Uile Chumhachdaich? Am bheil agadsa o pheacaich gairdean cosmhuil ri Dia, no 'n urrainn thu tairneanaich le guth cosmhuil risan? Nach d' thubhairt e, "ma gheuraicheas mi mo chlaidheamh lasarach, agus ma ni mo lamh greim air breitheanas, iocadh mi dioghaltas do 'm naimhdean, agus duais dhoibhsan a dh' fhuaitaicheas mi?"

Rinneadh an claidheamh lasarach sin a tharruing eadhon ann an Eden, agus a chuir 'n sin gu bhi a coimhead na slighe gu craobh na beatha; rinneadh a gheurachadh mar an ceudna, agus a sgùradh air Beinn Shinai, agus ni e mort craiteach mu dheireadh, 'm measg naimhdean an Tighearn.

O! Co 'n inntinn 's urrainn a smuaintachadh? Co 'm peann 's urrainn cunntas a thoirt, air oilt uamhasach, a mhort sin? agus cia co claoidhteach 's a tha 'n smuaintinn, gu 'm bi iad gu siorruidh, far nach basaich a chnoimh, agus nach muchar an teine! Chaidh a radh gu ceart, "Ni so ifrinn na h-ifrinn."

Feoruicheadh an leughadair ma seadh deth fein, mar ann a' lathair Dhe, nach d' rinn mise ioma ni nach bu choir dhomh a dheanamh, agus nach d' fhag mi gu 'n deanadh, ioma ni a bu choir dhomh a dheanamh? Nach 'eil mise air mo dhiteadh mar chiontach, ann an smuainte, am focal, agus an gnìomh, leis an lagh, agus air an aobhar sin a seasamh buailteach do 'n mhallachadh uamhasach so? O! na cuir 'n fheoruich sholaimte so uait—O! na cuir dail innte—na cuir a' faoineas gnothuichean na siorruidheachd—na meall thu fein: Rinn Dia, ann 'm mor throcair, aithnichte ar cunnart, a chum 's gu 'n teicheadaibh airson dìon, a dh'ionnsuidh 'n dochais a tha air a chuir fa 'r comhair anns 'n t'-soisgeul.

Aon do na meadhonan gu muldach 's cumhachdaich a tha air an gnathachadh le namhaid anamaibh, a chum daoine a chumail fuidh a dhaorsadh, agus buailteach do 'n mhallachadh eagallach so, se sin a bhi a folach o 'n sealladh, reachd uamhasach agus *gun-atharrachadh* lagh naomha Dhe, agus mar so ga 'n toirt gu bhi toilichte le sith bhreige, agus gu bhi 'g altram dochas mearachdach, a nochdadh sealladh sgriobtaireal do Bheinn Shinai a bhi mealltach. Feudaidd nach bi e gun bhuannachd cuid do na beachdan neo-sgriobtaireal so ainmeachadh, leis 'm bheil daoine a'dèalbh ri'n cogais a chumail aig socair, fuidh bhi 'g aideachadh peacadh.

Mar eisiomplair, tha moran a cumail an cogais ann an sith leis na smuaintean gu bheil Dia trocaireach, agus air an aobhar sin nach 'eil fath eagail doibh: Tha Dia gu deimhin "iochdmhor agus grasmhor, fad-fhulangach, agus pailt ann an caoimhneas agus am firinn, a' gleidheadh trocair do mhiltibh, a' maitheadh aingidheachd agus eusaontais, agus peacaidh," agus an fhirinn ghlormhor so rinn e aithnichte eadhon air Beinn Shinai, faic Ecsodus xxxiv. 6, 7, ach ris a sin chuir e, "agus nach saor air aon doigh an ciontach."

(Ri leantuin.)

"I will Sing of Mercy and Judgment."

Psalm ci. i.

BY THE REV. JOHN NEWTON, A.M.

LORD, while thy judgments shake the land,
Thy people's eyes are fixed on thee!
We own thy just uplifted hand,
Which thousands cannot, will not, see.

How long hast thou bestowed thy care
On this indulged, ungrateful spot;
While other nations, far and near,
Have envied and admired our lot.

Here peace and liberty have dwelt,
The glorious gospel brightly shone;
And oft our enemies have felt
That God has made his cause our own.

But, ah! both heaven and earth have heard
Our vile requital of his love!
We, whom like children he has reared,
Rebels against his goodness prove.

His grace despised, his power defied,
And legions of the blackest crimes,
Profaneness, riot, lust, and pride,
Are signs that mark the present times.

The Lord, displeased, has raised his rod;
Ah, where are now the faithful few
Who tremble for the ark of God,
And know what Israel ought to do?

Lord, hear thy people everywhere,
Who meet to mourn, confess, and pray;
The nations and thy churches spare,
And let thy wrath be turned away.

Notes and Comments.

Manx Day of Humiliation and Prayer.—The Manx House of Keys, as the Parliament of the Isle of Man is designated, decided, with the exception of three dissentients, to appoint a Day of Humiliation and Prayer, during last month, in connection with the war. One of the dissentients was evidently a thorough-going materialist, and expressed his concern at the working classes being deprived of a day's employment. His objection, however, had very little influence on the other members of the House of Keys. This action on the part of this small legislative body is encouraging, and we chronicle it with interest.

Italy, the Vatican, and the War.—This is the title of an article by Romolo Murri in the February number of the *Contemporary Review*. The writer makes it very clear that the Vatican has played a very important part in keeping back Italy from embarking in the herculean contest in which the European nations are engaged. The policy of the Vatican and the Italian State do not move along the same lines. If Clericalism gets its way, Italy will not join hands with the Allies, but there are not wanting signs that the Vatican is not altogether so successful in its diplomacy with Italy as it has been with Protestant Britain.

The Pope's Dream.—The writer of the forementioned article makes no hiding of the fact that the diplomacy inaugurated by the new Pope, Benedict XV., has as its end and aim the re-entrance of the Pope into the province of European politics. Hence the Vatican's declaration of neutrality in this momentous struggle—a neutrality that must make devout Papists belonging to the Allies feel that infallibility is a worthless and contemptible thing when it cannot decide, in a struggle like this, on which side the moral blame chiefly falls. The clerical party in Italy are not favourable to the French and British, and the Vatican had to intervene in some cases to restrain the ardour of some of the Italian clerical journals.

The Pope as Mediator in Peace Negotiations.—Some interesting light, says the *English Churchman*, is thrown upon the hopes entertained by the Papal party in a note which appeared in a recent issue of the *World*, apparently from the pen of a Roman Catholic. This note speaks of "a growing belief in official circles that the Pope will be the chosen mediator in peace negotiations." It says that colour is lent to the idea by Sir Henry Howard's mission—"a mission which in normal times would have called forth a storm of protest from the Church of England and Nonconformist sections of the community." After ruling out the possible mediation of President Wilson, it adds, "If, indeed, Austria in her distress appeals to the Vatican to intercede on her behalf, and the Pope has the consent of the other belligerents to intervene, the Holy See will take a long step back towards the political sway which it exercised in the Middle Ages, and a remarkable impetus will be given to Roman Catholicism all over the world." The latter part of this quotation shows the real aim of the Papacy. Under the guise of peace-making it is working for self-aggrandisement. Our Government has, unfortunately, encouraged its ambitious designs, but we hardly think that they will receive favour in Russia, France, or Italy. Meanwhile, faithful Protestants should put forth all their efforts to save England from the degradation of becoming the catspaw of the Roman Curia.

The U.F. Presbytery of Edinburgh and Envoy to the Pope.—The Edinburgh U.F. Presbytery has followed the lead

of Glasgow in rejecting a motion mildly protesting against the Government's action in sending an envoy to the Pope. The Clerk of the Presbytery moved an amendment to the effect that the motion should be passed from on the ground of public expediency. The U.F. Church has not, for the first time, given plain indication that she can play with the affairs that vitally affect the interests of Christ's kingdom on the ground of expediency. This policy will yield, in the end, a harvest of desperate sorrow. The ministers and elders who, by their votes, defeated the motions brought before the Glasgow and Edinburgh Presbyteries may think that they are Protestants of the Protestants, but a discerning public will recognise in them men who are helping the cause of an enemy more to be dreaded than Germany's cultured hordes.

Building the Tombs of the Prophets.—Intimation has been made in the public press that a movement is on foot to celebrate the centenary of Dr. Chalmers coming to Glasgow. Among the names of those who are mentioned as a committee to carry out arrangements, a number of United Free Churchmen are mentioned. It seems somewhat inconsistent on the part of these gentlemen to commemorate the fame of one whose ecclesiastical views, if he were alive, they would reject with ill-concealed scorn. The other week we noticed that Dr. Wallace Williamson, St. Giles, Edinburgh, took part in a meeting which had for its purpose the eulogising of the Covenanters. It is one of the worst signs of the times that men who are doing their utmost to overturn and set aside the principles that made the professing Church of Christ in Scotland to be an honoured name, should be doing their little part to commemorate the memory of these heroes of renown. The only explanation of this otherwise inexplicable action is to be found in the words of Christ to the Pharisees, who were mighty builders of the tombs of the prophets, but whose teaching they scorned with a highborn disdain.

The Blindness of Learned Men.—Those whose studies take them at times into the dreary deserts, where the great masters of unbelieving criticism move to and fro, cannot help at times of having a feeling of supreme contempt for what passes as genuine and unadulterated truth. The critics, however, are being met by scholars who have given a lifelong study to the subjects with which they deal. Among these may be mentioned Sir William M. Ramsay, whose studies in New Testament archæology have conferred an immense boon on believing scholars. Sir William is excellent when he confines himself to his own special line, but his excursions in the field of theology are at times deplorable in their results. As an instance of the good work he has done, we cannot do better than quote a few sentences from his recently-issued book on "The Bearing of Recent Discovery on the Trustworthiness of the New Testament." He quotes the late Prof. Bruce's words on Luke ii. 1-3—"One could wish that

verse 2 had been omitted, or that there were reason to believe, as has been suggested by several writers, that it is a gloss that has found its way into the text, and that Luke is not responsible for it, so much trouble has it given to commentators." Sir William's reply to this bungling and short-sighted criticism of one famous in his day for the light that led astray, is that of a scholar who has at his hand indisputable evidence—"Not merely," he says, "are all the statements in Luke ii. 1-3 true, they are also in themselves great statements, presenting to us large historical facts, world-wide administrative measures, vast forces working on human society through the ages."

The Decree from Cæsar Augustus (Luke ii. 1).—The census (taxing) made when Quirinius (Cyrenius) was governor of Syria, has been regarded as pure fiction by learned men of the advance, and they did not hesitate to attack the general trustworthiness of Luke as a historian through what they regarded as such a colossal blunder. Sir William has shown long ago that it was the critics that blundered and not Luke, and in his recently-issued volume he brings forward confirmatory evidence. He deals with the critics in no gentle fashion. "I confess," he says, "that when I see the self-satisfied and pretentious ignorance of the critical theologians miscalling and vilifying this most wonderful little gem of historical insight and word-painting, I find it difficult to restrain my indignation. These are the dull and blind savants whom the modern world has accepted as learned, and to whom so many have humbly bowed down and done homage and worship." Our interest in this is not so much in the confusion it brings to the critics as in the fact that we recognise in this decree of Cæsar Augustus the undesigned fulfilment of a more ancient decree. For it was through this decree that God's promise that the Messiah should be born in Bethlehem of Judah became an accomplished fact. There is a wonder in these things so simply narrated by Luke, which go to the upbuilding and strengthening of the faith of God's elect. There is little wonder that the devil blinded the eyes of the learned critics that they should not recognise in this a proof of the truthfulness of His word. It was one of the advance attacks delivered against Satan's stronghold, and it was his policy to make his dupes believe that the whole thing was a fabrication, and he managed to get thousands of learned men to believe the lie.

Decay in Religion.—Count Hirosawa, a Japanese nobleman, who took his degree at Cambridge with distinction, in an interview with a representative of the *Standard* said: "Since I was here (eleven years ago) I notice a distinct decay in religion. The influence of Christianity seems to be waning, and in its place a new gaiety and search for enjoyment have come into being." His testimony is true, and alas! that it should come from a stranger from a far country which never knew the truth as England once knew it.

Sir Henry Howard and the Archbishop of Malta.—Recently a new Archbishop for Malta was ordained at Rome, and Sir Henry Howard, the British Envoy, was present at the ceremony which was conducted with great pomp. Thus Britain pays court to "the Man of Sin."

Acknowledgment of Donations.

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

SUSTENTATION FUND.

Mr. D. Cameron, Isle of Soay, 31/; Mr. K. M'Askill, Isle of Soay, 20/; Mrs. Macleod, Kishorn, 15/. Per Rev. J. S. Sinclair—Miss Wilson, Larkhall, 7/; J. R. Campbell, Esq., Shinness, 20/, and 5/ for Organisation Fund. Per Rev. N. Cameron—Mr. A. MacVicar, Grenetote, Lochmaddy, 20/.

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The Treasurer of the Dingwall Congregation begs to acknowledge, with thanks, the sum of £2, received per Rev. D. Macfarlane, for Manse Building Fund, from an "Anonymous Friend," postmark, "Woodlands Road, Glasgow."

Rev. J. S. Sinclair, John Knox's, Glasgow, acknowledges, with thanks, 10/ from Mr. D. Calder, Aldershot, for General Funds; £1 for Sustentation Fund and 10/ for Foreign Mission, from Mr. D. Sutherland, Castletown; and 4/6 for Bibles to Soldiers and Sailors, from "Two Wellwishers."

Mr. W. Grant, Treasurer, 12 Wellington Square, Chelsea, London, S.W., acknowledges, with thanks, 7/6 from "Friend," Edinburgh, towards London Building Fund.

Rev. N. Cameron begs to acknowledge, with thanks, the following donations:—For Bibles to our Soldiers and Sailors—Clachan, Raasay, School Children, 6/6; "A Young Man of St. Jude's Congregation," 20/; "A Free Presbyterian," Glasgow, 5/. For Kaffir Bibles—"A Free Presbyterian," Glasgow, 5/.

Church Notes.

Communion.—Lochgilphead, second Sabbath of April; Greenock, third; St. Jude's, Glasgow (Jane Street, Blythswood Square), and Wick (Caithness), fourth. Kames (Kyles of Bute) and Oban, first Sabbath of May; Dumbarton (Hall, 3 Wallace Street) and Edinburgh (Hall, Riego Street, near Tollcross), second; Glendale, Skye, third. We express sincere regret that, though duly notified, we omitted by mistake to insert the Lochinver Communion (third Sabbath of March) in last issue.

Communion at London Mission.—The Sacrament of the Lord's Supper will (God willing) be dispensed at the London Mission on the first Sabbath of April. The address is as usual: Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The days and hours of service are as follows:—Thursday (1st April), 3.30 p.m. (Gaelic), and 7.30 p.m.; Friday (2nd), 3.30 p.m. (Gaelic), and 7.30 p.m.; Saturday (3rd), 3.30 p.m.; Sabbath (4th), 11 a.m., 3.30 p.m. (Gaelic), and 7 p.m.; Monday (5th), 3.30 p.m. (Gaelic), and 7.30 p.m. It will be observed that there are Gaelic Services on Thursday, Friday, Sabbath, and Monday, at 3.30 p.m., the rest being English Services. The Revs. J. R. Mackay, M.A., Inverness, and Ewen Macqueen, Kames, are expected to officiate.

Communion at Winnipeg, Manitoba.—The Sacrament of the Lord's Supper will (God willing) be held at the Winnipeg Mission, on the fourth Sabbath of April. The address is Scott Memorial Hall, Princess Street, corner of Rupert Avenue, and the services will be held from Thursday, 22nd April, till Monday, the 26th. Rev. Donald M. Macdonald will be the officiating minister. We are asked to state that a cordial invitation is extended to friends in the outlying districts to attend the services.

Meeting of Synod.—The Synod of the Free Presbyterian Church of Scotland will (D.V.) meet in the Hall of St. Jude's Church, Glasgow, on Tuesday evening after the first Sabbath of May. The Moderator, the Rev. Andrew Sutherland, Ullapool, will conduct public worship at half-past six o'clock.

The Magazine.

Notes from Alexander Gair and Northern Worthies.—We expect (D.V.) to publish in coming issues of the Magazine a series of notes consisting of sayings and incidents from Alexander Gair and other north-country worthies, the most of which have been hitherto unpublished.

Back Numbers Received.—The Editor expresses his sincere thanks to all the friends who have sent the back numbers asked for in last issue, and wishes to state that he has received sufficient to meet his requirements.

Subscriptions Received for Magazine.—Miss S. Matheson, Tanera, 3/6; Rev. D. Mackenzie, Gairloch, 7/6; Mrs. Thom, Broughton, 2/6; Mrs. D. Kerr, Clashnessie, 2/6; J. Stewart, 4 Melbost, 2/6; Miss Mackenzie, Finny, Shandon, 2/6, and donation, 2/6; J. Gillies, Fitchburg, California, 10/-; Mrs. Macrae, Detroit, U.S.A., 15/-; A. Campbell, 5 Diaboig, 2/6; J. MacLennan, 22 Diaboig, 2/6; J. M'Lennan, 20 Diaboig, 2/6; J. Campbell, Achilles Road, W. Hampstead, 2/6; Miss Fraser, Lynedoch Street, Glasgow, 2/6; A. S. M'Lennan, Boston, U.S.A., 4/-; Mrs. Bowman, Forsyth, Montana, U.S.A., 2/6; Miss Macbeath, Manse of Applecross, 2/6; M. Morrison, Que Que, Rhodesia, 5/-; M. Beaton, Watnash, 2/3; W. Mackay & Son, booksellers, Inverness, 74/11; D. Macleod, Shegra, Kinlochbervie, 2/6; J. Morrison, Kirkcubbin, Assynt, 2/6; M. Stewart, Kyle, 2/6; Miss M. Mackay, late Luib, 2/6; Miss Macmillan, Fort-William, 32/3; Nurse Watt, Glasgow, 2/6; J. Campbell, Inverness, 3d.; H. Mackay, S. Vancouver, 2/11; L.-C. James Tallach, Glasgow Highlanders, 1st Army Corps, 1/0½; R. Wright, Matheson Street, Glasgow, 2/6; Miss B. Macleod, Strathan, Lochinver, 2/6; J. R. Campbell, Shinness, 7/6; Nurse Smith, Grantown-on-Spey, 2/6; A. Gillies, Fladda, Raasay, 2/6; Miss Wilson, Larkhall, 3/-; F. West, Croydon, 5d.; Mrs. Gibson, Newton-Mearns, 1/3; Mrs. Campbell, Oban, 14/2; Mrs. MacKenzie, 12 Aultgrishan, Gairloch, 2/6; Miss Taylor, Church Street, Halkirk, 2/6; Nurse J. Sinclair, Wick, 2/6; Miss Fraser, Crask, Lairg, 7/6; S. Bannerman, Portage La Prairie, Manitoba, 5/1; Mrs. W. Cowan, Calgary, Alta, 3/-; J. MacIver, H.M.D. *Rosebud*, c/o H.M.S. *Hermione*, 2/6; D. M'Charles, Ripley, Ontario, 2/6; W. Ross, Sen., Park Hill, Ontario, 2/6; E. Mackay, Arscraig, Lairg, 5/-; Rev. W. Scott, Chesley, Ontario, 10/-; Alex. Dobie, Chesley, Ontario, 2/6; Mrs. M. Wright, Parry Sound, Ontario, 4/-; Miss L. Mackay, Grantown-on-Spey, 2/6; Mrs. Ross, Reef, Achiltibuie, 2/6; R. Munro, Achmelvich, Lochinver, 2/6; E. Ross, Kellet Houses, London, W.C., 2/6; D. Sutherland, The Cottages, Castletown, 2/6; A. MacLennan, per St. Jude's Collectors, 41/6; Miss Nicolson, Breakish, Broadford, 1/5½; J. Adamson, Helmsdale, 3/2½; Miss M. Macdonald, Toronto, 4/-; Miss Crawford, Ardfern, Craignish, 2/6; D. MacLennan, Luibchlaggan, by Garve, 5/-; Rev. D. Munro, Ferintosh, 5d.; J. Macleod, Tofino, B.C., 3/-, and donation, 5/-; Miss M. Macdonald, Kinlochewe, 2/6; D. Mackay, Harbour Street, Plockton, 18/-; J. Macdonald, Higher Grade School, Lairg, 2/6; Mrs. J. Maciver, 69 North Tolsta, 2/6; Mrs. Maclean, 10 Mellon Charles, Aultbea, 2/6; Miss MacLennan, 9 Inverarish, Raasay, 2/6; Miss M'Gregor, 13 Pulteney Street, Ullapool, 2/6; Mrs. D. Macleod, Pulteney Street, Ullapool, 2/6; Mrs. Halsall, Wigan, 2/6; R. Macleod, Laide, 2/6; N. Shaw, S.S. *Torch*, Port-Glasgow, 2/6; Mrs. A. J. Ross, Park Hill, Ontario, 2/6; S. Fraser, Strathpeffer, 2/8½; Mrs. Urquhart, Cullicudden, 6d.; A. Gunn, Morness, Rogart, 2/6; "A Friend," Whiteinch, 2/6; J. Dingwall, Shieldaig Gardens, Gairloch, 2/6; A. MacGregor, Ardenair, Ullapool, 2/6; J. Macdonald, Munloch, 2/6; M. Beaton, Watnash, 2/3; per Rev. N. Cameron, Mrs. Macrae, Erbusaig, 2/6; Miss A. Urquhart, Green Street, Park Lane, London, 2/6; Miss Livingstone, 9 The University, Glasgow, 2/6; A. Graham, Ulva, North Knapdale, 2/6.

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