



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.*

CONTENTS.

	PAGE.
FORGETFULNESS OF GOD, - - - - -	285
NOTES OF A SERMON. By the late Rev. John Duncan, LL.D., - - -	288
ACCOUNT OF MISSION TO THE FORCES IN ENGLAND. By the Rev. Andrew Sutherland, Ullapool, Ross, - - - - -	297
THE LATE WILLIAM ANGUS, ULLAPOOL, ROSS-SHIRE, - - - - -	299
NOTES OF A SERMON. By the late Rev. George Mackay, D.D., Inverness, - - - - -	301
THE DIARY OF DUGALD BUCHANAN, - - - - -	304
THE LATE JOHN MACKENZIE, MISSIONARY, LEWIS, - - - - -	311
FREE PRESBYTERIAN CHAPLAINCY IN FRANCE, - - - - -	312
AN NADUR AGUS AM FEUM A THA AIR AITHREACHAS, - - - - -	313
NOTES AND COMMENTS, - - - - -	318
ACKNOWLEDGMENT OF DONATIONS, - - - - -	320
CHURCH NOTES, - - - - -	322
THE MAGAZINE, - - - - -	323

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Forgetfulness of God.

MOST people have been shocked from time to time by the religious utterances of the Emperor of Germany, who expresses himself, when he takes occasion to do so, in terms of the greatest familiarity with the Almighty, and invokes, without the least hesitation, the divine blessing upon military proceedings, lawless and barbaric beyond description. His is apparently not the sin of forgetting God, but rather a too constant remembrance of Him in a way that is not glorifying to His holy and gracious Name. This feature in the Kaiser's character has had the effect of leading many people in our own country to the opposite extreme of not acknowledging publicly the claims of the Most High in connection with the War, and the necessity of dependence upon His help. Such a consequence ought not to be. If the German Emperor is guilty of gross error in one direction, let us not be misled into an equally serious error in another. It is very doubtful, indeed, whether it is better, not to mention God at all than to mention Him even in a fanatical manner. For, although the latter way is very repelling, still God's existence and power, and man's dependence—most essential facts—are actually acknowledged, while the former absolutely ignores these great and fundamental realities altogether, as if they were non-existent. The Apostle Paul preferred that Christ should be preached even "of contention and in pretence," rather than that He should not be preached at all (Philipp. i. 15-18). So we would say: let the Most High's being, claims, and help be constantly remembered and acknowledged in public utterances, even although done with a measure of formality. We fear very much that many, high and low, find it too easy to neglect the recognition of God for the simple reason that they live in daily forgetfulness of His authority and of their indebtedness to His goodness.

A few words, then, as to *national* and *individual* forgetfulness of God.

1. Let us observe our national forgetfulness. The nation is represented by its King and Government, and it is matter of sincere grief to us that our rulers do not sufficiently acknowledge God in their public deliverances. Possibly the Kaiser's profuse religiosity has affected them unfavourably, but this is no proper or adequate reason for an almost entire forgetfulness of the Most High. In the last stirring appeal for "more men," God was not once acknowledged as having had anything to do with the building up of the great British Empire, nor was His indispensable help made mention of as necessary to secure victory to our armies and navies. Everything was attributed to creature activity, skill, and power. Now, if there is anything plainer than another under the sun, it is that the prosperity of the British Empire is due to the grace and might of the wonder-working Jehovah. That two small islands (Britain and Ireland) on the western coast of Europe should be the centre of an Empire on which the sun never sets, is one of the outstanding miracles of modern times. God sent us the gospel of His Son Jesus Christ with special power, and raised up heroic witnesses for His name, mighty men of valour in the cause of truth and righteousness. The influence of their instructions and example has extended to their posterity, and produced a certain noble quality of moral fibre, even in natural men among us, altogether admirable and beneficent. It is Christianity, and nothing else, that has made us what we are as a nation superior to others, and it is extremely wrong to ignore this. Truly it is lamentable to observe that our political leaders deliver speech after speech in connection with the war without the faintest recognition of dependence upon divine help. Even, the formal, "Thank God," which sometimes appears in the utterances of public men, is seldom to be met with. Now, we must say that this is truly deplorable, and that it is time there was a change of attitude. What are Kitchener, French, and Jellicoe, and all our able soldiers and sailors, apart from the King eternal, who rideth on the heavens in His might? If we ignore the Lord of Hosts, we ignore the mightiest factor in the whole situation. "If God be for us, who can be against us?" But, on the other hand, if God be against us, it matters not who is for us. The psalmist, who was well acquainted with war, declares: "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength" (Ps. xxxiii. 16). His confidence for success in bringing wars to an end was in the Lord Jehovah; "Come, behold the works of the Lord, . . . He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. xlv. 8, 9). And again, "For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet" (Ps. xlvii. 2, 3). It is well to have a righteous cause; it is well to have ample munitions; and it is well to have strong and numerous armies. But let us not forget

the Infinite Source of all power and success, without whose gracious help nothing can be effectually accomplished.

2. Let us notice *individual* forgetfulness of God. There is too much practical atheism among thousands of people in our highly favoured, professedly Christian country. Multitudes rise up and lie down as if there were no God. We have truly backslidden from the piety of former times. No doubt there were infidels and ungodly people in all generations of our history, but materialism was never so widespread since the Reformation, as it is to-day. "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" seem the only important questions to many. And this is far too true of quite a number of persons from whom better things might be expected, and whose spiritual privileges have been abundant. The young and rising generation do not seem to appreciate their spiritual advantages to the same extent as their forefathers. Carnal pleasure and amusement are eagerly sought after, while exercises of a serious and spiritual nature are lightly esteemed and often studiously avoided. The Most High has withdrawn His Spirit to an alarming extent, and His authority, claims, and many merciful kindnesses, are almost wholly forgotten. The fool hath said in his heart, "There is no God," and this fool is found in all corners of the land in the times in which we live.

God is speaking very loudly to us in the present terrible War, when many of our brave young men are falling by sword and shell. He is calling to us to awake out of the sleep of forgetfulness, and to remember Him who is Maker, Lawgiver, Redeemer, and Saviour. He sent His Son "to seek and save that which was lost," and the Son though personally exalted to the right hand of the Father, is still seeking by His Word and Spirit the lost sheep upon the mountains of vanity. Is it not perilous in the extreme then for us to forget God, and to refuse to listen to His voice, when He holds the sword of judgment over our heads, and speaks to us in tones of loudest thunder? There is a new call at this time to awake to eternal realities. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

We shall assuredly be held responsible for the manner in which we treat the present awful dispensation. Let careless ones, young and old, remember the solemn words of the wise man: "He that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1). Now is the season to bend our necks under the Lord's rod, to acknowledge our sins against His law and gospel, and to seek His face and favour with all our hearts. The prophet Jonah said, "When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple." It would be well if many poor sinners were brought to the fainting point under a sense of guilt and danger, and then to the remembrance of a gracious God in Christ who is able and willing to save from going

down into the pit, so as to make known their needs of infinite moment to Him at a throne of grace. Such would have glorious occasion to praise Him for His great salvation. Let us be assured of it that it is a crime of the blackest dye for those, who have had gospel privileges, to forget God, their best Benefactor and Friend in providence and grace, and to say in effect to Christ who stands before them in the gospel, "Depart out of our coasts." "The wicked shall be turned into hell, and all the nations that forget God." May the Lord, in the riches of His grace, incline many, young and old, to remember Him at this present solemn season in our national history, while the day of salvation lasts, and to His name shall be the praise!

Notes of a Sermon.

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

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PREACHED 12TH APRIL, 1835.*

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"Be still, and know that I am God."—PSALM xlv. 10.  
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THE Apostle, writing to the Corinthians, says "Ye have need that one teach you again what be the first principles of the oracles of God"; and, alas, that it should be so, the same thing is true concerning us. We have not yet learned these principles as we ought. We have indeed to go on to perfection, but this in the way of return to our first lessons in order that we may learn them better. No truth, you will say, can be more plain than that contained in our text, and it is most true. No truth is more important for us to rest upon in order to our reaching the stature of perfect men in Christ Jesus than this very truth, that Jehovah is God.

The call here addressed to the Church of God consists of two parts—one of exercise, a being "still"; and a knowing that Jehovah is God; a being "still" so as to know this.

And, first, the particular circumstances of the Psalm teach us that the stillness which is meant is a stillness amidst troublous times; a being "still" when there is everything to agitate us; everything to toss us about; everything to make us like the waves of the sea, driven about by the tempest and tossed. Such is the situation of things when the mountains are carried to the midst of the seas, when the waters of the sea roar and are troubled, when the

* Reprinted from a tract, issued by Miss Parker, Aberdeen, in 1897. The sermon has already appeared in the Magazine, but the present seems a very suitable time for its republication.—ED.

heathens rage, and the nations are moved, and when Jehovah is uttering His voice. Such times naturally produce not stillness but excitement, such as the heathen nations are excited with when they roar and are troubled; the waves of the sea being used in Scripture as a figure to express the commotions of the people, and the mountains to express forms of government. In such times the Church of God is called to a very peculiar exercise, that of being still. You will say, How is it possible to be still in such circumstances, when those parts of nature which are of a movable quality like the waters of the sea are agitated, and those parts which are of a fixed quality like the mountains, shake? To this we have little more to answer, through our ignorance, than this: that must be possible which Jehovah commands, "Be still." There is nothing to be gained either by the agitation of the warring waves, or the shaking of the mountains. Let the potsherds of the earth strive with the potsherds of the earth. The pride of the one clashes against the pride of the other; the insubordination of the one clashes with the tyranny of the other; the selfishness of the one with the selfishness of the other. The universal frame of things is disorganised. Sin has vitiated the course of nature; the course of rational and moral nature as well as of physical nature. And in this state of things it becometh immortal souls to listen to the voice which comes from the Lord Jehovah, "Be still."

But absolute quietness is not what is meant. That were not a real good. To be simply still would be to be as stocks and stones, or worse still; it would be to be man and not have the feelings of man. It would be to degrade beyond the degradation in which the mass of the unregenerate are sunk. But the stillness to which God calleth is a stillness with a purpose; it is a stillness for an end. "Be still and know," or be still that you may know (which is the meaning of the conjunction "and") "that I am God."

The universal frame of things is neither in quietness nor in agitation finally for its own sake. The universe of created things is not all that exists. Beyond this mighty sphere, beyond the solar system, and beyond the whole planetary systems extending through the void of space; beyond astronomers' conceptions as well as calculations; beyond these immaterial existences of minds, themselves created, remains the throne of the eternal God. And the whole mighty congeries of created worlds, of created systems, as well as all the affairs of this planet with its one sun is moving on under the control of that intelligent Mind which gives being to all, and which upholds all, and which directs all to an end worthy of these mighty effects which are produced; I mean, to the putting forth of a manifestation of His eternal excellency, showing that He is God. "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." And if comeliness and order be diffused through the works of

God, it is then that we may trace the operations of Him who maketh peace in His high places; and if agitation and confusion and turmoil prevail in any part of His dominions, it is for the purpose of directing our minds to that glorious high throne from the beginning which is the place of His people's sanctuary, into which nought of turmoil can penetrate, and against which though the waves of created agitation toss themselves they cannot prevail, but like the sea's waves breaking against the foot of some projecting rock just dash themselves in vain.

But passing from the universal system of things to this world of ours, in which God, in that He has sent His Son into it, and in that He has voluntarily come and taken the dust thereof to be His own body, has shown that He has a peculiar interest, and out of which He has chosen His ransomed Church to be a kind of first fruits of His creatures, we are called upon amidst all there is to agitate or distress on the right hand or on the left, to "be still and know that I am God." But why be still to know this; may it not be learned even amidst the agitation? It may be and it may not. It may be known, blessed be God, amidst the agitation, sufficiently to stop the agitation. Amidst the raging of the heathen, and the moving of the nations to those who are carrying on the agitation against God and His Christ, in the midst of all their fury and all their zeal (and they have a zeal of God though not according to knowledge), the command may come home with sufficient power, saying—"Be still and know that I am God." In stillness and tranquility must all be learned save the very lesson which calls to be still, which may be communicated in the midst of the broil. It is alone, in secrecy and in privacy between God and the individual soul that this great lesson can be learned—that Jehovah is God. Though all this world, though all that God hath made speaks of Him, yet are they and we so constituted that amidst the turmoil we lose the lessons which they teach of God; and it is only in the retirement which Jesus points out to us when He commands us to go and repair to our closets and shut the doors after us, and call upon the Father in heaven, who seeth in secret, knowing that He will reward us openly, that God is to be found. The lessons, though many, pass unregarded till the first lesson be learned which shuts into the closet. But the closet in itself is not absolute stillness. Into its quietness the bustle of the world may be brought. We may be in the midst of all evil there as well as in the midst of the congregation and the assembly. We must not only be in alone, but we must be alone with God in order to learn that He is God. We must be separated, not from the corporeal only, but from the mental world. We must be brought as individual souls to feel we are with the God who, whilst He pervades universal nature, is undoubtedly present as Creator, Preserver, Law-giver, Judge, and Inspector of the soul. And other thoughts impeding this must be banished in order that this thought may pervade the whole soul, that every thought may be subordinate unto and consistent with it.

Be still, be still. Perhaps thou art in great troubles and in deep waters. Raging and commotion will not mend the matter. Thou mayest fret against the framework of society, civil and ecclesiastical. Thou mayest think that an alteration of external things would mend the case, but it will not. Thou mayest think that taking pains will mend the matter, but it will not. Nothing but internal goodness—by all thy painstaking thou canst not reach the evil. It is within. And while all within is evil, nothing external can rectify it. We are then called to the stillness in the first place which self despair and which creature despair inspire. There is an activity which will be exerted as long as a sinner feeling consciousness of sin and misery thinketh that there is ought within or without him to mend it; but when it is made a certainty that there is nought either within or without him to mend the matter, such a discovery is fitted and likely to inspire stillness. He feels despair, not absolute, but universal of all around him or within him. He is still. He is shut up from all false hopes, except that which the knowledge of Jehovah being God can inspire. It is of no use then to rage and fret yourself; you can help yourself not one iota. The world may turn any way you please. If you were to get the scheme of things you desire, you would be as bad still. You would be as poor, and miserable, and blind, and naked as before. Therefore, "Be still." Know for certain that we are ruined, absolutely ruined creatures; that sin has brought not simple disorganisation but perdition into our universe, perdition into our souls, perdition into all our services. No alteration of things can mend this. Be still and know that true good is not in the universe. You may say, Not in the universe as things in the universe are now. It is not in the universe of created things. Might things be as you pleased, no constitution of created nature could give true felicity to an immortal soul. What, then, are you called to do in this stillness? To know that Jehovah is God, to know that the created universe is not all that exists, that there is something else than all that ever was made, than all that rolls through the ages, to know that there is a self-existing King, eternal, immortal, invisible, the only wise God, who alone hath immortality, dwelling in that light which is unsearchable and full of glory; a God who existed when there was no sun, no moon, no stars, no earth nor ocean, no mountains nor fountains abounding with water; that there is an eternal God who is above them all, an eternal God who would continue to be, were all things swept away into their original nothingness; a God having self-existence, having infinite perfection, Jehovah, "I am that I am; and I am because I am the God that hath life in Himself." Man fell first from his state of innocency from his not being still. Had Eve been still and known this, would she have listened to her tempter? Had Adam been still and known this, would he have listened to any solicitation? Had the tempter been still and known this, would

one thought of apostacy have entered his mind? But does not this truth assume a peculiar aspect with regard to us fallen men? This truth, which is the fundamental truth of all religion which meets alike the religion of fallen angels and that of fallen men on earth and that of saints in heaven (though we fundamentally assume a particular aspect unto us fallen men for the knowing that Jehovah is God) implies in it the knowledge that He hath in Himself all that perfection which renders the salvation of lost men possible, and, as we have heard this day, honourable unto Him. "Be still, and know that I am God." This voice, coming forth from the throne of the Eternal, and ever heard, maketh peace in the high places. The holy angels are still, and know that God is God; God able to uphold them, and therefore a God in whom they have security that they shall never be devils. And as this knowledge is what makes Michael and Gabriel know that they shall never be devils, for there is nothing in themselves to hinder but because Jehovah is God, and because they know sufficiently His power and gracious purpose to have confidence in Him that he will preserve them; so the hope in men of renewed rectitude, tranquility and joy when they have been lost is just the farther development of the same knowledge, the knowledge that Jehovah is God.

Let us view this in several instances. What art thou agitated with? Be it what it may, "Be still and know that I am God." And when thou hast known this, thou hast known all thou needest to know. Art thou agitated with this, I am without God? Some who reach glory are agitated with it. I know not for certain if there be a God. Oh that there were a God! Oh that there were such a God as the Bible speaks of! Be still and know that Jehovah is God. Art thou plagued and tormented with Atheism? Even though thou art so befooled as to say, "There is no God," yet dost thou wish there were? There is the whole Bible heaping proof upon proof and demonstration upon demonstration that there is; and to assure thee that every excellence which created nature can conceive, and every excellence which created nature cannot conceive reside in Him who is over all, God blessed for ever. Wilt not thou to whom Atheism of heart is a complaint be comforted to know that there is a God? Art thou going to weep and break thy soul in secret places as if there were none? Stop, stop before thou yield to this view of nature's wide range! View thy conscience, and moral law feeble fragments within. View the Holy Scriptures. View Mount Sinai's perfect moral law. View the Son of God magnifying and making it honourable. View the whole system of God's revelation of Himself in creation, in providence, and in grace. See Him giving the Son of His love, and if thou canst with undazzled eyes behold this, see Him clothing the grass, and behold that it is true that there is a King eternal, immortal and invisible, the only wise God. But if thy complaint is, "I know that there is a God, but things go so

contrary to apparent moral right that I cannot comprehend how this should be consistent with the government of an eternal God ; and as for me, like Asaph, my steps are nearly gone, and I am grieved because of the prosperity of the ungodly ; for they are not plagued as other men, nor tried as others are. Believing that there is a God and seeking to serve Him, I daily and all day am harassed while I see those who care not for Him rejoicing, God bringing to their hand abundantly ; and I say, Can there be knowledge in the Highest ? ” “ Be still and know that Jehovah is God. ” His moral government has a vaster aim than our puny minds can fathom. It takes in a wide system, all particulars of which are ever present to an omniscient Intellect, to be finally adjusted in a day which God hath appointed, whereof He hath given assurance unto all men in that He raised His Son from the dead. Then shall it be seen out and out that Christ loveth righteousness and hateth iniquity ; that the moral administration of the world is according to His law ; that that holy cause is even promoted and encouraged, and that the whole might of Godhead is opposed to iniquity. But Oh ! sayest thou, “ Instead of consoling me now, instead of quieting and making me still, that is the very thing that agitates me, for I am a sinner, and I know that He is a God of judgment, and that by Him actions are weighed. ” But Oh ! mark what the terror would be did'st thou not. Thou mayest have little thought of this, but if thou would'st let go this truth what terror would be in the background ! It is a joyful terror, even that fearful looking for of judgment which puts away the blacker case of Atheism. But that is not all. “ Be still and know that I am God, ” God that justifieth the ungodly. And what hast thou here ? It is worlds of wonder and astonishment, but it must be true for God has said it. As for myself, God knows I never could have said it, did it not stand written in the Book. This cold unbelieving heart of mine has pored over it day and night and cannot get itself rightly to believe it yet, but that is my fault. Here it is, Romans iv. 5, “ To him that worketh not, but believeth on him, ” that is on God, “ that justifieth the ungodly, his faith is counted for righteousness. ” Could I have imagined it, had all the angels in heaven and all the men on earth said it, I could not have believed it ; but here it is, clearly written in God's Book, “ God that justifieth the ungodly ” —blessed be God for it. So incredible is it that if all the ministers on earth should preach it to you, you would not believe it on their word ; and yet incredible as it is here it stands. “ God that justifieth the ungodly. ” Now, be still and know that, and never say, Now I shall be in a fury and rage, for I am ungodly. Oh, but you will say, “ I am not only ungodly, but so ungodly. ” Why, if God justify the ungodly at all, it is easy to believe that He can justify the most ungodly. The difference between an innocent and an ungodly being is so great that the difference between ungodly beings is nothing in comparison.

And if God justify the ungodly at all, there is nothing to hinder but He may justify the most ungodly. If God will pass over that immense gulf which separates innocence from guilt to come over one sin, why may He not come over one million? But you will say, "I have never been a day but I have been sinning, never said a word but it was sinful, never done an act but it was displeasing to God. This I have been doing all my days; and since I knew this holy law of God it is my distress that I can find no peace." "Be still and know that I am God," God that justifieth the ungodly. But I must add farther, that were it not for something else which that Book declares, I could scarcely believe the Book which says that. There I find written not only that "God justifieth the ungodly," but that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I could scarcely believe there was forgiveness with Him that He might be feared (for sin is an infinite evil), did I not believe that with Him there is plenteous redemption. But be still and know that Jehovah is God, a just God, a Saviour; just while He justifieth the ungodly, else you might think it was a lie and a fancy that He doth so, and a thing the ministers have got hold of to cheat you with. But don't look only at God's forgiving sin, but also at His punishing sin. That is credible. Now, if this is credible, that God should bruise His innocent Son standing in the law-room of the guilty, then it is credible that God should justify. If He condemned and made His own blessed Son a curse, if the law, which we have violated by the commission of infinite evil and sin against God, hath been made glorious by the Son of God obeying it and enduring its infinite curse, then it is credible. And then, although a sinner, yet by the grace of His Holy Spirit I will listen with faith to the word which says, "Be still, and know that I am God," God that justifieth the ungodly, God that giveth redemption through the blood of Christ, even the forgiveness of sins, according to the riches of His grace. Oh! but, some will say, "There are so many hindrances, there is such an agitation in the world, and such mischief within me, everybody tempts me, the devil tempts me, all the devils in hell tempt me, and I tempt myself worst of all. God pity me, but how can I be still?" That may be all true, but what follows from that? Just that if more be not for us than all that are against us, we are gone. That follows, and nothing more. The whole world is against us, and all hell is against us. If there are not more for us, we are gone and perish for ever. Shall we then be agitated and fretful for all this? Surely not. What is the voice that comes down from heaven? "Be still, and know that I am God," God that quickeneth the dead. And read as the consequence of this, "God is able to make all grace abound towards you," and be still. We heard of the Holy Ghost; we have heard the promise of the everlasting Gospel, "I will pour out my Spirit upon you,

and make known my words unto you." "Be still, and know that I am God," that the Holy Ghost is God. If the Holy Ghost sanctify, He is stronger than all the devils in hell, and than all in the world. But you say, "Woe's me, I take evil out of everything. I know God, the Holy Ghost, is stronger than all the devils and sinners together, but I do mischief to myself." Well, you are called to be still in the knowledge of all this. Know this for certain that if the devil and all the men in the world and yourself, too, can keep you from being holy, then you will never be holy. But the promise, "I will pour out my Spirit upon you," is not a promise to be stopped by all that the devil in hell, or the wickedness of your own heart, or of all creatures, can do to prevent its fulfilment. To this discouragement then, oppose the power of the Spirit. If the guilt of sin oppress you, oppose to it that Jesus Christ who died is God; and if the power of sin oppress, oppose to it that the Holy Ghost who sanctifies, is God. Be still, and know that Jehovah is God. You will not dare to say, "I am stronger than God;" but, on the contrary, "I know that but for omnipotence I am lost. But I know that Jehovah is omnipotent, and therefore I will be still. Therefore when sin and temptations assail me, in order to give strength and encouragement to resist them, I must just be still, and know that He is God." But some may be thinking within themselves, "These are strange times in which we live. What, though it should be so with myself, though I should be justified, sanctified, glorified, what am I to do with the world and the Church? God knows I cannot put up with the thought of going to heaven by myself. I wish God's name to be hallowed on earth, His kingdom to come, and His will to be done on earth as it is in heaven; and I cannot but wish peace were in Israel, and for the house of the Lord my God; I can't be happy alone." Well, it does not become us to say in regard to any individual person or country what God will do; but here we are called not to be agitated as if God could not do what is best. "Be still, and know that I am God." There is no good that we can wish, which, if it be altogether good and productive of the highest good, does not fall under that scheme of good which God has purposed, and resolved on, and will effect; therefore, with regard to all things, let us be still and know that Jehovah is God. If the waves roar, let us say, "That is only a roaring wave, and Jehovah, who is on high, is mightier than the noise of many waters." If the mountains shake, and so tumble into the sea, let us say that it is only a mountain. No doubt it would crush us, but it is only a mountain; there is a stronger and a greater than the mountain; yea, and if the earth shake and be removed, it is only the world going to pieces. The throne of the eternal God still stands. And then there are the capabilities of rebuilding if God sees good to rebuild; yea, the capabilities, when the heavens and earth are dissolved, and the

elements melt away with fervent heat, to rebuild a new heavens and a new earth wherein dwelleth righteousness.

In application, permit us to address those who this day at the Lord's table have not got all they desired. You have been presenting petitions at the Lord's footstool, and He has not yet granted them; and you have not yet sought to live by faith so as to leave a petition at God's Throne, and to know that a petition lodged in the name of Christ through the blood we have this day been hearing of, and the High Priest we were hearing of, is as good as answered. Well, be still, and know that Jehovah is God. Be not like a fretful being, whose time is always ready, who cannot wait for a moment. Your time is wholly in His hands, and His time is the best. You say you have not got your petition, and you have need of importunity, for you do not know how long you may live—your time is always ready, and you have not a moment to trust to. But God teaches that our time is wholly in His hands, and though we dare not idle or delay because we have not one moment to trust to, yet the sovereign God can delay, and delay without injury to His people, because the times are in His hands. Know that the eternal God need be in no hurry—duty must not be delayed, for that passes upon us. But God's grace need be in no hurry. Though our lives be to us uncertain, nothing is uncertain to God. Let us therefore, if we are trusting in Jesus, leaving all our wants and all our cares upon Him, wait patiently upon Him. To Him belong the times and the seasons.

Let us now apply this truth, which is good as regards our duty, unto His procedure. But be still, and know that He is God, and, knowing this, let us wait upon Him in other appointed ordinances of His grace to-night, to-morrow, and the next day—knowing that He is the eternal God, and knowing that the good, the peace, the purity, the usefulness which His people may have sought in their attempted preparation for communicating, and on their communicating and afterwards with reference to their communicating—all these He can give at any time. He does not confine the good of communicating to the moment, but extendeth it over the whole period of His people's life.

But we must hasten. Ye raging heathen and moving kingdoms, ye shaking mountains and roaring waves, will ye not be still? Be ye also still, and know that Jehovah is God. Ye haters of God, what are ye to do? Consider the end before you go any farther. Is it possible to remove the Almighty from His throne? Shall this mountain be moved out of his place? Is it possible to set aside eternal laws? Is it possible to prevent the issues of the Great Day, and the ascension of the Son of Man to His throne of judgment? Is it possible to undo the death of the Son of God, or to prevent the spread of the everlasting Gospel which He hath insured to His Son for His reward, and which shall be proclaimed, that His name may endure as the sun and the moon endure? Is it possible to root up the Church of the living God,

which is based upon the eternal purpose of God, based upon the distinctions of the Godhead ; the Church elect of God the Father ; the Church of Christ bought with the blood of Christ, called by the Spirit of God, upheld by all the power of the Covenant God ? Be still, and before you oppose God in His legislation or in His grace, be still, and count the cost. Be still, and know that He is God, as able and as determined to thwart the way that is contrary to Him, and the persons that take that way, as He is to maintain eternal truth, to bring the disobedient to His Church by converting grace, and to keep them when brought in.

Having laid before you these few imperfect hints, may the Lord guide us in this exercise into calm, tranquil, believing reflections on the perfections of God as they are displayed in all His dealings, and in all His works of Providence, especially as they are unfolded in His eternal redemption of His Church through the Son of His love, and in the fulfilment of all these promises of God to His Church, which He hath engaged for to His Messiah as the reward of His obedience. May the Lord grant that in this way we may each be led to experience the blessedness of the man whom God keepeth in perfect peace because his heart is stayed upon Him ; and may the Lord teach us all that diligence which is the result of being still, and knowing that Jehovah is God, the only wise God, to whose name through Christ be all praise !

Account of Mission to the Forces in England

BY THE REV. ANDREW SUTHERLAND, ULLAPPOOL, ROSS.

DEAR MR. EDITOR,—In common with my predecessors I have to state that the duties assigned to me, in connection with the Royal Naval Reservists, stationed at Portsmouth and Chatham, were intensely interesting. Your readers will probably be familiarized with the method used in carrying on the work of the Mission, as some of my brethren have given detailed Reports. Therefore little, if anything, remains for me to add. I will, however, briefly outline my work in that excellent field of labour.

The period I was in England extended from the 10th of September till the 18th of October. The services at Portsmouth and Chatham were conducted every alternate week ; at the former place on Friday and Sabbath evenings, at seven o'clock, at the latter on Thursday, Saturday, and Sabbath at the same hour. In addition to those, several services were held at Haslar, which is situated on the Gosport side of the Ferry between Portsmouth and Gosport. There were fewer Highlanders there than at the other two stations. The services were held in one of the mess rooms ; but now the Y.M.C.A. Hall, which was in course of erection, is available.

The attendances at the several places were very satisfactory.

It diminished latterly, as some were on furlough and others were drafted "somewhere" on duty. Frequent expression was given of their indebtedness to those who attended to their spiritual interests. May the Word of God work effectually!

Interesting though the work among the Reservists was, we (Mr. Fraser accompanied me) found visiting the sick and wounded in London Hospitals equally so. One hears a great deal of the heroism of our Empire soldiers in the field of battle; there it is to be seen exemplified in their sufferings. One is struck with the cheerfulness and patient endurance manifested by them in untold agonies. For instance, we saw one whose face, arms, and legs were mutilated, and when asked how he was, he replied, "Champion!" We found it refreshing to meet those who were fighting, not only in defence of their country, but also "the good fight of faith." An interesting case of this nature was that of an officer, Captain ———, well known in Free Presbyterian circles. We were greatly impressed with the description he gave of his experiences on the battlefield in the light of divine Providence. Though he had been very near the gates of death, it appears that the truth he received, when he was wounded, namely, "Rejoice not against me, O mine enemy; when I fall *I shall arise*, etc.," is to be fulfilled. He is, we are pleased to say, recovering favourably.

We distributed Bibles to those who were without them. These were greatly appreciated, and the general remark on receipt of one was, "Thank you, I have lost my own in France (or the Dardanelles as the case might be)." As the supply sent by the Rev. Neil Cameron was exhausted and he was absent from Glasgow in the North, I wrote the National Bible Society of Scotland for a further supply. They generously sent a quantity *gratis*, with an assurance that more would follow, if required. *En passant*, let me say that the Society deserves encouragement and financial aid to carry on its good work of distributing Bibles to soldiers and sailors unhampered.

I was indebted to Mr. Angus Fraser of Glasgow, who is at present supplying the London Mission, for the kind assistance he rendered me in conducting services on several occasions.

Praying that the Rev. Alexander Macrae, who succeeded me, may have great liberty in preaching the unsearchable riches of Christ, I am, yours, etc.,

ANDREW SUTHERLAND.

FAITH and hope are the attendants of the Christian here; but love and sight shall be his eternal attendants above. As it were, faith and hope fight the battle, and love and sight sit at home, and divide the spoil. Faith and hope embrace Christ through the veil; but love and sight embrace Christ with the eyes. We must leave our faith and hope, but we shall never weep for the leaving of such companions. —*Andrew Gray*.

The late William Angus,

ULLAPOOL, ROSS-SHIRE.

WILLIAM ANGUS was born at Braemore, in the parish of Lochbroom, about the middle of last century. As he spoke generally of his spiritual birthplace, our information regarding the period of his life prior to his first religious convictions is meagre.

He must have been attracted to the means of grace, as he used to walk from Lufern to Dingwall—a distance of about twenty miles—to hear Dr. Kennedy preach, and returned the same day. He also had a desire to attend Communions. On one occasion he set out from Lufern to Maryburgh on a Communion Sabbath. When he reached Tarvie he observed a woman standing at a bridge. He wondered who was so early astir. (It was the eminently-pious “Isabel Bhuie” of Tarvie.) As he approached her he was hailed with these words: “I am delighted, I am delighted you have come. You will receive this day what will not be taken from you in time or eternity.” She then insisted that he should go on, as she, being aged, could not keep pace with the young man. He went on his way, pondering the salutation. When he reached Maryburgh he went to the English service. After the congregation dismissed, a very intimate friend of his wished him to accompany him to the Gaelic congregation, which met in the open air. At first William refused, as he knew but little Gaelic, but then consented. He was greatly impressed with the earnestness of the preacher, the late Rev. Francis Macbean of Fort-Augustus. As Mr. Macbean proceeded in the application of the sermon, to describe the danger of the sinner and his untold misery if the door of mercy should be shut against him at last, the arrows of conviction entered William’s soul. The words he heard made such an indelible impression upon him that he could relate them verbatim till his death. They are recorded in the *Free Presbyterian Magazine* of December, 1914 (see page 315). He would have stayed on Sabbath night where Isabel lodged, but, according to promise, he returned to Lufern. Probably he was not conscious of distance, as he would have been absorbed in thinking of what he had heard. His pastoral occupation afforded facilities for meditation as he walked among the lonely hills around Lufern.

He left Lufern and went as a gamekeeper to Strathvaich. He used to go to Dingwall for the week-end, that he might hear Dr. Kennedy. Some time after he returned to his native parish. While there he heard Dr. Kennedy preach at Ullapool, and through that sermon William was made “free.” Thereafter he went to Ireland. During his sojourn there he sorely missed the privileges he enjoyed in his native county. A blight came over his soul. He feared that all was gone. He longed for a reviving

in his bondage, and after various vicissitudes he set his face on Lochbroom. He was gamekeeper at Strathnasealg. He attended the Communion at Ullapool after his return, and his drooping soul was refreshed by the word of the truth of the Gospel. The preacher on this occasion was Dr. Kennedy. William, like the woman who lost the piece of money, rejoiced at having found what he thought was gone, and desired the people of God to rejoice with him. He trembled lest he should go down again into the depths. Some time afterwards he suffered great mental distress, and feared there was no hope. He might say, "Lord, where are thy former lovingkindnesses?" The Most High thought of him, and sent one to loosen his bonds. It was Alexander Mackenzie (or as commonly called, "Alisdair Mor"), Inverasdale. He had been at a Communion at Dingwall, and purposed to spend the following Sabbath at Urray. He, however, resolved afterwards to go to Achnasheen. When he arrived there, he had no rest in his spirit, so he set out for Achnevie. (Achnevie is near Strathnasealg.) William Angus called at his neighbour's house, and found an eminent Christian there. He talked with the stranger for a time, not knowing that it was Alisdair. On Sabbath Alisdair held a meeting. William was present but got no relief. On Monday both of them met, and Alisdair was led to speak a word in season to William's wearied soul. On being informed of the liberty granted, Alisdair exclaimed, "I know now why I could not go to Urray or stay at Achnasheen." The joy William experienced then continued for a time, but again he was cast down, and halted between two opinions regarding his duty in commemorating the Lord's death. He, however, came to the Communion at Ullapool, and spent Saturday night in prayer. On Sabbath he attended the Gaelic service in "the Park," where Dr. Kennedy preached. It was while that eminent servant of Christ was "fencing the Table" that he described a case which was identical with William's. He no longer hesitated, but went forward in obedience to the command, "Do this in remembrance of me." I quote the foregoing as examples of his varied experiences of light and shade in his pilgrimage journey.

He was in indifferent health for several years, and was unable to attend the public services so frequently. In May last year he came to reside in Ullapool, after having spent about forty years as gamekeeper at Strathnasealg. He engaged in prayer publicly, and spoke to the question at fellowship meetings, for the first time, after he came to Ullapool. His sincerity and originality of thought were very striking. He also manifested that he was not ignorant of the devices of Satan.

In July, his malady became more acute, and he was confined to bed. It was evident that his end was fast approaching. One day he said to the writer, "Had it not been for the glimpses I get, my heart would fail. I have my hope on, 'It is finished,' where it has been for many years." On Saturday, the 17th July,

his devoted wife could not conceal her grief at the prospect of parting with her excellent husband. On observing this, he said, "I shall be with you *one day more*." Mr. George Ross called on the evening of the following day, and William conversed with him with much vigour and clearness of perception. Owing to this, Mr. Ross did not anticipate death to be so near. However, when the "*one day more*" had elapsed, half-an-hour later William was ushered into the light of eternal day.

To his sorrowing widow, and most dutiful son and daughters, we extend our sympathy. A. S.

Notes of a Sermon.

BY THE LATE REV. GEORGE MACKAY, D.D., INVERNESS,

ON 6TH JUNE, 1886.*

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"Pray without ceasing."—1 THESS. v. 17.  
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THERE are many exhortations in the chapter which we have just read. I notice, my friends, in the verse under consideration a solemn exhortation given to every man and woman to be engaged in prayer. A praying congregation is a congregation which will prosper; a praying family is a family which will be blessed of God; a praying man is a true Christian. And hence we find again and again impressed upon us in the sacred Scriptures to pray without ceasing. Let the pulse once stop, and it is a sure sign that the man is dead; and hence we must be praying to be united to Christ for the life that will never end. "I give eternal life unto my sheep, and they shall never perish." Their life is hid with Christ in God, and it continues because it is a spiritual life.

I purpose to make a few observations on the words under consideration: "Pray without ceasing." Now, there are different ways of preaching and teaching. I may mention that it was told to me—not to their credit—that there are some young men in my congregation who are not fond of doctrinal preaching. I do not think that there is an enlightened Christian but has a relish for doctrinal preaching. There cannot be such a thing as an enlightened man or woman but has a relish for doctrinal preaching. Experimental preaching is the dealings of God with the soul, and you must make the doctrinal preaching to bear upon the experimental preaching, for the one is united to the other. By

* A friend has sent us some Sermons, or Notes of Sermons, by the late worthy Dr. Mackay of Inverness, who died in 1886. We print the above short discourse this month, which was the last Dr. Mackay preached before his decease.—ED.

experimental preaching or teaching you feel how the Spirit of God works upon yourself. My friends, there is another form of doctrine of importance, namely, practical doctrine. I put this along with the others. I do not like to hear so much about intellectual preaching: this is the high-toned words which show the ability of the man. Experimental preaching is much to be preferred to such. And, again, there is nothing more edifying than the doctrinal teaching of our Catechisms.

The apostle here says, "Pray without ceasing." And the question I first put is this: "What are we to pray for?" We must know what we are to pray for. It is faith that teacheth savingly. We must pray for forgiveness of sins, for without the shedding of blood there is no forgiveness. We must also pray to be united to Christ. But another question which follows here is this: "What kind of prayer should it be? What prayer is here recommended?" Now, my friends, you will observe this is a most important question. The kind of prayer here recommended is a humble prayer: it must come in the exercise of humility. It is a grand thing to see a humble Christian like the centurion: "I am not worthy that thou shouldest come under my roof." You will notice, again, that the prayer here recommended is a believing prayer. Hence they who "come to God must believe that he is, and that he is the rewarder of them that diligently seek him." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." There are some, and their prayer is so cold; not like the prayer of Jacob of old—"I will not let thee go until thou bless me." And depend upon it, if there is an earnest request to God, one feels his necessity of it. It is also a prayer in which there is perseverance. You must persevere in prayer. But, my friends, we often forget that we must persevere until God answers our prayer. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." We must plead His own promise, and follow the example of Him who was sometimes all night in prayer. We should walk in His steps. My friends, we must have a spiritual prayer. There are some who have a string of words, and you will get tired of them. The lips are speaking words, but the heart is far from God. Beware of this stumbling-block. Our prayers sometimes should be short, especially in public. When you go to your closet be as long as you like, and pray as spiritually as you can; but when praying in public, be short, for there perhaps you are not always speaking the desires of them that hear you.

I notice that there may be several reasons why God may not answer the prayers of His people at once. Perhaps He may see that you are very formal, and not dealing with Him as spiritually as you might be; and then do you think that God will answer a prayer like that? When you are indifferent, He rebukes you, for

you are not praying as you ought. Perhaps He sees that you rest more upon the prayer than upon Himself, for there are many in the world who rest more upon the prayer than upon Himself. There are many, I say, there are many, who have a pope for themselves; they rest upon their prayers. Now, what we mean by the sovereignty of God in answering prayer is, that He takes His own way in answering prayer. He answers some, and does not answer others; just according as he sees best in their circumstances. He answered Paul, and He answered Silas. I am sure that if the three children who were cast into the furnace got their prayer answered before they were cast in, the glory of God would not be so much manifested. I notice, my friends, that God delays the answering of His people's prayers to try them. I have seen beggars at the door, and you could distinguish between those who were necessitous, and those who were not. We must have ourselves tried as to the love which we have to God. If you truly love God, there is an earnestness which is not easily removed. A child is very impatient. Suppose he was in the garden, and said, "Papa, or mamma, give me some of that fruit." His papa would not give it to him, for the reason that it would not be good for him. We must wait God's time, for He knows what is for our benefit better than we. And hence I see another reason why God delays answering your prayer, and that is: if the delay is long, the sweeter it is when fulfilled. I do not know if you understand this. When God delays the answering of prayer, the fulfilment is sweeter. I hope, my friends, you are attending to the different points. What is the Christian going to do when his prayers are not answered? He is just to persevere. I remember of a woman going to the Rev. Mr. Cook, Reay, and telling him the great temptation that she had, and that she did not find the Bible of any use to her. He did not make a long speech; but what do you think he said? "Oh, woman, you do not find the Bible of any use to you! Put it away from you, and give up your praying." "Oh," she said, "I could never do that." Be persevering in the use of all the means. Why must we pray without ceasing? Our wants are without ceasing. We must therefore be praying without ceasing, and be in the element of prayer. Never cease from prayer until you get within the threshold of heaven. May God bless His own Word!

NOTHING, nothing must I give for Christ. O, sweet truth to me, who have nothing which I dare call my own, but my sin! Cursed be my pride, that ever prompted me to present my self-righteousness—my splendid sins—to the Most High, as the price of His Son and of redemption through Him. O, astonishing grace, that He did not bid me perish with my money, because I thought the gift of God might be purchased with it.—*John Brown.*

The Diary of Dugald Buchanan.

(Continued from page 272.)

I WENT where the Sacrament of the Lord's Supper was dispensed but did not partake of the ordinance, believing that it would only increase my guilt.

While I was in this case I ventured once or twice to the Lord's table, but the devil set upon me afterwards in such a manner that I was like to tear myself in pieces. But some discerning Christians began to discover my hypocrisy through the mask I had put on. Oh the hell I carried in my bosom! Wherever I went the dreadful sound of damnation was still in my ears. * [I could compare myself to nothing but the ground that brought forth briars and thorns, "which was rejected and nigh unto cursing, whose end was to be burnt." O! how did all these Scriptures which speak of the dreadful state of apostates rend my soul to pieces. The sixth and tenth chapters of the Hebrews would now and then fall like a millstone upon me and cut any thread of hope that remained. O the amazing and soul-sinking horrors which I underwent! they would even make my blood run chill in my veins and cause a weakness to seize upon my whole body insomuch that I could scarcely stand upon my feet. Sometimes I would toss and tumble like a wild bull in a net, being full of the fury of the Lord and of the rebuke of my God, and thereupon curse the day wherein I was born. O that I had gone from the womb to the grave and that no eye had seen me!

What tongue can describe the case of my soul which was once lifted up as it were to heaven and now must be thrust down to hell. Sometimes I thought that a man might fall totally and finally from a state of grace. Yet the Scriptures being so full and plain against this opinion I could not receive it.

Again, when I found Satan coming upon me as a lion for his prey, I thought that his roaring might proceed from his jealousy that, as yet, I was not wholly his own, otherwise that he would never tempt and torture me in such a manner.

I likewise thought that the devil understood well enough the difference between seeming and real conversion, and that he knew well when once a person was savingly converted that he was for ever out of his reach, yet that his malice was such as to torment that person as much as possible. So that the devil needed not use such variety of temptations to draw me into more acts of rebellion against God if he was not afraid of losing me at last. But again I thought that he was not so sure of any person while life lasted, but they might escape him at last through the mercy of God in Christ. And therefore I thought that his whole

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

drift was to lead me into such acts of rebellion as would finish sin, that so sin of itself might bring forth death either by causing me to lay violent hands on myself or to commit the unpardonable sin.

I thought that there might be some invisible restraint upon him, otherwise that I would have been devoured before now. But this consideration was soon crushed by another, namely, that God would not destroy the Amorites before their time was wholly come or their iniquity was full, so any restraint put upon Satan was the same; and that when my iniquity was full, down I must go to the lowest hell. Oh! how did this thought rack my soul to pieces and all my strivings against sin and Satan served only to make my bands faster and firmer.

By whom could I be now comforted or what sun could shine upon me, since I believed that the Sun of Righteousness was set never to arise upon me any more with healing under His wings? What though I should gain a whole world, what would that avail to a lost soul or an awakened stinging conscience? It appeared that I had lost my God, my peace, my happiness in time and eternity. Oh! now I had lost my integrity, my faith, my hope, my comfort, and all my mercies were turned into miseries, so that I could take pleasure in nothing under the sun. Insulting devils triumphing over my misery and upbraiding me with folly and madness, enslaving corruptions in all the faculties of my soul and members of my body made me more and more like the image of Satan every day.

I might now say, with Saul, "I am sore displeased, for the Philistines make war upon me, and God is departed from me and answereth me no more," etc. Every sentence of this lamentation carries a hell in its bosom. Oh! I was sore displeased indeed; the devil and my own sins made war against me; God was departed from me and answered me no more, neither by His word nor Spirit. He hath sealed the ordinance of His grace and will not hear me, though I cry by prayers, tears, and fastings. Alas! I who had that Scripture sounding in my ears so often—"Be instructed, O Jerusalem, lest my soul depart from thee" (Jer. vi. 8). But I refused to hear, therefore was made to feel another: "Yea, woe also unto them when I depart from them."

It was more than one woe that came when God departed from me. My whole case resembled the roll that was written within and without, full of lamentation, mourning, and woe.

It was once my greatest joy and comfort to meditate upon a reconciled God in Christ, but now become my greatest terror. I could once read, hear, and believe these Scriptures, Isaiah li. 12, "I, even I, am he who comforteth you, who art thou then that thou shouldest be afraid? If God be for us, who can be against us?" But now I could read nothing, but "if God be against me, who can be for me?"

What Christian can hear of my dismal case and not tremble.

Yet this was my situation from August, 1748, to July, 1750. It was, is, and shall be a wonder to me in what way my soul was held in life during these two last years, or how any spark of grace was left without being drowned by the enemies' coming in like a flood into my soul; and yet I found my soul every now and then groaning for deliverance, saying, "O Lord, I am oppressed, undertake for me." Sometimes I would turn my thoughts to that Scripture, "A bruised reed will He not break, and the smoking flax will He not quench," etc.

I thought if ever there was a bruised reed that I was one, and then I would examine to see if I could find anything like grace; though I could not find a live coal, yet if I could find as much or anything that might shew my being within the Mediator's office or among them whom He would not quench, but cherish their smoke into a flame, it would be comfort to me.

I would give the whole world if I had it that my soul could get hold of a free promise again, for I thought that I had sinned myself out of all the promises of the New Testament.

One thing, I observe, and that is: that notwithstanding all that Satan could do to stupify my conscience it retained a quick feeling of the least sin and my understanding remained clear, so that I was capable of drawing wholesome instructions from God's word in reference to my case, but could make no application. I could comfort others but not myself, and then would groan under a sense of my unsanctified knowledge, saying, "Why is light given to a man whose way is hid and whom God hath hedged in?" I was afraid of nothing in the world so much as apostacy and now my fears were come upon me, and to whom of the saints could I turn?

At some seasons I found great desires after the Lord upon remembering my former communion with Him, and therefore said, "I will return to my first husband, for it was better with me then than now." And although my soul was almost sunk in final despair I could not be kept from venting my grief to the Lord in the following strain, "O wretched man that I am, who shall deliver me from the body of this death? How long shall I find murmuring, rebellions, revenge, covetousness, slothfulness, and unbelief within my soul? Oh! how I love the image of Jesus and fain would I have it engraven on my heart and walk, for there is no soundness in my flesh, neither is there rest in my bones because of my sin. O Lord, all my desire is before Thee and my groaning is not hid from Thee. Oh! I find Thee knocking at the door of my iron heart by Thy word and providences, but I find my heart bolted against Thee by Satan and unbelief. O Lord! if I could, I would open unto Thee. But Oh! I am bound hand and foot as in fetters and chains of brass. Oh! now I am like to break my heart when Thou art standing without, and the devil and my own lusts within. I see Thy beauty and hear Thy gracious words, and yet cannot shake off my chains to come at Thee. I can as easily

overturn the course of nature, remove mountains and raise the dead as open to Thee. O Thou who hast the keys of hell and of death, wilt Thou not open to Thyself and stand no longer reasoning with a man in chains? Every knock Thou givest aggravates my grief and longing, and wilt Thou leave me thus? Surely Thou hearest my groaning and seest the moving of my bowels towards Thee, yet out of this bondage I cannot get. But though I have brought all this upon myself, whether shall my covenant with death and hell or Thy covenant of grace be disannulled? Lord, deliver me, and let the gates of brass and bars of iron be broken in sunder by Thee. Thou wouldst not destroy a righteous Lot in Sodom, and wilt Thou destroy or disregard my secret groans and desires of redemption in the midst of such abundance of wickedness? for it is not merely desires of peace and rest, but desires of purity and holiness which are here. And who begat these desires? Doubtless Thou art their Father, though Thou acknowledgest them not at present. And wilt Thou stand and see these desires choked by filthy lusts? I'll venture to say, it is Thy grace, for what else can I call these desires? O Lord, shall the cries of lusts prevail more to keep Thee away than the groanings of my soul to bring Thee to my deliverance? Shall not the blood of Christ speak better things than that of Abel? O Lord! hast Thou forgotten to be gracious, and wilt Thou be favourable no more? Is Thy mercy clean gone? Is there no help in God for my soul? Hast Thou but one blessing, O my Father! or hast Thou once blessed me, and shall I be for ever cursed? O Lord! Thou hast not ceased to be a reprovcr unto me, and wilt Thou cease to be gracious? Unto Thee, O Lord, belongs mercy, though I have rebelled against Thee and have not obeyed Thy voice, therefore the curse that is written in the law of Moses, Thy servant, is come upon me, and Thou hast confirmed his words which he spake, "for I am this day a curse and reproach unto Thy ways and people, and my life hangs in doubt before me. Yea, I am wearied of my life since Thou hast departed from me." Yet, O Lord, Thou art just in all that Thou hast brought upon me. O God! hear my prayer and supplication which I present before Thee, not for my righteousness but for Thy great mercy, and cause Thy face to shine upon my soul that is desolate, for the Lord Christ's sake.

These are a few drops from the fountain of my heart, for such thoughts were my meditation all the day and yet the power of sin remained. I could not believe that I had any grace, though I have since been made to see that it was at the bottom of these desires. But I could not go to my knees with these petitions, for if I did I was sure to have Satan roaring upon me again; but when I got my soul vented in private thoughts, either by the way when alone or when about my ordinary affairs, then I escaped the rage of Satan. But the wrath of Almighty God lay hard upon me, the poison whereof drank up my spirits. But Oh! what are

two years or millions of ages in this situation to everlasting horror and separation from God, and that in such a manner as was never conceived or felt by any while in the body. I would rather be a chained slave during life than be a slave one day to such filthy lusts. Oh! may that grace of God be for ever praised and adored which hath made me Christ's freeman.

In June, 1750, I began to search the Scriptures more carefully to see if there was any of the saints ever in the like condition, which might be a ground of hope to my soul, and then I found it written in Hosea, "I will not execute the fierceness of mine anger. I will not return to destroy Ephraim," etc. Now I began to think on the wickedness of Ephraim, and God's great grace manifested in not returning to destroy him by executing the fierceness of his anger. So I thought that I would search out the iniquity of Ephraim so far as recorded and compare it with my own case. And I found that he counted the "great things of God's law a strange thing to him," etc. And I said, "if Thou, Lord, shouldst take him by the arms teaching him to go as a child, his first journey will be to Egypt, Assyria, or any way rather than to Thee, his God;" and shall not Thy soul be avenged on such a person or people as Ephraim?

"I will not," says God, "return to destroy Ephraim, for I am God and not man." Therefore Ephraim and the rest of the sons of Jacob are not consumed. "I have smitten him in the way of his covetousness and was wroth, but now I have seen his ways and will heal him and restore comforts."

O! Lord, this is amazing grace beyond the expectation and hope of Ephraim. "Yea, righteous art Thou when I plead with Thee, yet let me talk with Thee of Thy judgments." Wherefore hast Thou threatened such grievous threatenings against Ephraim since Thou art thus resolved to deal graciously with him, saying, I will not execute the fierceness of my wrath. "Is Ephraim my dear son? is he a pleasant child? for since I spoke against him I do earnestly remember him still, therefore my bowels are troubled for him," etc.

O! the love, the grace, and bowels of compassion that God manifests in this instance of Ephraim is beyond all thoughts or expression. But although I endeavoured to make a close application of all this to my own case, yet my soul refused to be comforted; God's time to comfort me was not yet come. "Who is he that saith and it cometh to pass, when God commandeth it not?"

A little after this, when reading that passage in Psalms ciii. 13, "Like as a father pitieth his children, so the Lord pitieth them that fear him," I began to think upon the pity of a father for his child. I had an only child myself, and therefore thought how much compassion I would show him if he was in distress. However, this consideration afforded me no comfort. Then Absalom's case came into my mind, and I saw that David was a

man after God's heart, and that what was written aforetime was written for my instruction that, through patience and comfort of the Scriptures, I might have hope ; so I considered Absalom as a rebellious son of David, full of all wickedness and abominations, which evidenced that he was a child of the devil. Therefore his father was obliged to raise an army to defend himself and conquer his rebellious son. But at the same time it is astonishing to hear these orders, "And the king commanded Joab, and Abishai, and Ittai, saying, *deal gently* for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom."

Now I considered myself as full of ingratitude and abominations, who by my wicked practices and cursed inventions has apostatised from the ways of God, and thereby declared myself to be a child of the devil. At the same time I beheld God in His holy justice mustering out awful threatenings against me in battle array, therefore was convinced that I could not stand and consequently began to look for conditions of peace, but could not in any way of thinking get any ; and while I looked every moment to be swallowed by His divine fury I saw the Lord Jesus Christ, of whom David was a type, standing up to intercede for me, saying to the justice of God, "Deal gently with the young man for my sake, *even* with that young man by name, for he is yet alive in the midst of an oak hanging between heaven and hell, between hope and despair, and thrust none of Thy fiery darts through him, for I received the dart of my Father's wrath, the dart of the fiery law, the dart of the rage and fury of hell, and all this for him ; and therefore let none touch the young man, but deal gently with him even for my sake."

O! the glorious grace I saw in this case of Absalom, the consideration of which was like to make me faint where I stood. The sympathy of David was amazing, but O the sympathy of Christ was still greater. The latter exceeds the former as far as the manifestation of the Spirit exceeds the ministration of death written and engraven in stones. O this was not the Lord's sparing a son who served Him, but sparing a rebel, a most wicked and ungrateful son.

This instance begat some glimmerings of hope in my breast, the clouds began to dispel and the day star to arise in my heart. "It was something like light and darkness mixed together" (Zech. xiv. 6). I was now waiting for the Lord, as they who wait for the morning, but had no knowledge of pardon and unbelief being very strong, my patience was almost worn out.]

22nd July.—I got intimation that the Sacrament of the Lord's Supper was to be dispensed at Muthil,* where I had several sweet

* The work of conversion to which we have in the preceding notes alluded in reference to the parishes of Cambuslang and Kilsyth extended itself to other parishes also, and among these to the parish of Muthil in Perthshire. Mr.

communions with God, and I think that was the place in which my soul was first made to lay hold upon Jesus Christ and was often instructed and comforted by the ministry of the word. And having many Christian acquaintances there, I resolved to go and see what judgment they would make of my case and to lay myself open to the preaching of the word, but had no thoughts of going to the Lord's table. However, as the day was very rainy and my body very weak, I frequently repented that I had set out, but at last I came to the place, and upon Saturday evening heard a sermon preached by the Rev. William Gillespie, minister of Cumnock, and whom, to the praise of God's grace, I never heard in vain. The subject of his discourse was 2 Cor. iv. 8, "We are troubled on every side, yet not distressed," etc. The very reading of this text was a sermon to me. I wondered that I had never seen that Scripture before when searching the Bible. He shewed a great many of those grievous distresses and perplexities of the Lord's people arising from remaining corruption and the subtlety of Satan. And he likewise shewed the reasons why they were not in despair by all that the devil, the world, or the flesh could do, etc.

I was melted down where I sat under this sermon, and thought all my bands were loosing and the clouds dispelling. But immediately Satan raised an objection that such a person as the minister was describing could not be a child of God.

(To be continued.)

Halley, the minister of this parish, to whose ministrations Mr. Buchanan bears an honourable testimony, speaks of it in a letter addressed to the Rev. Mr. Robe in the following manner:—

"The work of God is going forward in this parish. Many seem truly awakened to a sense of their condition as connected with eternity. All those with whom I have conversed appeared to be touched to the very quick, the arrows of the Almighty shot to their very hearts, trembling like the Jailer crying out against sin and breathing and thirsting after a Saviour. My bowels were moved for them, and I hope the bowels of a compassionate Redeemer were yearning over them when they were with Ephraim bemoaning themselves. As a token for future good, a praying disposition among the people not only continues, but is upon the increase. Thirteen Societies for prayer have been recently instituted and a new one is about to be established. I cannot express how much I am charmed with the young people. They have now three Prayer Societies. The members of one of these made me a most agreeable visit upon the first Monday of the year, a day which young people especially usually spend in mirth and folly. Upwards of forty attended and continued in prayer and other exercises till about ten at night. And oh! to hear the young lambs crying after the great Shepherd, to hear them pouring out their souls with such fervour, with such beautiful expressions, with such copiousness and fulness, did not only strike me with admiration but melted me into tears. I wished in my heart that all contradictors, gainsayers, and blasphemers of this work of God had been where I was that night." In a subsequent letter Mr. Halley thus writes:—"The concern in hearing the Word still continues, though not with such a noise and outcry as formerly. And though the public awakenings are not so discernible as they were sometime since, yet few Sabbaths pass but there are some pricked in their hearts, and with great anguish of spirit, crying, What shall we do? A law work is still severe and of long continuance with many, but the Lord is supporting, helping to wait, and keeping them thirsting after relief in Christ."

The late John MacKenzie, Missionary, Lewis.

OF the beautiful crop of godly men and women who formed the Free Presbyterian Church in Lewis 22 years ago, most of them have been called away, one by one, by death to their eternal rest; so that few of the original number remain. While we should feel thankful for those raised up to take their place, it is evident that the rate of the in-coming crop does not keep pace with the out-going, and though purity of doctrine and worship is indispensable for the upkeep of Christ's cause in the world, still it is God himself who gives the increase. We have much reason to lament the many breaches made on the walls of Zion in our midst, and the last made in the removal of John MacKenzie, missionary, Bayble, Lewis, who departed this life on 14th July, will be much felt. John MacKenzie (or as he was familiarly called Ian na Loch), was of a very retiring and quiet disposition, sometimes painfully so, so that few knew his mind and early experience. He was born at Cromore, Lochs, 73 years ago. His mother died when he was three years old, and his father a few years after. He was thus left at an early age an orphan, but even then the Spirit was striving with him, for when he was chastised, or rebuked, he would go to pray the Lord to help him and to plead that he was only an orphan. He used to relate how ashamed he felt once he was found by a woman praying in private. When, or through whom, the great change came, we are unable to say, but that such a change did take place, no one who knew him ever doubted. He was a member in full communion in the Free Church long before the witness of 1893. With the testimony raised that year he readily identified himself, and maintained it faithfully and consistently until the end. "He finished his course, keeping the faith."

His first call to serve the Church as a missionary was to North Uist. He was much exercised in mind over this matter and wished for some weeks delay to lay the case before the Lord. His sense of unfitness for such solemn services caused him such hesitancy and misgivings, that it took the utmost persuasion to secure his consent. Indeed, his most intimate friends were surprised that he did consent. At this station he laboured for some time before he ventured to offer any comments on the Scriptures publicly. When, however, he did lecture, it soon became evident that his abilities were of no mean order. When asked why he remained so long silent he replied, "I like to hear the men pray, and Uist is so rich with praying men." From Uist he was called to Breasclete, Lewis, where he laboured until laid aside through illness which proved fatal.

Though not a powerful speaker, his remarks, speaking to the "Question" on Fridays, were always solemn, to the point, and greatly

appreciated by the people, among whom he held a very high place. He suffered a good deal from pain and weakness during his trouble, but the Lord was liberal to his soul. On the morning of the day on which he died, he said to his wife, "You will be pleased to know that I am leaving you to-day." This is somewhat similar to what Christ said to His disciples: "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." Shortly before he died, he wished those attending him to take him over to the edge of the bed, so that they would not have the same trouble in handling his body when life departed. While he lay in this position, he was heard to repeat several times:—

"For but a moment lasts his wrath;
Life in his favour lies:
Weeping may for a night endure;
At morn doth joy arise."

The end of the righteous is peace.

The widow and the family have our sincere sympathy, and may they have grace to follow the Christian counsels and example left them by a loving husband and father!

N. M'I.

Free Presbyterian Chaplaincy in France.

REV. E. MACQUEEN LEAVES FOR "THE FRONT."

WE have much pleasure in informing our readers that, as the result of correspondence with the War Office and with Lord Balfour of Burleigh, Chairman of the Scottish Advisory Committee on Chaplains, an official Chaplaincy has been granted to the Free Presbyterian Church. The name of the Rev. Ewen Macqueen, Kames, was forwarded, with his consent, by the Mission to Forces Committee, as a minister suitable and willing to occupy the post of Chaplain. After the usual preliminaries Mr. Macqueen was duly appointed. At a meeting of the Southern Presbytery, held on 12th November, he was granted leave of absence from his congregation, and the Rev. Neil Cameron, St. Jude's, Glasgow, was appointed interim Moderator of the Kames Session and Congregation. Steps were also taken with a view to secure pulpit supply and general oversight of the congregation in the minister's absence.

Mr. Macqueen left Glasgow for "the front" on Wednesday evening, the 24th November. A number of friends saw him off at the Central Station, bidding him God-speed. He looked well and fit. We earnestly hope that he may be safely carried through the arduous work he has been called to engage in, and that the Lord's rich blessing may rest upon his labours among our brave soldiers. We have no doubt but all our praying people will remember him daily at "the throne of grace."

The period for which an official Chaplain is appointed is one

year, or to the end of the war, but we understand he is allowed a brief visit home once in three months. Perhaps we should mention in conclusion that at least three other ministers of the Church, under regulation age, are willing to take up the chaplaincy, should they at any time be needed. May this Great War be overruled for spiritual and eternal good to our soldiers and sailors who are on service, and also to many of their friends at home!

An Nadur agus am Feum a tha air Aithreachas.

THA aithreachas a saoil sinn peacadh a bhi air a chur an gnìomh an aghaidh Dhe. Far nach 'eil peacadh, cha 'n 'eil ait airson aithreachais' ni 'n urrainn feum sam bith bhi air. Na'm biodh daoine fireanta, neo-chiontach, agus naomha, bhiodh e mi-fhreagarach an gairm gu aithreachas. Nam b' urrainn aon duine bhi air fhaotainn do 'n chinne-daoine, a rinn anns gach am d' a bheatha an Tighearna a Dhia a ghradhachadh le uile chridhe, le uile inntinn, agus le uile neart, agus a choimhearsnach mar e fein, cha bhiodh feum aig an duine sin curam a chur air fein mu thimchioll aithreachais. Co dheth a ghabhadh e aithreachas, neach a bha chridhe agus a bheatha a ghnath iomlan ceart? Is e 'm peacadh, agus am peacadh ambain a tha fagail aithreachais feumail, agus o nach 'eil am measg uile shliochd Adhaimh, ionracan r'a fhaotainn, cha 'n 'eil fiu a h-aon, o na pheacaich na h-uile agus a tha iad air teachd goirid air gloir Dhe, tha aithreachas feumail do na h-uile, co feumail, is as eugmhais gur eigin dhoibh gu cinnteach a bhi caillte.

Cha 'n 'eil e ann an cumhachd duine air tuiteam aithreachas a ghintinn ann fein. Is e tiodhlaca Dhe e. An Ti a rinn ar 'n anamanna is e na aonar is urrainn an athnuadhachadh a ris gu Aithreachas. Nuair a dheonaicheas e 'n tiodhlac luachmhor agus shlainteil so, co aca 's ann do dh' *Iudhaich* na do *Chinnich*, is eisimpleir e d' a ghras cumhachdach, co maith is d' a ghras saor, cha 'n 'eil e air a bhuileachadh airson aomadh sam bith ro laimh, toil, na gnìomh ann san da'm bheil e air a thoirt. Is an trid grais Dhe a tha duine a tighin gu bhi na pheacach aithreachail agus air faotainn maitheanais. As eugmhais a ghrais sin, bhunaicheadh e na chruadhas, na uabhar, agus na naimhdeas do Dhia. Is e am peacach e fein a tha gabhail aithreachais; ach is e gras ar Tighearna Iosa Criosd a tha toirt cumhachd agus cridhe dha ga dheanamh. Trid a ghrais so tha 'n cridhe cloiche air a thoirt air falbh, agus cridhe feola air a thoirt seachad, a reir a gheallaidh naomha. (Esec. xxxvi. 26.)

Mar a ta aithreachas feumail do na h-uile, agus gur cubhaidh e bhi air a shearmonachadh do gach creutair, is amhuil a tha e air a bhuileachadh air peacaich do na h-uile inbhe agus gne. Do 'n

oigridh agus do 'n mhuinntir aosda, du 'n bhochd agus do 'n bhearteach, do 'n fhoghluimte agus do 'n mhuinntir neo-fhoghlumte, thug Dia ann an eisimpleiribh nach gabh aireamh, aithreachas chum na beatha. Cha 'n 'eil aon neach co fada o Dhia, ach tha chumhachd-san comasach air a thoirt am fagus; na cor air bith co neo-chosmhuil is nach urrainn gras an t-soisgeil ruigheachd air, Rinn an Tighearna Iosa Criosd agus abstoil nam ministreachd gairm air na h-uile seorsa pheacach aithreachas a ghabhail.

Is e aithreachas anns a choitichionn *atharrachadh anns an inntinn o olc gu maith, le atharrachadh da reir sin anns a ghiulan.*

Tha cuid a breithnachadh, gur e tomhas do dh' irisleadh chràbhach mu 'm fag duine an saoghal so, an t-iomlan do na bheil air a runachadh le aithreachas. An deigh beatha a chaith-eadh ann an aineolas, mi-dhiadhachd, agus neo-churam, tha iad a saoil sinn gum bi an t-iomlan air a shocruchadh eadar iad fein agus an Cruith-fhear air an do chuir iad corruich, leis an ni sin is urrainn doibh a dheanamh gu reidh nuair a shaoileas iad gum bheil am bas am fagus. Mar so tha do dhanachd aca dol air an aghaidh anns a pheacadh, a cur a coguisean samhach leis an dochas mhealltach gu 'n dean iad an sith ri Dia le aithreachas criche. Cha 'n e mhain gu bheil so a foillseachadh beachd mearachdach mu nadur aithreachais bhi air fhilleadh ann, ach gu bhi na aon do da ribeachan cunnartach sin aig an diabhul, leis am bheil anamanna neo-ghlic air am beo-ghlacadh aige chum a thoile, agus air an treoruchadh fa dhoille gu leir-sgrios cinnteach.

Tha dream eile smuainteachadh gu bheil aithreachas a comhsheasamh ambain ann an leasuchadh beatha. Is beachd neo-iomlan agus mearachdach so air a ghnothuch. Tha e fìor, gun leasuchadh beatha, cha 'n urrainn dearbhadh a bhi air aithreachas duine gu bheil e treibh-dhireach; ach faodaidh an caitheadh-beatha a bhi gu mor air a leasuchadh far nach eil an cridhe air ath-nuadhachadh leis a chumhachd aig gras slainteil. Tha aithreachas a comhsheasamh.

1. Ann an atharrachadh air an inntinn a thaobh peacaidh. Is e 'm peacadh briseadh lagha naomha Dhe. Is e 'n lagh so a tha nochdadh dhuinn ciod a tha ceart agus ciod a tha mearachdach; a tha 'g iarraidh uainn umhlachd iomlan do thoil ar Cruith-fhear; agus a tha toirmeasg, a toirt am foilais, agus a diteadh na h-uile ni a tha do nadur eadar-dhealuichte. An ti, uime sin, a tha tuigsinn fìor nadur a pheacaidh, feumaidh eolas a bhi aige air farsuinneachd agus fìor-ghloine an lagha sin an aghaidh am bheil e air a chuir an gnìomh. Tha 'n t-Abstol Pol a 'g innseadh dhuinn, nach b' aithne dha pheacadh ach tre 'n lagh; oir is ann tre 'n lagh a ta eolas peacaidh. Ach tha aon earrann do thruaighe pheacach neo-aithreachail na luidhe anns nach 'eil beachdannaibh cothromach aca air an riaghailt naomha sin. Mar a ta iad aineolach air fireantachd agus naomhachd Dhe, tha iad air a cheart doigh a thaobh fìor ghloine agus spioradalachd a lagha.

Ach ann an Aithreachas tha 'n inntinn air tionndadh o dhorchadas gu solus. Le teagasgaibh Spioraid naomha Dhe, tha farsuinneachd an lagha air a thuigsinn, mar a ta e ruigheachd cha 'n e mhain air gnìomharan na beatha o 'n leth a muigh, ach air smuaintibh, gluasaid, agus runaibh a chridhe, a ditedh gach droch smuain, agus droch thogradh. An sin tha 'n aithne teachd dhachaidh dh' ionnsuidh na coguis le solus agus cumbachd a tha toirt lan bhuaidh, air chor is gu 'm bheil an t-aithreachan a toirt an aire do mhile ni a bhi peacach ann an sealladh Dhe, anns nach robh e roimhe smaoineachadh gun robh gne sam bith do choire. Tha lionmhoireachd euceartan a chridhe agus o bheatha a tighin am follais; tha 'm peacadh a 'g 'ath-bheothachadh na choguis, na uile choslais oillteill, le agartus uamhasach air cionta, agus mothuchadh gu bheil e toilltinn fearg Dhe. Tha lagh Dhe a nis air fhaicinn na fhìor nadur, mar a ta e naomha, cothromach, agus maith. Tha sealladh a pheacaich da thaobh air atharrachadh gu tur. Tha e faicinn gu bheil na tha air iarraidh leis cothromach agus rensanta, nuair a tha e gairm air an Tighearna a Dhia a ghradhachadh le uile chridhe, le uile inntinn, agus le uile neart, agus a choimhearsnach a ghradhachadh mar e fein.

Uaithe so, tha geur-mhothachadh a 'g 'eirigh mu 'n fhìor olc a tha sa pheacadh; gur e 'n tuarasdal dligheach aige am bas; gu'm bheil am peanas is miosa dligheach do 'n pheacach, airson euceartan lionmhor; agus nach biodh aon eucoir maille ri Dia, ged chuireadh e binn uamhasach a lagha an gnìomh air. Mar so, tha 'm peacadh trid na h-aithne a fas, na air fhaicinn ro-pheacach, mi reusanta, agus olc.

Tha 'n t-aithreachan a nis a faireachduinn gu 'm bheil anns a pheacadh eucoir, mi-thaingeachd, agus ceannairc; gu 'm bheil air fhilleadh ann dimeas air Dia, naimhdeas na aghaidh agus cuir an aghaidh a rìgh-chaithreach, uachdaranachd, agus eadhoin fhìor bhith. Ma thairgeas leanabh dimeas d' a athair talmhaidh, tha a ghiulan gu mor na 's graineala na leithid sin do ghnathachadh a thairgse do choigreach. Mar is glìce, agus is baigheala am parant, is ann is mi-nadurra, agus is uamharra mi-thaingeachd an leinibh.—Ma bhitheas an eucoir air a cur an gnìomh gun bhrosnachadh; ma bhitheas i air a cur an gnìomh an aghaidh eiseimpleiribh do-aireamh do chaoimhneas, tha a chionta air a leantuin leis an tuilleadh an-tromachadh. Ach ma tha an droch-bheirt air a deanamh an aghaidh Uachdarain, Uachdaran dligheach, glìc, maith agus trocaireach, tha cionta a pheacaich fathast na 's doimhne. Giulain an doigh reusanachaidh so air adhart.—Gnathaich e thaobh pheacanna, a thaobh muilleinean agus muilleinean do bhrosnachaidhean, air an cur an gnìomh le creutairibh eisimeileach an aghaidh an Sealbhadair dligheach, an ard Thriath, Ughdar am beatha, Fear-tabhairt nan uile nithe maith a rinn iad a mhealtuinn; neach a tha na Dhia neo-chriochnach fìor-ghlan, aig am bheil gliocas gun tomhas, agus maithas gun choimeas; agus bithidh tu gu h-iomlan neo-

chomasach air a bhreithnachadh cia sgreadaidh a tha'n leithide sin do pheacanna, na ciod am peanas a tha 'n leithide sin do chiontaich a toilltinn. Na leithid sin do sholus tha 'm peacach aithreachail a g' amharc air euceartaibh. "A' t'aghaidh, a' t'aghaidh Fein a mhain pheacaich mi, agus rinn mi olc a' d' shealladh." Dhuitse thugadh am masladh; is tusa O Dhe an Ti air an d' rinneadh an eucoir le 'm ghiulan mealltach. Is i t-fhirinn-sa a rinn mi aicheadh; is i t-uachdranachd air an d' rinn mi dimeas, is iad t-aitheantan d' an d' thug mi eas-umhlachd; agus is iad do bhagraidhean a chuir mi ann an suarachas; is e t-ainm d' an d' thug mi eas-urram; is ann riutsa a bhuin mi gu cealgach agus gu claon re mo bheatha uile.

Tha an-tromachadh sonruichte a pheacaidh air a chuimhneachadh leis an aithreachan.—Mar so tha e ri aideachadh iriosal an lathair a Chruithfhear agus a Bhreitheamh: "Pheacaich mi re uine fada; re iomadh bliadhna rinn mi ceannairc a' t'aghaidh-sa. Pheacaich mi le run-suidhichte, agus le lan aontachadh nan uile bhuidhean a thug thu dhomh. Bhris mi troimh' nan ceanglaichean bu laidire, agus thairis is thairis bhris mi troimh m' ruintean agus cheanglaichean fein. Pheacaich mi 'n aghaidh a mhothaichaidh a bu shoilleire, an aghaidh soluis agus eolais. Pheacaich mi 'n aghaidh trocairean, agus an aghaidh breitheanais; an aghaidh rabhaidh agus achmhasain dhaoine, agus an aghaidh an smachdachaidh aig Dia ann an corruich. Tharruing mi dream eile chum peacaidh maille rium fein, agus bha mi a' m inneal ann am moran a theorachadh gu sligheanna an leir-sgrios. O ciod na rinn mi!" Cha 'n 'eil am mothuchadh so air peacadh aotrom. Tha e domhain; tha e drughadh air a chridhe agus air an inntinn. Tha e luchdachadh na coguis, agus a cuir dragh mor air an anam. Tha e toirt air a pheacach eigheach a mach le mor chudhtrom, "Mo thruaighe mise! oir chaidh as domh; oir is duine mi aig am bheil bilean neo-ghlan, agus lamhan salach! Chaidh m eucearta thar mo cheann, mar eire thruim tha iad ro throm air mo shon."

Cha 'n 'eil an sealladh so do pheacadh mar phlaghadh, ach a buanachadh. Cha 'n 'eil e cosmhuil ris a sin aig Pharaoh, neach am feadh a bha breitheanas eigin trom na luidhe air, a bha mothachail air an olc a rinn e, agus thairis is thairis a dh' aidich gun do pheacaich e; ach nuair a bha 'n cruaidhchas air a thoirt air falbh, phill cruas a chridhe mar a bha e roimhe. Cha 'n 'eil e cosmhuil ris a sin aig Ahab, neach re uine ghoirid a dh' irislich e fein an lathair Dhe. Bha sealladh goirid aig Simon Magus d' a pheacadh, agus rinn e aidmheil air, gidheadh cha robh doilgheas air a chum aithreachais. Ach a thaobh an fhior aithreachain, tha mothuchadh air olc a pheacaidh a mairsinn. Tha a pheacadh an combnuidh na fhianuis; oir tha inntinn agus a chridhe a nis d' a thaobh air atharrachadh gu h-eifeachdach. Cha 'n 'eil e d' a thaobh-san mar a ta e thaobh moran a rinn Dia fhiosrachadh le euslaintे chorpóra, agus a tha fuidh mhothuchadh gu bheil an

crioch am fagus. Tha iad a sealltuinn cosmhuil san am a bhi fuidh mhor churam, agus trom mhothuchadh aca air an olc a rinn iad; ach cha luaithe tha 'n eagal roimh theachd a bhaire air a thoirt air falbh, agus an slainte air a h-aiseag dhoibh, na thilleas iad maille ris a mhadadh chum a sgeith, agus maille ris a mhuic a chaidh a nigheadh chum a h-aoirneagain san lathaich. Na 's faide. Tha 'n t-atharrachadh inntinn so a thaobh peacaidh, a cur an duine gu rannsachadh durachdach an deigh saorsa uaithe. Tha choguis a nis na dusgadh chum mothuchadh d' a chunnart. Cosmhuil ri luchd-eisdeachd Pheadair air latha na Cuingis, tha e air a bhioradh gu ruig an cridhe, agus leis na h-uile ciocras aig duine fuidh throm mhothuchadh air a bhi ann an staid thruagh agus chaillte tha e glaothaich, "Fheara agus a bhraithre, ciod a ni mi?" Na maille ri fear coimhead a phrìosain, "A mhaighstirean, ciod is coir domh a dheanamh chum gu tearnar mi?" Am bheil cobhair sam bith, slighe dol as air bith, dochas sam bith air son trocair do leithid do neach is a ta annamsa? Ciod an cursa a ghabhas mi? Co dh' ionnsuidh a theicneas mi? Anns an teinn so tha e air a threoruchadh chum na cathair ghrais. Feuch, tha e ri urnuigh! Cha 'n 'ann le coslas gun bhrìgh, ach le ciocras nan deisciobul anns an stoirm. "A Thighearna, teasairg sinn : a ta sinn caillte." Tha fhior anail a nis na h-anail na h-urnuigh. Anns an ti agus air an t-slighe, aig an ti agus uaithe, tha anam a dol suas chum Dhe, le glaothaich dhurachdach airson maitheanas agus slainte. Na mhìonaidean uaigneach, agus ann an gnìomharaibh crabhaidh follaiseach, tha e teachd an lathair Dhe, cha 'n ann le canain an Phairisich, "A Dhe, tha mi toirt buidheachais duit nach 'eil mi mar a ta daoine eile—thu mi a' trasgadh—tha mi paigheadh deachaimh—tha mi toirt seachad deirce"; ach maille ris a chis-mhaor fuidh fhein-dhiteadh, tha e buailadh uchd, agus ag eigheach, "A Dhe dean trocair ormsa ta am pheacach!" Na, cosmhuil ris an aithreachan rioghail o shean, "Dean trocair orm, a Dhe, a reir do chaoimhneis graidh; a reir lionmhoireachd do chaomh throcairean, dubh as m' eusaontais. Gu h-iomlan ionnuil mi o m' lochd agus glan mi o m' pheacadh." Thuir an Tighearna, gu 'n till peacaich d' a ionnsuidh le gul, agus gu 'm bi iad air an treoruchadh le breith-buidheachas. Nuair thainig am mac strothail d' a ionnsuidh fein, is e sin, nuair bha inntinn air a h-atharrachadh, agus a thainig e gu bhi na fhior aithreachan, ciod an cursa a chuir e roimhe? "Eiridh mi," ars esan, agus theid mi dh' ionnsuidh m'athar, agus their mi ris, Athair, pheacaich mi an aghaidh fhlaithèanais agus a' d' lathair-sa; agus cha 'n airidh mi tuilleadh gu 'n goirte do mhac-sa dhìom." Is i canain iomchuidh an aithreachain aidmheil air peacadh. Tha chridhe lan ga thaomadh fein amach air an doigh so. Cha 'n urrainn da, cha 'n 'aill leis a pheacadh fhalach an lathair a Chruithfhear. Tha e g'a aideachadh gu saor, gu h-iomlan, agus gun cheiltinn. Tha e g'a chasaid agus g'a dhiteadh fein, agus a' g aideachadh gu' saor a thoillteanas.

“Nuair a bha mi a’ m’ thosd,” arsa ’n Salmadair, “luidh aois air mo chnamhaibh, le ’m bhuireadh fad an latha. Dh’ aidich mi mo pheacadh, agus cha do cheil mi m’ euceart.”

Tha am mothuchadh so air peacadh a comhdach duine le naire agus amhluidh gnuise. Tha fein-thaitneachd air tionndadh gu fein-ghrain; fein-chliuthachadh gu fein-fhuathachadh. Tha briathran Ioib air an gnathuchadh anis, mar na briathran is ro-fhreagaraiche do chor a pheacaich. “Feuch, tha mi graineil, gabhaidh mi grain diom fein, agus ni mi aithreachas ann an duslach, agus an luaith.” Mar so tha ’n fhaidheadaireachd air a coimh-lionadh, “An sin cuimhnichidh sibh ’ur droch shlighe fein, agus ’ur deanadais nach robh maith, agus fuathaichidh sibh sibh fein, ann ’ur sealladh fein, airson ’ur n-euceartan, agus ’ur grain-ealachdan.” Mar so bha Ephraim aithreachail air a narachadh agus fo amhluidh a chionn gun do ghiulain e’ masladh oige. Agus tha Pol a cur an cuimhne nan creideach anns an Roimh gun robh a nis naire orra do na nithe sin a bha iad a cur an gnìomh roimhe. “Ciod an toradh a bha agaibh an sin anns na nithibh sin, a ta nis a’ cur naire oirbh?”

(*Ri leantuinne.*)

Notes and Comments.

Delivered into the hands of “Brutish Men and skilful to destroy.”—These words, in which the Lord threatened Jerusalem of old, naturally rise to the mind in reading the account of Nurse Cavell’s trial and execution. The civilised world has been shocked beyond measure at the calculated bloodthirstiness that sent this heroic woman to her doom. Germany, by her theology and philosophy, was to produce by a system of education supermen who were to be the admiration of the world. But her years of training have only managed to produce “brutish men” whose chief characteristic is that they are “skilful to destroy.” Nurse Cavell’s crime of breach of military law no doubt laid her open to punishment, but to carry out the death sentence for such a crime ought to make the most callous among us pray that God in His mercy may spare us from such inhuman monsters and their diabolical military code.

Memorial Services.—Memorial Services in connection with our gallant dead are the order of the day. Throughout the country many ministers and people who have no desire to humble themselves before God are all eagerness to have these Memorial Services. At these services there is much fulsome flattery, and in many cases soul deceiving oratory, in which the heroism of the soldier is proclaimed to be a sufficient passport into heaven. There is also the other great danger connected with them of introducing prayers for the dead where there is any inclination in that direction. An instance of this is found in the Nurse Cavell

Memorial Service in St. Paul's, where the following words taken from a Liturgy of St. Chrysostom were used: "Give rest to Thy servant with Thy saints where sorrow and pain are no more, neither sighing, but life everlasting."

A Wandering Star.—Mr. R. J. Campbell, M.A., London, of New Theology fame, has made another move in his variable career. He has resigned the pastorate of the City Temple and returned to the Church of England, whence he originally came. The City Temple is a place of worship conducted on Congregational principles, while, of course, the Church of England is Episcopal—at the opposite extreme in Church government. It is credibly reported that Mr. Campbell has withdrawn his book on the New Theology and renounced its contents. This might speak favourably for him, but the lamentable thing is that, while he has forsaken a kind of Rationalism, he seems to have plunged into Ritualism, or the next thing to rank Popery. He has been recently writing articles for a "Sunday" paper—a sad comment on the place the Lord's Day has in his creed—and in these articles he has advocated the practice of prayers for the dead. The subject is introduced in connection with the War. He recommends such prayers as helpful to the departed, and suggests that influences will come from the departed to benefit the living. We should not be surprised though Mr. Campbell was making the Church of England his halfway house on a journey to the Church of Rome. Did he not suggest some time ago that there should be a conference of representatives of all the denominations of Christendom, with the Pope as president, to deliberate as to how to end the War? This circumstance, along with others, appears to prove that Mr. R. J. Campbell, with all his gifts, is a poor victim of "strong delusion," which, if mercy prevent not, will prove his utter undoing for ever.

A Converted Brahmin's Testimony.—The following testimony is of much interest: "'Before the cock crows twice, thou shalt deny Me thrice.' It is said that Simon Peter, after his restoration to the Apostleship, always remembered his denying Christ whenever the cock crew in the morning. So whenever the clock strikes four in the morning, I remember my bowing down to dumb idols, and paying them the honour and worship due to the One Living God. For at 4 a.m., before my conversion to Christianity, I got up, and together with 40 or 50 boys of my age in the village, we hurried to the Hindu temple, and immersed ourselves in the temple tank, preparatory to our appearance in the presence of the deity. This bodily cleansing is, of course, a symbol of the inward cleanliness which every worshipper should possess when he appears before the Holy One. The temple doors are open at 3 a.m., and we boys rushed into the holy place in the temple of worship. Innumerable lamps, with one in the centre with *seven* candlesticks, burn all day and night. Numerous

bells are attached to the roofing, and as the god is supposed to be deaf, because of old age, the worshipper rings the bells, wakes the god up, and asks him to hear the supplication. 'He that keepeth Israel shall *neither* slumber nor sleep.' One hundred and one times in the morning I prostrated myself before the idol, repeating at the same time prayers in Sanskrit, the meaning of which I did not know. Even at my home I washed a number of gods and goddesses, dressed and fed them, put flowers on them and worshipped them.

"Subsequent to my conversion, I got up at 4 a.m. as before, and now I sing songs to Jesus Christ in three languages. I then pray to the Living God and read His Holy word. Now look at that picture and this. I thank and do heartily praise God, my Saviour, for leading me from heathen darkness to the great light of the Gospel. When I was a Brahmin lad I never had the consciousness of sin. No Brahmin will acknowledge that he is a sinner, as he believes that he is the mediator between God and man. Now I realise my sins, and I repeat the 51st Psalm, the *most beautiful* Psalm in the whole Bible, every morning from the bottom of my heart. God helping me by His Holy Spirit, I desire to live always 'Nearer, my God, to Thee, nearer to Thee, even though it be a cross, that raiseth me.'"

Acknowledgment of Donations.

MR. ANGUS CLUNAS, General Treasurer, 35 Ardconnel Terrace, Inverness, acknowledges, with grateful thanks, the following donations up to 24th November:—

SUSTENTATION FUND.

Alex. Ross, Esq., Liverpool, £10; "Friend," H.M.F., on Active Service (Wilts P.O.), £5; "Anon" (Kirkwhelpington P.O.), 10/; "Lady Friend," Pitlochry, 10/; Miss A. Fraser, Inverbroom, 4/6; "Friend of Truth," Fort William, 5/10; A. Mackenzie, Shandon, 7/; Per Rev. J. R. Mackay—Mrs. Neilson, Carnoustie, 10/, and Mrs. Campbell, Kilsyth, 2/6.

HOME MISSION FUND.

Alex. Ross, Esq., Liverpool, £10; Mrs. and Miss MacAskill, South Uist, 20/.

FOREIGN MISSIONS.

Alex. Ross, Esq., Liverpool, £10; A. Mackenzie, Ardindrean, Lochbroom, 10/, for Mr. Radasi's Mission; per Rev. N. Cameron—Mrs. D., Edinburgh, 5/, and "A Friend," 5/.

MISSION TO FORCES FUND.

Alexander Ross, Esq., Liverpool, £20; "Friend," H.M.F., on Active Service, £3; Mrs. M., Glasgow, 5/, per Rev. N. Cameron; Miss Cameron, Pine View, Carrbridge, 5/; "F.P.," Tayvallich, 10/; "Anon" (Kirkwhelpington P.O.), 10/; H. S., Helmsdale, 2/6; Mrs. and Miss Urquhart, Springfield, Cullicudden, 4/; "Lady Friend," Inverness, 10/; Messrs. Gillies,

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Per Rev. J. S. Sinclair—A. Stewart, Loch Arkaig, 4/6; Miss M'Diarmid,

Mrs. Macleod, and Miss Mackinnon, Lynedale House, Portree, 2/6 each; Miss M'Gregor, Pulteney Street, Ullapool, 5/; "A Friend," Halkirk, 10/.

For Bibles and Books to Soldiers and Sailors.—"Lady Friend," Inverness, 10/; "A Friend," Rona, 10/, per Rev. Mr. Macfarlane; "Friend," Leadnagullan, 5/, per Mr. Murdo Mackay, Strathy; Miss Mackintosh, E. Auchintoul, Tomatin, 2/6; "Friend," H.M.F., on Active Service (Wilts P.O.), 20/.

Rev. N. Cameron desires to acknowledge, gratefully, the following donations for Bibles to Sailors and Soldiers—Miss M., Tomatin, 2/6; "Friend" on Active Service, 20/; "A Lady Friend," Inverness, 10/; "A Friend," Brora, 10/, per Rev. D. Macfarlane; "A Friend," 5/, per Murdo Mackay; all the above per Mr. Angus Clunas. St. Jude's Sustentation Fund—"A Friend," 5/. For Disabled Soldiers (per Nurse Fraser)—Miss Middleton, Stirling, 5/; Miss Finlayson, Bridge-of-Allan, 1/; Miss Skerries, Bridge-of-Allan, 1/; Miss Fraser, Bridge-of-Allan, 3/; Miss Fraser, Glasgow, 3/; Nurse Fraser, Glasgow, 7/6.

The Rev. Andrew Sutherland acknowledges, with thanks—"A Friend," Dingwall, 10/, per Mr. S. Fraser, Strathpeffer, for Lochbroom Manse Building Fund; and Mr. Roderick Stewart (of Isle Martin), Scilly Isles, England, 8/ (4/ for Sustentation Fund and 4/ for Lochbroom Manse Building Fund).

Mr. W. Grant, 8 Wellington Square, Chelsea, S.W., treasurer to London Mission, acknowledges, with thanks, £4 for London Church Building Fund, from "Friends," per Miss Mackenzie, King's College Hospital, Denmark Hill, London; and 4/ for Mission to Forces Fund, from Miss M'Sween, Ferriby Hall.

The treasurer of the Dingwall Congregation begs to acknowledge, with thanks, the sum of 10/, received in September for Manse Building Fund, from Mr. Mackay, Manchester, per Rev. D. M'Farlane.

Church Notes.

Communions.—Dumbarton and Fort William, first Sabbath of December. Inverness, fifth Sabbath of January, 1916. Dingwall, first Sabbath of February.

Synod Tribute to the late Rev. John Robertson.—The following tribute has been drawn up by the Synod's Committee:—"The Synod desire to record their deep sense of the loss sustained by the Church in the death of the venerable Rev. John Robertson, Greenock. They regard with sincere sorrow the removal of a worthy and estimable minister of God's word, who, after spending a number of years in the work of the gospel in Canada, did very useful service in the Free Presbyterian Church during the last eighteen years of his long and honourable life. They note with thankfulness to the Most High that Mr. Robertson identified himself at an early stage with the testimony for the

truth emitted by this Church, proved a source of real strength and helpfulness in the pulpit, church courts, and private visitation, and continued steadfastly loyal to Christ's cause to the end of his course. They recall with respect and admiration the Christian and gentlemanly character of their departed father and friend, whose reverent bearing, sterling integrity, and sound judgment, combined with unassuming humility and unfailing courtesy, made him a valuable acquisition and ornament to the Church's ranks. They earnestly pray that the Lord may raise up other witnesses of like piety and worth as labourers in the cause of the Gospel.

"The Synod conclude this brief tribute to Mr. Robertson's memory by expressing their deepest sympathy with the members of his family in the great loss which they, along with the Church and the community, have sustained."

We regret very much that, owing to circumstances, this tribute has not been published before now in the Magazine.

Day of Humiliation and Prayer in Southern Presbytery.—At its meeting on 12th November, this Presbytery, "taking into consideration the very serious condition of our country as to the awful War that has been waged during the past fifteen months, appointed Friday, the 31st day of December, as a day of humiliation, fasting, and prayer."

Brief Obituary.—We have received a letter from the Rev. Neil Macintyre, Stornoway, notifying us of the sudden decease of two of his elders—Messrs. Donald Maciver, Lardale, and John Macdonald, Stornoway. These worthy men were both taken in one day, Saturday the 20th November, and their removal is a great loss to the Stornoway congregation. Mr. J. Macdonald was the father of one of our ministers, the Rev. Donald M. Macdonald. Mr. Macintyre states that fuller notices will (D.V.) follow. We desire to express our deepest sympathy with the relatives of the deceased, and with the minister and congregation, in the loss and trial they have experienced. May the Lord grant His own comfort and strength!

The Magazine.

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