



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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Death, Judgment, and Christ.

HEBREWS ix. 27, 28.

THE inspired Apostle, at the close of the ninth chapter of his Epistle to the Hebrews, points out that it was not necessary that the Lord Jesus Christ as the great High Priest should offer Himself often as the sacrifice for sin, like the high priest of the old dispensation who every year offered the sacrifices of calves and of goats. These sacrifices could not take away sin; they could only shadow forth the manner in which sin would be effectually removed in "the fulness of the time." Besides, if Christ should require to offer Himself often, "then must he often have suffered from the foundation of the world," a thing that had not happened, and that was unnecessary to happen; for, "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." By this sacrifice, the Apostle declares, Christ had effectually put away sin. His one offering was therefore sufficient for ever. He further clenches the matter by pointing out that as sinful men have two great events to meet, death and judgment, Christ as a Saviour at His first and second advents was adequate to supply their need in view of both. "And as it is appointed unto men once to die, but after this, the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." It is our purpose to call the attention of our readers very briefly to the leading things here brought before us: first, the appointment of death; secondly, the appointment of judgment; thirdly, Christ as the sin-bearing Saviour at His first advent; and fourthly, Christ as the Saviour "without sin" at His second advent:

I.—Let us observe the appointment of *death*. "It is appointed unto men once to die." The meaning here is that God has appointed to men in general "once to die" what is known as natural or temporal death. This appointment was judicially made on account of sin. Man was originally formed for life, not for death.

If he had kept the first estate of innocence he would have lived for ever; but by his deliberate disobedience, death entered into the world. (Rom., chap. v.) By his own sin, he brought upon himself the penalty of death, of which he had been amply forewarned. We are ever to remember, then, that the original cause of death is sin—an evil dishonouring to God, and destructive to ourselves. The appointment of death, though general, is not, however, absolutely universal. God, in His sovereign mercy, has made some exceptions—Enoch and Elijah under the Old Testament dispensation, and the saints who will be alive, under the New, when Christ comes the second time to judgment (1 Cor. xv. 51, 52, and 1 Thess. iv. 15, 17). These are exceptions to the general rule. We are fully convinced, however, as far as our humble study of Scripture is concerned, that His second coming is not at hand, and that all, who are presently upon the face of the earth, will come under the general appointment of death. It is appointed to each one of us now alive to die.

Let two things be noted carefully, then, in this connection—first, that the event of death is absolutely certain; but, secondly, that the exact time of death is quite uncertain, so far as human knowledge is concerned. These are two very solemn considerations for all, but especially for those who are unprepared for the approach of death. The latter are slow to lay these things to heart—slow to believe that they themselves are to die, though death may be all around them, and slow to consider the necessity of immediate preparation in view of the uncertainty of “the day or the hour wherein the Son of man cometh.” Death is truly a happy change to sincere believers in the Lord Jesus Christ, but it is an awful change for those who are without Christ, and without hope. There is no alternative for the latter but the outer darkness, where there is weeping, wailing, and gnashing of teeth. We would therefore most affectionately warn all our readers, at home and abroad, who are still in unbelief, of their dreadful danger of dying without a saving interest in the Lord Jesus. We feel a particularly sympathetic interest in those of them who are defending their country at the present time on land or sea. May the Lord in His infinite mercy incline their hearts so to remember death as to move them to seek immediate preparation at the hands of a gracious God in Christ! The promise is, “Seek, and ye shall find.”

II.—Let us consider the appointment of *judgment*. “After this, the judgment.” There cannot be the slightest doubt from the context that the “judgment” here referred to is the great day of final account, “when all must appear before the judgment seat of Christ.” It is certainly plain that there is in some sense a judgment at death—the righteous and the wicked then go to their fixed places of glory and misery—but it is the great general judgment that the Apostle here presents to view. This final judgment, when all of both classes belonging to the human race

are to stand before Christ as judge, is always brought before us in the Scriptures as an event which we should always keep in remembrance, as if it were near at hand. The thought of it, when pressed home by the divine Spirit, is fitted to awaken and alarm the soul that was previously asleep in spiritual unconcern. In fact, we ought always to put the question to our individual souls, "How do I expect to stand when I shall appear before Christ's judgment seat? Have I the preparation that shall satisfy the infinitely holy judge? Have I any right ground to hope that I shall get the welcome, 'Come ye, blessed of my Father'? Or is it entirely otherwise?" Such are the questions with which we should be exercised. The day of judgment has been divinely appointed, and is absolutely certain. We must appear, whether willing or not, before the Lord of heaven and earth on that tremendous day. And let it further be remembered that it is those who now in the day of opportunity consider as before God the solemn days of death and judgment, as if they were immediately face to face with them, that shall find them when they actually arrive days, not of unspeakable misery, but of eternal bliss and glory. Such persons, now weighing these awful realities, will seek and find the preparation that is in Jesus Christ as the Saviour of sinners, while those who refuse now to be disturbed out of their carnal slumbers by such considerations will have a dreadful awakening at last. "Prepare to meet thy God, O Israel!"

III.—Let us proceed to observe next Christ as the sin-bearing Saviour at His first advent. "So Christ was once offered to bear the sins of many." The tenor of the Apostle's argument in connection with this passage seems to be that as it is appointed to men to live one life in this present world, and to die one death, so Christ was once (not many times) offered to bear the sins of many, who have to live this one life and die this one death. There was no necessity for any repetition of His sacrifice. One offering was sufficient for ever to bear and to bear away the sins of the many for whom He died.

The precious truth, thus set before us, is that the Son of God, Jesus Christ, was a sin-bearer. The Father laid upon Him by imputation the sins of all His people, and He was once offered as a sacrifice to satisfy justice for these sins. He is "the Lamb of God, who taketh the sin of the world." By "the sacrifice of himself" which culminated in His death upon the accursed tree, He put away sin for ever and ever. This is the grand central truth of the glorious gospel of the blessed God, and happy are those souls who are enabled by grace and through faith to behold the Lamb, and put their complete and unreserved confidence in Him as a perfect Redeemer from all iniquity.

Let us notice that they are sadly misguided who trust to any merely human goodness or human sacrifice for salvation. "All our righteousnesses are as filthy rags" before God. No less a Redeemer was required than the Eternal Son of God, the brightness

of the Father's glory and the express image of His Person, possessing all the perfections of the Godhead equally with the Father and the Spirit—God, over all blessed for ever. Such a Redeemer assumed bone of His people's bone, and flesh of their flesh; He was God manifest in the flesh. The sacrifice which was required was one that would satisfy the requirements of the infinite God as a righteous judge, and that would also satisfy the needs of finite, guilty men. Such a sacrifice was found in Christ, very God and very man, and only in Him. "There is none other name given under heaven among men whereby we must be saved." Though the Lord Jesus did not obey and suffer immediately in His Godhead, yet His holy humanity which obeyed and suffered was in personal and vital union with the Godhead, so that it was in all reality God the Son in human nature who obeyed, suffered, and died upon earth. The sacrifice which was offered derived infinite worth and merit from the infinite dignity of the Person of the Lord Jesus, and by such an all-suitable sacrifice He made an end of sins and brought in everlasting righteousness.

Here, then, is the ground of hope, presented to sinners in the gospel, in view of the solemn prospects of life and death—Christ at His first advent, once offered to bear the sins of many. Guilty souls are invited and commanded to look to this Divine Sin-bearer, that they may behold their sins eternally made an end of, and find the weighty burden of guilt fall off their sinful shoulders. "They looked unto Him and were lightened and their faces were not ashamed." "Look unto me," He saith, "and be ye saved, all the ends of the earth." And it is in dependence by faith upon this Christ as Priest and Sacrifice that those, who look in a day of mercy and power, must go forward to meet the last enemy, death, and to find in him a conquered foe. "O death, where is thy sting? O grave, where is thy victory?"

IV.—Let us observe lastly Christ as the Saviour "without sin" at His second advent; "and unto them that look for him shall he appear the second time without sin unto salvation." It is plain from the two verses under view that Christ's appearance the second time is contemporaneous with the future and final judgment. His second advent is at the great day when He shall sit upon the throne of His glory, and judge all nations. He came the first time *with* the burden of sin in circumstances of humiliation; He is to come the second time *without* the burden of sin in circumstances of exaltation. His first advent took place with a view to bear away the sins of His people in order that they might partake of salvation in its beginning; His second advent will take place in order that they may partake of salvation in its perfect completion. The Apostle then presents to the view of believers Christ's second coming as a source of the greatest comfort. It is a coming, no doubt, to judgment—a judgment of final condemnation to the wicked, but a judgment of final acceptance to the righteous. It will be the most sad and terrible day that

ever dawned for the former, but the most comfortable and happy day that ever dawned for the latter.

True believers are spoken of as "them that look for him." His Apostles were sad at heart when they perceived that their glorious Lord and Saviour was to leave them and to ascend on high; but they were richly comforted when they got the assurance that He was to return again in like manner of honour and glory to that in which they saw Him depart. His second coming is constantly represented in Scripture as the time when His marriage with His bride, the Church, shall be perfectly and eternally consummated. All those, therefore, who "look to him" now by faith as their divine and all-sufficient Redeemer, and are rightly exercised as to the coming eternity, "look for him" to appear the second time to take vengeance, holy and just, on them that know not God and that obey not the Gospel, and to be glorified in His saints and to be admired in all them that believe (2 Thess. i. 7-10). Such are the solemn anticipations of those who live by the faith of the Son of God here, and hope to spend a happy eternity with Him hereafter. Sincere believers, who examine themselves carefully in the light of God's Word and feel their deep sinfulness and unworthiness, may often have grave fears as to how they shall stand in the dread day when the great white throne will be unveiled and the heavenly books will be opened. But the Apostle would have them to consider that Christ is a complete and perfect Saviour, and that His second advent will not be to their confusion and destruction, but to their eternal happiness and glorification. They are therefore to lift up their heads with solemn joy when they think of the day of judgment and of Christ's second coming. "He that hath begun a good work in you will perform it until the day of Jesus Christ."

It is lamentable, however, to consider the awful prospects of the impenitent and unbelieving—outer darkness and everlasting destruction. May the Lord grant that many such may be aroused out of spiritual sleep now in the day of privilege, and be made to flee to Him for refuge, who bore away the sins of many upon earth, and now sits at God's right hand, a Prince and a Saviour, ready to receive sinners and able to save unto the uttermost!

SOME fruit here, and part of corn in the field, have been shaken out by the wind. How often do winds of temptation cast down many who have real grace, and make shocking discoveries of those that want it! How quickly fallen fruit spoils if it continue on the ground. How fearfully do professors' continuance in apostacy and earthliness discover and promote the rottenness of their heart! How busily the gardener gathers in his fruit before winter. How often God takes away the righteous from the evil to come! May I lay up great store of thoughts and prayers in heaven before my winter of affliction and death. Oh, to lay in Christ, lay up Christ, and lay out for Christ.—*John Brown.*

A Sermon.

BY THE REV. ALEXANDER MACKAY, OBAN.

(Taken down by a Hearer.)

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 "But they are not grieved for the affliction of Joseph."—AMOS vi. 6  
 (last clause).  
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LET us now look for a short time, as the Lord may be pleased to enable us, to the chapter read, the book of the prophet Amos, sixth chapter and the last clause of the sixth verse:—"But they are not grieved for the affliction of Joseph." Although I have taken these words as the basis of a few remarks; I intend to draw your attention briefly to the contents of this chapter throughout. You may notice that the chapter divides itself into two parts. The first part is taken up with an accusation against God's ancient people—Israel and Judah—and in that accusation God brings before them the sins of which they had been guilty, and these sins we might say culminate in the sin that is spoken of at the end of the sixth verse, "They are not grieved for the affliction of Joseph." And in the second part of the chapter the prophet Amos, in the name of the Lord, brings before God's people what God would bring upon them on account of these manifold transgressions. Now, there is such a thing as ourselves being spoken to by these words. That is to say, if we find that the first part of this chapter, wherein God is bringing before Israel their sins, describes ourselves, we are bound to take that part to ourselves; and if the character belongs to us which God here gives to Israel, then we ought also to remember that just as God dealt with Israel of old, so He will deal with us too.

Let us notice then what God says in the first part of the chapter about His ancient people, Israel and Judah. As we go on endeavouring to find out what God says about them, we are to remember that these things are written for our learning as well as for their learning. Now, what is the first thing that is in this accusation? Well, the first thing in it is this:—"Woe to them that are at ease in Zion." Zion means here the chief place where God was being worshipped, the chief city of the Church of God. That was Zion, and Zion here includes the tribes of Judah and Benjamin. When He says, "and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came," we are to understand by Samaria Israel or the ten tribes. You must remember that at this time the Church of God was divided into Israel and Judah, or the ten tribes and Judah and Benjamin, and Zion was the chief town, the chief place of Judah and Benjamin, while Samaria was the chief town, the capital, the city of the kings of Israel. That brings before us that when God

is here addressing, through the prophet, Sion and Samaria, He is addressing the whole of His covenant people or His Church. The first thing, then, He brings against them is this, that "they are at ease in Sion, and they trust in the mountain of Samaria." Now, what did He mean by saying that they were at ease in Sion, and that they were trusting in the mountain of Samaria? Well, what He means by it is just this,—that they were satisfied with outward forms and outward performances, and that as far as vital godliness was concerned, there was scarcely such a thing to be found among them. There *was* a remnant among them, but, generally speaking, the people of Judah were at ease in Sion, and the people of Israel were trusting in the mountain of Samaria. Now, God here pronounces a woe against them. They were at ease; they were trusting in the work of their own hands; they were indifferent about those things which constitute vital godliness. And then He brings before them that they ought to remember what He had done to other cities which He names here. "Pass ye," He says, "unto Calneh and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: be they better than these kingdoms or their border greater than your border?" That is to say, they were at ease in Sion, they were trusting in the mountain of Samaria; they were thinking they were all right, they were prospering outwardly; but yet they were without God, without His favour, without His Spirit, and they were quite contented with their lot. Now, God tells them to pass on to consider the condition of other cities which He had visited, and which He had destroyed for the very sins of which they were guilty. They were saying that things would be all right with them, since they had the outward forms, since they had the name of Israel and of Judah, since they were the children of Abraham, Isaac, and Jacob, since they had the oracles of God, since they were giving a kind of outward respect and worship to God, and thinking that they would stand, but He calls upon them to pass on to consider these towns and what befell them. What befell these towns? Well, God overthrew them, and he asks here the question of Israel: "Be ye better than these kingdoms or their border greater than your border?" In other words, "Do you think that your Sion and your Samaria will stand for you. Go and behold what my power hath wrought on these towns which I have named! See how I have brought them down to the ground, and do you think that you, who are guilty of the same sins, shall escape?"

Then He goes on to bring before them the sins of which they were actually guilty, and He says, "Ye that put far away the evil day, and cause the seat of violence to come near." How were they putting away the evil day? They were just saying, "Peace, peace," when there was no peace. That was how they were putting away the evil day. The prophets Hosea and Amos were contemporaries for some time, and these two witnesses were

protesting against Israel and Judah, and declaring that God was to overthrow them, and that on account of their idolatry and on account of their wickedness; but they were putting far away the evil day. They were saying, "The evil day may come, but it will not come in our time." And by that very indifference—by that very putting away of the evil day, and concluding that it would not come in their own time—by their very neglecting to observe the threatenings of God through His prophets—they were only hastening the coming of the day.

Now let us notice, before we proceed further, how applicable this is to our own state as a land. We are a land which has been in covenant with God, as Israel and Judah were of old, and we are a land concerning which it has been true that for a great number of years we have been at ease in Sion and we have been trusting in the mountain of Samaria; and although God in His providence has been speaking loudly throughout the whole world against the workers of iniquity, yet we have been going on, and that in the frowardness of our ways, and doing exactly as Israel and Judah were doing. We have been putting far away the evil day, and by that very neglect of the threatenings of God's Word and the admonitions which He was giving to us in His providence, we were causing the seat of violence to draw nigh. We were wringing judgments from the hand of God, and that by our very ease and by our false security and false trust.

But the prophet here goes on to say that "they were lying upon beds of ivory and stretching themselves upon couches, and eating the lambs out of the flock and the calves out of the midst of the stall." What does that bring before us? It brings before us that the people of Israel and Judah were in a very prosperous condition. They were so rich that they were lying on beds of ivory, and they were so indolent that they were stretching themselves upon couches; and as far as food was concerned, they were living in excessive luxury, and that notwithstanding God's warnings and God's judgments. They were going on putting far away the evil day, and living in this manner, and is not this description very, very applicable to ourselves as a land? Have we not been very rich? Have we not been lying on beds of ivory? Have we not been stretching ourselves upon couches? Have we not been faring like the rich man—sumptuously every day? Oh, yes! This was true of Great Britain before this terrible War broke out, that as far as the people of the land were concerned, from the highest to the lowest, we were faring sumptuously every day, and continuing regardless of the claims of the Almighty. We were doing despite unto the Spirit of grace; we were going on in our own ways and pleasures and there was no word regarding God, and at the same time we were putting away the evil day that was at the door.

Then, He goes on further, and says that "they were chanting to the sound of the viol and inventing to themselves instruments

of music, like David," making David, very likely, an excuse. They were given over to the pleasures of sense; they were trying to satisfy their appetites with the most dainty morsels they could procure, and they were endeavouring to satisfy their ears, not with the sound of God's Word, but with the sound of music. Not only that, but they were adding to these instruments of music, and they were taking David as an example and as an excuse for their multiplying of the instruments of music. Now, how do we stand with regard to this verse? Friends, supposing that God had spoken these words to ourselves in the first instance, would it not be true of us that we were given over, and that altogether, to music and dancing? I ask you if these words are not exactly fitting our own condition as a land? Yes, verily! for music in this land became such a curse that there was hardly any religious exercise whatsoever engaged in without some instrumental accompaniment; they would require to have a musical instrument. I was very much surprised—although I might not have been surprised, I might have looked for it—but when I was in England I had an opportunity of going in to several of the churches there. I was in a Baptist, a Methodist, and a Church of England place of worship, and I was also in a Presbyterian meeting place, and in all those places there was instrumental music. Music was everywhere. But I did not need to go to England in order to see these things. I had only to look about me at home, and what would I find? Music everywhere. There is hardly a religious service held in Oban without instrumental music. Now, what does this mean? It means, friends, that we have departed from the ways of God, and that God has departed from us, and that we are now become so low that we are not able to recognise or to apprehend that things are so terrible as they are. Oh! but it might be said, "Did not David invent instruments of music, and were they not at liberty to follow the example of David?" Many in our day are taking David as an excuse for introducing music into the worship of God. Well, if you read your Bible, you will find that David got strict instructions from the Almighty Himself to introduce music into the worship of the sanctuary. David did not invent them of his own accord, no more than Moses invented the tabernacle, and directed it according to his own pattern and his own wisdom; but David, according to the wisdom that was given him and according to the directions and instructions of the Almighty, introduced music into the worship of the Lord's House. But does it follow from that that you are to follow the example of David, who was living when the worship of the sanctuary was ritualistic? Oh, no! You do not find in the New Testament the least warrant for the use of instrumental music in the worship of God; but, on the contrary, you have the express declaration of the Apostle that the singing, the praise in the sanctuary is to be "the fruit of the lips" (Hebrews xiii. 15). And as far as I am myself concerned—perhaps I have not much of an

ear for music—but I must say that the most beautiful music that ever I heard was just the human voice, and there is no singing in my estimation, and in the estimation of others, that will come up to “the fruit of the lips.” And why do men, then, go after instruments? The reason is just this, that when the grace of God is absent from the heart they will need to get something else in its place. And if the question were asked: “Why have we gone as a land to the instruments?” Is it an indication that we have grown in grace and in the knowledge of our Lord and Saviour, Jesus Christ? Oh, no! But it is an indication that the Spirit of God has left us. It is an indication that we are taken up with our own pleasures and the satisfying of the flesh in the worship of God more than having the true Substance, which is Christ, and His favour in the worship. Now, this “people chant to the sound of the viol and invent to themselves instruments of music, like David.” He brings here still another accusation against them: “That drink wine in bowls”; that is to say, they were drunkards. It was not a *little* wine they were using at all; it was not in common cups or common measures they were taking it at all; they were taking it “in bowls.” And, then, “they were anointing themselves with the chief ointments.” There you have fashion at its height. They were trying to satisfy all their senses—their eyes and their ears, their smell and their taste; they were trying to find satisfaction in the creature, and there was no word about the Creator. Now, how do we stand with regard to these matters ourselves? Oh, friends, are we not a byword among the nations with regard to strong drink; and, as far as pampering our bodies is concerned, as far as following fashion is concerned, are we not guilty in this? Have we not been mad upon our pleasures?

But now the crowning sin is mentioned by the prophet, and it is this—“They are not grieved for the affliction of Joseph.” That is to say, “The true cause of Christ is nothing to them.” They were thinking that everything was going on very smoothly, hence they were enjoying their pleasures and satisfying their own lusts. They were not remembering that the state of the cause of Christ was very low in the land. That was not a grief to them, and has not this been our crowning sin as a land? Was not this the crowning sin of Europe? Europe, that is now wallowing in its blood, “was not grieved for the affliction of Joseph.” Europe was bent on the pleasures of the flesh and on the satisfying of the senses, but, as far as Christ’s cause was concerned, there was not one word about it. And this was our own crowning sin as a land. Christ was “a man of sorrows and acquainted with grief” in our midst. We hid, as it were, our faces from Him. We despised Him, and esteemed Him not. We saw no beauty in Him that we should desire Him. We forsook Him and went after our vanities, and we had no word about the low condition of Christ’s cause in the land. “But they are not grieved for the affliction of Joseph.”

This is now the first part of this chapter, and it is very evident that, if you apply it to our own state, it is very, very applicable to us. It is so applicable that it might, in the first instance, be spoken to ourselves. Now, this is a rule which you and I would do well to go by with regard to the Scriptures. If the Scriptures describe your character, you are warranted to believe that God is speaking to you. Whether He is describing your condition as a lost sinner, warning you with regard to the result of your sins, you ought to remember to lay to heart that God is speaking to you personally, or whether He is, on the other hand, encouraging you and giving you promises; if these promises are suitable to your condition, you are just as warranted to receive them as you are to receive His threats and His warnings. In fact, if you ask me the question—"What warrant have I got to apply the Word of God to my own condition?" Well, this is your warrant. If the Word of God applies to your state, to your circumstances, you are warranted to apply it to yourself, and we have no hesitation whatever in declaring that the first part of this chapter is applicable to the state of this land. We have been at ease in Sion; we have been putting far away the evil day; we have been causing, by our indifference, the seat of violence to draw near; we have been lying on beds of ivory, stretching ourselves on couches, eating the lambs of the flock and the calves out of the midst of the stalls; we have been inventing instruments of music, and bent altogether on music; we have been drunkards, and we have been indulging ourselves in fashions which will pass away.

Now, let us come to *the second part* of the chapter; for these words, "They are not grieved for the affliction of Joseph," not only look back, but look forward. This is where the division of the chapter comes in. In the next verse and down to the end, we have got the result of what has gone before, or in other words, we have God's dealings with Israel and Judah brought vividly and most terribly before our notice. If the first part belongs to us, let us remember that we are bound also to apply to ourselves the second part, and what does God say that He will do with Israel and Judah, who have been thus guilty before Him? "Therefore, now," He says, "shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by Himself, saith the Lord, the God of Hosts, I abhor the excellency of Jacob and hate his palaces; therefore will I deliver up the city, with all that is therein." That is what God is going to do. When He will bring upon them the Assyrian, which is His rod, and which destroyed Israel and led them into captivity, the Assyrian will take to do with them at the very outset. "They shall be first that shall go captive," and God is determined that He will not repent, nor regard, but that He will give them over, and that to the hand of the enemy, and that the captivity which is to overtake them is to assuredly come, for He says, "I abhor the excellency of Jacob."

Then He tells us what a fearful desolation there would be throughout the land when God shall deliver them into the hands of their enemies. "And it shall come to pass, if there remain ten men in one house, that they shall die." Now, ten men in a family is a very large number and you would expect that a good percentage of ten would be left, but He says here that, although there would be ten in a family, yet in one way or another, everyone of them would die. When it is said, "ten men," you will remember that these are young men, for you will notice here that it is the uncle—and the uncle is generally older than the nephew—who brings the body out of the house in order to bury it. It is the uncle who looks after the dead, and *that* indicates that the men were young men, and although there should be ten young men in a house, it shall come to pass that they shall die, and when the uncle would bring out the bones out of the house and "say unto him that is by the sides of the house," that is, to the man who was to bury them along with him, "Is there yet any with thee? And he shall say, No. Then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord." What does that mean? It means, friends, that although this fearful desolation was to overtake this people on account of their sins, that a whole family of ten should die, yet men would be so hard, so impenitent, so blind, that they would not see the hand of God in it, and when one would mention that this was the Lord's doing, he would be told to hold his tongue, that it was not a thing that was proper in those days to ascribe such a calamity to the Almighty. "For, behold, the Lord commandeth, and He will smite the great house with breaches and the little house with clefts." Not only would this be true of one house here and there throughout Israel and Judah, and not only would it be true of the rich to the exclusion of the poor, but He says "great houses" and "little houses," that is to say, every family in the land was to be involved in this awful judgment that was to overtake them. As the first part of this chapter is applicable to our own condition, have we not good cause to fear that the second part—if it has not really been fulfilled already—shall be fulfilled at no late date in our history? For what is true about our families throughout the land, great houses and small houses? What is true of whole families? That they are away at the War. Have you not heard of every man in the family—father and sons in some instances—being taken and are either in the Army or Navy? Now, that is an instance of the terribleness of the present situation, and it is a terrible sign of the times. The most of our families throughout the length and breadth of the Highlands and Lowlands, and England now as well, are at the War. New legislation* has been passed that will bring everyone into it that will be able to do anything in connection with Government work. The hand of God has to be recognised

* This sermon was preached when the last Military Service Act was passed.

in this matter, and you and I are very blind indeed if we do not recognise the hand of God in it. It is a terrible situation indeed, and the end is not in sight, and who can tell what the end will be? We know that already fathers and sons are all at the War. We know that there will not be very many left in the land in a very short time, and we know that already breaches have been made on great houses, and clefts in little houses, for if you consider the number of heirs of estates throughout the land who are already in eternity, and if you consider the number of families that have got someone in the grave, or in the sea, it is most appalling already, but we are very much afraid that they are only a few yet in comparison with what will be true before the end of this terrible calamity, for God says at the end of this chapter, "Shall horses run upon the rock? Will one plow there with oxen? for ye have turned judgment into gall and the fruit of righteousness into hemlock: Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness." Now, that is to me at least the most solemn part of the chapter altogether, for what does it mean? It means that God will not repent with regard to this judgment that He is bringing upon Israel. "Shall horses run upon the rock? Will one plow there with oxen?" Oh! no. Well, He says, "Ye have turned judgment into gall and the fruit of righteousness into hemlock," and that just means that notwithstanding God slew them and that His hand would be laid upon them, yet they would not repent, but they would continue to harden their hearts, continue impenitent, continue to reject the overtures of God's mercy, refuse to come to Him, and refuse to humble themselves, and, therefore, the wrath was going to come on them to the uttermost, and it did come upon them. Israel did not repent, Judah did not repent, but they hardened themselves in their iniquity and God raised up the Assyrians against them, and they brought them captive to Babylon.

Friends, these last verses of this chapter ought to be a great warning to ourselves, for we seem as a nation just to be given over of the Almighty. "Shall horses run upon the rock? Will one plow there with oxen?" "Why will ye be stricken any more? Ye will revolt more and more." Notwithstanding all that God has done for us, the warnings that He has given us, the calamities that are overtaking us; notwithstanding that there is coming down upon counties throughout Great Britain as it were fire from heaven, great hailstones from heaven, as it is written in the Book of Revelation; notwithstanding these things, we are not repenting, but on the contrary, we are just going on as we formerly were doing and any pleasures that are not being indulged in in this land, it is not at all because men have a different mind with regard to these things but because God in His providence has put a stop

to them. I have brought before you, I think, already the fact that these banquets, which used to be the order of the day at this time of the year, have stopped to a certain extent, but yet men are endeavouring to keep them up and men are endeavouring to bring *children* into them, which is the worst sign of all. The curse of God is upon the parents who are endeavouring to bring their children to the dance and to the ball, to the vain song, and yet we find throughout the land children being taken to concerts which go under the name of a concert for charity. It is just a concert for the devil's work, and men need not think they will deceive God by tacking on the name "charity" to a concert, where the vain song and the dance are the order of the day. Men need not think they will cheat God with regard to this matter. The thing on the face of it is clearly the work of Satan, and the curse of God is lying heavily, as I said already, on parents who lead their children to these vanities, and especially when God is speaking so loudly to this land.

Now, you will say, "What is God going to do with us?" Well, it is very hard to say what He is going to do with us. It seems very probable that the Lord in His judgment will bring us very, very low yet as a land. That seems to be as clearly established from God's Word as that we are here this night, that God has, to a certain extent, given us over to hardness and to indifference. These very verses are just an indication that He is not going to turn to us. There is no doubt at all that if we would turn to God, He would turn to us, but we are not turning to God and, consequently, He is against us. His hand is against us whatever the end of it will be, and it becomes us as creatures, who are living in a terrible hour, in a terrible day, to make sure of this, that we ourselves and our children shall be found under the shelter of the blood of atonement, for it seems that there are terrible days ahead of us. That seems to be very clear, and oh! friends, friends, as long as you have time and opportunity, flee to the Rock of Ages, against which the gates of hell will not prevail. Do not be satisfied with the vanities of the world; do not be satisfied with a name to live while you are dead, but seek to be found in Christ before you will perish, for "now is the accepted time, now is the day of salvation," and "him that cometh to me," says Christ, "I shall in no wise cast out." But go you on with the vain world, and seek worldly enjoyments, forgetting God and turning your back upon Him, and, as sure as you have a being, the day is not far away when you will find out you were the greatest fools on the face of the earth; that you heard God's warnings and God's invitations and despised His counsel, and, that, consequently, you will now have to face the consequences, which will be terrible in the extreme. May the Lord bless to us His own Word!

THE gate which leads to life is a strait gate, therefore we should fear; it is an open gate, therefore we should hope.—*Brooks*.

Account of Mission to Naval Men in England.

BY THE REV. DONALD GRAHAM, SHIELDSDAIG, LOCHCARRON.

DEAR MR. EDITOR,—It falls to my lot now to send a brief report of my visit to the Naval Forces in England. I am afraid that our reports are now so monotonous that our readers may think them stale.

I left Shieldsdaig on the 12th of July, and arrived in Glasgow on the evening of the same day about 10 p.m. I left Glasgow at 10 a.m. on Friday the 14th, and arrived in London at 6.30 p.m. Our dear friend, Mr. MacLeod, student, met me at Euston Station and conveyed me to 8 Wellington Square, where I put up for the night. On Saturday morning I left for Portsmouth for the week-end. On Sabbath we had two services, the morning service beginning at 9.45 in Miss Weston's hall, which is in connection with the Royal Sailor's Rest, a commodious hall, seated, I should think, for about 300 or more. Miss Weston, who is a noble and pious lady, and who has devoted the best part of her life to the comfort of sailors, has kindly given the use of this hall for the morning services in connection with the Mission to the Naval men.

To this hall the men come every Sabbath morning on parade, accompanied by an officer or officers as the case may be, punctually at the very moment appointed. The number present at these services during my time there varied from 107 to 132. The evening services were held in the Barracks, where the numbers in attendance were much less. This may be accounted for by the fact that to the morning services they came from Whale Island, the Barracks, etc.; but at the evening services there were exclusively, with few exceptions, those residing within the Barracks. Among them there are some God-fearing men, and it was a pleasure to see how attentively they sat, listening to the Word of God read and preached. At these services we never lacked a precentor to lead the singing, and it was truly gratifying to see and hear how harmoniously they all joined together in singing the psalms. Good singing is characteristic of the Lewis men and women. The same can be said of the men in Chatham, only the numbers were less during my time, owing to so many of them being drafted away to ships.

On my return from Portsmouth on Monday, after my first week-end there, I took up my headquarters in London at 1 Montagu Street, Montagu Square, in the house then occupied by our late dear friend, Superintendent Robert Mackay, where I was commodiously entertained by Mr. and Mrs. Mackay, in company with Mr. MacLeod, student. We were all happy together for a short time until, suddenly, it pleased the Lord to visit us with a very sore dispensation in the death of our dear friend, Mr. Mackay.

As some of the readers of the Magazine know, he was in indifferent health for some years back, but no one anticipated so sudden a change. He left home on Friday evening, the 21st July, for a few days' holidays for the benefit of his health, and went to Margate, a beautiful health resort at the seaside, about 74 miles from London, and on Monday the 31st, he died. Before leaving he remarked to a friend, while speaking about his health, that it was his impression that he would not live long; but he added, "The question with me is not 'When will death come, or where?', but 'How will death find me when it comes?'" On another occasion, while speaking of the certainty of death and how suddenly some are called away, he said, "Well, I hope and trust that the Lord will not call me away until He prepares me for dying." We do hope that this desire, which was not surface, but deep and from the heart, was heard and answered by Him who came "to seek and to save that which was lost." "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." We would seek to extend our profound sympathy to Mrs. Mackay and relatives. And may the Lord be pleased to enable us all to make choice of the good part which shall not be taken away from us!

During my time in London I had occasion to visit several hospitals where some dear lads belonging to my own congregation, and others whom I knew, were lying wounded. I visited Tooting, Brighton, Epsom, and Gosport hospitals, and met with several young boys whom I knew, and they were glad to see me. May the Lord bless to the dear boys the terrible horrors of war which they have gone through! These days are fearful days, in which the Lord is visiting us as a generation with fearful judgments on account of our national and individual sins, and still we are not laying it to heart, nor turning to the Lord with penitent hearts. Oh, that it would please the Lord to pour out upon us, as a nation the Spirit of Grace, and supplication, that we may be found turning unto Him, imploring His mercy!

It is heart-rending to see the extent to which the desecration of the Lord's day is carried on in the large cities, and among our soldiers and sailors too. But I am glad to be able to say that there are some among them who are truly God-fearing men, and are grieved in their hearts for what they see and hear. I remember an anecdote of the eminent Mr. Lachlan Mackenzie, late of Lochcarron, in regard to Sabbath desecration. While warning his congregation, he said, "I hear the Sabbath crying, 'Murder! murder! murder!'" But then he said, "I hear the Lord of the Sabbath saying, 'Have patience, Sabbath; have patience, Sabbath. I will be avenged upon your murderers.'" This is true, and should be a warning to all Sabbath breakers at home, and throughout our cities.

But I must not continue. I was four Sabbaths in Portsmouth and three in Chatham, and I must say that, although there were

many things seen and heard to grieve to the heart, yet I enjoyed my visit, and met with some who had the fear of the Most High in their hearts. I took part in the prayer meetings in our hall in London while I was there, and was pleased to meet with dear friends. I left London on Wednesday the 30th of August, and arrived in Edinburgh the same evening, where I stayed over Sabbath, and met with dear friends there also. May the Lord bless them all!—Yours, etc.,
D. G.

Physiology and the Sabbath.

BY THE LATE PROFESSOR JAMES MILLER, F.R.S.E., PROFESSOR OF SURGERY IN THE UNIVERSITY OF EDINBURGH, ETC., ETC.*

WE intend republishing in instalments the little book by the late Professor Miller of Edinburgh, wherein he shows that Physiology, the science of the vital functions of the body, is "in harmony with the Bible respecting the Value and Right Observance of the Sabbath." Professor Miller was esteemed not only as an eminent man of science but as an eminent Christian. He passed away some thirty or more years ago. The present reprint is from an edition published in 1866. If its contents were needed for instruction and warning fifty years ago, they are much more required to-day.

PREFACE TO THE FIRST EDITION.

These pages contain the substance of two Lectures, which, in connection with the working of the Edinburgh Medical Missionary Society, were lately addressed to the Medical Pupils of the Edinburgh School, and have been re-delivered to a more general audience, by desire of the Young Men's Sabbath Observance Society. Published by request, they will be found to constitute little more than an outline of the important subject treated of; a sketch, however, which it is hoped may be filled up at another time—perhaps by another and more competent hand.

Some will receive favourably the little volume, in homage to the cause that is advocated, and in deference to the motive which prompted to the task. Some may speak of mistaken zeal, and of the propriety of professional men confining themselves to their own peculiar spheres of labour. Some may scoff and sneer at what they deem fanaticism and folly. The first class of readers the Author will thank for their goodwill. The second, he hopes, will come to see that nothing has been attempted but what was both proper and incumbent. And should the class of more strenuous objectors unhappily predominate; should it be that Scotland has, indeed, fallen away from the "old path" in this weighty matter—plainly there is an urgent need for the use of

* Professor Miller was in his day Surgeon in Ordinary to Queen Victoria, and to H.R.H. Prince Albert, for Scotland.

every means calculated to stay and turn such dangerous and downward change; and little apology is required for sending forth even this feeble shaft, winged, as it is, with Asa's prayer—"Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee."

PREFACE TO THE SECOND EDITION.

The argument has experienced more favour and less opposition than the Author expected. For this he is very thankful. In the present edition he has dealt with such of the few hostile criticisms as seemed to deserve notice.

PHYSIOLOGY IN HARMONY WITH THE BIBLE RESPECTING THE VALUE AND RIGHT OBSERVANCE OF THE SABBATH.

I.—GOD'S COMMAND.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the *Sabbath-day*, and hallowed it" (Exod. xx. 8, 11).

II.—GOD'S ENCOURAGEMENT.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance" (1 Tim. iv. 8, 9). "Hallow my Sabbaths; and they shall be a sign between me and you" (Ezek. xx. 20).

III.—GOD'S THREATENING.

"Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. . . . It shall be unto you a Sabbath of rest, and ye shall afflict your souls" (Lev. xxiii. 29, 30, 32).

I.—MAN'S ENCOURAGEMENT.

"I have by long and sound experience found that the due observance of the Sabbath, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever joined to it a blessing on the rest of my time."—*Sir Matthew Hale.*

II.—THE WORKING MAN'S EXPERIENCE.

"During the war, it was proposed to work all Sunday in one of the royal manufactories, for continuance, not for occasional service; and it was found that the workmen who obtained Government's consent to abstain from working on Sundays executed more work than the others."—*Wilberforce*.

Again, Captain Stansbury, the leader of the United States' surveying expedition to the region of the Salt Lake, in his official report to the Government, bears this testimony to the value of the Sabbath:—"I here beg to record, as the result of my experience, derived not only from my present journey, but from the observation of many years spent in the performance of similar duties, that, as a mere matter of pecuniary consideration, apart from all higher obligations, it is wise to keep the Sabbath. More work can be obtained from both men and animals by its observance, than where the whole seven days are uninterruptedly devoted to labour."

III.—MAN'S WARNING.

"Of all the persons who were convicted of capital crimes while he was on the bench, he found few only who would not confess, on inquiry, that they began their career of wickedness by a neglect of the duties of the Sabbath, and vicious conduct on that day."—*Memoir of SIR MATTHEW HALE, Chief Justice of England*.

Such are some of the many portions of God's Word, with man's testimony to their truth, which might be quoted as appropriate to my subject. To the elucidation of that I now proceed, taking for granted that each of my readers believes in God, and in God's Bible. With the atheist and the infidel I have at present no dealings. [It is not necessary to show at length that the Fourth Commandment is binding on all time; but the following few observations may not be inappropriate. "The Sabbath was made for *man*." It is not said for the Jewish or any other section of mankind, but for *man*. And it was made *coevally* with man himself, at the creation—binding from the first, and binding upon all. In the wilderness of Sinai its observance was reinforced, and with an *additional reason* annexed; not merely, as before, because God had rested; but also because He had brought up His people from Egypt (Deut. v. 12, 15). And again, in the Christian dispensation, a *third reason* is given:—"There remaineth therefore a rest (or Sabbath) to the people of God. For he that is entered into his rest, he (Christ) also hath ceased from his own works (of redemption), as God did from his (of creation)" (Heb. iv. 10). Men may say that the Sabbath, if binding now at all, is at least less binding than it was originally; but let them look the plain truth in the face, that, so far as reasons for observance are concerned, it is three times more binding now than when at first instituted. Further, God wrote the whole law with His own finger four times:

1. In Adam's heart before the fall; 2, in the tables of stone; 3, in the second tables of stone, after fracture of the first; and, 4, in the fleshly tables of men's hearts, under the new covenant, as in the first covenant of life with Adam; and this last writing is going on now day by day. God's own hand wrote and writes. Would that be proportionate to a mere ceremonial injunction, binding for a time and on a few? The tables were written on stone, and that for a sign of endurance. "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead *in the rock for ever*" (Job xix. 23). The ceremonial law was written by Moses "in a book," and placed on the side of the ark by the Levites (Deut. xxxi. 26). The tables of the moral law—the Ten Commandments—written by God in stone, were placed *in the ark* by Moses (Exod. xl. 20). In the obligation of the moral law, the "stranger" is included, along with "him that is not here" (Deut. xxix. 11, 15). The "stranger," too, is expressly included in the Fourth Commandment; while he is excluded from observance of the ceremonial law (Deut. xiv. 21). In the "better covenant" of later days, while the covenant is new, it is still *the same laws* that are written in the hearts of His people (Heb. viii. 8, 10). Finally, Christ came "not to destroy but to fulfil the law" (Matt. v. 17), offering to man a *complete* obedience through faith in Him.]*

The argument, no doubt, might be made purely physiological; but I seek a higher platform on which to base the reasoning. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

Let it be remembered that man consists of two parts—the mortal and the immortal; body and soul. The former—fashioned by the wonder-working hand of God out of the dust of the earth, to be the soul's tenement, and to obey its will—having served the allotted space in time, returns to the earth from which it came. Wearied with labour and worn by disease, it sleeps in death, and rests in the grave till the resurrection.

The latter is at the first breathed by the Spirit of God into the house of clay, and the two live on together—not in purity and perfection of life, however; for in both there is the taint and deadliness of the fall. The child grows up, the man lives on, in his natural and unregenerate state, a dying body, with a soul that is "dead in trespasses and sins." At death of the body, this soul, immortal as to existence, but unregenerate, undergoes "the second death." But if God's Holy Spirit, in wondrous mercy and with infinite power, have re-created the dead soul while yet within its living tenement, have breathed again upon the man or child, and given unto him "a clean heart and right spirit," renewed after His own image—that soul, "born again," shall never die; the first death is past; "the second death" it can never know. For, in

* The paragraph in brackets is a footnote in the book.—ED.

virtue of its union with the Redeemer, the last breathing of the body is but the signal for the soul's release; and leaping forth, freed from all temptations and trials, and fightings and fears, while "the dust returns to the earth as it was, the spirit shall return unto God who gave it" (Eccles. xii. 7). When the last trumpet sounds, and all that have ever lived assemble at the throne for judgment, this, to the unregenerate, is the first and only resurrection; the lost soul and body, united then inseparably, endure together the second death in despair for ever. But to those whom God hath spiritually quickened and renewed, it is the second resurrection; they have known, and can know, only the first death; the body, "raised a glorious body," gives to its soul a pure abode; and they two live on, throughout the countless ages of eternity, in the never-fading glory of God's light and God's love.

Such is the structure and destiny of man—a double existence. First, in time, a speck. Second, in the hereafter, an eternity. Unregenerate, body and soul die twice and for ever; there is but one resurrection for them, and that is unto condemnation. Regenerate, body and soul know but one death; and there is for them the second resurrection unto glory.

Which of these fates is thine, O reader? Voluntarily or involuntarily, is not this your aspiration, "Let me die the death of the righteous, and let my last end be like his?"

But how shall this be? It is of God's mercy and God's sovereignty to elect whom He will be to everlasting life; and He is ever crying aloud to *all* men, "Turn ye, turn ye, why will ye die?"

And are there any special means of grace which God hath appointed, whereby, humbly walking in them, the God-seeking man may hope to meet a gracious Father? Yes; and among these stands prominently forth the Sabbath. The Sabbath! That blessed institution was designed alike for the honour of God and the well-being of man. Placed in the middle of the Decalogue; the Fourth Commandment partakes of both tables; and the righteous observance of it, while well-pleasing to God, and, as such, accepted by Him, is also a chosen means for man's possessing "the promise of the life that now is, and of that which is to come."

"The Sabbath was made for man;" and if used by man as God ordained, man's body and man's soul alike find it "profitable unto all things."

I.—THE BODY.

I.—"SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK."—In that labour which was entailed upon man, "in the sweat of his face" to "eat bread," we all know that it is the muscular frame which is chiefly exercised. Muscles are the agents of work. For their full development and healthy condition, labour or exercise is

essential. Without this, they grow feeble and flabby; with it, they are stout and strong. And it is therefore in close accordance with the laws that regulate the well-being of man's economy, that the Decalogue enjoins six days of work in the seven; at once indicating rest *from* work on the seventh, and employment *in* work during the other six; *giving as little tolerance to idleness on the working days, as to working on the day of rest.*

Many examples might be given of the necessity of exercise to muscular development and maintenance. In the child, if exercise be withheld, the whole muscular frame is stunted; it is never developed. In the adult, inaction causes the muscles to shrivel and waste, as if melted away. If a limb only be kept inactive, its muscles wither, while the rest of the frame is vigorous and grown. A broken arm, having been bound up, and kept immovable for a month or more, comes out at the end of that time scarce the half of what it was, the muscles having wasted for want of use. Particular avocations exercise certain muscles much and habitually, while others are kept correspondingly inert; the latter waste, the former grow in bulk as well as in power, perhaps even to such an extent as by their preponderance to cause actual deformity. Beggars, to extort alms from the facile, manufacture a skeleton limb or arm by mere bandaging, knowing that it is enough to cause absorption of the muscles by disuse. And, on the other hand, it is well-known by what constant, great, and yet well-regulated exercise it is that the muscles are so wonderfully perfected in the "condition" of a "trained" man.

Muscular exercise, too, has its *secondary beneficial effects on other organs*. The skin is kept healthy, and in full play of its most important function. The lungs work more easily and fully. The blood is more thoroughly circulated and arterialised. Indeed, there is a beautiful harmony and reciprocity of operation here. A constant and due supply of arterial blood is essential to the well-being of muscular fibre; muscular exercise promotes healthful respiration; and the respiration so promoted furnishes the arterial blood required.

Hence *health* as well as *strength* is given to the working man; and it is seen that God's primal curse is mingled and associated with much of God's ever-enduring mercy. The "sweat of the face" is a curse as regards labour and fatigue; and yet it is a blessing in the matter of health and strength. The poor man is doomed to it. The rich take to it. The latter find that health and strength are not to be obtained otherwise; and, accordingly, how many of them do we not observe voluntarily undertaking harder work, though in a different guise, than any poor man's toil.

In mercy and in wisdom alike, God has decreed, "Six days shalt thou labour."

II.—BUT MUSCULAR ENERGY IS EXHAUSTED BY CONTINUOUS EXERTION.—Muscles are of two kinds, the involuntary and voluntary. The former are never exhausted by ordinary work;

they know no rest, and no need for it. But voluntary muscles must have rest. By constant action their characteristic property, contractility,* is exhausted. Let an arm be held out with a weight attached, it will at first be tolerably steady; the contractions of its many fibres following in such rapid succession as to give the appearance of one uninterrupted act. But as the arm tires—or, in other words, as the contractility of its muscles is exhausted by powerful and continuous action—it shakes; coming to move in jerks, and then to fall; each contraction being latterly made very distinct and separate, like the spokes of a wheel gradually ceasing from rapid movement.

What happens to an arm may happen to the whole body. And if the entire muscular frame be overworked, by efforts which are either excessive or prolonged, the result must be debility, trembling, exhaustion, faintness, and even death.

Let such overworking be habitual, and then we know, both in men and animals, that decay, disease, and ultimately death, are rendered inevitable.

III.—MUSCULAR ENERGY, CONTRACTILITY, IS REGAINED BY REST, ALWAYS *ab intra*; AND THIS IN A VARIETY OF WAYS.

1. *By cessation of effort.*—This may be brief, yet effectual. In holding the weight, the arm, which, as if paralysed, had dropped to the side, will in a few moments raise the weight again with a fresh vigour. The soldier who has exhausted his entire muscular system in the posture of “attention,” relaxes at least one-half by “standing at ease;” and that portion so relaxed and rested, speedily recovers its power. Tired of going down hill, it is a relief to be upon the level, or even to ascend; a different set of muscles being brought into play. Breathless and weary in facing the steep, it is a relief to turn one’s back, and ascend still, from a similar cause. Instinctively we know the cause of exhaustion and its cure; the former, muscular play; the latter, muscular rest, whether that be complete and general, or partial and alternate.

How valuable in this point of view are the working man’s stated intervals of rest throughout the busy day! In the quarter of an hour or half-hour at breakfast, in the half-hour or hour at dinner, he gets a double sustenance. In these “blinks of rest,” the food taken nourishes and strengthens the entire body, while the absence of work allows the partially exhausted contractility of the muscular frame to return and accumulate. And whence come the stated hours of beginning and ending the daily work, varying in different kinds of labour, and the rigid enactments in this matter which the Legislature has been constrained to adopt in regard to factories, but from the observation that the human frame cannot endure with impunity more than a certain amount of continuous muscular effort and exhaustion?

* That property, quality, or condition of muscle, in virtue of which it contracts on application of a physical stimulus, or in sequence to a mental act of volition.

2. *By sleep*, "tired nature's sweet restorer, balmy sleep."—A certain amount of time spent in the absence of laborious exertion is essential, we have seen. So is a certain amount of sleep, varying according to circumstances. Here the relaxation of the voluntary muscles is most complete, and *all* are partakers in the blessed immunity from effort—evidenced by the stertor of deep slumber, indicating that even the muscles of the throat are hanging loose, and idly flapping the breath. The exertion of the whole muscular system soonest exhausts, and the rest of the whole muscular system soonest refits and refreshes. Indeed, the returning contractility may often be witnessed. A dog, thoroughly wearied in the chase, throws itself down exhausted, and stretched out motionless. Having slept for some time, a limb moves once and again; and by and by the body instinctively curls itself up into that crescent form habitual to the sleeping animal. And it is the same in man. Much exhausted, we sleep extended, flat and straight and flabby; begun to be refreshed, we, too, coil up on the side, the whole muscles having now regained some tone; and, ungoverned by the will, the flexors, always the stronger, exert their supremacy over the extensors.

To prevent misconception, however, it must be stated here that rest *alone* is not sufficient for refitting and maintaining healthy muscular fibre. A constant supply of arterial blood is essential at all times; during the hours of work, to compensate for the constant and rapid waste which muscular action then determines; during the hours of rest, more thoroughly and leisurely to complete the process of renovation and repair.

Sleep at any time is restorative to exhausted nature; but *night sleep* is especially so. Day is the legitimate time for expenditure in the economy of man's frame; night is the legitimate time for repair. And, therefore, during nocturnal sleep, not only is there thorough relaxation, giving return of contractility; there is probably also an especial repair, giving a renewed muscular fibre to exercise the contractility which it has regained; just as a man's hand may not only recover what it had lost but may find itself better able to use it and retain it when recovered.

At night, too, the brain by resting has its functions restored, and the muscle, on awaking, finds its *nervous influence* re-established, as well as its own inherent contractility; and so is doubly braced for resuming the morning's work.

Excess of sleep is evil, however, as can readily be understood, on many accounts. But one is specially apparent. The muscles, by want of exercise, will grow flabby and weak. For the well-being of their fibre, work is essential, but an excess exhausts; sleep, too, is essential, but an excess enfeebles.

3. *By Sabbaths*.—The night is the rest or Sabbath of the day; the Sabbath is the rest and Sabbath of the week. The one resuscitates man's weary frame from the labour of one day; the other from the accumulated fatigue of the six. In man and

animals, the necessity for such sabbatical rest has been abundantly demonstrated in every day's observation. One of the most striking examples—and let it here suffice—occurred in the first peopling of California. The newcomers were the offscourings of the earth, with but one object—gold. To obtain that, they were ready to adopt all means; they neither feared God nor regarded man. At first they worked, worked incessantly; Sabbath and Saturday knew no change. Still it was dig, dig. But very soon they were obliged to pause and ponder; they had begun to dig something else than gold—they were digging graves; and no long time elapsed ere they were brought to the conviction that it was essential, on the score of mere life and strength, that one day out of the seven should be devoted to rest. And having come to that conclusion, they made a virtue of necessity. They searched out the Sabbath, of which they had lost all reckoning, and kept *it*, under a physiological compulsion. Godless, they had made up their minds to serve Mammon only; but the God whom they ignored asserted the universality of His law, and compelled them to cease at least from overt acts of their idolatry on that day of the seven which He had made peculiarly His own. Even they found that the well-being of their corporeal frame required on the Sabbath rest from *all* labour, and especially from *the* labours of the other six days. He is a fool, physiologically, who works all night. He is a greater fool still, physiologically, who works on the Sabbath-day.

For sabbatical muscular refreshment, *sleep* is not necessary; the time of that is night—the Sabbath of the day, not of the week. If enough of that have not been obtained previously, a portion of the Sabbath may certainly be devoted to it compensatingly, God preferring “mercy to sacrifice.” But such necessity for Sabbath somnolence must be the result of either accident or mismanagement; the exception not impairing but confirming the rule. If the due amount of sleep have been enjoyed in the nights of the previous six days, there is no necessity for an extra allowance on the seventh. Sabbath sleep, during ordinary waking hours, is neither necessary nor expedient on mere physical grounds.

Few so weary and heavy-laden as the Saviour in His human frame, when He toiled and travelled for three long years on this lower earth, houseless and homeless. The foxes had holes, and the birds of the air had nests, but the Son of Man had not where to lay His head, save on the bosom of His Father. At times so wayworn as to rest on the public well, and beseech a stranger to draw water that He might drink; at times so weary as to fall into deep sleep, while the frail bark that bore Him was struggling with the winds and waves—yet we never read of Him sleeping on the Sabbath-day. He was up and doing what His hand found to do—teaching, healing, or otherwise engaged “about His Father's business.” True, one whole Sabbath He slept! But then His work was done. The cold sepulchre was His bed: His sleep was the sleep of death.

That was the last Sabbath of the old dispensation—its final day, honoured and hallowed by affording rest to Him who was and is Lord of the Sabbath, as He is Lord of all. Next day, on the Sabbath of the new and better covenant, He arose—"very early in the morning," "even before it began to dawn," "while it was yet dark"—leading captivity captive, triumphing over death, and hell, and the grave. And, blessed be God! the sun has never since risen on that Lord's day, during these more than eighteen hundred years, without proclaiming to all men the finished work of man's redemption, and that this better Sabbath shall never cease, inasmuch as "there remaineth a rest for the people of God." The sun, each Sabbath-dawn, proclaims to all creation that Christ, the Sun of Righteousness, "the Lord, is risen indeed." And all creation wakes to grateful praise in one vast harmony of song. The clear treble of the happy birds is heard, mingling with the murmuring of the trees; and the soft voices of the running streams blend with the deep bass of the mighty ocean. All with one accord sing praise to Him that made and keeps them. Shall man alone be sleeping and silent? Man, who has to sing, not of creation and providence alone, but of redemption too! Man, whose voice should be loudest and clearest in the choir, leading the hymn of praise, and gratitude, and love!

Let not the student, or the man of business, or the hard-working labouring man, be tempted to make a sloth's holiday of the Lord's holy day. Throughout the week let the matter of sleep be duly arranged. Sabbath sleep during ordinary waking hours, ay, even from "very early in the morning," will be found neither necessary nor expedient on mere physical grounds.

Far less necessary or expedient are long walks and romps in road or field. Such muscular exertions come under the category of the week-day labours; and walking in one's sleep at night is not more ill-timed and inexpedient than is systematic and sustained idle walking on the Sabbath. The muscles need repose. Country excursions—falsely called recreations on that day—will but exhaust them more, especially if the muscular efforts be under an unnatural stimulus, as is too frequently the case—strong drink.

In mercy as well as in wisdom was it ordained in the ancient dispensation, that the Sabbath-day's journey should be limited to scarce a geographical mile. And in mercy as well as in wisdom it has been enjoined throughout all time, "Six days shalt thou labour; *but in it thou shalt not do any work.*" The student, the clerk, the sedentarily employed of every class, may be tempted to stretch his cramped limbs on that day, and to breathe his stifled lungs "over the bracken and in the breeze"—but the distant toll of the Sabbath-bell will bid his conscience speak; the stolen pleasure will scarce prove sweet, even for the time; and the summing up of these misspent days will be in sadness and in sorrow.

4. *By an annual period of relaxation.* Night is the Sabbath or rest of the day; the Sabbath is the rest of the week; there should

also be a *Sabbath for the year*. This is found to be very essential to longevity, and even to ordinary health, especially in the case of inhabitants of towns. During a certain portion of the twelve months, let there be a cessation from ordinary labour; exerting both mind and muscle in quite a different way, and changing both air and scene. The man who is his own master *takes* this relaxation; the working man should *get* it. No doubt, it may be very inconvenient, or quite impossible, that workmen and servants should leave their work and service for three weeks or a month at a time, as masters may and do. Sometimes it may be done; and then it should be done. But if the term of annual relaxation cannot be got all at once, without some serious drawback, what are the circumstances in which it cannot be got in instalments, without loss or injury to any interest concerned—nay, with vast advantage to all? None. Let there be the half-holiday in the week, and fifty-two halves will make twenty-six good wholes; equivalent almost, if not quite, to the continuous and more regular vacation. Let men of study, men of business, men of labour, all have their weekly half-holiday, and then, while there is no excuse for, there will be less temptation to, Sabbath desecration.

(To be continued.)

The late Donald Murray, Elder, North Tolsta.

READERS of the Magazine would see from the obituary notice which appeared that another great and serious breach was made in the Stornoway Session by the removal of Donald Murray.

Donald Murray, who was born at North Tolsta, Lewis, 75 years ago, resided all his lifetime in his native township, with the exception of the annual period he served at the East Coast fishing, and one or two short terms he laboured as missionary for the Church outside the island. Over thirty years ago he gave up the fishing vocation, and lived the humble life of a crofter. Latterly he acted as missionary for Tolsta, with a small salary.

As to his early religious experience, we are not in a position to state definitely when he was brought under concern about his soul. Still, we have reason to believe that, at the early age of seventeen years, he realised his ruined and lost condition as a sinner. In this state of mind he probably remained for a year, for he often remarked that the Christ he had when eighteen years old was the same as he had now, and in this connection he often related how he crossed the moor to Barvas Communion and heard "Big" John MacRae preach. From his great regard ever after for Mr. MacRae, it may be concluded that it was on that day in Barvas he was made glad in having peace with God through the Lord Jesus Christ. His frequent reference to the words, "Thou art mine," made some think that this was the

passage by which he got spiritual relief. He became a member in full communion at the age of twenty-four, and all the long years between that period and the finishing of his course here below, by his life, in precept and example, he adorned his profession. He was, especially in his latter days, one of the most outstanding men connected with the Free Presbyterian Church in the island.

With several of the worthies, older men then, who now inherit the rest that remains for the people of God, he had no hesitation in casting in his lot on behalf of the testimony raised for truth and principle in 1893, a position which he resolutely and faithfully maintained until the end. He was gifted above the average with a strong, retentive memory, with which was combined a ready and candid admission of the author of the anecdote he was about to relate, which made his repetition of it the more valuable. Few, indeed, could lay claim to the rich fund Donald possessed of these apt sayings and illustrations, which were at once pointed and conducive to the edification of his hearers. He was peculiarly fond of quoting Dr. Kennedy and "Big" John MacRae, and the sayings of the men whom he heard forty or fifty years ago were quite fresh in his memory, and he could quote them at will. Biographers of Highland worthies often appealed to Donald to supply them with information out of his abundant store.

When lecturing or speaking to the "question" on Fridays, he could not hide the peculiar delight he felt in dwelling on the experience of the believer in passing from death to life. While no one listening could doubt but Donald was deeply convinced of his lost state as a sinner, yet to an eminent degree it was evident that he knew in his own happy experience the liberty with which the Son maketh free. On such occasions he would not deny the hope he had through grace. Many who were privileged to hear him under a measure of liberty will remember how he would say, "I see such a wide field here that I dare not enter for fear of encroaching further on the time I have already overstepped." While it could not be said of him generally that he was an eloquent speaker, such as his brother Alexander, yet at times the liberty of mind he enjoyed was manifest in an easy flow of language which captivated the attention of the hearers.

The Free Presbyterian Church in the island, and in North Tolsta in particular, has much reason to mourn his removal. He was most diligent in attending the means of grace, and often, when a young man, walked across the moor on Sabbath from Tolsta to Ness, a distance of ten or twelve miles, and would be the first at the church. Only ill-health, or some unavoidable circumstances, would prevent him from being present on Communion seasons, and it was his great desire during his last illness that he would be able to come to the Stornoway Communion. His genial and social presence will be as greatly missed as that of any of the men gone before him.

North Tolsta will mourn him, not only as their missionary, but as a friend in their several troubles. The sick-bed, house of mourning, or any other case of distress, had a ready and sympathetic response at any hour of the day or night from Donald. He could uncompromisingly hold his distinctive principles, and at the same time prove a welcome visitor to the sick and mourning of the other denominations in the township. It is indeed probable that it was in attending the house of mourning that he contracted his last illness.

During his illness, which only continued about a fortnight, he suffered greatly, but enjoyed much of the Lord's presence. Like the Apostle Paul, he had "a desire to depart and be with Christ, which was far better," and was tempted to think that he was guilty of asking the Lord to take him away, simply because of his great suffering. Shortly before he died he was overheard saying, "Thou hast tried me, and I have tested Thee, and Thou hast promised to do me good;" also, "Oh, happy they will be, when they get with Christ."

This fresh breach on the walls in North Tolsta will not easily be filled up. The congregation at the moment turn wistfully to the field of battle on sea and land, and pray earnestly for the safe return of several promising younger members, who were helpful to the cause in their midst. May the Lord grant their petition! His funeral was attended by the people of the entire township, and by many from Stornoway. We extend our sincere sympathy to his widow and family, and may this stroke be blessed to them and us.

N. MACI.

A London Minister's Witness.—Rev. Dr. Dixon, the pastor of Spurgeon's Tabernacle, has been speaking out well for the national acknowledgment of God and Christ. He says: "I do not think our Government ought to be so sensitive about not using the name of God in their proclamations. They have been driven to the other extreme by the flamboyant manner in which the enemy has paraded the name of God. Let us break the monotony by using the name of Christ. My prayer is that Great Britain shall be the first nation in modern times that shall put into official documents the name of Christ. The United States have never done so. No nation that I know of has crowned Jesus Christ, as he must be crowned according to the Second Psalm, if his enemies are to be broken in pieces. I have the conviction that if this nation would officially acknowledge Jesus Christ, we should have victory in twenty-four hours."

I AM fully persuaded that Scotland shall eat Ezekiel's book, that is written, within and without, "Lamentation and mourning and woe" (Ezek. ii. 10). But the saints shall get a drink of the well that goeth through the streets of the New Jerusalem, to put it down.—*Samuel Rutherford.*

An Gaidheal og no Sgeul Aindreas Lindsai.

ANN an Gaeltachd agus an Eileanaibh na h-Alba cha neil aran na beatha ach ro ghann air a sholar don t'sluagh anns na cearnaibh iomallach. O nadur na dacha, agus tainead an luchd aithe tha iomad teaghlach còrr is astar latha o mheadhonaibh na'n gràs. Dhaindeoin na ni Ministirean, tha earrann mhòr air an cumail air an ais o' bhi feitheamh gu riaghailteachd air searmonachadh an t'soisgeul; agus cha nion duil bhi gu'm bi 'n toradh tròm nuair tha 'n siol air a chur cho gann. Gidheadh nuair tha cothrom air eisdeachd an t' soisgeil air a dheonachadh, tha e mar is bitheanta air a ghabhail le dian thogradh, agus tha e bhi co ro ainmig air a mhealtain, ga fhagail, ann an caochladh dhoighibh, nis mò meas, agus tha e air a chur gus a bhuil as fearr. Ni 'n sgeul beag a leanas, ann an tomhas, an ni so shoilleireachadh; agus aig an am chèudna bheir e dhuinn eisimpleir thaitneach air gràs Dhè ann am balachan bochd, neach bu toigh leis an Tighearn a dhùsgadh, ann an earrach a' laithean, gu mothachadh fhaotainn air co cudthromach 's a tha nithe diadhaidh: agus nochdaidh e dhuinn cionnas a ni gràs, an dream anns a bheil e riaghladh comasach lamh-an-uachdar fhaotain air gach cruaidhchàs, agus ana-cothrom ge be air bith co mor, agus co lionmhor, ann an toireachd an deigh an neamhnuid luachmhoir ud air am bheil iad a nis comasach mor phris a chur.

Rugadh Aindreas Lindsai ann am baile Chromba, dlù air Inbherneis, air taobh tuath Alba, o' phàrantaibh ro bhochd; agus gus 'm bu toil le Dia n'an uile ghràs anam a dhusgadh gu mothachadh air peacadh, agus fheum air Crìosd, fo' shearmonachadh an urrumaich, Maighstir Gordon, Ministear Chromba, bha e anabarrach neo-churamach m' a leabhar a leughadh, agus na cheann-iuil anns gach gnè aingidheachd a' measg a chompanaich; ach 'nuair dhatharraich cumhachd an Spioraid Naoimh a chridhe, dh'fhas e co comhtharruicht, airson umhlachd do Dhia, agus a dhleasnais d'a mhathair aosda, sa bha e roimhe sin còrr airson aingidheachd. Bha e mu thiomchioll deiradh na bliadhna 1731, no toiseach na bliadhna 1732 (ars' Maighstir Davidson nach maireann, o Dhenam a'n Essecs, neach a' thug an cunntas so m' a thimchioll), 'nuair a thainig mi air tùs gu eolas fhaotain air a ghiulan bhochd so, air do aon a chomtharrachadh a' mach dhomh air an t'slighe gu Eaglais a bha anns a choimhearsnachd anns an robh sàcramait shòlainte suipeir an Tighearna gu bhi air a frithealadh. Bha mi aig an am sinn a' dol thar caoil mara, agus ghabh am ballachan aite-suidhe an toiseach a bhàta, agus ged nach robh cothrom agam' air comhradh ris cha burra' mi gun a thabhairt fainear le taingeachd do leanabh bochd, air madainn fhuair, 'se ceann-ruisgte, cas-ruisgte, dol thar mara a dheisdeachd an Fhocail. Dh'fheoraich mi 'm be sud am balachan m' an cuala

mi o chionn beagan mhìosan, agus nuair chaidh innseadh dhomh gu'm be 'cheart aon, dhamhairc mi air le ro aire, chum 's gun aithnean a ris e. Nuair a chunnaic mi e 'n tigh aoraidh Dhe chum an do choishich e, dhamhairc e cosmhuil ri neach a' bha 'g eisdeachd le mòr churam agus toil-inntinn—a shuill gu suidhichte air a mhinisteir, mar gun sluigeadh e gach focal d'a shearmoin. Thug so misneach dhomh guth a dheanamh air m' ath-philleadh do Chromba, agus na ceistean a leanas a' chur ris.

C.—Ciod an taobhar airson an deachaidh tu co fad o'n tigh air an t'seachdain so chaidh, a dheisdeachd searmoin, ri sìd co fuar, agus thu gun-bhròg gun stocainn?

F.—Tha e air aithris gu bheil Crìosd ri fhaotainn ann an searmonaibh, agus b' aill leam fios a bhi agam an sgeul fìor e.

C.—Tha fios agam gu bheil thu feitheamh air an Seol-follaiseach san aite so : tha fios agam mar an ceudna gu bheil e na chleachdadh aig scolairean leisgeil a dhealbh gu bhi air falbh o' n leabhraichibh, agus ma s' ann mar so tha chuis maille riutsa tha thu deanamh aidmheil creidimh na sgà chum do dhion, a chionn gu bheil fuath agad do 'n leabhar, ni tha gu cinnteach na pheacadh mor dhuit. Innis an fhirinn, agus bi cinnteach nach dean thu breug. An robh a chuis mar tha thu 'g radh? (Ghnathaich mi 'n doigh cheasnaichidh so cha n'e gu'n robh agam riasan bhi amharasach mu threibhdhireas a ghiullain, ach a chum staid anama fhoghlum na bu mhiona'diche.)

F.—Fhad s a 's eol domh mu'm thimchioll fein s e so mo staid. Tha mi cinnteach gu bheil mi ann an staid nàduir, ach cha'n'eil mothachadh ceart agam air, agus 's ann chum beo-mhothachadh fhaotain air truaighe mo staide 'thaobh nàduir tha mi dol do 'n Eaglais; oir chuala mi a' ministeir again fein aig ràdh mar faiceadh neach agus mar biodh mothachadh aige mar an ceudna air truaighe a staide thaobh nàduir nach robh e comasach dha luach a chur air Crìosd.

C.—Ciod ma tha 'n Tighearn a gealltain an geur mhothachadh sin air peacadh oibreachadh?

F.—B'aill leam fhoghlum ma tha leithid do mhisnich air a tabhairt anns a Bhiobull. Sheol mi sin e gu Eoin xvi. 7-11, agus mhinich mi dha na bhriathran tha gabhail a steach anna gearr-fhoirm na h-oibre ghràs-mhor tha Spiorad Naomh a' g oibreachadh ann' an cridheachaibh na 'n daoine taghta. Ghlac e 'm Biobull as mo laimh, agus leugh e na briathran le mòr dhùrachd; gu sonraichte nuair a dh'innis mi dha gu'n robh an gràs so uile air a ghiulan air aghaidh ann an geallanaibh saor bha toirt misnich do aon na chorsan.

C.—Am bheil thu cleachdadh, ùrnuigh?

F.—Cha'n'eil.

C.—Am bheil thu dol co fad o'n tigh a dheitheamh air searmonaibh aig amaibh comanaiche agus gun a bhi cleachdadh ùrnuigh?

F.—Tha mi lubadh mo ghlùn: ach ge do is se so mo ghnà, cuig

uairean, agus aig amaibh sè na seachd uairean san là gidheadh cha chan mi urnuigh ris; oir tha mi mach a Criosd, agus air an aobhar sin a dheasbhuidh spiorad na h-urnuigh.

C.—An robh e na chleachdadh agad anns na bliadhnaibh a chaidh seachad bhi feitheamh air searmoinibh, mar anns na laithibh so.

F.—Gu ruig an leth-bhliadhna so ma dheireadh do'm bheatha, b'e mo ghna' chleachdadh, searmoin eisdeachd, theagamh aon uair no da uair sa bhliadhna; agus 'nuair a dheisd mi, bhithinn co sgith mun crìochnaicheadh an searmon 's gur minic dh-fhag mi 'n Eaglais 'sa chaidh mi chluiche.

C.—Cionnas tha e' tachairt gu bheil thu feitheamh air searmoinibh air laithibh seachduinn a nis co math 's air là an Tighearna?

C.—Cha neil e comasach dhomh reusan thoirt seachad, ach amhain nach robh toil agam aig am sam bith roimhe so tighinn a dheisdeachd; a nis cha neil do dhanadas agam fuireach air m' ais.

C.—An robh thu aig am sam bith a còmhradh ri d' Mhinisteir?

F.—Cha robh; ciod a bharrail a bheireadh e, na'n gabhadh balachan bochd mar mise a dhanadas dol da ionnsuidh? Cha mhò thiginn d'ar n-ionnsaidhsa mar cuireadh sibh fios orm. Dh' fheoraich mi, gu dearbh, aon uair do A. W. fear eolais dhuibh fein, cionnas a ghlòraichinn Dia, agus dhinnis e dhomh "gu'm 'be Dia ghlòrachadh, aitheanta a choimhead." An sin, an deigh do Andreas smaointeach ann fein, thubhairt e. Tha mi n' duil gu bheil mi comasach freagairt a thoirt do'm cheist fein a nis; oir ged tha na thubhairt esan rium fìor, gidheadh "tha mi smaointeachadh gu bheil an duine o' thuiteam Adhaimh neo-chomasach Dia a ghlòrachadh ach trid creidimh ann an Criosd agus umhlachd da aitheantaibh, na neartsan." Thug am freagradh so ma dheireadh, co tuigseach do fhear aoise, orm fheoraich dheth. Cionnas a thainig e chum a leithid sud do eolas? fhreagair e gu mòdhail "Tha mi 'geisdeachd searmonachadh Maighstir Gordon"; mar gun abradh e, "Cha'n'eil m' eolas idir a reir na'n cothromaibh a tha mi sealbhachadh." Mar so bha e soilleir, an aite bhi air at suas le uabhar, gur ann bha nàir air bhi co aineolach. Air so chomhairlich mi dha bhi 'g Urnuigh an' uaigneas a ghnà, bhi feitheamh gun sgur air orduighibh follaiseach an t-soisgel; bhi umbail da mhàthair, chum mar so nach faigheadh a chreidimh bèum; agus ro aire thabhairt da leughadh, chum gu faiceadh, a cho-scoileirean gu'm bu taitneach a bha urnuigh agus ionnsachadh a co-fhreagradh; seadh, gu'm b'e an t-slighe chinnteach gu fìor shoirbheachadh bhi diadhaidh. An deigh moran chomhairlean thabhairt da chum na crìche so, ghabh mi mo chead.

Air m' ath-philleadh do Chromba an deigh bhi air falbh sed miosan, dh' fheoraich mo do Mhaighistir Gordon a bharrail air a ghiullan bhochd so, agus ged is neach e co faicilleach aidmheillean creidimh a mholadh ri neach air an do chuir mi riamh eolas, gidheadh, dhaidich e; "Tha 'eolas air nithibh spioradail a cur

ioghnaidh orm, tha e tighinn do'm sheòmar uair san t'seachduin, agus aig innseadh dhomh ciod a thubhairt Criosd ris, agus ciod a thubhairt Satan ris, agus cionnas a bha e air a ghnàthachadh do'n taobh le cheile, co riochdail sa chuireadh fear turuis sios na tighean-osd aig na stad e."

Air dhomh a leithid do theisteachas a chluinntinn o' neach co creideasach ri Mr. Gordon, bha mhiann orm an gille fhaicinn an treas uair; agus an tra chunnaic mi e thug mi fainear atharrachadh soilleir na ghnais, agus air dha innseadh dhomh gu'n robh e nis ann an Criosd, thubhairt mi ris. "Ro mhaith, mo ghiullan, is saorsa sin gu deimhin: saorsa tha moran a gabhail orra bhi aca, ach beagan a fein-fhaireachdain: Gidheadh, ma 's urra thu freagrachd taitneach a thabhairt do bheagan cheistean, a chuireas mi riut, tha mi smaointeachadh gu 'feud mi deadh bharail altrum umad: toisichidh mi, air an aobhar sin, thar 'n do sguir mi dhiot, nuair ma dheireadh choinnich sinn."

C.—Thubhairt thu gu'n robh thu cinnteach bhi ann an staid nàduir, ach nach robh a' mothachadh ceart agad air; nis, ciod an sealladh agus a' mothachadh a fhuair thu air do staid nàdurra?

F.—Chunnaic mi, *Air tuis*, gun robh fìor aomadh mo chridhe an aghaidh Dhè, agus gu sonruichte an aghaidh rathad innleachd na slainte trid Chrìosd: *San dara h-aite*, Gu'n robh e co neo-chomasach dhomh mi fein a shaoradh o'n staid thruaigh sin, sa bha e dhomh a ghrian e spionadh as an iarmailt; *San treas aite*, Nach e mhain gu'n robh mo bheatha san aimsir chaidh seachd na h-aon chùrsa peacaidh, ach mar an ceudna, gun robh eadhon m' urnuigh, mo leughadh, m' eisdeachd, maille ri m' uile dhleas-nais cràbhach, gu tur air an truailleadh le peacadh. Agus, *anns a cheathramh aite*, Dhaindeoin na nithe so gu leir, mhothaich mi ann am chridhe claonadh co laidir gu'm' fhireantachd fein a chur air chois 's gu'n robh e saothrachail do'n Tighearna thilgeadh sios; gidheadh dh-oirpich mi a chur air chois a ris. Tuilleadh fos, mhothaich mi mo chridhe ri striopachas spioradail gach là, air mo ghiulan air falbh le diomhanas, agus mar so a ghna teicheadh air falbh o' Dhia:—agus rinn sealladh air na nithe so drùghadh co domhain orm 's nach robh fois la' no oidhich' agam, gus an robh mi air mo shaoradh le Chrìosd.

C.—Nuair tha Criosd ag'oibreachadh a leithid sin do shaorsa, tha e labhairt gu cumhachdach ris a chridhe; an do bhuin e mar so riutsa?

F.—Bhuin; Oir bha na scriobtuirean a leanas air an càramh, gu cumhachdach, ri m' anam leis an Spioraid naomh:—"Le gràdh siorruidh ghràdhaich mi thu: uime sin le caoimhneas gràdhach tharruing mi thu" (Jer. xxxi. 3).—"Ni mi ribh coimh-cheangal siorruidh, eadhon tròcairean cinnteach Dhaibhidh" (Isa. lv. 3).—"Thug mi dhuibh oighreachd na muinntir sin air am bheil eagal m'ainme" (Psalm lxi. 5).—"Cha'n fhag agus cha tréig mi 'm feasd thu" (Heb. xiii. 5).

C.—Cionnas tha fios agad gu'n do chàraich an Tighearna na

geallana so riutsa, agus nach do mheall aon chuid Satan no do chridhe fein thu?

F.—Air uairibh tha Satan ga bhrath fein, mar an uair a b'aill leis, leis an fhocal fhiaradh, mo tharruing gu pèacach, no mo chlaonadh o dhleasnas; agus anns a chuid as mò, tha mi mothachadh gu bheil oidhirpean gus am focal fhiaradh, an dara cuid, ga m'at suas le uabhar, no ga m' leagadh sìos ann a mi-mhisnich: 'nuair, air an laimh eile, a tha an Tighearna labhairt, tha mi mothachaidh fhocail freagarrach. Tha mi air uairibh ann an teanntachd, agus an sin labhraidh e; tha mi ga mhothachadh freagarrachd da m' fhior staid, agus a beothachadh na beatha spioradail a tha mi faireachdainn ann am' anam.

C.—Ciod a tha thu tuigsinn leis a bheatha spioradail ann a' d' anam?

F.—Fèumaidh mi aidicheadh nuair mu dheireadh a chunnaic mi sibh, nach robh mo smaointean air beatha spioradail fhaotain o' Chrìosd; 'se na bha mi g'iarraidh cuibhrionn ann; agus 's eagal leam gur lionmhor iad tha feitheamh air orduidhean follaiseach air nach eil chram mu'n ni so; seadh fèumaidh mise aideachadh gur ann mar so a bha chuis maille rium fein. Ach nuair a thug Crìosd mi gu gloir a phearsa fhaicinn, mar a nis air neamh, fhuair mi so na bheatha, agus chunnaic mi gloir Chrìosd co maiseach 's nach eil agam cainnt gu chur an ceill; an ni so amhainn tha dearbhte, gun d'amhairc mi air m'ùile shonas fein air fhilleadh co mor ann an Crìosd 's gun do mheas mi 'n saoghal mar neoni; agus, ged nach eil mi comasach oibreachadh m'anama fein mar ata mi ga mhothachadh, a chur an ceill, gidheadh, tha mi comasach caileigin dheth fhoghlum o' na tobrichinn tha air an t-slighe o'n tigh gu Cromba': oir mar tha uisge anns na tobrichibh so, ge beag iad, tha dochas agam gu bheil e mar sin maille ri m'anam. Tha n-tuisge ann an cuid do na fuarain so air a chomhdach le feur agus luibheannaich, mar sin tha aig uairibh, sealladh air a bheatha so, air fholach uamsa le truailleachd mo chridhe fein: ach mar tha 'n tuisge ri fhaicinn, air do neach na luibhean a charuchadh le lamhaibh, mar sin tha bheatha so le foillseachadh ùr:—agus mar tha uisge fantuinn anns na tobrichibh so a nis, ann an ceud mhios an fhogharaidh, nuair tha lochain mhòra air tiormachadh suas, mar sin tha dochas agam gu mair beatha Dhè ann a' manamsa, do bhri' gu bheil gràdh Chrìosd neo-chaochlaideach.

C.—Ciod nam faigheadh tu bàs a' nochd?

F.—O! b' fhearr leam gum faigheadh! O nach b'e 'maireach là bhrethanas! 's mise bhiodh cinnteach a bhi gu bràth maille ris an Tighearna.

An deigh so, bha oibreachadh gràis Dhe cho soilleir r'a fhaicinn ann, 's gun d' innis Maighstir Gordon dhomh; Ars' esan, Dh' fhuirich mi fad bliadhna fiach c'iamar a rachadh do dh' obair an Tighearna ann an anam a bhallachain, ach on chunnaic mi a threibhdhireas, agus gun robh gràs Dhe gu soilleir aige, cha

b' urrainn mi'n comanachadh a dhiultadh dha. Thug mi, uime-sin, cead dha, agus shuidh e aig bord an Tighearna na chuig-bliadhn'-deug: agus ma shuidh b' àrd-fheil d'a anam e.

Beagan uine 'n deigh na coinneamh so (ars Maighstir Davidson) chunnaic mi ris e, agus dh' fheoraich mi dheth cionnas a bha obair Dhe dol air aghaidh na anam: "Tha dochas agam, ars esan, gu bheil i dol air a h-aghaidh; oir o chionn ghoirid tha mi air mo theagasg tuilie do dhiomhaireachd peacaidh fhaicinn, ann am chridhe fein gu sonruichte. Tha mi mothachadh annam claonadh uabhasach gu earbsa dheanamh asam fein, agus gu m' thaic a leagadh air m' oibribh cràbhach, agus air a ghràs a fhuair mi, nis mo na air an lànachd a tha ann an Crìosd." Dhinnis e dhomh mar an 'ceudna a chionn nach robh e air fhiosrachadh le trioblaidibh mar a bha na naomh, gu'n robh Sàtan a cur am fiachabh air gu m bu mhac diolain e 's nach bu mhac dligheach:

"Ach ceann beagan uine, ars' esan, thug an Tighearna freagradh dhomh don chunghaill so.* Air uairibh tha 'n Tighearna a folach a ghnuis uam car leth là; agus tha fios aige gu'n cuir so tuille trioblaid orm na uile thruaighean na beatha ta làthair; tha so a dearbhadh dhomh gur leanabh le Dia, agus nach mac diolain mi, do bhrìgh gu bheil mi meas *di* lathaireachd Dhe, mar an smachdachadh as geire."

Air da luchd aidmheil creidimh a thabhairt fainear aon la ga chomharachadh a mach do chàch a cheile, thubhairt e, "Na 'm biodh eolas aca air mo chridhe, bhiodh ioghnadh aca dhiom air caochladh doigh, eadhon airson mo ghràinealachd uabhasaich." Bha e mu thimchioll toiseach na bliadhna 1749, nuair chunnaic mi mu dheireadh e: choisich e leam tri no ceithir do mhilltean, agus dhinnis e dhomh, gun robh e car iomad mìos, fuidh iomadh buaireadh geùr, ach gu n do shaor an Tigharna gu gràsmhor e chum solus a ghnuis fhaicinn, agus gu gairdeachas a dheanamh na fhìreantachd. 'S fìor an ràdh e "Gu bheil slighe an fhìrean mar an solus dealrach a dhealruicheas nis mo agus nis mo gu ruig an là iomlan" (Gnath. iv. 18).

A MAN may be certainly the possessor of a property, yet be dubious as to its title, and yet have a good title too. You, with the fear of God in your breast, are as certain of being in heaven as that Christ is there now; but you may not have the certainty in your own breast. You may have, as most of the people of God have, thousands of doubts and fears which may seem to rack you to the very centre, and yet there is a certainty in the things themselves, though your doubting soul may be at an uncertainty about them. Still, it is not good to be ever fluctuating upon a sea of uncertainty; it is good to find the ground solid under our feet, and to have a rock, the Rock of Ages, on which to firmly stand.
—*Philpot.*

Notes from Old Divines.

HAVING considered the growth of error, my heart is affected and filled with many heavy and perplexing thoughts. I saw, and daily see more and more the growth of Arminian, Pelagian, and Socinian errors; this, with the growth of profanity that is visible, gives me a sad prospect of what may be coming. This observation that follows was strangely fixed upon my thoughts:—(1) The Gospel Truth when first published, was pure, without the mixture of errors; yet (2) When it spread a little, errors quickly were vented to discredit it; (3) Errors in process of time grew; and the farther off from the first times of the Gospel, the farther off from the simplicity and purity; (4) When Christianity obtained external establishment in the world, then there was a remarkable increase of error; (5) Superstition and error at length overspread, and the Lord must both punish and purge; (6) The way He took to do both, was to give up in the sixth century to a general apostacy, under Mohammed in the east, and the Pope in the west. Thus all these errors, as it were, run into one, or run together. That thus the churches were sufficiently punished by these two dreadful plagues, and that there was a purgation by them is plain, in that after the Reformation, truth broke out with a beaming lustre and much purity. Since that time error has had a second growth. Whether the Lord may not take the same method of purging us again by casting all into the furnace, we cannot tell; we must leave it to Himself.—*Rev. Thomas Halyburton.*

KNOW the Lord and seek Christ. You have a soul that cannot die; see for a lodging for your poor soul, for that clay house will fall! Set your thoughts often upon death and judgment; it is dangerous to be loose in the matter of your salvation. Few, few are saved; men go to heaven in ones or twos, and the whole world lieth in sin. Fear not men, but let God be your fear. Make the seeking of Christ your daily task; seek a broken heart for sin, for without that there is no meeting with Him.—*Samuel Rutherford.*

NEVER will any man be cured of that worst of disorders—the world in the heart—till he has by faith beheld the salvation of God in the work of Christ.—*Cecil.*

THE heart of an obdurate sinner may very properly be called his sepulchre, which, by means of a long habit of sin, is shut and closed up against grace, as it were, by a hard and heavy stone, and in which there “is nothing but darkness and corruption.” It is a very great and extraordinary mercy when the Deliverer comes to this prison, when the light shines in this darkness, and holiness itself visits this corruption.—*Quesnel.*

THE love of Christ! All I can do is but to stand beside His great love, and look and wonder. My debts of thankfulness affright me.—*Samuel Rutherford.*

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 24th November:—

SUSTENTATION FUND.

Miss Catherine Williamson, Blanehead, for St. Jude's, Glasgow, 2/6; B. F. (Pitlochry postmark), 10/; Per Rev. D. Beaton—Legacy, the late Mr. James Scott, Elder, Chesley, Canada, £10 3/.

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COMFORTS TO SOLDIERS (Rev. E. MacQueen's).—"Anon," Lairg, 5/.

MISSION TO FORCES FUND.

Miss Bessie Mackenzie, Edinburgh, £1; Mr. D. Murchison, The Stores, Rannoch Station, 10/; Moffat Postmark, 5/; Mr. D. Young, Airlie Gardens, Hyndland, Glasgow, 10/; A. Young and G. Young, 1/ each; Aberdeen Wellwisher, 2/6; "A Friend" (Edinburgh postmark), 10/; Mr. J. Gillies, Rutland Crescent, Glasgow, S., 5/; "Two Friends," Applecross, £1; Miss W. MacLean, Tomatin, 2/6; M. L. H., Glasgow, 15/; "Two Friends," Springburn, Glasgow, 10/; Mr. William Mackay, Lochside, Overscaig, Lairg, 10/; M. M., Ardneskan, Lochcarron, 10/; Mrs. J. White, Glenburn, Prestwick, 10/; Mr. George Mackenzie, Inverness, 10/; "A Friend," Manchester, £1, per Rev. N. Cameron; B. F. (Pitlochry postmark), 10/; "Friends," Staffin, Skye, £1, per Mr. A. Mackay, missionary; "Anon" (Lairg postmark), 5/; B'th, Mauchline, 10/; A. Munro (Drumbeg postmark), 5/; "A Friend," Edinburgh, 10/; per Rev. N. Cameron; "Comarach," Drumna-drochit, 3/; "A Friend," Inverness, £1; Mr. Angus Macaulay, Fladda Lighthouse, Cullipool, Oban, 5/; "Kyle of Lochalsh," 10/; Kirklee Postmark, Glasgow, 5/; Per Rev. J. S. Sinclair—D. Beaton, Matiere, New Zealand, £1, and Miss Finlayson, Garve, 2/6; "Two Friends," near Beaulieu, 10/; Mr. Hugh Scott, Denfield, Ontario, 16/5; and "Friends of the Truth," £1.

COMFORTS FOR THE FORCES FUND.

Rev. J. S. Sinclair acknowledges, with thanks, the following donations:—K. McLean, Otangiwai, N. Zealand, 17/; Miss Mackenzie, Weston-Super-Mare, 10/. For Bibles or Testaments to Soldiers and Sailors—"Anon" (Broadford postmark), 15/; Miss J. M. Ross, Wilkie, Sask., 17/6; "Two Women Friends," Lochinver, 30/; R. Morrison, Tarbert, Harris, 5/; K. Morrison, 1/, and K. Grant, 1/6, H.M.S. "Vernon."

Rev. Neil Cameron desires to acknowledge, with thanks, the following donations:—*For Mission to Forces Fund*—Reader of F. P. Magazine, Skye, 10/. *For Kafir Bibles*—"Friend," Hyndland, 5/. *For Bibles to Soldiers and Sailors*—"Two Friends," Skye, 10/ each; Per Gen. Treas.—"Anon," Lairg, 5/. *For St. Jude's Sustentation Fund*—"Anon," Glasgow, 3/; "Anon," Carrbridge, 5/, and 5/ for Rev. J. B. Radasi, and 5/ for Starving Jews.

From Nurse Fraser, Woodlands Road, 10/ for St. Jude's Sust. Fund, 5/ for the Poor of St. Jude's, 5/ for Rev. J. B. Radasi, and 10/ for Mission to Forces. From Misses Fraser, same address, 12/ for Disabled Soldiers.

Rev. D. Macdonald, Dusary, North Uist, acknowledges, with thanks, the following donations to *North Uist Manse Building Fund*:—Mr. Campbell, Wick, £1; Mr. Ralph, Helmsdale, 4/; W. Mackay, Helmsdale, 2/6. Per D. Ross, Sollas: Norman Morrison, E.C. Missionary, 4/; Alex. Morrison, Truimagarry, 10/; John Macdonald, Grenitote, 5/. Per A. Macaskill: John Macleod, Tarbert, 10/, Per J. Macaulay, Westford Inn: A. Ferguson, Clachan, 10/; W. Macdonald, Heisker, 10/; and R. MacVicar, 10/. Per John Macdougall: Corporal Archibald Robertson, Invergordon, £1.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View) begs to acknowledge, with thanks, £1 for the Sustentation Fund, from "H.B." Isle of Wight.

Church Notes.

Communions.—Inverness, fourth Sabbath of January. Dingwall, first Sabbath of February.

Mission to Naval Men in England.—Rev. Alexander Macrae, Portree, returned from this Mission at Chatham and Portsmouth early in the second week of November, and was succeeded by the Rev. Alexander Mackay, Oban, who is presently engaged there. From the report of the Rev. D. Graham, Shieldaig, a previous deputy (see pp. 295-7), we can see that the Mission is as interesting and important as ever. Mr. Graham expresses the fear that his own and other reports of deputies may become "monotonous," but such is far from being the case. Each report contains something fresh, and is read, we believe, with constant relish by our readers.

Theological Classes at Inverness.—The Theological Classes of the Free Presbyterian Church began at Inverness on Tuesday the 28th November. Our Theological Tutor, the Rev. John R. Mackay, M.A., desires the prayers of the Church on behalf of the students and himself, that the Lord may grant His guidance and blessing in connection with their joint labours and studies.

Return of Deputy from Canada.—We have pleasure in informing our readers that our Canadian Deputy, the Rev. D. Beaton, Wick, arrived safely in the home country on the 19th November, by the S.S. "Scotian." The voyage was somewhat stormy, and the submarine danger was constantly before the minds of the passengers, but everything passed off favourably, in the kindness of divine providence. Mr. Beaton had an interesting

and laborious visit to the several parts of our Canadian Mission, and his report will be looked forward to with interest.

The late Mrs. MacKenzie, Portree.—We regret to state that Mrs. Mackenzie (late of Stevenson Terrace, Oban), aged 90 years, died at the house of her daughter, Mrs. James MacLeod, Mill Road, Portree, on 25th August. The remains were interred in the Old Cemetery, Portree, on 28th August. Mrs. MacKenzie was a most loyal member of the Oban Congregation. She was highly respected in the town of Oban, and her removal is keenly felt by many. Further particulars will be given in the January Magazine.—D. M'K.

The late Mrs. Shaw, Clarence River, N.S.W.—We very much regret the death on 28th August of Mrs. Janet Shaw, Glen-Lewin, Clarence River, New South Wales. We extend our heartfelt sympathy to the sorrowing family and relatives. Mrs. Shaw was a most attached member of our congregation in the Clarence District. A fuller notice will appear in next issue.—D. M'K.

The Magazine.

Fund for Free Distribution to Soldiers and Sailors.—We have to thank those of our readers, who responded to appeal in last month's issue for an increase of donations to this Fund. We have, no doubt, others also will respond in due course. The rise in the price of the Magazine makes a considerable difference in the outlay. We send about 1,250 monthly to soldiers and sailors, which come to, at cost price, a sum of £9 odds, inclusive of carriage. We consider this an important part of our humble efforts for the spiritual benefit of the brave defenders of our country.

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