



THE Free Presbyterian Magazine

AND

MONTHLY RECORD.

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

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

CONTENTS.

	PAGE.
WORDS OF SYMPATHY AND COUNSEL,	321
A SERMON. By the Rev. D. Macfarlane, Dingwall,	324
PHYSIOLOGY AND THE SABBATH. By the late Professor James Miller, F.R.S.E.,	328
NOTES OF A SERMON. By the late Rev. Duncan M'Beath, Free Church, Ness, Lewis,	338
ACCOUNT OF MISSION TO NAVAL MEN IN ENGLAND. By the Rev. Alexander Macrae, Portree,	342
BRIEF OBITUARY SKETCHES—	
Mr. Robert Gunn, Gairloch,	346
Mrs. MacKenzie (of Oban), Portree,	347
Mrs. Janet Shaw, Clarence River, N.S.W.,	348
Mr. John Grant, Clarence River, N.S.W.,	349
LEISGEILAN COITCHIONN AIRSON DEARMAD A LEIGADH AIR AODHRADH FHOLASACH LE FHREAGRAIDHEAN,	350
SABBATH REVIEW OF VOLUNTEERS: A PROTEST,	356
THE LATE REV. ARCHIBALD COOK'S SERMONS,	357
ACKNOWLEDGMENT OF DONATIONS,	357
CHURCH NOTES,	359
THE MAGAZINE,	359

N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE HALFPENNY.

T H H

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXI.

JANUARY, 1917.

No. 9.

Words of Sympathy and Counsel.

THE beginning of a New Year is a time when it is customary for people to reflect upon the past, and to look forward to the future. Sad to say, however, the disposition of the majority is generally to set aside reflection of a serious kind, and to give themselves up to carnal merriment in the sanguine expectation of much worldly prosperity during the days that are to come. We venture to hope that this way of spending the New Year may be largely restrained on the present occasion, in view of the many sad results of the terrible War which still rages. There are bound to be many sorrowful firesides throughout the country at the present moment. What a number of brave and choice young men have fallen on land and sea during the past twelve months! The blanks in hundreds of family circles are extremely sore and painful. We desire, in a very special manner, therefore, to express our most sincere sympathy with all our friends and readers who have suffered bereavement, and to commend them to Him who alone can effectually heal the broken in heart, and bind up their wounds.

1. First.—A word to God's children who are suffering. We know that, although those who fear the Most High have a source of consolation that others have not, they are none the less sensitive to the common trials of life. In fact, we believe they are more sensitive. The grace of God refines and intensifies all the natural and lawful emotions of the mind and heart. There are none like them who can rejoice with those who rejoice or weep with those who weep. Further, there are thoughts and feelings that pass through their souls in the time of trouble, of which others are ignorant. For one thing, they recognise the dealing of God in affliction and feel the weight of His hand, and although they should possess the assurance that it is the hand of a Father, yet such a hand laid on in chastisement is not the less painful to a loving child. Again, they are usually led to feel the weight of their sins in connection with trouble. Not that they

always regard each particular affliction as sent for some particular sin, though at times they justly make such an association in their minds. But it would seem to be the natural tendency of the exercised and conscientious Christian to proceed from his afflictions to his sins, knowing that sin is the original cause of all human misery. His question to the Most High is, "Why contendest thou with me?—Is there iniquity found in me that calls for such chastisement?" Then, should God's people be in distress about the death of some friend concerning whose state as to eternity they stand in doubt, this adds another bitter ingredient to the cup. The people of the world, and superficial professors of religion, pass very lightly over such concerns as these. It is easy for them to say, "Peace, peace," when there is no peace, but it is not so easy for those who desire to have a well-grounded hope.

Now, we would recommend all in whom "the root of matter" is, and who may be sorely tried, to study well the teaching of God's Word, and to apply themselves with diligence at a throne of grace, seeking to obtain that spirit of filial submission and patience under trial which the Lord is able and willing to give. We must certainly conclude that in the divine treasury there is a balm for every wound which He makes in His holy providence, and that there is some poisonous element that must be purged out, if the divinely-provided remedy does not soothe and heal. Gracious souls must sometimes be satisfied with that which brought resignation into the heart of Abraham when no other comfort was to be found. "And shall not the Judge of all the earth do right?" God is infinitely wise and just and good, and therefore cannot err in any of His ways. "All things shall work together for good to them that love God, to them who are the called according to his purpose" (Romans viii. 28). "Whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6). "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). We know that it is quite easy to quote passages of Scripture, and that it is another thing to get these passages with power upon the heart, but at the same time, these and such like precious words of truth are the only sources of divine and abiding consolation, and we must wait upon the Lord to obtain the spiritual healing they are designed to give. In answer to earnest cries, He can and does comfort and strengthen the souls of His needy people. "Trust in Him at all times."

2. Now, a few words to those who are unconcerned about their eternal salvation. Many such are coming under God's afflicting rod at the present moment. The scourge of War is cutting away their near and dear ones to eternity, and they continue spiritually asleep. That is certainly a deplorable state of matters, whether they realise it or not. It is right that they should get and receive any natural sympathy and encouragement that may be lawfully extended to them. But if no more benefit is derived in the

trouble than that, the grand design of such trial is entirely lost. The all-important message which the visitation of death brings is, "Prepare to meet thy God." We are moving on to eternity, and sooner or later each one must stand in the immediate presence of our Maker and Judge, and if we have not the right preparation, our eternal condemnation will be for ever sealed. Such is the plainest teaching of God's Word, and we reject it at our peril. Would it not be the highest wisdom, therefore, at the beginning of a New Year, that unprepared persons should not spend their whole time in fruitless pining over losses that cannot be altered, but that they should begin without further delay to seek the Lord while He may be found and to call upon Him while he is near? Such cannot serve God in this present world, or enjoy Him in the world to come, without spiritual preparation. That preparation is nothing else and nothing less than a new heart and union to Christ, and these great and precious blessings are bestowed, "without money and without price" upon feelingly lost sinners who ask at God's throne of grace. "Ask, and it shall be given you."

We are not warranted to expect that these blessings will drop upon us, apart from asking, seeking or believing. True, sometimes the Lord does manifest Himself in an unlooked for and sovereign way, when the sinner is not seeking Him—examples of this we have in Bible and subsequent times—but it is not a rule to go by. It is souls intensely earnest, realising the eternal issues that are at stake, "the violent," who "take the kingdom of heaven by force." Our sincere prayer is that the Lord would call forth many such during the year upon which we are entering. Widespread spiritual callousness and deadness at such a time as the present, is more dreadful than any outward calamity whatsoever. It gives the impression that the Lord has said, "Ephraim is joined to his idols; let him alone;" and that He has determined in all justice to let them sleep on till they awake in irrecoverable woe.

In conclusion, let us earnestly appeal to the young. It is trying to observe the lightness, and carelessness as to eternal things, that characterise many of them in this time of awful war and bloodshed, when thousands of their fellow-creatures in general and some of their friends in particular, are being slain on the fields of conflict. The Lord gives many encouragements to the young to seek Him. "Those that seek me early shall find me." "Suffer, little children, to come unto me." And these encouragements lay them under a solemn responsibility. May the Lord apply His truth with power! "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephes. v. 14).

AFFLICTIONS, like tempests, make us look to our tackling, patience; and to our anchor, hope; and to our helm, faith; and to our chart, the Word of God; and to our captain, Christ; whereas security, like a calm, makes us forget both our danger and our Deliverer.—*Adams.*

A Sermon.

BY THE REV. D. MACFARLANE.

Preached at Dingwall on 8th October, 1916.

~~~~~  
 "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."—HEBREWS ix. 16, 17.  
 ~~~~~

THE Apostle in this chapter speaks of the necessity of the death of Christ, and in this connection he speaks of the death of animals as sacrifices in the Old Testament dispensation, by which the death of Christ was typified. When Christ came in the fulness of time the types ceased, for there was no more need of these sacrifices, because by His death He satisfied justice, and secured all the blessings of salvation for His people.

In speaking from our text I shall call your attention to the following particulars:—

I.—The Testator;

II.—The Testament, or Will; and

III.—The Legatees, in whose favour the Testament was made.

I.—The Testator: Christ, the Son of God.—The Apostle here compares Christ to a man who made a will in favour of a certain person or persons. He is therefore called the Testator. The Apostle states that, as among men a testament or will is not of force till after the testator's death, in like manner the goods that Christ bequeathed were not distributed to the legatees without the shedding of blood, and as believers under the Old Testament were made partakers of these blessings, there was, as the Apostle shows, typical blood shed and applied during that dispensation, till Christ came and gave His own blood to be shed. It was not on the ground of the typical blood that was shed that believers in the Old Testament time were saved, but on the ground of Christ's death set forth in the type. They got salvation on credit of what Christ was to do. Christ promised to pay the debt contracted by His people, and the Father gave Him a long credit of four thousand years. We sometimes get food or other things on credit, perhaps for six months or a year, and then a demand is made for payment. We promise to pay when the due time comes, but although we would be honest people, we may not always be able to pay. But the Father knew that His Son was perfectly able to fulfil His promise, as He did when He offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God. Believers now, under the New Testament dispensation, do not receive salvation on credit, for Christ paid the whole price by His death, and this was one of the good things that was to come (Heb. ix. 11).

II.—The Testament, or Will.—The testament is now sealed by the blood of Christ, and cannot be altered. A man during his lifetime may change his will, but after his death it cannot be changed by any one. There was a godly minister in Glasgow whose father was a landed proprietor, and made his will in favour of this minister, but at the time of “the Disruption” the son joined the Free Church, and his father was so displeased with him that he made up his mind to disinherit him. But before he could change the will, he died, and his son had the benefit of the will.

Christ having died, His will cannot be changed, although some try to change it. But if any alteration would be made, it was only the testator that had a right to alter it. This will is written out according to law, and is contained in the Scriptures of the Old and New Testaments, which may be seen and read by all to whom the Scriptures come. What is in the will? There is in it unsearchable riches—eternal life—in short, all the blessings that we need in order to be saved and to be made truly happy for ever. In particular, justification, adoption, and sanctification are part of the legacy left by Christ to His people. How great are the blessings contained in the will! Men leave to their friends, according to their means. Some may leave thousands of pounds; others, millions. But the riches that Christ left to His friends are, as already stated, unsearchable and also inexhaustible. Some may leave to their friends much riches, acquired by great labour, but the wealth that Christ left for His friends cost Him His humiliation unto death. He that was rich became poor, that we, who were poor indeed, through His poverty might become rich. Christ’s poverty is the only poverty that is meritorious. He made Himself so poor in acquiring the riches for others that He parted with His life. He cried on the Cross, “It is finished,” and gave up the ghost. Think of what it cost Him when you read of His agony in the garden, and bloody sweat, and His cry on the Cross, “My God, my God, why hast thou forsaken me?”

III.—The Legatees.—Who are they? Till they are effectually called, none knows them but God only. They are spoken of in Scripture as the “elect,” or those given by the Father to His Son in the everlasting covenant of grace. The legacy is intended for some of the human race, but not all. Though not all, they are many—even a great multitude “that no man can number, of all nations and kindreds and peoples and tongues.” That these might be brought in and made partakers of Christ and the benefits of His redemption, the Gospel is to be preached to all indiscriminately, to whom the joyful sound comes. Some may wonder that the Gospel is to be preached to every individual that comes to hear, seeing that it is only some that shall be saved. Our warrant for addressing the universal call of the Gospel to sinners is Christ’s precept and example. He commanded the Apostles to “preach the Gospel to every creature,” and He

Himself called on "all the ends of the earth" to look to Him to be saved. Some speak of another warrant, such as the all-sufficiency of Christ's atonement to meet the lost condition of all sinners, but the warrant I mentioned appears to me to be the proper one. Although none but God only knows who are the legatees before their conversion, yet after their conversion they are made manifest to men as made partakers, to some extent, of the blessings of the will. Among men it is not the man that left the legacy that distributes it to those for whom it is intended, but another person. But as Christ is called "the Wonderful," He is indeed wonderful in this respect, for although He died to secure the blessings of the will, He rose again to hand these blessings to "the heirs of salvation."

The names of the legatees are in the will, and when the Spirit quickens them to life they are anxious to know if their names are in the will. At a time of persecution, when public preaching was forbidden, the Lord's people had to gather in some secluded spot among the hills to worship God, and the enemies sent troopers to hunt and punish any that would be seen going to these meetings. There was a godly young woman who went to one of these meetings, and the troopers met her, who, suspecting that she was going to the place of worship, asked her where she was going. She answered: "My elder brother died and left a large legacy to his friends, and the will is to be read to-day, and I am going to see if my name is in the will." As the troopers did not understand what she meant, they allowed her to pass on. Do you come to church when the Gospel is preached, like that woman, anxious to know if your name is in Christ's will?

When Christ distributes the legacy, what does He give? He gives Himself, who is infinitely greater than the other parts of the blessings. He gives faith to receive Him. He gives peace with God and peace of conscience. He gives full and free pardon. He gives joy unspeakable and full of glory. He gives the Holy Spirit to impart all these blessings. In a sentence, He gives grace and glory. When a legacy is left by men it is given in shares to the legatees—more to some than to others. But Christ gives the whole to every believer. Each one has a whole Christ for himself or herself, and a whole heaven also. To use an illustration: every man in the world has benefit of a whole sun, and not part of it merely—a whole sun to warm him and a whole sun to enlighten him. So it shall be in heaven, and although there are degrees in glory, every one of the redeemed will have to say, "I have a whole heaven." One on earth may say, "I have a whole sun for myself," and another may say, "So have I, too." In like manner it shall be in heaven.

Some men who were very poor and destitute in this world, became very rich by legacies; but Christ's legatees were most poor of all. They were rich when God created them, but they lost all their wealth in a moment by sin, so that they were,

spiritually, very poor indeed. But Christ having bequeathed a large legacy to them, they are now richer than can be told in words. This legacy raised them from "the dust and the dunghill, and set them among princes, even the princes of His people." As Christ is theirs, all blessings are theirs.

During their time on earth they are described in Scripture as poor, and often they have reason to say with the Psalmist, "I am poor and needy, yet the Lord thinketh upon me." They are often poor in their own experience, but not in what they have a right to. This reminds me of a saying of the great Dr. Kennedy. He said, "The vessel of your rights is now as full as it shall be in glory, though the vessel of your case may be quite empty." However, what they have a right to they shall be put in full possession of at the end.

Although the blessings of "the will" cost Christ so much, they are free to sinners, "without money and without price." You cannot have the blessings without Christ Himself. Many would like to have the blessings who are unwilling to receive Christ in the offer of the Gospel. Dr. Duncan, when a professor, was an elder in Dr. Moody Stuart's church, and one Sabbath Dr. Moody Stuart was preaching from the text, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price" (Isaiah lv. 1). The minister was comparing Christ to a merchant who was exhibiting his goods for sale, and inviting those present to buy. When the minister came down from the pulpit, Dr. Duncan said to him, "Do you know what I was thinking when you were preaching?" The minister said, "No; what was it?" Dr. Duncan said, "I was thinking that I would marry the Merchant, and then I would have Himself and His goods." Dr. Duncan knew what he said. If you would have Christ's goods you must marry Him, for you cannot have His goods apart from Himself. It is in union with Christ believers receive all the blessings of salvation. It is by vital union to the vine that the branch receives of the sap of that tree.

In this world it is in the means of grace that Christ gives a share of the blessings of "the will," and the rest He will give in heaven. They will get the whole in right here, and the whole in possession in glory. If you expect, then, to get any of the blessings of "the will," be diligent in the use of these means of grace, in private and in public, for they are the wells of salvation, out of which believers draw water with joy. The more they draw, the more they thirst for further draughts, till they reach the fountain-head in heaven, out of which they shall be drinking throughout all eternity without the sense of pain which accompanies thirst on earth. It is in this sense that it is written that they shall neither thirst nor hunger any more. "The Lamb that is in the midst of the throne shall feed them, and lead them to living fountains of waters."

The means of grace on earth are rivers through which the water of life flows from the ocean above. Ah, to get a sight of Christ, so as to partake of the blessings which cost Him so much, in order to face eternity with holy boldness, "not reckoning the sufferings of the present time worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18). Amen.

Physiology and the Sabbath.

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

(Continued from page 307.)

IV.—WHAT IS TRUE OF THE MUSCLES IS TRUE ALSO OF THE BRAIN, the other organ specially used by man in his six days' labour.

1. *The brain requires exercise for its functional development and health.*—The man who does not think, is, or becomes a fool. The more a man thinks, with due intervals of repose, the more capable is he of thinking. By the exercise of thinking, he acquires an increased tone, and power, and energy in the organ of thought.

2. *The brain is exhausted by thought,* continuous and strained.—Thought is a phenomenon, state, or action of the mind, and of the mind exclusively; evoked from it, however, or excited in it, through the concurrence of two things, first, either external stimulus or a prior state of the same mind; and, second, a certain state, at the same time, of the brain or nervous mass. These two together—along, of course, with the inherent abiding properties of the soul itself—enter into the cause and condition, the full antecedent, of each thought. Either of them being wanting, the effect would not follow; the other would not alone be sufficient to produce it. In other words, the thinking power now works in clay—the brain; and that clay, by sustained use, becomes so far deteriorated for the time, as to render imperfect or nullify the desired result. To become useful again, it needs repose.

To the rise in the mind, at present, even of the purest and most abstract thought, some prior or contemporaneous affection of the brain, some special state of it, in whole or in part, is in all probability indispensable. And whether indispensable or not to the very *rise* of each and every mental modification, it certainly is, at every instant, to its *continuance*. There is no state, exercise, or phenomenon of mind, which does not task, during its continuance, the brain, or some portion of it; not even the act of mentally willing, or volition itself. Hence, indeed, mainly, if not hence alone, fatigue; for the sensation of fatigue from rapid change, or from long continuance of state, is much less conspicuously mental in its origin than it is physical and corporeal.

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

3. *The brain is refreshed also, ab intra, and in different ways—*
 (a) *By cessation of effort.*—This cannot, indeed, be absolute, as in the case of muscle. The brain is like the heart and other involuntary muscles in this respect; it does not at any time cease wholly from its vocation. Its functions—not excepting that which is auxiliary or instrumental to intelligence—are in some measure incessant. Thought, accordingly, is never, perhaps, absolutely absent, save in the idiot—if even then. But rest in thought is procured by abstaining from all *voluntary* effort of thinking; or by *changing* the train and character of thought from grave to gay, from what is severe and exhausting to what is felt to be light and exhilarating—just as muscles are often relieved, not by absolute cessation, but by alteration in their use.

(b) *By sleep.*—And here, too, the relaxation is less complete than with the voluntary muscles. The soul, it is probable, never absolutely sleeps, even in the hardest working man. "For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity" (Eccles. ii. 22, 23). It continues, oftentimes, if not always, during sleep of the body, to evolve and manifest certain phenomena still by the ministry and partial co-operation of the would-be dormant brain; but not usually in the same way, or of the same kind, as in waking and working hours. That property, power, or energy of the brain, which is more specially and severely tasked by voluntary waking thought, is left in a great measure free to recover from the exhaustion of the day. And should it be otherwise—should either sleep be altogether denied, and the waking brain continue the same mode of action, and provoke or uphold within the mind the same train of thinking, or should the sleeping brain be so reacted upon and exercised by the never-sleeping soul as to maintain in dreams the same activity as in waking hours, there is no repose, no refreshment; the exhaustion and fatigue are progressive, and become ultimately complete. Authors, more especially of works of fiction, are apt to suffer in this way; and, warned by experience, they take care to cease from professional thought for some hours before bed-time, so as to shake off that tendency, and escape the evil. Exhaustion of nervous energy by the *pervigilium* of fever is similarly explained.

(c) *By Sabbaths.*—Here there is still less absoluteness of inactivity. The soul, we shall see, rests sabbatically in and by exercise of a spiritual kind—Godward; and its servant, the brain, must accompany and obey. Again the brain comes to resemble the material heart. It is never wholly idle; but works on—night and day, Sabbath and Saturday, more or less; but, with this peculiarity—and here it differs from the material heart—*there are shifts of work.* In the day-time, the action of the brain may shift from that attendant on voluntary to that accompanying involuntary thinking, or spontaneous reverie; or from that distinctive of

voluntary hard, to that characteristic of voluntary gay, thinking. At night it shifts from that of intense, labouring, waking thought, to something different in dreams. And on the Sabbath there *should be* a voluntary and continuous shift, corresponding to exercise of a spiritual and special kind, ordained for the well-being of both the material and immaterial part of man. On that day, we are not to think our own thoughts; there is the sabbatical shift. We cease from weekly mundane *labour*; but we are occupied with sabbatical spiritual employment or *work*. The Sabbath here is like the eternal Sabbath hereafter—"They rest from their *labours*"—but "*their works* do follow them." From the labours of earth they have for ever ceased: in the works of heaven they ever abound.

(d) *By an annual period of relaxation.*—This is as important to the thinking as to the labouring part of man. So plain is it, that it is needless to argue the matter. Take ordinary every-day's experience. The bookworm, the student, the editor, the author, the calculator, the politician, the statesman, the merchant, the divine—will they go on from day to day, from week to week, from year to year, in one unbroken mill-like routine of thinking and sameness of thought, and hope to retain either health of body or vigour of mind? Will they be content, and will the exigencies of their frame be satisfied with the night breaks, and weekly breaks only? Do they not highly prize and greatly long for the yearly break too? a time of weeks, in which all professional and systematic thinking is cast aside, and the whole man is placed in entirely new circumstances and susceptibilities? *Without* this, the mind as well as the body grows, or tends to grow, jaded, enfeebled, diseased. *With* it, rightly employed, the thinking man goes back to his sustained and systematic thought-labour with all the alacrity and power of one who has been mightily refreshed.

Yes; the brain, as well as the muscles—the *whole man*—must have the annual period of rest and revival. To quote the words of one well able and well entitled to judge on this matter:* "From all the minor seasons of rest there is always an unsettled balance of fatigue carried forward, if we may so express ourselves, to the longer seasons beyond. From the 'blink of rest,' there is a balance brought forward to the debit of the night; from the night to the debit of the Sabbath; and from the Sabbath to the debit of the yearly vacation." Were these regular settlements duly made and always complete, the machine would wear well and long, and man might enjoy a wondrous longevity. But it is not so arranged. The tear and wear goes on, do as we will. Sooner or later the "silver cord is loosed, and the golden bowl broken;" the day is in none far distant, "when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease." Under the best management, and with the most prudent care, there remains at each settling time somewhat of a balance always

* Hugh Miller, *vide* "Witness," No. 1529.

uncompensated. But, most assuredly, let these appointed times be neglected or unimproved, and then the rapidly accumulating balance of loss will speedily achieve a vital bankruptcy.*

It is down hill with us all. But he will be first at the bottom who neglects to use the appointed *breaks* for lessening the speed of descent.

* [This of the body. But, as will afterwards be shown more fully, how grandly different of the better part—the soul! At least *it may and ought to be so*. For that, too, there is a settling time and means; the means sufficient, the settlement complete. There may, nay, must be, a “carrying,” but there need be no “accumulating” balance of loss. For in that settlement not only is “the uttermost farthing” paid by Him who is our Surety, but, besides, He implants a something in the soul from and of Himself, which imparts to it entirely new characters and capabilities. And so soon as the “agreement” has been once fairly transacted between the sinner and the Saviour, the “renewed spirit” begins that life which knows no ending. Wearied it often is, but the means of refreshment are ever nigh; the source of refreshment is ever full; the amount of refreshment is sufficient for every time of need; the soul is “renewed day by day,” and lives for ever. But without this settlement and compensation, matters are worse than in the case of the body; the adverse balance is not only “carrying,” but fearfully “accumulating,” soon to end in that second death from which there is no resurrection.]

V.—THERE IS DANGER AND DISADVANTAGE IN NOT WORKING, AND THERE IS DANGER AND DISADVANTAGE IN NOT RESTING THE BODY, AT PROPER TIMES AND SEASONS.—The special organs of man’s labour—brain and muscle—both suffer. *From not working*, nay, *labouring*, on the six lawful days of the week, there result debility, effeminacy, decay, disease. *From overworking*, on these days, there come fatigue and exhaustion; and decay and disease are not far distant. *From weekly, mundane, forbidden working on the Sabbath*, the body sustains injury and exhaustion; and, as will be seen immediately, a sadder loss accrues to the better part—the soul. *But, by abstaining from weekly, mundane, forbidden working on the Sabbath*, the body is invigorated and refreshed, and made a fit associate to the soul in its spiritual and enjoined work of God-service.

Working men! rest your muscles on the day of rest. That is their true “recreation.”

Students, of every age and kind, beware of secular study on the Lord’s day. He is a fool, physiologically, who studies all night. He is a greater fool still, physiologically, who studies secularly on the Sabbath-day. He puts his brain to a work for which, at such time, and for such a continuance, it was never designed; the work cannot “prosper,” neither can the organ of work “be in health;” blessing is withheld, and the curse must

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

come down—"Whatsoever soul it be that doeth any work on that same day, the same soul will I destroy from among his people." The shaft is sped, and it may tarry a while on the wing, but let not that delay lull the offender into false security—"Because sentence against an evil work is not executed speedily," let not "the hearts of the sons of men be fully set in them to do evil."

Certain professions are placed at an apparent disadvantage in this respect. Their works of necessity and mercy—the discharge of which is always a part of the active and acceptable service of God—break in upon their rest of the Sabbath. I allude to medical men and ministers. The latter *necessarily* work on the Sabbath; and their work is of *mercy* too, in preaching the blessed Gospel of Christ. But they must still conform to the general law. A day of rest is necessary; and they must have it. Saturday is a day of preparation; Sabbath is the day specially of work; Monday is theirs, to rest; let them have it; let no man take it from them. Medical men do not require to work so invariably and so specially on the Sabbath. Their works of necessity and mercy are only by peradventure, and, at all events, are not beyond—seldom, indeed, equal to—their professional labour on other days. Therein they have the advantage of the clergy; but herein, alas! they fail—there is no Monday, no day of absolute relaxation for them. And hence the general public would do well to remember how becoming on their part it is to leave the minister undisturbed in his Monday, and to disturb the medical man on the Sabbath as little as possible. Give the one the entire Monday. Give the other as much of the Sabbath as circumstances will possibly allow; taking care that the act of *mercy* which you on that day require of him is one of *necessity* too.

And let medical men beware of inflicting on themselves the unnecessary practice of their profession on that day. Where there is a will, there is a way. Much may be done to clear the Sabbath of such labours as come on the ordinary days of the week. Some may be lifted back into the Saturday; some may be pushed forward into the Monday. Then, while all their workings are presumed to be of mercy, what are left on the Sabbath will be specially so, and of strict necessity too; as such they will constitute a well-pleasing service to God as well as to man; their labour will be light; and the heart and hand of each labourer will be not only lightened but upheld, as he looks for God's blessing on what is done in conformity with the requirements of His righteous law, and in humble following of the blessed example of the holy Jesus, who, as the necessities arose, failed not to heal at all times, and with special solemnity declared that it *is* "lawful to do good on the Sabbath-days."

II.—THE SOUL.

The imperishable, spiritual part of man is here inseparably connected with his living body, though not in its nature, yet manifestly in its functions. They act and react on each other, in

sleeping and in waking, in health and in disease, for weal and for woe. What tends to injure or benefit the body, therefore, may in some sense be held as tending to affect similarly, and to some extent, the soul also. But it is most important that we consider the latterly separately.

It has no material existence. It never wholly sleeps. It never dies, save in a spiritual sense. Always, in this sense, it dies once; and that, strange as it may seem, at the very hour of its birth. From the very first moment of its union with flesh and blood, it appears as a thing tainted and defiled; spiritually it is "dead in sin." "The wages of sin *is* death." If not "born again" by the same Almighty power from which it first came forth, at death of the body it dies spiritually the second time—"The soul that sinneth, it *shall* die." But if quickened and renewed—having received "life from the dead"—if, of His infinite grace and power, restored to the "image" from which it fell, it can never again fall *utterly* during its remaining stay in the mortal flesh; for, when disencumbered from this, it enters at once upon that other world which is peopled with the redeemed—"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 36).

Man may be said to be possessed of three kinds of life. 1. *Organic*, which he shares with vegetables: breathing, circulating, secreting. 2. *Animal life*, which he has in common with the lower animals: feeling, moving, and exercising instinct; and so placed in quick and sensitive communication with the surrounding world. 3. *Rational and moral life*, shared by man with no other earthly creature: examining and stating to himself the grounds of his acts, opinions, feelings; discriminating between good and evil; approving or condemning self as well as others, and on every hand "taking forth the precious from the vile;" capable of communication not only with the surrounding world, but with that other, the world of spirits, and with the great Origin and Centre of all, from whom man's own spirit first came forth, and to whom it must and shall return.

Is this immaterial and immortal part of man—the subject and principle of *this* peculiar life—complex or single? Does it consist in part of something possessed in common with the lower animals, through which sensation, appetite, thought even, and reasoning forecast, may to some extent be competent; in part of something else of a far higher, and purer, and nobler kind, peculiar to man alone—that immortal and responsible part which returns to God, lost or redeemed? Or is the soul of man, in the totality of its capacities and endowments, *one*? Without entering here on this abstruse question, suffice to say that it seems agreed, by the most competent authorities, that the latter statement is true. The living, everlasting soul of man, is one indivisible whole. And when the inspired Apostle writes of the "whole spirit and soul and body" (1 Thess. v. 23), he does not mean formally and

philosophically to teach that the soul and spirit are each a distinct part of the man, but merely accommodates his writing to the existing phraseology of the time in which he wrote, so as to include with certainty the *whole soul*, however that may be expressed.

But how are the different results of mental operation produced, if it be not by the working of different parts of the mind? An immaterial and indivisible substance may have various susceptibilities and powers—the capability of exhibiting a variety of phenomena; much as a portion of matter, be it ever so minute, might still have a variety of properties. Sufficient cause to elicit at a given time one of these capabilities, rather than a different one, may be found partly in the particular state, at the moment, of the conjoined organism—the brain; partly in the immediately prior condition of the mind itself, which may be the natural appointed antecedent for evoking in the very same substance another and a different phenomenon. Either of these conditions will account for the change; and each does in point of fact occasion change of state, or at least appear as the *main* element in occasioning change, in innumerable instances. Usually, however, *both together* concur in the production of change; one ingredient or the other being the more prominent and influential, according to circumstances.

It is plain that the kind of phenomena produced must depend on the condition, as to integrity, vigour, and health, of the agents which are concerned in them. If the material part, the brain, be imperfect, debilitated, or diseased, the immaterial will evolve only what is abnormal, discordant, or in some other way imperfect and unsatisfactory. And, again, the brain may be sound in all respects as regards healthy structure and capability of function; and the result may, nevertheless, be imperfect or erroneous by reason of defect or fault in the immaterial agent. The right result can only be when both agents, material and immaterial, brain and soul, are “prospering and in health.”

We have already spoken of the right management of the material part; it is time we addressed ourselves to the other.

I.—THE SOUL, LIKE THE BODY, IS INVIGORATED BY HEALTHFUL WORK.—It is sent into the world to acquire and exercise a twofold wisdom: the wisdom which fits it for the labour and work of this world; and the wisdom which is from above, and is profitable for all things, both for the life that now is and for that which is to come.

Like the muscle and its contractility, the soul and its peculiar power seem to grow and abide in strength through exercise of that power. This is seen plainly in the consequences. Conscience, unexercised, fails and fades; the soul, in that part of its function, grows weak; and some corresponding chord of the material organ, which ought to vibrate in unison, or some special mode of exercise of the whole, grows feeble too; at last the faculty may become wholly silent, as if extinct, seared with a hot iron. Not absolutely

extinct, however. For, like the muscle which has been long disused, and grown atrophied, and shrivelled, and useless in consequence, the power itself, and the possibility of the resumption of its function, are still there; reduced, it may be, to a very minimum, yet capable of being roused and redeveloped, and brought back ultimately to a healthful and vigorous play.

The soul, mind, spirit of man (call it still what we may), grows by use in all its attributes. Passion strengthens by its gratification, emotion by its indulgence, intellect by its culture. In commerce, in literature, in design, in discovery, the mind seems, by dint of healthful exercise, to expand and grow, at the same time becoming more active and powerful. In the wide range of worldly wisdom, this is matter of every-day observation. It need not be illustrated.

And what of the soul *regenerate*, and its busying with the better wisdom? By the breathing of the Spirit of God something else is given, some unseen, but not unfelt power; by virtue of which the carnal heart is made anew, as if born again; melted down and recast once more after His own image. This something the Apostle Peter calls an "incorruptible seed, by the Word of God, which liveth and abideth for ever" (1 Peter i. 23). Paul calls it a "law," to which the soul is brought into subjection; a ruling power introduced *ab extra*; "the law of the Spirit of life in Christ Jesus" (Rom. viii. 2). The soul, thus made "a clean heart and a right spirit," owns its new birth, inherits from the Father who begat its new tendencies, is endowed with new appetencies and affections; equally capable as before of cultivating worldly wisdom to the highest acmé of human progress, yet holding this as a second and subsidiary aim and function; possessed of a new power in relation to the higher and better wisdom, not, however, of aggressively forcing its advance there as into secular knowledge, but of *learning* in the meekness and simplicity of a child; not acquiring but receiving; not growing, as a material organ may do, by an inherent power of its own, *ab intra*, but nourished and strengthened wholly *ab extra*, from without, from above, from God. "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore" (1 Kings iv. 29).

The muscle and brain have their constant waste supplied by the ever-circulating arterial blood. The soul has its hourly want ministered to by direct communication from the Spirit of God, grace made sufficient for every time of need. The "spiritual seed" has increase given to it. "To him that hath shall be given, and he shall have more abundance." This "seed," nourished and tended by the Spirit who gave it, grows more and more, filling the soil, crushing and casting out every "root of bitterness;" first as a grain of mustard-seed, afterwards as a great tree. The "law" goes on exerting increased power to deliver, by progressive influence, from "the law of sin and death," "casting down imaginations, and every high thing that exalteth itself against

the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). And so the soul is renewed day by day.

And may not the material part, too, receive a further development and higher power, that when conjoined with an unregenerate soul it could ever hope to know? Keys and chords it may have had—for purer affections and holier desires—which the carnal heart neither knew nor cared to waken. These now improve by use; and the man in both his parts approaches nearer to perfection. This only for a time, however; the material part must soon wear out; the cord, though of silver, must be loosed. Feebler and feebler grows the material life, at length "rounded by a sleep." But the soul renewed knows no slumber, or death, or decay. Better and better it grows—not continuously, as will afterwards be seen, but progressively—and when burst from the earthly tenement, at length it expands at once into the full proportions and perfect bliss of a creature wholly sanctified, completely redeemed.

Thus the soul improves by healthful use, like the material part, though in a different way. But—

II.—LIKE THE BODY, THE SOUL SUFFERS LOSS IN ITS WORKING.—Born again, it receives at the moment of its new birth a new life or power; and that from time to time is refreshed and maintained by further infusion from the parent source. But in the work it has to do in conjunction with its frail consort the body, the soul is every hour counteracting that life; its livingness is being borne down by the sin and death which still seek to reign in the body through lust; its purity is stained, its power trammelled. Even were it possible to plod on for hours and days in mere earth-worm work (as the worms of earth seem born to do), and that without sin—still the soul would tarnish in the using from very contact with the earthiness. But there is even more than this. In every believer's soul there are two influencing principles; "the flesh lusting against the Spirit, and the Spirit against the flesh." In every "Shulamite" there is "as it were the company of two armies." This life is a constant fight and warfare. Satan, the world, and the flesh, are joined in deadly enmity and hate against the renewed soul of man. And even the best of men, faint in the arduous and prolonged struggle—"faint yet pursuing"—may be heard bemoaning thus:—"I find a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from this body of death?" (Rom. vii. 21, etc.) Without are fightings; and within are both fightings and fears. But greater is He that is with him than all that can come against him. The Spirit of the Lord fights in and for the soul. And the man, so strengthened and "taught to war," finds himself in the end "more than conqueror." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

The soul's loss and injury in working, then, consists in this:—The "incorruptible seed" is grown over and choked by the weeds and tares—the "roots of bitterness;" or is in danger of becoming so. The better "law" is like a wrestler cast down, or like an army beaten back, by "the law of sin and death." The reaction and recovery must be by the "seed" growing afresh, expanding and occupying again the whole soil, pushing forth "the roots of bitterness" as it grows. The "law of the Spirit" must fight with renewed energy against "the law of the flesh;" resting not till this be cast down and subdued. The "weary soul" is not *tired*, in the ordinary acceptation of the term. The "seed," the "law," the "better part," is of God, and cannot be essentially weakened or exhausted. The "weary soul" is one encumbered with the flesh; like a bright and polished instrument clogged and heavy, burthened with adherence of the soil it works in. There may be "weariness" from the strong and continuous, and as yet unaccustomed tension of the will in a direction opposite to the natural bias—for Grace, "the seed," "the law," works victory and increase of holiness only by and through the will; and to the weariness of this is superadded oftentime that more painful still of self-loathing and dissatisfaction, with earnest fear of possible failure in the great work and contest. But the feebleness or sense of exhaustion mainly consists in the soul's having been constrained by earth and carnality to cease from spiritual and Godward exercise. Its refreshing will be by ceasing from earth and carnality, and resuming its functions spiritually and Godward. Not idly; or only in fitful starts. It must ever abound—though more especially at certain times and seasons—in active spiritual exercise; and to this end, looking to God for help, in His appointed means and way, His strength is made sufficient for its weakness. "My flesh and my heart may faint and fail; but God is the *strength* of my heart, and my portion for ever."

How, then, is this refreshment and invigoration to be obtained? "The spirit of man is the candle of the Lord" (Prov. xx. 27). And it needs frequent trimming *at His hand*.

(*To be continued*).

OUR Redeemer's sign is the glorious Gospel: it exhibits and declares what is to be enjoyed in the chambers of presence and in the house eternal in the heavens. Ministers are His sign that bear His name before the Gentiles; preach His unsearchable riches; and, alas! too many of them, like signs, invite others to go in, taste, and see that God is good, but never do it themselves.
—*John Brown*.

THE soul is the life of the body. Faith is the life of the soul. Christ is the life of faith,—*Flavel*.

Notes of a Sermon.

BY THE LATE REV. DUNCAN M'BEATH, FREE CHURCH,
NESS, LEWIS.*

"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."—1 TIMOTHY i. 15.

THE Apostle Paul addressed this Epistle to Timothy whom he calls his own "son in the faith," and who was an excellent young evangelist. Timothy's father was a Greek, and his mother a pious Jewess, as we find in the sixteenth chapter of the Acts, verses one to three. He was carefully educated in the Old Testament Scriptures from his childhood. Afterwards he came under the ministry of the Apostle who had such affection for him, and chose him for an assistant in the work of the ministry. By writing to Timothy on the glorious things pertaining to the Kingdom of Christ, the Apostle left divine directions for the use of the Church and its ministers in all succeeding ages. The Apostle asserts his apostolic office as an inspired servant of Christ, which binds his instructions on the conscience, for they bear the divine authority.

Having given various instructions and warnings for the Church's benefit, the Apostle touches on his favourite theme, the glorious gospel of Jesus Christ, by which, attended by the effectual power of the Holy Spirit, he himself was turned from darkness to light, and from the power of Satan unto God. The preaching of this gospel was intrusted to him by divine revelation and commission, for which he expressed his grateful sense in ascribing all praise and glory to God who qualified, authorised, and strengthened him for this eminent service. And considering what he was previously, he saw unspeakable cause to declare the exceeding, abundant grace of God towards such an obstinate, self-deluding wretch as he was, that in him and by him there might be seen the Lord's all-sufficiency for the salvation of the very worst, or chief of sinners. Such reflections as these led the Apostle to give expression to the language of the text which may be said to be a summary of the Gospel. In the passage before us, we have the substance of the whole Gospel.

I.—There is a Statement made, namely, "that Christ Jesus came into the world to save sinners."

* The Rev. D. M'Beath, who died in October, 1891, at the age of about 70 years, was highly esteemed as a faithful preacher of the Gospel. He was for many years a lay missionary, and was so much valued by the people at Ness that, with the consent of the General Assembly, they gave him a call to be their minister, which he accepted. He was then ordained, and laboured there for 13 years. Mr. M'Beath was a native of Fernamore, Applecross, where his father, Mr. John M'Beath, was a catechist. The present "Notes," sent by a friend at Diabaig, Torridon, appear to be from his own manuscript.—ED.

II.—A Commendation of the doctrine contained in the Statement—"a faithful saying, and worthy of all acceptation."

III.—An instance by which it is illustrated—"of whom I am chief."

IV.—The application.

I.—The statement made by the Apostle clearly shows: (1) the Person by whom this salvation was wrought out; (2) the nature of this salvation; and (3) the means by which it was executed.

(1) The divine record testifies that the Saviour is God manifested in the flesh. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him" (John i. 1-3). Here we have the clearest testimony to His eternity—His existence before He assumed our nature. This is confirmed by other passages, as, "He is before all things, and by him all things consist" (Col. i. 17). It would be an easy matter to accumulate passages from the Old and New Testaments in confirmation of this doctrine that He is a divine Redeemer. To prove the divinity of our Saviour the Scriptures ascribe to Him the essential attributes of God, such as omnipotence, omnipresence, and also names and titles that are given to the Father. But we also learn from the divine record that He is truly and properly man. "And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth" (John i. 14). Those whose minds were enlightened saw this glory in Him who became "a man of sorrows and acquainted with grief," and who was "despised and rejected of men." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. ii. 14). It was necessary for the execution of His undertaking as our Redeemer that He should be both God and man in one person. By the personal union of the divine and human natures He was constituted to be a fit Mediator between God and sinful men. "There is one Mediator between God and men, the man Christ Jesus." He is called Jesus, because He saves His people from their sins, and Christ, because He was anointed with the Spirit unto His mediatorial offices. He was furnished with a complete supply of all power and grace for the discharge of the glorious trust committed to Him.

We have the design of His mission into the world, "to save sinners." This implies the condition in which they were by their apostacy from God by violating the covenant of works. They came under the sentence of a broken law. "The soul that sinneth, it shall die." "The wages of sin is death." They lost the image of God in which they were created, and an image the very opposite was set up in their heart. Darkness took possession of the mind, rebellion, of the will, and sensuality of the affections. The law of God demanded an obedience which man could not now yield, and the justice of God a punishment which he could neither sustain

nor satisfy. He became liable to the miseries of this life and of that which is to come. The good gifts of God designed for his comfort, the privileges and advantages conferred for his benefit, he now made the occasion of departing farther from his bountiful Benefactor, of aggravating his guilt, and destroying his soul. Peace removed from the earth. Men became enemies to their Maker, and to one another. Violence, envy, rage, and oppression overspread the whole world. Eternal truth denounced tribulation and anguish upon every soul of man that doeth evil. All flesh corrupted themselves before Him; they became the slaves of sin, Satan, and the world, and deserving everlasting death. Such was the state of those He came to seek and to save.

(2) The nature of this Salvation. It is salvation from the guilt of sin. Guilt binds the transgressor of the law to eternal punishment. Divine justice demands the infliction of this merited punishment on the sinner, or the Surety. This, as already said, could neither be sustained nor satisfied by man. But satisfaction having been made by the Surety, God is just in pardoning sin, in removing the guilt of it, and in dissolving the obligation upon the sinner to eternal punishment. It is, again, salvation from the corruption of sin, unto the renewal of the divine image by the work of the Holy Spirit in sanctification. Moreover, it is also salvation from the punishment due to sin. He that believeth in Him shall not come into condemnation. "Who shall lay anything to the charge of God's elect? It is God that justifieth."

(3) The means by which this salvation was accomplished. The source from which it proceeded was the free, sovereign, boundless grace of God; the medium or means is the mediation of Jesus, the Son of God; the effectual application of it is effected by the agency of the Holy Spirit—this is His office and work in the economy of salvation.

Further, on this point, Jesus Christ by His incarnation, and perfect sinless obedience to the divine law, sustaining their deserved punishment, wrought out a righteousness of infinite merit, by which the law is magnified and made honourable. Thus, Jesus, who is the brightness of the Father's glory and the express image of His person, assumed our nature, undertook our cause, bore our sins in His own body on the tree, and suffered the due punishment. Thus, the truth of God was indicated; justice satisfied, all the divine perfections glorified, and the salvation of sinners meritoriously procured. "I have glorified thee on the earth; I have finished the work which thou gavest me to do." He is set forth to be the propitiation "through faith in his blood." He endured the temptations of Satan, the scorn, rage, and malice of men, and above all, the wrath of God, "the curse of the law." "For it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (Isaiah liii. 10). He shall see of the travail

of His soul, and shall be satisfied. Now, He is exalted at the right hand of God that by His prevalent intercession the salvation wrought out may be applied to all those given Him by the Father. He constantly executes His mediatorial offices, prophet, priest and king, in relation to His people.

II.—Next, let us consider briefly the commendation of the grand gospel statement by the Apostle. "It is a faithful saying, and worthy of all acceptation."

"A faithful saying." After the apostacy of man in the garden of Eden, God, in the riches of His grace and mercy, revealed for the first time His purpose to save from sin by the incarnation, death, and triumph of His own Son. The first promise was that the seed of the woman shall bruise the serpent's head. In every succeeding age, this was confirmed by promises, types, and predictions. The Lord gave His oath that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us (Hebrews vi. 17, 18). In fulfilment of the promise Christ appeared in the fulness of the time. Witnesses were chosen to bear testimony to the faithfulness of God in fulfilling His promise. John the Baptist, Christ's forerunner, bore testimony. "Behold the Lamb of God, which taketh away the sin of the world." Christ's personal teaching, miracles, resurrection and ascension, testified to the truth of this "faithful saying." The Holy Spirit, on the day of Pentecost, by the rich effusion of His grace, also bore testimony. The Apostles, as faithful witnesses, by their preaching, inspired writings, holy lives, and suffering deaths, confirmed the truth stated in the text by the most convincing and overwhelming evidence. Was there such accumulated evidence adduced in support of any statement made in the world, to be compared for a moment to this?

But we have yet to bring forward another evidence which is of great importance, namely, the experience of those to whom this salvation was effectually applied. Multitudes of those saved have borne testimony to the faithfulness of this glorious message. Finally, on this point, God gave testimony to the word of His grace by many "signs and wonders," wrought by the hands of the Apostles. They bore testimony by words and works to Jesus Christ as the divine Saviour, and said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts x. 39-43).

The saying is not only faithful, but "worthy of all acceptation." This is not the estimate the world forms of this glorious message, and consequently the cold reception which the Gospel has met with in all ages. But there are others who have been convinced that they are poor, guilty, unworthy, sinful creatures, and it is hard to persuade them that such sinners as they can be saved. It is therefore stated that the saying is worthy of *all* acceptation, "that Christ Jesus came into the world to save sinners." Of

whatever rank, class, or degree they may be, He is able to save those to the uttermost who come to God by Him. To such as have a sense of their unworthiness and demerit and the greatness of their sins, this is recommended to them as a faithful saying. There are many who, from a mistaken notion of their own goodness or good deeds, or a mistaken dependence on something of their own, undervalue this faithful saying. To them also the Apostle says it is worthy of all acceptation.

III.—His own case was a sufficient illustration of the truth of the statement. A greater proof and a more encouraging instance of this faithful saying can scarcely be imagined. He was "a blasphemer, a persecutor, and injurious," but he obtained mercy. If he, who exceeded all others in malignant blasphemy of Christ, and persecution of His members, obtained mercy, may not the chief of sinners look to God for mercy on the ground of Christ's merit? This affords the greatest encouragement to the vilest of sinners to plead for mercy and pardon, through the righteousness of Christ.

IV.—Lastly, in the way of application, it may be said that, if it holds forth the greatest encouragement, it also shows the greatest danger of neglecting the great salvation. "How shall we escape if we neglect so great salvation?" What must be the aggravated guilt of those who are privileged with the gospel and its ordinances if they continue to reject this great salvation! He that believeth not maketh God a liar. How highly aggravated this sin of unbelief must be in the sight of God. How precious this passage of Scripture must be to true believers! "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom (the Apostle said) I am chief."

Account of Mission to Naval Men in England.

BY THE REV. ALEX. MACRAE, PORTREE.

DEAR MR. EDITOR,—It is now my turn to send you a report on work among naval men at Portsmouth and Chatham.

The protracted character of a devastating war, responsible for sadness and sorrow settling upon thousands of homes, calls for renewed activities on our part in connection with the Mission to the Forces. It has been my lot to labour among the Forces on two previous occasions. At the request of the Convener of the Committee, I judged it my duty to give a third period of service. The men who magnanimously go forth and bravely risk everything for our protection have every claim upon our tenderest sympathies. It is our duty to encourage them in every possible way in their conflict for the vindication of high and noble principles. While they faithfully fulfil their duties for king and country, it is a privilege to have an opportunity of directing their attention to the

superior claims of the God of the whole earth, and of the necessity of being reconciled to Him—of testifying to them, like the Apostle Paul, of righteousness, temperance, and judgment to come; and of presenting Christ to them as the only Saviour from sin, and the infinite efficacy of His atoning sacrifice as the only ground of their acceptance with God.

I undertook to take charge of the Mission to naval men for a period of nine consecutive Sabbaths—from the second Sabbath of September up to and including the first Sabbath of November—and I left home with the intention of arriving at Portsmouth in time for the service on Friday evening before the second Sabbath of September. My plans were, in the kind providence of God, carried out as previously arranged. Mr. James MacLeod, then in charge of our London Mission, kindly met me on my arrival at King's Cross. He conducted me to the home of Mrs. Mackay, now deeply afflicted by sore bereavement. In the irreparable loss sustained by her, she has the sincerest sympathy of all acquainted with her departed husband, who was universally respected for outstanding estimable qualities.

Hitherto, London constituted the headquarters of our deputies, and from this centre I visited the naval stations of Portsmouth and Chatham alternately. At Portsmouth I met a considerable number of Gaelic-speaking naval men, pretty well distributed over Portsmouth Royal Naval Barracks, Haslar Camp, Whale Island, and the training ships in the harbour. The arrangements for religious services were placed on a much more satisfactory basis than on the occasion of my previous visit. On this occasion, a service, officially recognised by the Admiralty, was held each Sabbath at 9.45 a.m. in the large hall of the Royal Sailors' Rest. It was kindly granted for this purpose by Miss Weston, who is held in highest esteem for her large-hearted sympathy with every good object, as well as for the unselfish character of her varied activities. I experienced much kindness at her hands, and also at the hands of the ladies associated with her. She kindly granted me the use of a cabin in the large building over which she presides. There I felt quite at home, free from all molestation, and for this privilege I shall ever have grateful remembrances.

All the men, except those on duty, are expected to attend the official service. They are marched in procession to and from the hall, headed by a petty officer. One company was led in this manner from the Royal Navy Barracks, another from Whale Island, and both combined usually presented an attractive congregation. Among them were young men who had but recently left their happy homes for the first time, still unacquainted with the hardships that inevitably fall to the lot of a sailor's life. Some there were who had, in the tender mercy of the Lord, emerged unscathed from the exciting experience of a naval battle. They nobly played their part in sweeping enemy warships off from the high seas. There were others who had experience of being torpedoed

by enemy submarines, but, although in extreme peril, they were miraculously rescued to bear testimony to the loving-kindness of almighty God. At the close of one of the services at Portsmouth, one of these hardy sailors came up to where I stood, and, after relating his thrilling story, I rejoiced to find that his chief sorrow was over the loss of his Gaelic Bible. I was glad that I was able at the moment to supply him and his companion with a copy.

Besides the forenoon service at the Royal Sailors' Rest, services were regularly held, according to arrangements, at the Royal Naval Barracks on Friday and Sabbath evenings. At the Sabbath evening service the attendance was usually good, although never so large as at the forenoon service. Attendance at this service was simply voluntary, and then many of the men were necessarily absent on account of their having been on duty. They, however, evinced such an interest in these Sabbath evening services that some joined us whenever they were released from their respective posts, and others had to withdraw before the close in answer to the call of duty. I usually held a service at Haslar Camp on Saturday afternoon. I also visited Whale Island on several occasions, where, as everywhere else, I met with kindly consideration at the hands of officers and men. At Gosport, which is in close proximity to Portsmouth, there is a large Naval Hospital. Unfortunately I found there a number of our Highland sailors in a very unfit condition. I trust the most of them may recover from their ailments, but it gave me much sorrow that some had succumbed to their troubles. On the first occasion of my going to Portsmouth, I visited at that Hospital one of the sturdiest young men I have known in the parish of Assynt, a son of Mr. Murdo MacLeod, long our able missionary at Stoer. I found the young man resting on his bed in one of the open-air sheds adjoining the Hospital, feeble, indeed, in comparison with what he was when I saw him last, but apparently improving favourably. He expressed his intention of getting home in a few days, and he contemplated with peculiar pleasure the prospect of finding himself soon again under his parents' genial roof. It was after returning to Scotland I heard with extreme regret of his having collapsed on the way, and that he died after arriving at Glasgow. It is an instance of the uncertainty of life, and a solemn warning to all of the certain approach of death to usher us before the divine tribunal. We extend our sincerest sympathy to his sorely bereaved parents and friends in their deep sorrow.

I made my last visit to Portsmouth on the first Sabbath in November, when I took leave of our friends there. I trust and pray that they all may be spared to come back to their native Highlands and Islands. They are exposed to many temptations. Much carelessness and forgetfulness of God apparently abound everywhere. But we have confidence in our brave Highland sailors that, wherever in the providence of God their lot may be

cast, they will never forget the God of their fathers, and, while it is their privilege to protect with all loyalty and faithfulness the interests of their earthly sovereign, we trust they may ever show supreme devotion to the interests of Him in whose hands the nations are counted as the small dust of the balance.

Of the nine Sabbaths I was in England I was four at Chatham. The attendance there was almost a blank for the first two Sabbaths. This was accounted for from the fact that the men, with very few exceptions, were home on leave for three weeks to secure the harvest. The great bulk of the men at Chatham come from Lewis, to whom a word of commendation is due for their unexampled diligence in attending upon the means of grace. On their return from leave the services at Chatham were well attended, and on my last Sabbath there we had the largest attendance. The official service every Sabbath forenoon is conducted on the same basis as at Portsmouth, and the week-day evening services are conducted as on former occasions. In the absence of a minister these are presided over generally by Mr. John MacLeod, a native of Lewis, who exercises much influence for good over his fellow-sailors. The presence of Gaelic-speaking sailors at naval barracks is subject to constant fluctuation, but I was glad to see that there is still a number of praying men at Chatham. There, as elsewhere, I met with kindly and sympathetic consideration at the hands of officers with whom my duties brought me in contact. The Commander was pleased to express the hope that, as an honorary member of the officers' mess, I would make use of it for my meals, etc., and when a cabin was available I was kindly granted the use of one for the week-end.

I was glad to renew my acquaintance with our London friends, who deserve all encouragement in their laudable efforts to uphold and advance the cause of truth in their great city. I paid occasional visits to some of the many hospitals there. Except on the field of battle, there is no comparison anywhere to the scenes of suffering humanity that are witnessed there. I met with well-known acquaintances from the Highlands, whom, I trust, it may please the Lord yet to restore to health and usefulness.

In conclusion, I may add that, on the whole, I came away from my work on this occasion among our brave sailors with an enhanced interest in them. I trust that it may not have been altogether fruitless. God gives the increase. It is sad to think that any of these gallant fellows should be consigned to a watery grave, and still sadder that any of them should pass into the unseen world in a Christless condition. May those of them who are destined to die in a cruel and unprecedented struggle be covered with the righteousness of Christ and washed from their sins in His blood! Our Highlands and Islands, as well as the country at large, are profusely bleeding. We shall never see again in this world multitudes of young men, whom it was our delight to behold. They have fallen victims to a cruel and devouring

sword. It is the will of the Lord, and His will must be done. The darkening cloud of divine judgment that is still heavily settling over the European nations calls for earnest and sincere pleading at the Throne of Grace, in the hope that the Lord may graciously grant a rich out-pouring of the Spirit of repentance upon all classes—upon rulers and ruled, high and low, rich and poor—in the hope that, amidst all the prevailing grounds of provocation, He may, in His great mercy, speedily turn away from the fierceness of His anger, command signal deliverances still for our beloved land, and also establish truth and righteousness in all nations throughout the whole world.

Brief Obituary Sketches.

MR. ROBERT GUNN, GAIRLOCH.

MR. ROBERT GUNN, fishcurer, Horrisdale Isle, Gairloch, 65 years of age, finished his earthly journey on 12th December, 1916, and the funeral to Gairloch Churchyard took place on the 15th. His death has made a blank in the parish that will not be readily filled. Gairloch and other places testify to his genuine worth, kindness, and generosity. Mr. Gunn was of a humble and retiring disposition, yet he was most congenial in company.

He was not a member in full communion with the Church, but few led such an exemplary life as he did. As a young man he regularly conducted family worship, and throughout his married life he continued that profitable part of Divine service. By word, precept, and example he trained his family in "the good old paths." It cannot be laid to Mr. Gunn's charge that he did not teach his family the Word of God. May the fruit sown in their young hearts by such a kind, faithful, and loving father bear abundant fruit in their lives!

Those who knew Mr. Gunn intimately have no hesitation in saying that he was a gracious man. He loved God's Word, he loved the household of faith, he valued God's house, and was a most attentive listener, and appreciated the Gospel of Jesus Christ. He was given to prayer, and was desirous of the salvation of others, especially his own relatives.

One said of him that he rejoiced in the Saviour of lost sinners. Once he spoke to a friend on spiritual themes, and the spiritual warmth of his conversation was so patent that it could be nothing else than the expression of his inward experience.

Very shortly before he died he was given a drink. He invoked God's blessing thereon, and then added: "Let all prepare for eternity," and in a few minutes passed peacefully from time into eternity.

The bodies of two of his sons are in the dust where his own body now lies—Hector, 4 years of age, died on 26th April, 1902; and John, 23 years, died on 1st March, 1905. John was a

favourite in the district, a promising youth, and one who apparently knew the value of the Word of God, which liveth and abideth forever, and he confessed it was his only and all-sufficient warrant facing eternity.

By the death of Mr. Gunn, the Gairloch Free Presbyterian Congregation has lost a most genuine friend.

May the Most High be the Husband of the widow, and the Father of the fatherless !
D. McK.

MRS. MACKENZIE (OF OBAN), PORTREE.

MRS. MARY CAMERON or MACKENZIE, late of Stevenson Terrace, Oban, died at the house of her daughter, Mrs. James MacLeod, Mill Road, Portree, on 25th August, 1916. On the 28th her remains were laid to rest in the Old Cemetery, Portree.

She was born 90 years ago at Druimantorran Farm, Strontian. Her parents were tenants of that farm, but removed to Uig Hotel and Farm, Skye. At the Disruption of the Church of Scotland in 1843, they cast in their lot with the Free Church. The proprietor informed them they would cease to be his tenants unless they remained in the Established Church. They did adhere to the Free Church, and the proprietor evicted them from the Hotel and Farm. For a time they had a temporary home at Uig, above high-water mark. Mr. Robert MacFie, proprietor of Airds, Appin, a practical supporter of the Free Church, heard of their case, and offered them a house and farm at Appin, which they accepted.

Mrs. MacKenzie's first home, at Benderloch, Lorne, was, after three years, owing to the death of her husband, broken up. She then removed to Oban where she resided for upwards of 50 years. Ten years ago she went to live with her daughter, Mrs. MacLeod, Portree. There she finished her earthly pilgrimage.

She was a member of the Oban Free Church. Owing to the Union movement of 1863-1873, a number left that congregation, and worshipped in the Old Hall in Tweeddale Street, where they had the services of the late Mr. William Campbell, missionary, Wick. The separate services were continued until the Free Church abandoned the Union negotiations. Then the Tweeddale Street Congregation, of whom Mrs. MacKenzie was a member, returned to the Oban Free Church.

She was among the first who, in December, 1893, joined the Oban Free Presbyterian Congregation, and, throughout, she continued a warm, attached, and interested member of that congregation. She was a genial-hearted and exemplary Christian, generous, hospitable, and of a cheerful disposition. In her home the Lord's people received genuine kindness. The Christian fellowship enjoyed in that home is fragrant in the memory of not a few. Many in different parts of the globe mourn the loss of this faithful witness of Jesus Christ. She was not only respected by the Oban Free Presbyterian Congregation, but by the whole town,

and by all who knew her. She was second to none in her loyalty to the F.P. Church.

To her daughter, and other relatives, we extend our sympathy.
D. McK.

MRS. JANET SHAW, CLARENCE RIVER, N.S.W.

By the death of Mrs. Janet Shaw, on 28th August last, at Glen-Lewin, Lower Lawrence, Clarence River, New South Wales, our small congregation in that district has lost a most useful, genial and lovable Christian lady. Fifty-three years ago she was born at Woodford-Leigh; and, on 29th August, 1916, her body was interred in Maclean Cemetery.

Her illness, which developed into pneumonia, lasted eight days. She, at times, suffered excruciating pain, yet her soul, with holy solemnity, was rejoicing, with joy unspeakable and full of glory, in God her Saviour. The Most High made Himself very precious to her; and, in a remarkable degree, the Truth fed and sustained her. She declared that the Lord's left hand was under her head, and that His right hand embraced her; and that Heaven was open to receive her. She was calmly assured that, in the storm through which she was then passing, her gracious and adorable Lord was calling upon her to enter into His eternal joy.

Her conversations with members of her family, and other relatives, were very solemn, soul-stirring, edifying and heavenly. On the threshold of eternity she was perfectly calm and composed. Her last farewell to her relatives was heart-breaking, yet she herself was the most composed in the company. Her sorrowing relatives rejoice in the dreadfully solemn and lovely death-bed their loved one had. Her death-bed has given them an object lesson on the wonderful strength the Most High affords, by His Word and Spirit, to His own when passing through the Jordan of Death.

"Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For Thou art with me; and Thy rod
And staff me comfort still."

Mrs. Shaw possessed a lively knowledge of the preciousness of the blood of Jesus Christ that cleanseth from all sin, and she knew her great need of the application of that blood. She had humble views of herself, and highly appreciated the pure, unadulterated gospel. The desire of her heart was that such gospel, in the power of the Holy Spirit, should dominate not only the Clarence, but the whole world.

She was very much concerned for the eternal salvation of her family, and it is earnestly hoped her death may be blessed to their salvation. Many were the prayers she offered up for them, and many were her exhortations in pointing them to the only Saviour of sinners. She is survived by two daughters and five sons. Two of the sons are engaged in this most dreadful War.

We commend the sorrowing family and relatives to "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." D. McK.

Another correspondent writes us with regard to the death of Mrs. Shaw, and refers to her piety and worth, relating the interesting circumstance that she esteemed and spoke of the late Rev. Walter Scott, as her "spiritual father."

MR. JOHN GRANT, CLARENCE RIVER, N.S.W.

Died in France.

It is with deepest regret we record the death of Mr. John MacDonald Grant, Woodford-Leigh, Clarence River, New South Wales. Mr. Grant was the eldest son of Mr. and Mrs. Hugh Grant, Woodford-Leigh. Mr. Hugh Grant is an elder in our Brushgrove-Grafton Congregation. The deceased was a deacon, clerk to deacons' court, and precentor in the same congregation.

He volunteered for the Front in August, 1915, and fell in action in France on 17th August, 1916. When news of the death reached Woodford-Leigh the father was in hospital suffering from pneumonia. When he was informed of the sad news, he said quite calmly and solemnly: "No son or brother ever gave greater comfort, but the Lord gave, and the Lord hath taken away."

The death of this worthy and promising young man, who gave his life for his country, makes another felt breach in the Brushgrove-Grafton Congregation. He became a communicant during the ministry of the late Rev. Walter Scott, who held him in high esteem. He had a high sense of Christian duty, and set a beautiful Christian example before others. He was very much thought of in the whole community, and by all who knew him. His death has cast a gloom over the whole Clarence district. He was of a genial and gentle, but firm disposition. He loved the house of God, and took special interest in the work of the congregation, by whom he is very greatly missed. The Most High, in His inscrutable providence, has removed him from the fierce conflicts of this life to the blessed rest of everlasting felicity in the eternal home, where the din of battle, and the clatter and clang of arms are never known. To the deceased it was a cause of deep silent grief that the young, with few exceptions, were engrossed with the vanities and frivolities of this life, thereby rejecting the only Saviour from sin and misery.

An Australian paper says of Mr. John Grant: "He bore a most striking character, and was an upright, pious, young man, and esteemed by all."

At Pozieres, France, on 23rd July, Robert, the youngest son of Mrs. and Mrs. Hugh Grant, was dangerously wounded with shrapnel. Another son is with the Army in Egypt.

To Mr. and Mrs. Grant and family, in their bereavement, and afflictions, we extend our deepest sympathy. May the Lord bestow all needed grace and consolation! D. McK.

Leisgeillan Coitichionn Airson Dearmad a Leigadh air Aodhradh Fholasach le Fhreagraidhean.

IS lionmhor na leisgeillan tha air an cleachdadh, am baile agus air machair, air son dearmad a leigeadh air aodhradh folasach, air là an Tighearna. Tha cuid dhiubh, a bha gu tric air an cleachdadh, le caochladh muinntir, air an aithris an so, agus air am freagairt.

Leisgeil I.—Cha 'n 'eil toil agam frithealadh. Tha mi 'g obair gu cruaidh rè fad na seachduinn, agus is iomchuidh gu'm faighinn beagan fois air là na sàbaid.

Freagradh.—Nach mòr an tròcair, ma ta, gu'n d 'thug Dia dhuit cothram air fois a ghabhail o shaothair corporra, air an là sin nach leat fein, ach mu 'm bheil esan ag ràdh gur e là an Tighearna e; Taisb. i. 10? An urrainn thusa d' ùin a chaitheadh ni 's fearr na ann am frithealadh air aodhradh folasach an Ti sin a thug bith dhuit, agus a chuir fuidh lagh thu a tha ag ràdh, "Sè laithean saothairichidh tu, ach is e an seachdamh là sàbaid an Tighearna do Dhé?" Tha esan, air an aobhar sin, ag agairt gu'n coisrig thu an là sin gu a thoilsan a dheanamh, agus cha 'n e do thoil fèin; agus dhasan feumaidh tu a bhi freagarach airson an dòigh anns an caith thu e. Mar a chaith thu sè laithean ann an cuartachadh an arain a théid a dhìth, a tha feumail airson cumail suas a chuirp, gabh combairle, an seachdamh a chuir air leth airson maith d' anam neobhàsmhor, ann an sireadh an lòn a mhaireas a chum na beatha suthain, "ni a bheir Mac an duine dhuibh" (Eoin vi. 27).

Leisgeil II.—Tha mi a' meas a' Mhinistear ro-chruaidh—tha e ro gheur—cha doir e saorsa sam bith: Co is urrainn teachd suas r'a bheachdansa? cha 'n urrainn mi a ràgh gur toil leam a dhòigh searmonaichidh.

Freagradh.—Nach do smaoinich thu riamh gur e a dhleasan-as rabhadh a thoirt do pheacaich teicheadh o 'n fhéirg o tha chum teachd; agus ma leigeas e dearmad air so a deanamh, gu'n agair Dia am fuil o a làimh? Tha mòran earrannan dhe 'n sgriptur a tha a' dearbhadh so: ach foghnadh aon. Ciod i do bheachd air na briathraibh so; "Nuair a their mise ris an eucorach, O dhuine mhi-dhadhidh, gheibh thu gu cinnteach bàs, mur labhair thusa gu rabhadh a thoirt do 'n droch dhuine m'a shlighe, bàsaichidh an t-eacorach sin n'a easaontas, ach agridh mise 'fhuil o do laimhsa" (Esec. xxxiii. 8). Am bheil am ministear, mar sin, ni 's cruaidhe na 'm Biobull?

Cha 'n 'eil amharas nach 'eil e air uairibh, a' tagair glé dhlùth ris a' choguis, mar an uair a deir e gur diomhain, a Thighearna agus a Shlànuighear a ghairm de Iosa Crìosd, mar dean sinn na nithe tha e ag àithneadh. Feudaidh tu a chuimhneachadh gu'n d' thubhairt e, na'n creideadh sinn an soisgeul, gu 'm biodh so soilleir

le ar n-àicheadh air mi-dhiadhachd agus anamianna feòlmhor, agus a bhi beo gu h-ionraic, gu stuaim agus gu diadhaidh, anns an t-saoghal so a ta an làthair—na'n creideadh sinn, a cheart rìreadh, ann an Crìosd, a rinn na h-urrad gu sinne théarnadh o thruaighe sìorruith, gu'n dugadh so oirn esan a ghràdhachadh, agus seirbhis a dheanamh dha, agus 'uile àithntean a choimhead. An saoil thusa gu'm feud neach sam bith aig am bheil fìor eolas agus gràdh air Crìosd teachd beo mar chinneach, a leigeadh dearmad air an Sgrioptur naomh a leughadh, a tha deanamh dhaoine glic a chum slàinte, agus ùrnuigh teaghlaich, agus fòghlam a chuid cloinne, agus an togail suas ann an oilean agus ann an comhairle an Tighearna? Cha 'n fheud, cha 'n fheud: cha 'n 'eil am Ministear ro chruaidh; oir an uair a tha e, nochdadh dhuinne truailidh-eachd an nàduir, agus ar seachranan lionmhoir, tha e, anns an àm cheudna, 'g ar seòladh a chum an leigheis, se sin "Uain Dé a tha toirt air falbh peacaidh an t-saoghail," agus tha e toirt cuiridh dhuinn creidsinn annsan a chum gu'm bi sinn beò. Tha e ag innseadh dhuinn gu'm bheil tobar air fhosgladh airson peacaidh agus neo-ghloine; gur e an tobar so fuil Chrìosd, a bha air a dòrtadh air a' chrann-cheusaidh airson mathanais peacaidh; agus gu'm bheil an soisgeul a toirt cuiridh do dhearbhadh chinn-fheadhna pheacach, teachd agus sealbhachadh d' a beannachdan a dh' easbhuidh airgid agus a dh' easbhuidh luach. Ciod e tuille a dh' iarramaid a chum sìth a thoirt d' ar cogaisibh cionntach, agus fois d' ar n-inntinn, maraon, airson an t-saoghailsa agus an t-saoghail a tha chum teachd?

Leisgeil III.—Tha ar Ministear, air uairibh, ro-bhiorach agus pearsanta na' bhriathribh, mar gu'm biodh e a' searmonachadh chugam, an àite bhi searmonachadh dhomh.

Freagradh.—Na creid sin. Tha mi dearbhta nach 'eil miann aige beum pearsanta a thoirt do neach sam bith as a' chrannaig. Ann am buntainn gu dìleas ri peacaich, 'se a ghnòthach ruigsinn air a' chogais agus air a' chridhe, le foillseachadh na fìrinn mar ann an fianuis Dé; agus an uair a bhioras 'fhocalsan, a tha beo agus cumhachdach, ionadan diomhair an anama, agus a dhìteas e an cionntach, an iongantach ged ghabhadh a leithid sin de neach an tagradh dhachaidh 'g a ionnsuidh féin? Tha fios agad gu bheil am Biobull ag ràdh, "Bi cinnteach gu'm faigh do pheacadh a mach thu"—agus tha 'n coinseas na chomhairleach dìleas—tha e 'na mhac-talla do ghuth Dhé ann a fhocal. Tha cuimhn agad cia mar a thachair do'n uachdaran Romanach, Felics, 'nuair a reusonaich Pòl f'a chomhair mu fhìreantachd, mu mheasarachd agus mu bhreitheanas ri teachd; chrìochnaich am breithamh fa chomhair a' phrìosanich, agus ghearr e gu h-aithchean cainnt an abstoil, le innseadh dha gu'n cuireadh e 'g a iarruidh nuair a gheibheadh e àm ni bu choromaiche. An d' fhairich thusa riamh dad de leithid so fuidh shearmonachad dìleas an fhocail?

Leisgeil IV.—Cha chaomh leam a dhol ann; oir an uair mu dheireadh a chuala mi am Ministear, bha e labhairt mu Chrìosd

mar na h-uile anns na h-uile. Thuirt e ma 's math mo chuimhne, gur e a bhàs-san a choisinn slàinte shìorruith dhuinne; agus chaidh e air 'aghaidh ag ràdh nach robh feum air bith anns na deagh oibribh againne a chosnadh ar fireanachadh, no 'g ar deanamh taitneach ann am fianuis Dé; oir gu'n robh slàinte gu h-iomlan de ghràs, agus cha 'n ann de oibribh, air eagal gu'n deanadh duine sam bith uail. Nis tha mi ag aideachadh gu'n do mheas mi ro-thàireil a bhi ag innseadh dhomh gu'n robh na h-uile ni a rinn mi, gach ni a thug mi do na bochdan, gach toileachadh a leig mi dhìom, agus gach dleasan cràbhaidh a choilìon mi, mar neoni, agus nach dugadh iad aon cheum air m' aghaidh mi do nèamh. Cha toil leam a bhi cluinntinn deagh oibre air an aithris ann an rathad co eatrom; agus is aithne dhomh pailteas de mhuinntir glé mhath a tha ag earbsadh asd, aig a' chair a's lugha, ann am pàirt, gu mathghean Dhé a chosnadh, agus an toirt do fhlaithinnis; agus gu'n dean Crìosd suas na bhios an éis le thoillteanas féin.

Freagradh.—Ach mo thruaighe! 'n i sin do bheachd? Ach cha ghabhadh tu fearg ris a' Mhinistear airson so nan tugadh tu do chràbhadh o 'n Bhìobull. Leig thu dì chuimhn air na tha 'n t-Abstol ag ràdh 'na iitir chum na Romanach, "Le oibribh an lagha cha 'n fhìreanaichar feòl bheo an am fianuis Dé; oir leis an lagh tha eòlas peacaidh" (Rom. iii. 20). Agus a rìs, a chum nan Galàtianach, a deir e, Tha co liutha 's a tha dhe oibribh an lagha fo'n mhalachd: "Oir tha e sgriobhte, 'S maluichte na h-uile neach nach fan anns na h-uile nithe tha sgriobht ann an leabhar an lagha a chum an deanamh" (Gal. iii. 10). Mar sin tha thu a' faicinn nach 'eil an lagh a toirt dòchais sam bith dhuinn, mur gléidh sinn e anns na h-uile lide. Agus tha an t-Abstol ceudna ag ràdh, ann an sgriobhadh a chum Thituis, "Cha 'n ann le oibribh fireantachd a rinn sinne, ach a réir a thròcair, thèaruinn e sinn" (Tit. iii. 5). Agus a thuille air so, nach d' thug thu aire riamh do na tha an t-Abstol ag ràdh mu lagh Dhé anns an caibideal a chum nan Romanach, mar tha e druideadh na h-uile beul, agus a' toirt a stigh an t-saoghail uile ciontach fa chomhair Dhé; agus an déigh sin a deir e, "Pheacaich an h-uile, agus thàinig iad gearr air glòir Dhé" (ear. 23).

Tha thus ag iarraidh cùis na slàinte a roinn ri Crìosd; ach cha d' thug thu fanear cìod a tha an sgrioptur ag ràdh mu thimchioll slàinte, gu'm bheil i de ghràs, agus cha 'n ann de oibribh, air eagal gu'n deanamh duine sam bith uail (Eph. ii. 8, 9); agus mar sin deirear gu 'm bheil sinn air ar fireanachadh gu saor le a ghràs, trid na saorsa ta ann an Iosa Crìosd (Rom. iii. 24). Nis, 'se 's ciall do ghràs, mathghean saor, fìor thròcair, càirdeas gun toillteanas, agus iochd a thaobh nam muinntir a tha gu buileach neo-fhuimhor, agus aig nach 'eil oibre math sam bith ri thagair fa chomhair Dhé; tha dhe nàdur co uasal agus nach diù leis, ann an obair fireanachaidh, a' ghloir a roinn, ann an tomhas sam bith, ri oibribh. A thaobh gnìomh fireanachaidh, feumidh se bi gu

h-iomlan dhe oibribh, air-neo gu h-iomlan de ghràs; oir tha an dà ni so an ceart aghaidh a chéile 'nan nàdur; agus do réir sin than an t Abstol Pòl a' suidheachadh na cùise eatorra mar so, Ma 's ann de ghràs, an sin cha 'n 'eil e ni 's mò de oibribh, air-neo cha ghràs tuille gràs; ach m' as ann de oibribh, an sin cha 'n 'eil e ni 's mò de ghràs, air-neo cha 'n obair tuille obair (Rom. xi. 6).

Tha fios agad a deir an t-abstol ris na Galatianich, a bha troimh bhuaidh luchd teagaisg truailidh, a sireadh an dà ni so a cho-mheasgadh, se sin oibre an lagha agus gràs an t soisgeil: “Feuch tha mise Pòl ag ràdh ribh, ma thimchiollghearrar sibh, cha bi buannachd sam bith agaib o Chrìosd—Co-air-bith agaibh a tha air ur fireanachadh leis an lagh, tha sibh air tuiteam o ghràs” (Gal. vi. 2, 4). Agus thug so e gu ràdh ris a 'mhuinntir cheudna, “Cha 'n 'eil mi a cur gràsa Dhé an neo-brì; oir ma thig ionracas, no beannachd fireanachidh, tre 'n lagh, an sin bhàsich Crìosd an dìomhanas; II. 21—lide a dh'fheumas innseadh dhuinne, ma tha bri sambith ann, gur e 'n dearbh aobhar airson an do bhàsich Crìosd, gu'n coisneadh e ionracas fireanachidh airson a phobuill; agus an t-ionracas so iarruidh air dhòigh sam bith eile, 'se sin a bhàs a dheanamh n' a ni faoin.

Tha ar ministear a' cumail a mach gu 'm bheil ar nadur ne air a thruailladh le peacadh air a' lerthid de dhòigh agus gus am bi daoine air an ath-ghinmhinn le focal agus le Spiorad Dé, nach urrain iad oibre math sam bith a dheannamh, a dh' fheudas Dia a thoileachadh; oir 's aithne dhuit ciod a deir an sgriobtur; “Tha 'n inntinn fheolmhor 'na nàimhdeas an agaidh Dhé; cha 'n eil i umhal do lagh Dhé, ni mo, gu dearbh is urrainn i bhith.” Mar sin, air an aobhar sin, “cha 'n urrainn iadsan a tha san fheòl Dia a thoileachadh” (Rom. viii., 7, 8). Agus nach 'eil ar Tighearn Iosa Crìosd ag ràdh, “An toiseach dean a' chraobh math, agus an sin bithidh an toradh math?” Tha tri nithe feumail a chum obair sam bith a dheannamh math anu am fianuis Dé: 'Se an ceud ni, gu'm feum i éirigh o dheadh rùn, agus 'se sin gràdh do Dhia, is e a cheud àithn, agus àithn mhòr an lagha. 'Se 'n dara ni, gu'm feum i bhi air a seòladh a réir riaghailt mhath, is i toil fhoillsichte Dhé. Agus 'se 'n treas ni, gum feum i bhi air a stiùradh a chum crìch mhaith, agus 'se sin a chum glòire Dhé. Ach gus am bi daoine air an tabhairt gus an soisgeul a thuigsinn agus a chreidsinn, cha 'n 'eil spéis ac' do aon ni dhiubh so; oir tha na h-uile deadh obair a' sruthadh o chreidimh ann an Crìosd, agus o ghràdh dha, airson a' ghaoil mhòir a thaisbean esan ann am bàsachadh airarson ne.

Leisgeil V.—Thig mi air an ath dhidòmhnuich.

Freagradh—Ach am bheil thu cinnteach gu'm bi thu beò seachduin eile? Ann am meadhon beatha tha sinn an am bàs. Cha'n 'eil fios againn ciod a thachairas am màireach; oir ciod i ar beatha? Cha 'n 'eil i ach mar cheò a shuibhlas air falbh. An diugh tha sinn air fonn dòchas—am màirreach feudaidh sinn a bhi

air ar sumanadh fa chomhair a' chaithir bhreitheanais mhòir, gu cunntas ìocadh do Dhia, Breitheamh nan uile.

Leisgeil VI.—Cha 'n fhaic mi gu'm bheil iadsan a tha frithealadh, aon dad ni 's fearr na iadsan a tha fuireach aig a' bhaile. Sin Iain agus Eadard—a tha frithealadh gu conbhaileach, thad iad co olc, mar 'eil ni 's measa na 'n nàbidhean.

Freagradh.—Feudaidh sin uile bhi firinneach gu leòr. Ach bu chòir dhuitse barachd fios a bhi agad no gu'n tagradh tu droch cleachdanna dhaoine eile mar aobhar c' uime gu'n leigadh tusa dearmad air aoradh folasach Dhé, agus gu'n tionndaidheadh tu cluas bhodhar ri soisgeul na sìthe. Cha 'n fheum creidimh Iosa Criosd a bhi air a dheanamh freagarach airson droch cleachdadh muinntir sam bith a tha 'g 'a aideachadh mar chàirdean. Is leòr gu'm bheil an creidimh sin a' dìteadh na h-uile mi-mhoghalachd, agus na h-uile seòrs easaontais, agus a' cur mar impidh air na h-uile creidmheach naomhachd a dheanamh foirfe ann an eagal Dé. Bithidh cealgairean agus luchd aidichidh breugach air am faighinn, ann an àireamh beag no mòr, am measg eaglaisibh Chrìosd, anns na h-uile linn, gus an tig e rìs; oir cha 'n urrain sinne sealtuinn a steach air a chridhe, gu fhiosrachadh co tha na fhear aidichidh firinneach agus breugach. Fàsaidh an cogal am measg a' chruithneachd; tionailidh lìon an t-soisgeil iasgan olc agus math; agus bithidh òighean glic agus amaideach anns na h-uile linn.

Leisgeil VII.—Tha neach àraidh a' frithealadh a ghréidh gur h-olc mi, agus cha toil leam a bhi air m' fhaicinn far am bi e.

Freagradh.—'S gàbhaidh an t-aobhar so gu dearbh! Agus ma 's fìor, do bhrìgh gu'n do ghrèidh cnuimh talmhaidh cosmhuil riut féin thu, tha thus a' dultadh aoradh a dheanamh do d'chruithear fo 'n aon fhardach ris! C' uime nach fhag thu do choir ann an làmhnan Dé, a bheir breitheanas cothromach a mach eadar thus agus do nàmhaid; agus a thubhairt, "Buinidh dìoghaltas dhomhsa, òcaidh mise, deir an Tighearn?" Agus an urrainn thu dì-chuimhn a leigeadh air na tha e ag ràdh ruinne air a' cheann sin; "Ma bhios ocras air do nàmhaid, beathaich e; ma bhios ìotadh air, thoir deoch dha; oir le sin a dheanamh, carnaidh tu éibhlan teine air a cheann" (Rom. xii. 19, 20). 'S iognadh leam an d' àireamh thu féin riann suas cia co tric 's a bhris thu féin lagh do Chruithair; agus gidheadh tha thu faicinn nach 'eil e sguir dhe bhi deanamh maith dhuit; tha e, gach là, agus gach là, agus gach uair a' frasadh sìos beannachdan a fhreasdail ort. Agus thoir feart, n'am buineadh esan riutsa do réir na riaghailt a tha thus a' gabhail ri do cho chreutairibh, ciod a dh'éireadh dhuit? Seadh, dhuineadh ea chluasan ri d' ùrnuighean uile, agus bhag-airleadh e thu a mach as 'fhianuis! Tha mi'n dòchas gum bheil thu, air uairibh, a' cur suas an iarrtais sin a theagaisg Chrìosd d'a dheiscioblaibh, "Math dhùinn ar peacaidhean, mar a mhathas sinne dhoibhs' a chionntaicheas 'n ar n-aghaidh." Nis do neach a ghiulaineas spiorad dìoghaltach neo-mhaitheachail do thaobh

neach eile, ciod i an athchuinge so 'na bheulsa, ach ùrnuigh, nach fhaigh e féin mathanas o Dhia? O! guidh air Dia, air sgàth Chrìosd, gu'n dean e comasach thu air mathanas a thoirt do mhuinntir eile, mar a dh' iarras tu mathanas air du shon féin.

Leisgeil VIII.—Cha 'n 'eil eudach, freagarach agam anns an taisbein mi mi féin: tha m' earradh duaichni, no air caitheadh as, agus is nàire leam mi féin a nochdadh am measg chàirdean agus nàbidhean, ann an eudach co olc.

Freagradh.—Nis, ged tha e 'na ni taitneach, an uair a théid muinntir gu tigh an Tighearna, gu 'n deanadh iad iad féin co glan agus co ciatach o 'n leth a muigh's a dh' fhuilingeas an crannchur; gidheadh dearmad a leigeadh air aoradh folasach Dhé do bhrìgh nach 'eil iad co uasal 'nan cur a mach agus bu mhath leo, tha so, air a char a's lugha, ro-mhi-ghlic, agus ro-choireach. Ma sheallas sinn gu ceart air a' chùis, gheibh sinn a leithid so de leisgeilean ag éirigh o fhéin-bheachd agus o àrdan cridhe an duine. Cha 'n 'eil an leithid so de mhuinntir à gabhail gu cridhe na comana fuidh 'm bheil iad d' an cruithear, gu 'n naomhaich iad là na sàbaid, a dh' àithn esan dhoibh a dheanamh, agus iad féin a chruinneachadh maille ri muinntir eile, chum buidheachas fholasach iocadh-dhasan airson nan sochairean leis am bheil e 'g an luchdachadh gach là, a' tagradh gu h-iriosal gu 'm bi iad air an cumail riu, ag éisdeachd 'fhocail naoimh, agus a' gabhail fòghlum mu thimchioll slighe na slàinte, agus nan nithe a bhuineas d' an sith shìorruith, mu 'm bi iad gu bràth air am folach o 'n sùilibh. Nan smaoinicheamaid ni 's mò mu Dhia, fa chomhair am feum sinn seasamh gu h-aithghearr, gu cunntas a thabhairt as ar caitheadh-beatha anns an t-saoghal so, cha chluinnt e focal gu bràth de na leisgeilean beaga sin a tha 'g éirigh o easbhuidh eudaich.

Leisgeil IX.—Bhithinnse glé dheònach frithealadh; ach cia mar is urra mi 'nuair a tha teaghlach chloinne, agam gu sealtuinn riu? Tha cuid diubh a' fàs suas; agus feuch mo naoidhean nach urrainn mi fhàgail.

Freagradh.—Cha 'n 'eil amharas nach bi e ni 's dorra do phàrantaib frithealadh gu conbhalach na dhoibhs' aig nach 'eil lann; ach ma bhios iad air am bacadh o fhrithealadh air cuid de sheirbhisibh an ionaid naoimh, 'nuair a bhios aon de na chloinn gu tinn, no gle' òg; bu chòir da sin an deannmh ni 's eudmhoire gu bhi an làthair 'nuair is urrain iad. Feudidh a' chlann a tha sean gu leòr, a dhol do thigh Dé maille ris a' chloinn eile. Agus airson an naoidhein, matha eagal ort a thoirt leat, air eagal gu 'n cuireadh e di fhois air càch, nach fheud thu 'fhàgail aig nàbi, do 'm feud thus caoimhneas ceudna a dheanamh aig àm eile? Feudidh aon neach cùram a ghabhail de dhithis no trìuir a chloinn; agus leis an t-seòl so feudaidh neach no dithis frithealadh air aoradh Dhé, a bhiodh, air a chaochladh dhòigh, air am bacadh. Feudidh am fear-pòsd agus a' bhean-phòsd fantuinn maille ris a chloinn, agus frithealadh air seirbhis Dhé ma seach. A dh' aon chuid feuch ris agus, le beannachd Dhé air d' oidhearp, chi thu nach 'eil a' chuis cho duilich 's a tha thus air bheachd.

Sabbath Review of Volunteers : A Protest.

THE following Protest was sent to the *Glasgow Herald* and the *Glasgow Citizen*. It was inserted by the latter paper only:—

Sir,—We, the undersigned ministers of the Free Presbyterian Church, desire to raise an earnest protest against the Sabbath desecration involved in the review of Volunteers to be held by Viscount French on the 17th instant. We are fully convinced that there is no “necessity” in the matter, and that another day could be found when the review might be held to equal advantage, if there was any anxiety to maintain the sacredness and rest of the Lord’s Day.

While in full and patriotic sympathy with all lawful efforts to prosecute the war to a victorious issue, we greatly deplore the widespread violation of the Sabbath in connection with military movements, and cannot but regard the breach of the Divine Commandment in this particular as one of “the causes of God’s wrath,” and a decided bar to the success which we all so much desire. To abuse the Lord’s Day in the way it is being done is to court defeat. If we really desire victory, let us seek to have “the Lord of Hosts” upon our side.

It may be but a small measure of comfort to those who love the sacred day of rest, but we hail with pleasure the announcement that the new War Council intends to meet every day of the week, Sabbath excepted. May this be the precursor of better things at the seats of War! Meantime, we raise our solemn protest against the deplorable desecration that is to take place on the approaching Sabbath.—We are, etc.,

JAMES S. SINCLAIR.
NEIL CAMERON.

Glasgow, 15th December, 1916.

My desire is that my Lord would give me broader and deeper thoughts, to feed myself with wondering at His love. I would I could weigh it, but I have no balance for it. When I have worn my tongue to the stump in praising of Christ, I have done nothing to Him. I must let Him alone, for my withered arms will not go about His high, wide, long, and broad love. What remaineth, then, but that my debt to the love of Christ be unpaid for all eternity? . . . O, if this land and nation would come and stand beside His inconceivable and glorious perfections, and look in, and love and wonder and adore! Would to God I could bring in many lovers to Christ’s house! But this nation hath forsaken the fountain of living waters. Lord, cast not water on Scotland’s coal. Woe, woe will be to this land because of the day of the Lord’s fierce anger, that is so fast coming.—*Samuel Rutherford*.

The late Rev. Archibald Cook's Sermons.

ALL lovers of evangelical theology among Gaelic-speaking people will be pleased to learn that the Rev. J. R. Mackay, Inverness, has issued another edition of the Gaelic sermons of the late Rev. Archibald Cook, Daviot. In the first edition his English sermons were included, with the result that some who bought the book found that the one half of it was to them in an unknown language. This disappointment has been averted in this volume as it contains only the Gaelic sermons. We trust Mr. Mackay will follow the same principle, by issuing also the English sermons separately. Such as can read both languages will be well rewarded by purchasing the two volumes.

It would be quite superfluous on our part to endeavour to recommend these sermons to the public, seeing that Mr. Cook held a place as a preacher of the gospel, especially in the north of Scotland, which was truly unique. However, we venture to say that, in our opinion, these Gaelic sermons hold first rank as regards depth of thought in doctrine and experience. None can read them without realising the profound seriousness with which Mr. Cook treats the responsibility of man under the privileges of the gospel, his accountableness to God for the use he will make of them, and the awfulness of the everlasting ruin that must follow the rejection of God's grace in Christ offered freely in the gospel. The vigour and the penetration of thought which run throughout these sermons betray a mind possessed of much of the unction which comes from the Holy Spirit. In one word: they are a very valuable addition to Gaelic theology, calculated to revive serious godliness.

The volume contains twenty-four discourses—"All that are extant of the Rev. Archibald Cook's Gaelic sermons." The price is three shillings, not including postage. N. C.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 22nd December:—

SUSTENTATION FUND.

Mrs. Munro, Simcoe, Ontario, 16/5; Per Rev. N. Macintyre—"A Lewis Sailor," 6/8; Mr. Alexander Macpherson, Scotstown, Strontian, 10/; Per Kyle of Lochalsh—I. D. Macrae, T.F. Depot, Dunoon, £1; Mr. Ewen Fraser, Carrbridge, for Duthil Congregation, £1; Mrs. Campbell, East Rowantreehill, Kilmacolm, 10/; Per Rev. D. Beaton—"A Friend," Chesley, Ontario, 20/6½, "A Friend," Lochalsh, Ont., 20/6½, and Miss May Mackay, 89 Wardell Street, Toronto, 20/6½; Mr. and Mrs. John Mackenzie, 11 Second Coast, for Aultbea Congregation, £1; Per Rev. D. A. Macfarlane—Mr. James Mackay, Quesnel, B.C., to Lairg Congregation, 10

dollars; Per Rev. J. S. Sinclair—H. Graham & Sons, Stockton, Manitoba, 20/6; "A Friend," Youngstown, Ohio, U.S.A., 6/10; "A Canadian Soldier," 10/.

GENERAL BUILDING FUND.—"Anon," Lairg, 2/6.

FOR BRITISH PRISONERS IN GERMANY.—Misses Macdonald and Mackenzie, Providence, Rhode Island, U.S.A., 15/.

MISSION TO FORCES FUND.

Per Miss Marjory Mackintosh, Brin House, Daviot—Miss Maggie Berry, 1/, Miss Mary MacLennan, 1/, Miss Mary Reid, 1/, Miss Amy Patience, 1/, Miss M. Mackintosh, 1/6, Mrs. MacDonald, 1/, J. MacDonald, 1/, Mr. J. Bain, 1/, Alick Fraser, 1/6, Janet MacDonald, 6d., Annie MacDonald, 6d., Lena Munro, 1/, Mrs. Ogilvie, 1/, Jennie Ross, 1/, John MacLennan, 1/, William Sandison, 1/, And. Robertson, 1/—total, 17/. Mr. D. Gillies, Kirkintilloch, 2/6; Mrs. MacLennan, Applecross, 5/; Mr. Duncan MacLeod, Applecross, 4/; "A Friend," from Caithness, 10/; Per Rev. A. Macrae (Balchurn, Raasay)—Mr. John MacLeod, 6/; Per Rev. N. Cameron—Nurse Fraser, Glasgow, 10/, "A Friend," Edinburgh, 10/; Per Mr. D. Mackenzie—Tolsta North Congregation, £2; Per Rev. J. S. Sinclair—James Fraser, Carnoch, Strontian, £1, "A Friend" (Fort-William), 10/, Mrs. Urquhart, Cull-cudden, 5/, A. Stewart, Loch Arkaig, 7/, "Meniscus," 5/, D. MacLennan, Kincardine, Ontario, 8/2, J. D. Mackay, of Canada, M.G.S., 194th Battalion, Shoreham-on-Sea, 2/6; "Kentish Friend," 10/; Mrs. Burns, Balquhadder, 5/; Mrs. J. R. Macrae, Kyle of Lochalsh, 4/; E. Murray, Scotsclader, 5/; K. MacLennan, Edinburgh, 5/; A. G. (Kilmarnock post-mark), 4/; Per Miss Marjory Mackintosh—"Friends," Brin House, Daviot, 17/; Mr. J. MacLennan, 20 Diabaig, Achnasheen, 10/; A. Campbell, Diabaig, 7/; "A Friend," Lyndale, Portree, 5/; Mrs. Campbell, East Rowantreehill, Kilmacollm, 5/; M., Helmsdale, 5/; "Wellwisher," Port Huron, U.S.A., £1 os. 6½d; "A Friend," Letterewe, 10/; "A Friend," Watten, Caithness, 10/; Mr. D. Mackay, Saval, Lairg, 10/; Mrs. A. Macrae, Erbusaig, Kyle of Lochalsh, £1; "Glasgow Friend" on Transport Service, £1; Miss Macdonald and Miss Mackenzie, Rhode Island, U.S.A., 5/; Miss MacLean, Post Office, Kyle of Lochalsh, 4/6; Mr. Wm. MacLeod, Raasay, 3/; Per Mr. D. Davidson, Tomatin—Mrs. M'B., 3/, J. M'Q., 3/, W. M'G., 3/, A. M'G., 3/, "Friends," 5/, and M. D., 3/—total, £1. Per Miss Margaret MacCallum—Kames F.P. Sabbath School, £1 13/. Per Rev. N. Cameron—"A Friend," Edinburgh, 10/ (omitted from May Magazine).

Rev. N. Cameron acknowledges, with many thanks, the following donations:—"A Friend," Glasgow, 10/; Miss F., Glasgow, 5/; Mrs. Mackay, Glasgow, 5/; A. S., 10/; Mrs. D., Partick, 3/; "A Friend," Whiteinch, 20/; J. C., Dennistoun, 5/; A. C., Pollokshields, 2/6; M. Matheson, London, 7/; Miss M'D., Glasgow, 20/; Mrs. D., Edinburgh, 5/; Mrs. C. (per J. M'D.), 10/.

Rev. Andrew Sutherland, C.F., acknowledges, with thanks, 5/ from Misses Stewart, Isle Martin, Ullapool, for Mission to Forces Fund.—Mr. Rod. Macleod, missionary, acknowledges, with thanks, £1 from Mr. Rod. Maclean, H.M.S. —, Mediterranean, for Coigach Sustentation Fund.—Rev. J. S. Sinclair acknowledges, with thanks, 10/ from "Meniscus," 5/ from Sergt. D. Calder, France, and 8/ from "A Friend," Ontario, for John Knox's Sustentation Fund.—The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View) acknowledges, with thanks, £1 for Sustentation Fund, from "A Friend," Rona, per Rev. D. Macfarlane.—Mr. John Morrison acknowledges, with thanks, £1 from Mr. Alex. Macaskill, North Uist, per Mr. John

Macleod, Strond, for the Church Building Fund of Finsbay, South Harris.

Rev. N. Cameron acknowledges, with many thanks, 15/ from Mrs. C. (per J. M'D.) for St. Jude's Funds. Fund for Bibles to Soldiers and Sailors—"A Lewis Sailor," 6/8, per Rev. N. M'I.; Nurse E. Murray, France, 5/; and "A Friend," Glasgow, 10/. For Foreign Mission—Mrs. D., Edinburgh, 5/.

Rev. J. S. Sinclair acknowledges, with thanks, two dollars from "A Lady Friend in Glenbush," Sask. (per a Canadian soldier now in this country), on behalf of the Winnipeg Congregation. The amount is being forwarded to Mr. W. Sinclair, Treasurer, 400 Victor Street, Winnipeg. For Bibles to Soldiers and Sailors—"Anon," Arran, 5/; "A Friend," Youngstown, Ohio, 6/10; same, 6/10 for Bibles to Mr. Radasi. For South African Mission—T. Macdonald, Brock, Sask., 41/.

Church Notes.

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

Mission to Naval Men in England.—Rev. Alexander Mackay, Oban, finishes a term of eight weeks as deputy to the Naval Men at Chatham and Portsmouth on the last Sabbath of December. It is expected that another minister will take his place. The report of the Rev. Alexander Macrae in the present issue gives an interesting view of the Mission.

The Magazine.

Fund for Free Distribution to Soldiers and Sailors.—We have to thank those of our readers who have already responded to the appeal 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.

Notice to Subscribers in U.S.A. and other Neutral Countries.—According to new Government regulations, all Magazines must be forwarded to neutral countries through newspaper companies or booksellers who have a special license for such transmission. We have availed ourselves of the license of Messrs. Menzies & Co., and the charge is one half-penny per copy. Postage also is now increased to one penny per copy. This means that, as things go at present, we must charge one shilling extra per annum for Magazines to the United States, S. America, Holland, etc. British Colonies—Canada, Australia, etc.—do not, of course, come under this regulation.

Subscriptions Received for Magazine.—Miss Moffat, Greenock, 6d.; Miss D. Ross, Golspie, 3/; J. MacCuish, Schoolhouse, Melvaig, Gairloch, 10/; Miss Hamilton, Perth, 3/; W. Ross, Kingussie, 3/6; Miss Grant, Gledhow Gardens, London, 3/; Mrs. Urquhart, Cullicudden, 6d.; Mrs. M'Donald, Tockavaig, Isleornsay, 2/9; D. Gillies, Jun., Callakill, 3/; Mrs. J. A. M'Caskill, Fernlae, Carbst, Skye, 28/6; Per Mrs. Mustard, Chesley, Ont.—Mrs. G. Forrest, 6/, Mrs. E. M'Pherson, Park Hill, 3/, Mrs. J. Mustard, Kippen, 3/, W. L. Forrest, Varna, 3/, and G. W. Forrest, London, Ont., 3/; Miss Macinnes, Garth, Aberfeldy, 3/; R. MacSween, Roag, Dunvegan, 3/; F. Macdonald, Kinlochewe, 4/; Pte. G. MacQuarrie, Kinross Camp, 1/6; Thomas R. Cameron, Auckland, New Zealand, 6/; Miss B. Morrison, Port Bannatyne, 3/; Mrs. Macmillan, Pirnmill, Arran, 3/; Miss Mackay, 1 Park Circus, Glasgow, 3/3; Mrs. Mackenzie, Tain, 6/; J. Mackay, 58 Shaw Street, Govan, 1/6; Mrs. Macleod, Alness, 15/; Mrs. Mackie, Aros, Mull, 2/; D. Manson, Monton, near Manchester, 3/4; Miss C. Mackay, Strathy Point, 2/6; M. Finlayson, Seafeld, Kishorn, 4/; Per Miss M. Urquhart—J. MacFarquhar, Cullicudden Farm, Conon Bridge, 3/; A. Macleod, Bettyhill, 13/9; Hugh Grant, Woodford Leigh, Clarence River, New South Wales, 10/; Miss M. Mackay, Watson St., Detroit, U.S.A., 4/1; Miss M. Ross, Reef, Achiltibuie, 3/; Mrs. Jarvis, Devon, 3/6; Miss Nicolson, Clydebank, 10/; A. Stewart, Strathan, Loch Arkaig, 3/; J. MacEwan, Silvercraig, Lochgilphead, 3/; Mrs. Kelso, Achamore, Arran, 3/; Mrs. Macrae, Ardachy, Beaulu, 3/6; J. R. MacNelly, Detroit, U.S.A., 6/; A. M'Lennan, for St. Jude's Collectors, 51/10½; Mrs. Mackenzie, Main Street, Shieldaig, 3/; D. Livingston, Milton, Applecross, 3/; Mrs. Mackintosh, Tordarroch Mains, Daviot, 2/; Mrs. Campbell, Sybil Road, Golspie, 4/; J. D. Mackay, M.G.S., 194th Battn., Shoreham-on-Sea, 7/6; D. Mackenzie, Laid, Clashnessie, 6/4½; Mrs. Bannatyne, Temperance Hotel, Blackwaterfoot, 7/; G. Mackenzie, Burnside, Culkein, Clashnessie, 3/6; Mrs. Macrae, Inverkeithing, 3/; M. Turner, Dumbarton, 12/6; Mrs. Scott, F. P. Manse, Chesley, Ont., 12/; D. Jack, Newton, Ont., 12/5; Miss F. Macaskill, Kincardine, Ont., 4/; G. Baird, Brucefield, Ont., 4/; D. Clark, Egmondville, Ont., 4/; Mrs. R. Graham, Inver Cottage, Lochinver, 3/; Thomas Macdonald, Brock, Sask., 6/6; Miss K. Bain, Dalbeattie, 3/; Miss Ross, 12 Braes, Ullapool, 1/6.

Free Distribution to Soldiers and Sailors.—Miss Moffat, Greenock, 2/6; Miss C. Murray, Scotscladder, 5/; Mrs. Mustard, Chesley, Ontario, 2/6; "A Friend," 3/; Thomas R. Cameron, Auckland, N.Z., 2/; Miss MacLennan, Caprington, Kilmarnock, 5/; "A Friend," Sutherland, 10/; James Fraser, Carnoch, Strontian, £1; Per Rev. Neil Cameron—"Anon," 5/; "Meniscus," 5/; Hugh Grant, Woodford Leigh, Clarence River, N. S. Wales, 10/; "A Friend" (London, S.W.), 2/6; J. MacEwan, Silvercraig, Lochgilphead, 2/; Per above—Miss J. Campbell, 2/; Mrs. M'Caskill, Clydebank, 5/; "A Friend," Watten, Caithness, 10/; Per Rev. Neil Cameron—J. C., 4/, A. M. E. L., 2/, —Macdonald, Tolsta, 2/, Miss M. M'D., 10/; D. Livingston, Milton, Applecross, 10/; Mrs. Bannatyne, T. H., Blackwaterfoot, 2/; Sergt. D. Calder, General Headquarters, France, 5/; T. Macdonald, Brock, Sask., 14/; F. West, Craydon, £1; Per A. M'Gillivray, General Treasurer, Inverness—"A Friend," Caithness, 10/, A. M'L., Tomich, Strathglass, 2/6; A. Campbell, Diabaig, 3/; "A Friend," Lyndale, Portree, 5/; Mrs. Campbell, E. Rowantreehill, Kilmaccolm, 5/; M., Helmsdale, 5/; Mrs. Munro, Simcoe, Ontario, 8/, "Friends," Letterewe, 10/, Mrs. Macrae, Erbusaig, 5/, J. Mackinnon, 15 Shore Street, Applecross, 5/—total, £2 18/8. Also, per A. M'Gillivray, General Treasurer—Miss K. Mackenzie, Lochrosque Castle, sends following, as collected: *Achnasheen*—"Friend," 10/, "Friend," 1/, "Friend," 1/, Miss Ina Ross, 2/, M. Mackenzie, mail-driver, 1/, Mrs. Finlayson, 2/, A. M'Lennan, 2/, Mrs. J. Macrae, 2/, Mrs. K. Mackenzie, 2/, Mrs. D. Mackenzie, 2/, Miss Cameron, 1/, M. Mackenzie, 2/, Mrs. Mackenzie, P.O., 2/6, Mrs. Urquhart, Luibmore, 3/; *Lochrosque*—Mrs. Mackintosh, 2/6, Mrs. A. Macintosh, 3/, Mrs. Mackenzie, Gardens, 3/6, Mrs. Macrae, 2/, Miss J. Mackenzie, 10/, James Mackintosh, 3/, Miss A. Mackenzie, 4/, Simon Fraser, 2/, Miss K. Mackenzie, 10/—total, £3 13/6.