



THE Free Presbyterian Magazine

AND

MONTHLY RECORD.

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

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

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N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE HALFPENNY.

T H E

Free Presbyterian Magazine

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VOL. XXI.

MARCH, 1917.

NO. II.

Professor David Smith and the Future State of the Dead in Battle.

WE return again this month to Professor David Smith, and his "Correspondence" column in the *British Weekly*, and we make no apology for the recurrence. In his column of 15th February he gives expression to his matured ideas on the future state of "those who have died in battle with no profession of faith in Christ," many of them having "lived in open sin," and these ideas are so delusive and dangerous at the present moment that we feel bound to write something with a view to refute them. In fact, as we shall see, his inferences from certain passages of Scriptures—notably, the Apostle Peter's address to Cornelius and his household—are so illogical and unwarrantable that they entirely discredit him as a reliable, or even fair interpreter of God's Word. It is impossible for us, as a matter of space, to give the whole article, but we shall endeavour to supply the gist of it, with, at least, one large quotation.

Professor Smith states, to begin with, as is his custom, the enquiry to which he replies. In the present case, a gentleman asks for his opinion upon the statement of a preacher who is esteemed orthodox and evangelical, but who gave almost distinct support to the belief in a future state of purification of the souls of those who have died in battle with no profession of faith in Christ, even those who have lived in open sin. Professor Smith in his answer practically dismisses without remark the idea of future purification. Wrong as this notion is, it is apparently not pleasing enough to the natural feelings to suit his taste. He passes on to notice "three distinct judgments" that had been given by his correspondents hitherto on the subject of the future state of such men, and then he states what he "considers a better way than any," as shown by the New Testament. The first judgment is that of some, whom he informs us are "happily few,"

who, "recognising repentance toward God and faith in the Lord Jesus Christ as necessary conditions of salvation, denounce eternal perdition, where, according to their blind and narrow notion, these are lacking." The second is the opinion of those "who resort to a vague hope in the mercy of God," while the third belongs to another class "who find relief in the idea of a 'second chance' hereafter." It is to be feared that Professor Smith indirectly condemns no less authorities than Christ and His Apostles, when he scorches the "few" he has met with who have held and given expression to the first judgment.

But, let us now consider the "better way than any," according to Professor Smith. This he bases, first, on Acts iv. 12 (according to the Revised Version, which does not much differ from the Authorised):—"In none other is there salvation: for neither is there is any other name under heaven that is given among men, wherein we must be saved." He points out that "the heathen lacked that door of hope," and that the Apostle Peter, at this stage of his knowledge, "with his Jewish limitations, would have left them to their doom," but he goes on to assert that the Apostle made a discovery which altered his view. It was the case of Cornelius. Here we quote at some length:—"By and by, however, he made a glad discovery through God's dealings with Cornelius, a heathen soldier, and he cried (Acts x. 34): 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him.' This is not a contradiction of his previous affirmation. It stands true that salvation is in Christ alone, and there is no such thing as 'uncovenanted mercy'; but Christ's Infinite Sacrifice was offered for the whole world, for sinners of every age and every clime. And—here is the Apostle's discovery—the yearning of a dark soul is, in the sight of God who 'sees with larger, other eyes than ours,' faith in the unknown Saviour. And will this dispensation of grace avail for the heathen who never heard the Saviour's blessed Name, and be denied to those who were born and nurtured in ignorance and sin, or to those, hardly less unfortunate, who have seen Christianity only in the unlovely and repellent disguises which masquerade as superlative piety?"

Now, we maintain most definitely that Professor Smith has not the slightest ground from the Apostle's address to Cornelius and his household for the inferences he draws. He is illogical and misleading throughout. In the first place, Professor Smith is seeking a door of hope for those who have lived in sin, "lads of evil speech and behaviour who are stricken on the battlefield," and he calls attention to the case of Cornelius, whom the Apostle plainly describes as one of those who feared God and wrought righteousness. The two cases are entirely distinct from one another, and the case of Cornelius affords not the slightest hope for those who have lived and died in unrighteousness. Secondly, let it be observed that Cornelius was *not* a heathen. He may

have been such—he probably was at one time—but he is described at this particular point by the inspired writer as “a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God alway” (Acts x. 2). Does the inspired Luke refer to any heathen deity? Manifestly not. Cornelius worshipped the same God as the Apostle Peter worshipped. It was the same Divine Being who appeared to both, and brought both together, namely, Jehovah, the God of Israel, the one living and true God. Cornelius was a Roman by birth, but he had become at some time or other a proselyte of the Jewish faith, and was to every appearance a regenerate man before he met with Peter. What then, it may be asked, is the force of the words, “*in every nation* he that feareth him . . . is accepted with him?” It is plainly this:—Nationality makes no difference. If a man fears the true God, whether he be Roman, Greek, Gaul, or Spaniard, he is accepted with Him. The words are not to be understood as positively asserting that in *every* nation such men were to be found, though it was possible that they might be found in many nations, for the Jews had gone to many parts of the earth before that time, carrying the true faith concerning God with them. Let it be clearly understood then, that the Apostle is not referring to “heathen” in the passage under view, but to those who were enlightened in the knowledge of the God of Israel through the Old Testament revelation. This was precisely the position of Cornelius. He was an Old Testament believer living on into the New Testament dispensation, and what he needed was to have Jesus Christ preached to him with the Holy Ghost, so that he might possess a personal and experimental confidence that He was the true Messiah, the Son of God, and the Saviour of the world. And this blessed enlightenment Cornelius got, not after, but before he entered eternity.

One wonders where Professor Smith got his strange theology that “the yearnings of a dark soul is, in the sight of God, . . . faith in the unseen Saviour.” This is truly the calling of darkness light, to which a woe is attached. We cannot enter fully into Professor Smith’s erroneous theory of a universal atonement, but we would remind him that He who was born in Bethlehem was called Jesus because He should “save his people from their sins.” An atonement that does not become efficacious in the actual cleansing of sinners does not save. The Lord Jesus saves His people, not *in* their sins, but *from* their sins. It appears to us that Professor Smith proclaims a doctrine of salvation in sin that is fitted to do incalculable harm to men’s souls at the present time.

In his concluding remarks, he makes reference to the lads in the trenches, and states that the contents of their frequent letters to him recall the two Scriptures: “Everyone that loveth is born of God” (1 John iv. 7), and “Greater love hath no man than this, that a man lay down his life for his friends” (John xv. 13). Can

anyone think that the Apostle means simply natural affection to friends when he writes of "everyone that loveth?" Does such affection need a new birth to produce it, or evidence a new birth where it is? Surely the man is completely in the mist of delusion who thinks so. The Apostle is plainly writing of a divine love to God and Christ and righteousness, begotten by the Holy Ghost. The text as to the "greater love hath no man" refers to love's outward expression, and not to its inward character. Everything depends on the character of the love we possess. If we have nothing more than natural love, that will not carry us to heaven. "If any man love not the Lord Jesus Christ, let him be anathema-maranatha."

Professor Smith's final sentences are the following:—"And when I am told that this is the Moslem creed, 'Die in battle and sup in Paradise,' I marvel at the ineffable fatuity. It is not the dying in battle that avails; it is the Infinite Sacrifice. Our need in these days is a braver recognition of the love in Jesus Christ our Lord, and a larger and more scriptural definition of faith." He tries to evade the very appropriate charge that his theory of salvation is just a new edition of the Mohammedan creed, by an exclamation about "ineffable fatuity" (inexpressible stupid folly) and by the assertion that "it is not the dying in battle that avails," but "the Infinite Sacrifice." Let not Professor Smith be too triumphant. The stupidity and folly are his own. Where in Scripture, to which he appeals for a larger definition of faith, do we find it declared that the Infinite Sacrifice avails any one for eternity, where it does not take practical effect in "the washing of regeneration and renewing of the Holy Ghost?" Did not the Lord Jesus Christ Himself say expressly (John iii. 3), "Except a man be born again, he cannot see the kingdom of God?" And again: "If ye believe not that I am he, ye shall die in your sins." Professor Smith's views of Christ's love and sacrifice are entirely contrary to Scripture. They would make Christ "the minister of sin"—saving sinful men apart from any change of nature or state. We do not say but the Lord may, in His sovereign mercy, make a saving change upon some in the battle-field at their latest breath, but to suppose that any who die impenitent are saved is "fatuity" indeed. Such, however, is the deplorable fatuity of Professor Smith. Upon his theory it is impossible to see how any at all can be finally lost. How contrary such a scheme of universal salvation is to God's Word, and how injurious to the moral and spiritual welfare of sinful men, we need not attempt to express.

ONE of the old divines, in his pastoral admonitions to his people, exhorts them "not to look for that in the law which can only be found in the Gospel—not to look for that in themselves which is only to be found in Christ—not to look for that in the creature which is only to be found in the Creator—and not to look for that on earth which is only to be found in heaven."

A Sermon.

BY THE REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

Preached at Edinburgh, on 20th November, 1916.

(Taken down by a Hearer.)

"Wilt thou not revive us again: that thy people may rejoice in thee?"—PSALM lxxxv. 6.

IN meditating upon these words for a short time, we shall consider three things in particular at present. We shall notice, first, the condition in which those who here prayed felt themselves to be in at the time, when they prayed, "Wilt thou not revive us again?" In the second place, they were conscious of the great fact that it is God alone who can revive His own Church as well as individuals. It is not the work of man, it is the work of God. And we shall notice, in the third and last place, a certain effect which they expected would follow this reviving, and the effect was "that thy people may rejoice in thee." They cannot rejoice while they are dead and disconsolate.

Now, we are to consider, first, a few things in connection with the condition in which those who first offered this prayer found themselves in at the time, and it was a condition that needed reviving. They were conscious that they were dead, and that they needed reviving. You will notice that he uses the word here "again," and that means that God did revive the Church in the past, but that they had now as much need of being revived, of having the work repeated, as they had at any time in the past.

Seeing that this was so, we shall notice a few things concerning the way in which the Church of God, the visible Church in the world, comes to be in such a condition as that she feels herself dead, and in need of reviving. The first thing we have to notice in connection with that is this:—God did many a time revive His cause in the world by quickening sinners, and by bringing them to repentance. But this is a thing that we ought always to remember, that, although God would have mercy upon one generation and bring many out of them, quickening them and imparting grace to them, yet the children of these men would just be as needful of being revived as their fathers. Grace does not run in the blood. We often felt the force of the statements that we find continually recurring in the Book of Judges. We find there that when God raised a Judge to judge Israel, there was a great reviving, and that continued generally for forty years. It struck *us* as being very wonderful that forty years was repeating itself so often in the history of the Jews during the time of the Judges, until we began to consider what really was the meaning of this period of forty years, recorded again and again, and we

then saw that this was the reason, that, though God did reveal Himself to the generation among whom He raised the Judge, and though they were converted (and those who were not converted continued in the order of worship and other things which God commanded), many of their children who were raised up were ignorant and blind, and went away immediately from God. That is true down through history—that the children of godly parents, if not converted or revived themselves, will be as ignorant of God and of their own everlasting concerns as the heathen are, notwithstanding that God's book is in their hands.

We shall notice, in the second place, that, notwithstanding men forsake God, they always maintain a form of religion. It is not at all the way of man to cease to hold a form of religion in the world, but it will be a dead form, and there are several reasons concurring to bring about this. The first thing I desire to notice in connection with it is that, when men are raised up to become ministers in the Church who were never revived, who were never converted themselves, they lead the people immediately to something that they can do themselves, to depend for eternity upon their own works, and if not upon their own works, they set before them a mercy in God which never delivered a sinner; "for the natural man," however educated he may be, "receiveth not the things of the Spirit of God, they are foolishness to him, neither can he know them, because they are spiritually discerned." Any one who wishes to look back into past history will notice this, that it was an unconverted ministry that brought death almost in every instance upon the Church of God. Conversions cease, that is, true conversions, cease in the congregations where such men preach. They may be able to preach more eloquently than those who are taught of God, but not one sinner will ever be quickened or converted under the preaching of an unconverted man, however eloquent he may be, and, even however sound he may be; he brings death upon the congregation and upon individuals. It is not only that an unconverted ministry brings death upon the congregation by preaching to them a way of salvation which is not God's way, and holding forth that men will go to heaven by their own good works—and, indeed, they would require to have better works than they have—holding out that God is merciful, but they have no place in their doctrine for the atonement. They see no great need for the obedience and suffering and death of the Son of God in order to make atonement for the sins of men; and they see no need of the quickening work and convincing and converting work of the Holy Ghost, and this brings death upon a people.

But the third thing I desire to notice in this connection is, that such men will not continue long until they begin to depart publicly from the great doctrines of God's truth. That can be proved in the history of the Bible. It can be proved also in profane history that, when the Church was filled with men who did not know for

themselves the value, the exceedingly great value, of the atonement made upon Calvary's cross for poor, lost, perishing sinners, and the exceedingly great need that men had of being quickened by the Spirit of God—as none can quicken “the dead” but God—men went to heresies, and the history of the Church discovers that such heresies brought death, not upon one congregation only, but some heresies in the past (such as the Pelagian heresy, and others), brought death upon the whole of the Churches in the known world. Men were realising then that conversions ceased, and that men were dead and formal in their worship immediately after forsaking the great doctrine of man's total depravity and lost condition as a sinner by the Fall, so that heresy brings extraordinary death upon men. They become dead to eternal things, dead to their own concerns as lost sinners, dead as to their need of having a saving interest in Christ, and, as I shall have to notice afterwards, none can deliver from this death but God himself.

We shall notice, in the fourth place, under this head, how the death that reigns in this country came to reign in it. If you will look into it, you will find that it just came exactly as we have been showing. A whole host of ministers were raised up who did not realise the value of God's word, and who never realised in their own experience the infinite need of the atonement and intercession of the Lord Jesus Christ, who never realised in their own experience their need of the Spirit of Grace and Supplications to quicken and to change man's nature, and to cause sinners to repent and believe in Christ. Men rose who looked upon these things as antiquated doctrines, and who were quite prepared to drink in their fill of the rationalism of Germany. The ministry of this country, we say, drank their fill of the rationalism of Germany. They began to preach that there were many things in the Bible which were not right; that there were many things in it which were even immoral, the Book which God claims as His Own Book, and the Book of which Christ said, “Until the heavens and earth pass away, not one jot or tittle shall pass away from the law until all be fulfilled.” Now, the effect of that was in this country—first, a demand to cast out of the Creed what these men did not realise as necessary. There was not to be a word in it about man's total depravity, there was not to be a word in it about election, there was not to be a word in it about a particular atonement or about the application of the redemption purchased by Christ by the Holy Ghost to the souls of sinners whom God purposed to save. These, and other doctrines also, were thrown entirely out of the Creed of the *Free Church* about twenty-four years ago. I ask any man, however dead we were twenty-four years ago, I ask that man to look upon Scotland, and see whether we are not more dead now than we were then. The effect of it has been that the most of the people of this country—I mean just now, Scotland—have been converted to infidelity. Some of them go the length of boasting that they are atheists. The half

of the people of this country never darken the door of a church. The cause of the whole thing was that men, ignorant of God and His Church, of themselves as sinners, and of the great doctrines of the grace of God, destroyed the Creed of the Church and taught lies to the people. The Spirit of God never acknowledges anything but truth. Men have made efforts again and again to have revivals, being conscious of the fact that their congregations were gone to the four winds, and that they would require now to have a revival. Instead of looking to heaven and praying to God in the name of Christ to send His Holy Spirit to revive and change men, they looked to America. It is from there that we are expecting, as a country, to get something to revive us! If men are not more dead after these Americans go away than they were before they came, they are certainly not more living to the things of eternity and their everlasting concerns. If there be any in Scotland to-day who see how things have gone back in this country to death and darkness, it is time, my friends, that we should begin to pray with the Church of old, "Wilt thou not revive us again?" Otherwise we are undone. Men may like to go on in the pleasures of sin, men may enjoy these, but God tells us that the end of these things is death, death eternal, and anyone who has any idea of what it is to be a sinner, and a sinner's need of being saved, must realise that, in our day, the most are dead and going to a lost eternity. But, before I leave this, I must mention one thing, and it is that we do not believe that God, my friends, will forsake his own people, however few they may be, and however antiquated they may be looked upon, who will cling to God's truth and to His way of salvation, by the gospel of His grace. Certainly, in the midst of death, He will give them a reviving.

Let us notice, in the second place, how they are conscious that they could not revive themselves, but had full confidence that God could revive them. Just like the leper that came to Christ and said to Him, "If thou wilt, thou canst make me clean," and He answered, "I will, be thou clean." You will see that the question that is asked here—"Wilt thou not revive us?"—means that they believed that He had the power, but could not say what His will was as regards the day in which the Psalm was written, and the same thing is true now. None who knows God savingly can have the least doubt in his or her mind but that God is able to quicken the dead—to revive not only one soul, but to revive millions of them at a time—in a moment, if that be His will, but what His will is is a thing that men do not know. He reveals a great deal of His will. We know a great deal that certainly will be accomplished, but what He is going to do with the present generation is a thing that no one can say; but you can go the length of praying with the Church, "Wilt thou not revive us?"

Now, I desire to notice two or three things in connection with this second head, and the first thing is this—that God did revive

His own cause, His own Church, in days when things were very low in the past, and He did it also when men did not expect it. You find in one place that when God revived His Church, those who lived at that time described their experience passing through this great work, as "men that dreamed."

"When Sion's bondage God turned back,
We were like men that dreamed."

They could hardly believe that what they were seeing with their eyes was actually a fact, when God began the work mightily by His Word and Spirit in the souls of men.

I desire, in connection with this, to instance three or four cases in which this happened.

I desire to go back just now to the time of Hezekiah, King of Judah. Things were very low then. If you read the beginning of the prophecy of Isaiah you will see how dark things looked—how really low things were—for He calls the people there, "Sodom and Gomorrah," and their rulers, "rulers of Sodom and Gomorrah." He declares their sins were red as scarlet, and crimson, just as if you were depicting the condition of this country at the present time. Our rulers are not better than the people; our sins are as scarlet, yea, as crimson, but He invites us to come and reason with Him. About four years after the seven tribes on the west of Jordan—called Israel in those days—were taken away captive by the King of Assyria, Hezekiah and his princes resolved to hold the feast of the Passover at Jerusalem, and that messengers should be sent through the land of Israel to invite those who were left of these tribes to come to that feast. You find that those who went were mocked by the people, but notwithstanding that most of the people mocked these messengers, there were a few out of these tribes who humbled themselves and came, and that shows that it was pride that caused the rest not to come. And when the seven days of the feast were finished, such was the experience of these men and women of God's infinite love and pity towards them, that they could not separate, but began to plead that they should have other seven days. When these were over they went and broke down all the idolatry—the idols and the idol-worship—in the land of Judah, and went on till they reached Dan. That was God's work. You will notice that it was just through the means that God revives men, just by the means—the word preached and read, the sacraments administered (we do not mean by that that the Sacrament of the Supper is a converting ordinance at all)—and you find that this reviving which He gave to the Church in the days of Hezekiah continued for a considerable time.

Again, how low things were in the visible Church when our Lord Jesus Christ was upon the earth! He had to describe the professors of that day—those who were the most strict—as hypocrites over and over again. That is how God Himself, when He appeared in the world in human nature, had to describe the Church, and you may depend upon it that it was not bigotry nor

narrowness that caused Him to do it, but because truth demanded it. He described them as having taken away the key of knowledge, as having not entered themselves into the kingdom of heaven, and as having prevented those who would enter into it. On the Day of Pentecost God revived His Church by the doctrines of grace. Peter charged the people with the very sins which they had committed, and the Spirit of God made those charges that the Apostle levelled against his audience as pricks in their consciences. He convinced them of sin, of righteousness, and of judgment, and we read that three thousand were added to the Church in one day of such as should be saved. That was decidedly not the work of man; it was God's work—God the Holy Ghost making use of the word of truth, for He will never use any other instrument but His own sword. And that reviving which began in Jerusalem went over the whole Roman Empire, even within twenty years after the Day of Pentecost, and the Gospel He sent went to the ends of the earth, because God's Spirit accompanied the word and made it effectual unto salvation to the souls of poor, lost, perishing sinners.

I desire to notice, again, a third instance. See you how dead, exceedingly dead—perhaps I would not be wrong in saying that in the history of time, since the beginning of time, perhaps even in the days of Noah, things were not lower than they were before the Reformation broke out in Europe. It is set before us in the Book of Revelation as a time in which the witnesses were dead on the streets of the city, and the people rejoiced because these witnesses, who tormented them who lived on the earth—that is, who told them that their sins, if continued in, would bring them down lower than the grave, to weeping and gnashing of teeth—had now ceased; and they sent presents to one another in their rejoicing. But after a dark, long night the witness became alive, when the breath of the Holy Ghost breathed into men; and we had the first effects of it in this country itself. John Wycliffe was about the first who raised his voice against the iniquities of the Church of Rome. You have John Huss immediately after. You have also Jerome of Prague. You have, one hundred years later, Luther, whom God quickened by His Word and Spirit in a cell down in the basement of a monastery in Germany, and made him realise that he was a sinner, that God was angry with him, and that he would be lost for ever unless he received forgiveness of sins. He went through all the inventions of the Church of Rome, and that conscientiously, trying to see if he could attain to peace of conscience—to forgiveness of sins—but he never could attain to it. He was only getting worse and worse, when the Scripture came to him three times: "The just shall live by faith." But Luther did not know God's voice, like Samuel. But the third time it came he was just in the very act of trying to obtain eternal life by his own merits. It was by faith upon Christ that he was saved. Now, when Luther received Christ as He was offered to

him in the Gospel as his own Saviour, and without any merit of his own, he rested upon Christ alone for salvation. Faith, my friends, is just like an empty hand. It is not a thing that brings anything to God, but it comes empty, needful, to receive from God what it needs, and that is forgiveness through the blood of Christ for all sins—past, present, and future. Now, when God raised this man and when he saw how many millions were going to eternity dead in trespasses and sins, deceived by the Church of Rome, by the Papacy, he immediately began to preach to his fellowmen that there was no merit in man's works, but that the whole foundation of man's salvation was Christ, the Son of God, in the glory of His person, and in the glory of His offices as the Prophet and the Priest and the King of the Church, and that in the glory of the merit of His blood He washed away the sins of the guiltiest sinner who would come to him. There was a reviving of God's Church. Men and women were rising up, day after day, who were throwing away from them their idols and their superstition and their works of darkness, and they showed in their life and conversation in the world that they were living men—living for eternity and not for time only. This reviving took place also in our own country.

But before I leave this second head I desire to point out this, my friends, that if you look at this country to-day, are we not in need of reviving as much as ever we were in our past history? Are we not perishing—going to a lost eternity—pleased with ourselves, having plenty to flatter us to our ruin, calling out, "Peace, peace," when there is no peace? Are men not sinning against God on Sabbath-days and week-days, refusing to give the place to the Son of God which the Father gave Him, and from which no creature can dislodge Him; refusing to give the place to the Holy Ghost, whom the Father and the Son gave to be the Comforter of the Church? It was He who was to convince of sin, of righteousness, and of judgment. It was He who was to glorify Christ by taking of the things that are His and revealing them to lost men. Since we have taken the work of the Spirit into our own hands what death has come over us! Although we should speak with tongues even as angels, if God's Spirit will not make use of that, it is nothing better than sounding brass. It may please the ears at the time, but it is from God the increase must come. Even although Paul himself should plant and although Apollos should water, it is God, my friends, that must give the increase. While we are looking for the increase anywhere else than from God, from Jesus Christ, who is exalted a Prince and a Saviour at the right hand of God, and who is there at this moment for this purpose, that He might give repentance to Israel and remission of sins, we shall remain dead. We have much reason, much cause, why we should in our day pray this prayer over again from the bottom of our hearts, "Wilt thou not revive us again?"

But, as time will not allow me to enlarge, we shall notice now, in the third place, a few things as to the effect in the hearts of those who would see and also realise such a work as this—God reviving His people, reviving the dead, converting sinners and turning them from the ways in which destroyers go into the way of truth and salvation. He says “that thy people may rejoice in thee.”

Now, I desire to notice in connection with this three or four things, and the first thing is this:—Our text brings God Himself before us as the great object of the rejoicing of His people (not excluding at all other things), but it is a fact that true godliness rejoices in God Himself, as you find the Virgin Mary saying when she went to see her cousin Elizabeth. She said her soul was rejoicing in God her Saviour. They who have God—the three Persons—for time and for eternity, have ample cause why they should rejoice, for it matters very little to those who have God as their own God whether it should be death or life, as neither of these things can separate them from the love of God which is in Christ Jesus our Lord, consequently the Church cannot rejoice in God, except He revives them. And I may mention, in connection with this, that it is not only that death that came upon all men by the Fall, but a deeper death, I fear, than the ordinary. All by nature are dead in trespasses and sins, but there seem to be times in which men are more dead in their minds, as if they could not think at all about things that are spiritual, things that are eternal; as if they had become so materialistic in their minds that they cannot think of anything but this present life and the things of the world. Well, at such times as these, when men live and spend their time providing for the lusts of the flesh, the lusts of the eye, and the pride of life, it is a common thing that the people of God themselves become more dead; and, if you look at the professors of our own day and compare them with those who professed religion, say, forty years ago, what do you see? At that time men and women would warn sinners seriously, advise them, bring them to a private corner, and speak seriously to them; rebuke them for Sabbath desecration, and other sins. And we remember well when boys, if playing on God's day, would run away as fast as they could if they saw one of God's people coming the way, but how are they now? They laugh in your face. Well, a part of that effect is just what I mentioned already. How it is lying like mountains of brass upon the souls of those who are dead in trespasses and sins! But there is a part of this deadness lying upon the souls of God's own people, and, if we are not deceived, some are conscious of being dead, more dead than they believe those who fear God ought to be, so dead that they will be sometimes questioning if they have been revived at all. So you see that they have a cause why they should pray for reviving for themselves, and for the true Church. How much do we need to pray, “Wilt thou not revive us?” and, if

He will do that, men then could rejoice in Him; for it is the living that praise Him in that day.

The first cause of rejoicing, as I said already, is God Himself, what He is in His own Being, a God of infinite love, infinite mercy, infinite pity towards lost men; while, at the same time, He is a holy and just, and an eternal God. When those who are revived can behold the glory of the Lord in the Bible, as a man looking at a friend's face in a glass, they begin to rejoice in Him, for what He is in Himself and what He is to them as their own God, their portion for time and for eternity.

I desire to notice another reason why they rejoice in Him. We are told that He knows well who are His, whether men know them or not. They rejoice in His salvation, not only in Himself. I remember reading in Dr. Owen's writings about times of trial, when men would be put to the test, as to whether they would follow Christ and forsake all. He said that no man or woman, for any opinion or knowledge he or she might have of Christ, could follow Him and part with things they had seen or handled, who had only a notional knowledge; but those who behold His glory, the glory as of the only begotten of the Father, who were enabled to receive Him as their own Saviour, he said that neither death nor life, nor things present, nor things to come, could ever separate these from Christ. Now they rejoice in His salvation at a time when He revives His Church, and when their own faith is revived and strengthened, and when they can say "I am my Beloved's and my Beloved is mine." They can rejoice that day in their portion, they can rejoice in what He is; but, when they look upon perishing sinners in the world, they would have to fold their hands and conclude they were all lost but for what they know of God's salvation. How suitable it is for perishing men, and how God is able to make the most careless sinner begin to seek with all his or her heart God in Christ as their own portion. They rejoice in this, and what a cause of rejoicing they have. When they look upon their own families, or congregations, should they be ministers, they could have nothing but mournings, were it not that they know that God is able to revive and bring to life again the dead souls of men, and that He is able to make a people willing in a day of His power, and that He is able to cause men to forsake the ways of sin, and of the world.

If you have the grace of God in your heart, when you look at your son or your daughter without grace, you cannot rejoice in anything that they can do, and you cannot rejoice in anything that they possess, but in this one thing that God is merciful, and that, for Christ's sake, He may, to His own glory, save your son or daughter. If we know anything at all, when we look at immortal souls we have no other cause of rejoicing in the world but this—that we know assuredly that God can quicken the dead and that He is just when He justifies the ungodly; that He invites sinners to come to Him to receive life, to come with an

empty hand and stretch it forth to receive eternal life in the gift of God through Jesus Christ, without money and without price, and that is a cause of rejoicing.

But I desire to notice one other thing, before I stop, as a cause why God's people rejoice in Him, and especially at times when He revives His Church again and revives themselves. There is such a thing as enjoyment in the things of God. If you never could say that you found any joy in God's house, and if you be dead in trespasses and sins, it is more than probable that you never felt anything in God's house but the coldest house that ever you were in. The flesh can get something in the picture-house, in the theatre, at the dance, at the vain song, but the flesh can get nothing in God's house unless you bring the song and the play into it. If you do this you can get something for carnal men and women to enjoy, but a spiritual worship is tastelessness itself, a weariness to the carnal mind, but it is not so to those who are revived. David could testify by his own experience that he would rather be a doorkeeper in the house of his God than dwell in the tents of iniquity, and that was the name he gave to the house in which he dwelt himself, for he says, "The Lord is a sun and a shield, and he will give grace and he will give glory, and he will withhold no good thing from them that walk uprightly." He was revived in his very heart in God's house and in the means of grace in private. He says, "It is good for me to draw near unto God." How is it with you? Well, my friends, God can make His own people rejoice in drawing nigh unto Him in secret, in their own secret closet, and He may make them rejoice in the public means. They said before, "Master, it is good for us to be here." It is called a feast of fat things; not at all, my friends, of inferior things, but of the best, of wine on the lees, well refined, and this is the wine of God's infinite mercy and pity towards perishing men. He is offering this to sinners who will accept of Christ as He is freely offered in the Gospel. That has many a time caused men to rejoice in Him, and to rejoice in Him more than the world could rejoice when their corn and wine did abound.

But I must not be detaining you. But would to God, my friends, that He would answer this prayer again to our beloved country; that He would revive us again, and you would see if that were to take place, how the people of this country would turn their back immediately upon all their own inventions; how they would cast away their idols to the moles and the bats, and how they would devote themselves with their whole heart to worship God according to His own Word, and that, in one day, would make union in Scotland which men could not break down, but nothing else will do it. No; men may make unions merely for policy's sake; putting things together which cannot be joined. When God begins this work He can warm men's hearts by His Spirit, by His love, and He can unite men in their hearts to one another in such a way that the power of Satan and of men cannot

separate them. That is a union which we would, with all our heart, pray for, a union in the love of God, in the love of Christ; a union in the Holy Ghost, a union in the Word of God, in every syllable of it. We would pray for it, rejoice at seeing it, and, if we are not deceived altogether, would like to see it to-morrow. But other efforts by dead men to put two pieces of cold iron together will be as unavailing as anything man ever tried, for it is impossible, my friends, to join men unless there be love in the union, and love makes an honourable union, and a lasting union, and a profitable union. May the Lord bless anything consistent with His Word!

Account of Mission to Naval Men in England.

DEAR MR. EDITOR,—In giving an account of my second visit to naval men in England, it is unnecessary for me to enter into details which have been so often brought before the readers of the Magazine. I succeeded Rev. Alex. Macrae at the beginning of November of last year and remained two months in England. At the outset I may say that to carry on the work among the naval men during the winter months is by no means a holiday. I gave four Sabbaths to Chatham and four to Portsmouth, and I shall first refer to the work at Chatham.

In Chatham the naval authorities are very kind to our deputy, and, like Mr. Macrae, I was while there an honorary member of the officers' mess. I had good gatherings at the official service, and also on Sabbath night, all the time I was there—an average, I should say, of eighty-five. A good number of them were young lads, newly called up, and some of them were very careless young men. In fact, a certain proportion of the class of men who were in Chatham this time were quite different from the class I had there in 1914-15. These latter are now scattered all over the war zone, and they were, almost to a man, solemn and serious about religious matters. I may say that since my return I have a good few of them in my congregation here who are patrolling the West Coast, and I am glad to testify that the seriousness that characterised them then did not by any means leave them. At the same time, I had in Chatham the last time a few God-fearing young men, and the indifference of the others was as great a sorrow to them as it was to me. Then I felt this about them—that the more careless they were, the more need they had of being looked after; and I am convinced that the labours of our ministers among them shall not be fruitless.

In Portsmouth, I had about an average of ninety at the official service, and, while I had the same experience there of having a good few young lads very careless about their salvation, yet the number of such was not large. The most of those who attended the services in Portsmouth were seriously inclined, and there were

a good few among them who feared God. I had very encouraging conversations with some of them, especially with a young Lewis lad who is now in the Mediterranean. I noticed that in Chatham and Portsmouth—especially Portsmouth—any one who had the fear of God in him felt very depressed over the prevailing ungodliness of these ports. Our boys in the Highlands and Islands are accustomed to reverence the Lord's Day even yet, but in these ports the Lord's Day is the day on which men and women and children enjoy themselves as on any ordinary holiday. Then, the public-houses are open on the Sabbath Day in England, and they are crowded to the door by men and women. These things are new to our boys, and to those of them in whom the grace of God is, such things are very painful.

I stayed while at Portsmouth in Miss Weston's Sailors' Rest, and I have to thank that kind, noble-hearted Christian lady, and her staff, for their great kindness to me. The Sailors' Rest is a huge building, and it is a great blessing for the poor sailors that such a home is before them. Our official services are held in the large hall in the Rest, and Miss Weston takes a motherly interest in the sailors. To give your readers an idea of the numbers who frequent the Rest, I may say that one of the staff told me that four hundred letters have been posted in the Rest letter-box in a single night.

I visited the Naval Hospitals both at Chatham and Portsmouth, and communicated with the parents of some of those I there visited. One of the men I went to see had a very serious trouble, namely, a plague called *beri-beri*, and I am sorry to say that I heard of his death since my return home. The others were very serious cases, but they recovered.

In conclusion, I may say that, when I look back on my last visit to these ports, notwithstanding the fatigue I had to endure during the severe weather of November and December, I would not hesitate to return to the work, for I never opened my mouth to address the men but I felt that the Lord was exceeding my expectations, and always disappointing my fears.—Yours, etc.,

ALEX. MACKAY.

SERIOUS fits of religion avail nothing unless we have an abiding sense of God on our hearts. And we have never any sense of God or His mercy to us-ward, unless we have a sense of our duty to Him, and study to perform it in its proper time: hearing while God speaks, believing while He promiseth, praying while He hears, and obeying while He commands. Religion may be much talked of, but is never understood till our conscience be awakened and we know the worth of our soul and our need of a Saviour. Nor doth it ever flourish till we can naturalise spiritual things and spiritualise natural things. And if we expect to live with Christ in heaven, we must live in Him, on Him, with Him, and to Him on earth.—*John Brown.*

The late Lieut. Donald MacKillop.

IT is sad to observe that not a few valuable and exemplary young men have fallen in battle since the present terrible War began—men who, in God's good time, if it had been so appointed, might have proved useful to His Church and cause upon earth. The loss of these men, though it has been in a manner highly honourable to themselves and in furtherance of the interests of righteousness among the nations, gives an added painfulness to the thought of the present dispensation of suffering and death through which we are passing. It cannot be doubted but the Lord is chastising for sin the nations on the right as well as those on the wrong side of the present conflict. Among the worthy young men, to whom reference has been made, we feel assured was Lieutenant Donald MacKillop, of Glasgow, who, after being about a year at "the front," finished his course at the Battle of the Somme on the 20th July, 1916.

The subject of this sketch was born in the town of Ayr in 1885, and received his early education at the Ayr Academy. The family afterwards removed to Glasgow, and here he served his apprenticeship as an engineer. He completed his course in this respect at the Royal Technical College. Soon after war was declared in 1914 he thought it his duty to prepare for taking part in defence of his country, and for this purpose joined the Glasgow University Officers' Training Corps. After some months' exercise in this Corps he enlisted. His regiment was the Scottish Rifles or Cameronians, and he received his commission as a Second Lieutenant in connection therewith in March, 1915.

Shortly before Mr. MacKillop proceeded to Nigg, Ross-shire, where he was stationed for several months, the Communion in John Knox's congregation, of which he was a regular adherent, took place. Prior to the services he had a private conversation with the writer, as minister, on the subject of going forward to the Lord's Table. He then appeared before the Session, and the members of it, knowing his exemplary character, cordially admitted him as a member in full communion. Some who knew and respected him were deeply touched when they observed him on the Communion Sabbath going forward for the first time, and taking his seat among the communicants at the Table.

We have every reason to conclude that what Lieut. MacKillop was at home and among his intimate acquaintances, he was also among his new friends and associates in the Army. He was the same quiet, modest, cheerful, Christian gentleman; gentle yet firm and straight in all his dealings; true to his convictions in matters of religious truth and duty, and endeavouring, in Christ's strength, to walk consistently with God's Word and Gospel.

The loss of such an officer to the British Army was a great one, and much to be deplored. The following are a few testimonies from a number of letters of sympathy sent to the bereaved parents

by his comrades and superior officers in the field. The first is from a Lieutenant, an immediate associate: "I saw your son, Donald, the night previous to his being killed. I was exceedingly shocked, and exceedingly sorry to learn that he had been killed. . . . I admired his bravery very much, for I have seen him quite calm under shell fire, and I heard he was the same on that day. Once—just before a raid—he prepared for it by reading to me his favourite chapter, the eighth Romans." Another is from a companion who was himself wounded: "It was with no little concern that I heard, some hours before being hit, that, with many others, M'Killop had fallen in the attack. God's will be done; and it is surely a great will to understand at times, needing much patience and implicit faith in Him who rules over all. . . . Donald was a keen, hard worker at the Lewis gun. We all admired him as a conscientious and straight-living officer. 'Blessed are the dead who die in the Lord.'" Again, another: "He was by all considered to be one of the bravest officers we had in the battalion, and his death is a great loss to us all. The day we went into action your son said to me that the only fear he had was that, if anything happened to him, it would be a great shock to his parents." A Captain writes as follows: "It must be some consolation to you to know that he died fighting for what we believe to be right and honourable, and that he has left such a fine example to us all. I know for a fact that in the midst of many temptations he remained true to his ideals, and set us all an example which we would do well to copy. May God comfort you and yours in your great loss, and give you strength to bear the burden He has called upon you to bear!" A Chaplain thus bears testimony: "He was one of the finest young men I have met here, and was a regular worshipper at our parades. It will be some comfort to know that his death was instantaneous. It will be some comfort, also, to think how splendidly he was doing his bit out here, and that he has made this sacrifice for a cause that was dearer to him than life itself. And yet for all at home it is a deep personal loss, and I pray that you will be upheld and kept." The Lieut.-Colonel, in sending the condolences of the other officers and himself, writes: "Your son was a most gallant and conscientious officer, and his loss is deeply deplored by all ranks." These testimonies, we are fully convinced, are not the least overdrawn, but true to the life. It is our earnest prayer that the character and example so described may, by the divine blessing, stimulate other young men who are engaged in His Majesty's forces to seek to become (if not already such) good soldiers of Jesus Christ. For such as these there is in store at last a "crown of glory that fadeth not away."

We conclude by expressing deepest sympathy with Capt. and Mrs. MacKillop and family in their great bereavement. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

J. S. S.

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 386.)

IV.—THE SABBATH IS A SPECIAL TIME, AND SABBATH EXERCISE IS A SPECIAL MEANS FOR REFRESHMENT OF THE SOUL.—“This is the day God made; in it we'll joy triumphantly. Send now prosperity” (Psalms cxviii. 24, 25). The Psalms are full of indications how this day is specially blessed to the invigoration of redeemed souls, and more particularly in the services of the sanctuary. “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary” (Psalms lxiii. 1, 2). This is the exclamation of David, on the Sabbath, beleaguered by Saul in the wilderness, and shut out from the sanctuary and its services. And again, under similar circumstances, a retreat and exile before Absalom, hear him exclaiming in the 84th Psalm, “How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh (each) crieth out for the living God. . . . Blessed are they that dwell in thy house. . . . A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness.” And yet again, “As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: *when shall I come and appear before God?*” (Psalms xlii. 1, 2). Then he calls to mind his former privileges: “When I remember these things, I pour out my soul in me: for I *had* gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day” (Psalms xlii. 4). “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God” (Psalms xliii. 3, 4). And when his prayer is answered, in the 116th Psalm he breaks forth into a thanksgiving, ending thus: “I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of Thee, O Jerusalem. Praise ye the Lord!”

But to cease from David, and to come to David's Son. There is also the example of our blessed Lord. “He went into the synagogue on the Sabbath-day, *as his custom was*” (Luke iv. 16).

* Professor Miller was in his day Surgeon in Ordinary to Queen Victoria, and to H.R.H. Prince Albert, for Scotland. We are also informed that he was a brother of the late Rev. Samuel Miller, D.D., of Free St. Matthew's, Glasgow.—ED.

Continually was His soul communing with His Father, though He had no such need as we, through sin. When trial came, His soul was poured forth in wrestling prayer. Witness the sad garden of Gethsemane, and Calvary's still darker hour, where the spotless soul of the Holy One, brought in contact with the sin of a lost yet elect world, was for a time forsaken and unanswered. Yes. *He* prayed "without ceasing." And yet on the Sabbath-day He failed not to go into the synagogue, "*as His custom was.*"

Again, it was when the disciples were "assembled together" on "the Lord's day," that the risen Jesus stood in the midst of them, saying, "Peace be unto you." It was in similar circumstances that the Pentecostal effusion came down. It was "on the Lord's day" that John was "in the Spirit," and that the great Alpha and Omega appeared to him in vision.

"Forsake not," is the apostolic injunction, "the assembling of yourselves together, as the manner of some is, . . . and so much the more, as ye see the day approaching" (Hebrews x. 25). And once more—in prophecy—"Blessed is the man that keepeth the Sabbath from polluting it. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called an house of prayer for all people" (Isaiah lvi. 2, 6, 7).

Yes. The Sabbath is the peculiar day appointed by God for the refreshing and rest of the souls of His people. As the night with its sleep is to the working day and its labour, as regards the body; so is the Sabbath with its holy rest to the working week, as regards the soul. The Sabbath is the night of the week; or rather it is its sacred morning—for is not the night truly the *first* part of the day? The Jewish Sabbath, the seventh day, had in it something of the week's night; but the Christian Sabbath—

"Blest morning, whose first dawning rays
Beheld the Son of God
Arise triumphant from the grave,
And leave His dark abode!"

—this begins the week, throwing light and love upon its every hour, and strengthening the soul to run its course rejoicing.

And how is the soul to be occupied on this precious day? In rest; but of a twofold kind—enjoying repose, seeking refreshment. This requires further explanation. In rest from all ordinary week-day work, of body and mind. "In it thou shalt not do any work." "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Excepting the "works of necessity and mercy," no work is to be done on that day, by body or soul, of a mundane kind. The commandment of the Word is explicit on that head. The body rests from its work, *in order that* the soul may be in a fit state to enter upon and maintain its spiritual

exercise and refreshment. The muscles fatigued by work, or walks—the brain exhausted by mundane reading, or thoughts, or disputings, how can the soul enter upon its active communing with God? Here, again, there emerges the wisdom of limiting, in ancient times, the Sabbath-day's journey, as well as interdicting all kinds of ordinary labour. There shall be no bodily fatigue on that day. The soul must be left free and fresh. Absence of all *labour* is the negative Sabbath rest.

Far more valuable, however, and equally plainly enjoined, is the other half—the active, the refreshment. "It shall be unto you a Sabbath of rest; *and ye shall afflict your souls*" (Lev. xxiii. 32). And again, "Ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a *stranger* that sojourneth among you. . . . It shall be a Sabbath of rest unto you, and ye shall afflict your souls, *by a statute for ever*" (Lev. xvi. 29, 31). These quotations refer to the yearly feast, or Day of Atonement; but the statement is plain that the points wherein "it shall be a Sabbath," are the "resting" from work, and the "afflicting of the soul;" and the conclusion is inevitable that these—absence of bodily work, and presence of spiritual exercise—are characteristic and essential in THE SABBATH. The "stranger," and "the statute for ever," evidently show that something more is involved than merely the duties of what was ceremonial, limited, and temporary. Obviously the force of these passages lies in the meaning of the verb translated "afflict;" and as obviously, more is meant than is conveyed by the ordinary acceptance of the word in our language. The literal meaning of the Hebrew verb is to "answer," or "cause to answer;" and it has varieties of secondary meaning—as, to "tame," to "compress," to "subdue," to "fast," to "humble," to "afflict," etc. Here it seems to mean that in "the public and private exercises of God's worship," the soul shall converse and commune with God; and that in this active and holy communion of our spirit with the Father of spirits, the soul of man shall be in itself repentant, contrite, subdued, broken, afflicted, on account of its much sin and shortcoming; in order that it may in this denudation be clothed, in this weakness be made strong, in this sadness be made glad, in this exercise receive grace upon grace to help in every future time of need; an exercise of honouring God, and of looking (not in vain, if in faith) for such downward tokens of His reconciled love as these—"To be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, *that we might be filled with all the fulness of God*" (Eph. iii. 16, 19).

In man's soul there are sins enough, more than enough, in the hour, in the day—far more in the week—to call for this bowing down before God; this "sacrifice of a broken and a contrite

heart," which God "will not despise" (Psalms li. 16). And in God's Word there are promises, at least enough, and "exceeding precious," to warrant the belief that such affliction of the soul will be answered by words of peace and pardon; that as wine restoreth the fainting natural strength of man, so will the Spirit of God, by taking of the things of Christ, refresh and make glad the soul. Sorrow MAY endure for the night, but joy SHALL come in the morning.

But let us guard ourselves against what this acceptable and enjoined exercise of the soul with God is not. It does not consist in forms or bodily prostration: not in mere words or mere gesture. "Think not that ye shall be heard for much *speaking*" (Matt. vi. 7). "*Bodily* exercise profiteth little" (1 Tim. iv. 8). Nor does it consist in subtle exercise of the mind in nice, and curious, and refined philosophical disquisitions even as to spiritual things. These are "works," or rather "labours," not meet for the day of rest and refreshment from all labour. No. The philosopher and the peasant, the simpleton and the sage, alike come on that day, and in that exercise, denuded of self-sufficiency and worldly wisdom, and, *in the simplicity of little children*, hungering and thirsting, desire the sincere milk of the Word, that they may grow thereby. The reception is the same in all who receive anything: the spiritual mouth is the mouth of a child. The subsequent use made of what is received must necessarily vary; there is the digestion of a child, of a youth, of a grown man. In receiving, all are "babes and sucklings." Having received, there is a variety, from "the babe in Christ," to the "full stature of perfect men."

Nor does it consist in the absence of all action; in merely lying low in the dust, and abiding there unanswered, unsatisfied, unrefreshed—content so to remain. If the soul receive not, it is because it *asks* not, or asks not aright. The Sabbath exercise with God is no *labour*, but it implies a *work*; no heavy round of weary toil, but a light and gladsome work of love. A work which shall show itself sincere by its fruits—speedily; these fruits being other good works, which shall embrace both tables of the law—honour to God, and love to man. It is the cultivation of the "seed incorruptible," the working of the "law of life," as formerly stated. "Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul?" No: my fast enjoins the "afflicting of the soul;" but ye have fasted otherwise. "Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?"—(mere forms—mere bodily exercise, profiting nothing—"vain oblations?") "*Is not this the fast that I have chosen?*" To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break

every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" These are some of the fruits springing from the true Godward exercise of that day, and testifying of its truth. "*Then shalt thou call, and the Lord shall answer; Thou shalt cry, and he shall say, Here I am.*" The reward and return of such Sabbath exercise is speedy and sure. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah lviii.)

It is on the Sabbath, and in such Sabbath exercises, that the soul is refreshed and restored. Communing with the holy God, it is strengthened to contend with the sinful world. Such communing, though but for a moment, will not be fruitless, and is necessary at all times; every day of the week, every hour of the day, must have its sustaining prayer. "Pray without ceasing!" But it is the sustained and systematic Sabbath work of communion with God—in prayer, reading of His Word, and the use of every means of grace—that is designed and will be blessed for especial refreshing from on high. And will a man lightly forego this inestimable boon? Will he lose it for himself? Will he take it from his fellows? Will he neither enter in himself, nor suffer others to enter in? Will he ignore that precious time and season designed and commanded of God specially for the conversion and comforting of the soul? "Faith cometh by hearing, and hearing by the Word of God." Is it not familiar to all, that in the greater number of cases of conversion, the first perceptible influence of the Spirit of God came upon the sinner's heart on the Sabbath, and in the sanctuary? And is not every believer ready to acknowledge that his soul's strengthenings and refreshments are peculiarly there? They know by blessed experience that "strength and beauty are in his sanctuary" (Psalms xcvi. 6); that He will "send help from the sanctuary, and strengthen them out of Zion" (Psalms xx. 2). Let, then, the song of saint and sinner alike be—the one to get some, the other to get more—"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . Come ye, and let us walk in the light of the Lord" (Isaiah ii. 3, 5).

Here is the answer, too, for those who may be inclined to say—"True, all very well. This is your refreshment for the believing soul. But all men are not 'of the same faith;' and we wish to know how soul-refreshment comes to those who are devoid of that renewing and quickening power of which you speak." The answer

is short and simple. There is *no other refreshment of the soul but this*. Let those who have it not seek the power to get. God has promised to give it to those who ask. He will meet them, if they will but come to Him. But they must seek in His way; they must walk in His paths. *So and there* He is to be found—in His Word; in His Ordinances; in His Sabbaths; in His Sanctuary.

And let no one object that this would be at variance with the wisdom and mercy of God; to leave the carnal heart with power of *repose*, yet with no power of *refreshment*—as if there were a void and imperfection here in the work of creation.

Is not the creature constructed for eternity as well as for time?—aye, and with *special* reference to the former. Now, had it been that the unrenewed soul were gifted with power of refreshment and invigoration, without direct communion with God, and irrespective of all intromission with the better wisdom—how many more there would have been, than there are even as it is, who would have settled down content with time, ignoring the hereafter! And is it not but another proof of the perfection alike of wisdom and of mercy in the Creator, that the natural heart of man, through the very feeling of its unsatisfied want and unrefreshed weariness, may be drawn or driven towards Himself, where, and *where alone*, its want and weariness will be done away? The almighty Creator has implanted in the material frame of man a power of self-refreshment by repose; a power *ab intra*. But to the immortal part He has given no such virtue, and that in deepest mercy. He holds the refreshing influences of the soul in His own hand; that so the being whom He made originally in His own likeness, but who through sin has fallen away, may return to Himself and be renewed; that the soul in seeking strength may find the source of strength—in seeking food, may find the Father.

And if we be met with the cry, "Rest! work! Why, your Sabbath is all work and no rest! Why will you thus lay heavy burdens upon men—especially working-men—already overburdened? Why will you make the Sabbath a wearing out and a weariness?" Again a short answer will suffice—an *argumentum ad hominem*. "Do you expect or wish to enter heaven? If so, how do you intend to be occupied there? Doubtless, in the occupation of the redeemed and blessed spirits already there. And what are they doing now? There is no room to doubt; the revelation is explicit. 'They are before the throne of God, and serve him day and night in his temple' (Rev. vii. 15). That is what they are doing now; and that is what they will do throughout eternity. 'His servants *shall serve him*'" (Rev. xxii. 3).

Yes; the Sabbath exercise is a ceasing to serve man, and a ceasing *not* to serve God. "They serve him *day and night*."*

* This is metaphorical. For we are told—twice are we told—"There shall be no night there" (Rev. xxi. 25; xxii. 5). That is, there shall be no weariness or fatigue, and no labour to cause this; no alternating periods of labour and repose; all one bright *day*, occupied in the ever-refreshing work of serving God.

"From even unto even, shall ye celebrate your Sabbath"* (Lev. xxiii. 32). (No word of "canonical hours" here.) And the Sabbath on earth is to the saints of God but a type and sample, a foretaste and beginning of that eternal Sabbath hereafter, which is called "*The rest of the people of God;*" and the essence of which rest is the *service of God continually*.

V.—WHILE THE SOUL IS CALLED UPON TO WORK, AND WORK DILIGENTLY, ALL THE DAYS OF THE WEEK, THERE IS DANGER IN WORKING THE SOUL ON SABBATH BY MUNDANE LABOUR OF ANY KIND—NOT INCLUDED IN THE EXCEPTIONAL WORKS OF "NECESSITY AND MERCY," WHICH CONSTITUTE PART OF THE "SERVICE OF GOD;" AND THERE IS DANGER IN NOT EXERCISING AND SO REFRESHING THE SOUL ON THE SABBATH IN GOD'S SERVICE AND COMMUNION.

We saw that danger and disadvantage accrued to the *body* from *not working* at the stated and suitable times, failing to fulfil the injunction, "Six days shalt thou labour;" and that danger and disadvantage alike accrued from *not resting* the body at the stated and suitable times, especially on the Sabbath-day. An analogous law operates upon the *soul*. This is called to diligent labouring on all the six days, in such mundane works as the circumstances of God's providence—personal and peculiar to each man—may require; "not slothful in business;" yet even in this week-day work having always regard to God's glory, "fervent in spirit, serving the Lord." "Six days shalt thou labour, and do all thy work," affects and includes body and soul alike—the whole man. There is no pietism, no morbid, slothful, indolent sentimentalism, in true religion.

But while busy on all the six, there is the more need for rest on the seventh day. The soul worked mundanely on the Sabbath can experience no refreshment; it will not receive what it does not ask for; it cannot taste what it will not take. Nay, not only does it fail to be refreshed; it suffers direct injury and loss. Its "life" ebbs away in a sure but silent stream; and the end of persistence in such neglect of duty and privilege is spiritual decay; aye, if God's mercy help not, the second death, which shall know no resurrection. "Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." He "shall be made joyful in the house of prayer" (Isaiah lvi. 2, 7). But on the Sabbath-day, while God's service restores, man's work destroys. "Whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people" (Lev. xxiii. 30).†

And the *abstaining from spiritual exercise*, from communing with God, from the serving of Him on that day, is alike disastrous.

* "All day I wait on thee!" (Psalm xxv.)

† It is a solemn thought, that failing in the *negative* or *passive* Sabbath rest—not reposing from, but persisting in mundane labour—will be followed by *destruction*!

The *seeking* soul will not be "suffered to famish;" it will be "made fat;" it shall be "satisfied," "as with marrow and fatness;" it shall be "*abundantly* satisfied with the fatness of *God's house*." But the *slothful* soul shall have "leanness sent unto it." "Slothfulness casteth into a deep sleep; and an *idle soul shall suffer hunger*" (Proverbs xix. 15). Nay more—far more. "Whatsoever soul it be that *shall not be afflicted in that same day*, he shall be cut off from *among his people*" (Lev. xxiii. 29).*

Ah, let each man take heed that he be not of those "to whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear" (Isaiah xxviii. 12). Let us beware of "despising the sanctuary, and profaning the Sabbath," lest we cause God's righteous hand to be raised in judgment and anger, "smiting" until we "*know that He is the Lord*."

The redeemed and righteous soul, in its Sabbath exercise, alike ceases from the service of man and abounds in that of God; not of its own strength, but in His. Its language is, "*He maketh to lie down* (rest) in green pastures;" "*he leadeth* (active following) me beside still waters;" and so "*he restoreth my soul*" (Psalms xxiii. 2, 3).

It has been asked, "Why this puritanical, pharisaical observance of the Sabbath? Why not walk in the fields, and take innocent pleasure and recreation at least to that extent; so obtaining rest or at least refreshment? Did not Jesus Himself set an example in this?" True, "He went through the corn-fields on the Sabbath-day." The Pharisees did not blame *Him* for *that*; and if it had been blameable in their sight, if it had been inconsistent with their pharisaical observance, most assuredly their captious spirit would have led them to affix the blame. But they blamed only the *disciples for plucking and eating of the corn—working*. "Behold, *thy disciples* do that which is not lawful to do on the Sabbath-day." Jesus, they knew, was not walking idly for His pleasure. The Lord of all had not a house or home on earth, though it was all His own. At night, "while every man went unto his own house, Jesus went unto the Mount of Olives." His home was in the hill at night, in the field by day; and so "he went through the corn-fields on the Sabbath," doubtless to reach the synagogue, "as his custom was." Paul, too, "on the Sabbath, went out of the city by a river side, where prayer was wont to be made" (Acts xvi. 13). But who that met the holy man on his way to the spacious sanctuary, would have thought of taxing him with seeking his pleasure on the Sabbath-day?

It has been said, "Why not go forth, and send specially the working people forth, to meet the Deity (where He may more

* It is an equally solemn thought, that failing in the *positive* or *active* refreshment of the Sabbath—the "*afflicting*" of the soul—will cause the soul so offending to be *cut off*!

surely be found) face to face in the thousand natural objects of beauty with which He has surrounded us?" and the hackneyed phrase still passes from mouth to mouth, "Let us look from nature up to nature's God." They forget that man's heart by nature turns not to, but from, the Creator; and that it is not by or from nature, but by and from a wholly different source, that the knowledge and love of Him can ever come. They fail to observe that the nature-worshipping they speak of—the Sunday strolling, and sauntering, and sight-seeing—is the worshipping of the god of this world, the prince and the power of it, instead of the worshipping of the God of heaven.

"Where He may more surely be found"—more surely roaming a field, than in the sanctuary and its ordinances! * Such is their assertion, but will it stand against the Word of God? He says He is to be found by all who diligently seek Him; and He commands all to seek Him. Not in the tea-gardens and palaces of pleasure. "I have spread out my hands all the day unto a rebellious people, which walketh in a way not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick" (Isaiah lxx. 2, 3).

No: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him *return*" (not to continue in his own way, but to return) "unto the Lord" (Isaiah lv. 7). Let him seek the Lord in *His* way, in prayer and soul-service. "Ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. xxix. 12, 13). That is the *how* of seeking. And *where*? "His way is in the sanctuary." "They shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward" (Jer. i. 4, 5). "Give unto the Lord the glory due unto his name: worship the Lord in his glorious sanctuary" (Psalms xxix. 2, *marginal rendering*).

It is the fool's treatment of his soul to seek his own pleasure on that day, saying, "Soul, take thine ease, eat, drink, and be merry;" forgetting that in so doing, an unsought "communion" with God may be on this wise, "Thou fool, this night thy soul shall be required of thee" (Luke xii. 19, 20). Let the soul hear God's word in prophecy where there is yet time. "Ho, . . . wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness . . . hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isaiah lxx. 2, 3). And hear the Saviour's own words,

* David's experience was very contrary to this, as we have already seen. How he longed to return to the sanctuary, where he might specially "appear before God!"

when He stood upon the earth, and cried unto men, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: *and ye shall find rest unto your souls.* For my yoke is easy, and my burden is light" (Matthew xi. 28, 30).

(*To be continued.*)

A Highland Camp: Draft Leaving for the Front.

EARLY MORNING SCENE, OCTOBER, 1916.

IT is seven a.m. A grey mist envelopes the camp. The kilted men, fully equipped, assemble on the centre roadway. Comrades gather to bid them farewell, and to express the wish for a safe return. Preliminaries over, the command, "Quick march!" rings out. The big drum beats, the bagpipes skirl, and away they march, for King and country, to meet the cruel foe—a foe with whom "might is right," and treaties but "a scrap of paper," to be torn at will.

A few of the many thoughts arising in their minds may be read in their faces, or felt in that parting hand-shake. The ties which bind to beloved ones, bring home very near, with the thought, "Shall we ever meet in time again, as we did in the days of peace? Or if we return, shall the home circle be found unbroken? Yet whatever the issues may be, duty calls, and if in this critical hour we hesitate, we shall prove unworthy sons."

As they leave their native hills and speed along towards the field of bloodshed, another thought must surely arise—in one word, it is "Eternity"—a thought vastly different in the case of the Christian and the Christless. The former finds more precious than ever, "the Friend that sticketh closer than a brother," "the brother born to adversity." May not such say, "Though my mortal body be shattered to pieces, who can prevent my soul having, through the precious blood of Christ, an entry into eternal felicity? '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 Christless one may endeavour to drown thought by a superficial hilarity, and yet the situation seems to argue thus with him: "If the valley of the shadow of death is near—if my place is to be amongst the fallen—comrades cannot help, and as for the Lord Jesus Christ, conscience reminds me that I have trifled with and made light of His invitations and exhortations. He called, but I refused." In this melancholy state may such be found pleading, "God be merciful to me, a sinner." For with God there is forgiveness, that He may be feared.

In such times of stress would that those who remain at home were frequenting a throne of grace, pleading constantly for beloved ones face to face with the horrors of war! But look around; a strange callousness prevails. Theatre-land and places of amusement are crowded. A spirit sevenfold more Satanic than ever seems to possess many. The spirit of impenitence bodes delay of victory. The favour of the Eternal King is greater far than the strength of material weapons. His exhortation is, "Be still, and know that I am God." Humble yourselves, therefore, under the mighty hand of God, and in due time He will exalt you. Then shall we discover that it is righteousness—and righteousness alone—that exalteth a nation.

A HIGHLAND SOLDIER.

Letters to Young Persons.

BY THE LATE REV. PROF. JOHN DUNCAN, LL.D., EDINBURGH.*

THE following valuable letters were addressed by the godly Dr. Duncan to his daughters, Annie and Maria, respectively. We trust they may be read with serious care by all our young people, for they are well fitted to instruct, warn and encourage sons as well as daughters—yea, old people as well as young.

When we think of and feel the tender endearments of the domestic affections, we ought to reflect with deep gratitude on Him who has placed us in these endearing relations, and has implanted the parental and filial affections which, fallen and sinful as they are, are the source of much good and happiness. When brought by the renewing of the Holy Spirit into union with the Son and Lamb of God, and through that union into the family of the "Father in heaven," how sweetly are "the hearts of the fathers turned to the children, and the hearts of the children to the fathers." There is, my dear child, an inconceivable beauty and sweetness, when the affections implanted by the Creator are set free from the bondage of corruption, purified by grace, subordinated to the supreme love of God, and under its reigning influence, *tied more closely* in the power of a new life which, though begun on earth, is to endure for ever. One God, one Lord, one Spirit, one faith, one baptism, one calling, one hope of the calling. Oh, my dear Annie, I cannot make you a Christian, but Christ can, and while I cry to Him to "remember" you, oh let me entreat you—not by my poor love only, but by His rich love (how rich we shall never know, I think, even in heaven)—by that love which passeth knowledge, let me entreat you to remember Him. Oh, take ten minutes at least, every evening before going to bed, or every morning (I would say both, but I do not like to burden you), just to remember Christ (or, it may be, to remember sin), and cry to

* See Dr. Duncan's "Pulpit and Communion Table"—Biographical Supplement by Dr. David Brown, pp. 135-9.

the Lord to show you somewhat of Divine things—God, His holy, just, and good law; sin in its exceeding sinfulness, death and judgment; Christ, the Holy Spirit of promise, the sweet promise of the covenant of Jehovah's grace, the inestimable privilege of access to the mercy-seat through the Intercessor, who hath entered into the holiest of all *by His own blood*, the awfulness of that eternal, unholy, wretched hell which you deserve; the rapturous blessedness of that eternal, holy, happy heaven, which Christ has purchased with His own blood, the only ground of a sinner's hope (and oh, you are a sinner, Annie!), for which He can, by renewing and sanctifying grace, prepare you, and then *most surely* introduce you, to be with Him where He is, to behold His glory. Precious Jesus! Precious Jesus! Words cannot tell the value, power, and blessedness of a believer's hope in Him "whom not having seen we love, in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory," especially at times—though the Fountain is exhaustless, and the union when formed is abiding.

Annie, you were baptized into the name of the Father, and of the Son, and of the Holy Ghost. It is a holy name that is named upon you. Let it point you evermore to Jehovah, who sanctifieth Israel, and remind you of the call, "Be ye holy." Remember the Saviour's petition, "Father, sanctify them through Thy truth; Thy Word is truth." Say, with earnest, lowly mind, "Grant unto me according to the request of His lips."

My heart has been filled with gratitude by a sight of your letter to our kind friend Miss Sandeman. The Lord gave you to me, and I gave you back to Him before and in baptism. Though I have deep cause to be humble and repent before Him for sad deficiency in fulfilling the solemn engagements which I then came under, I have just the more cause to admire the wondrous kindness of our gracious God. Fear God, my dear child. The fear of the Lord is the beginning of wisdom. Thank Him that He has made Christ precious to you. How immensely does your esteem fall short of His preciousness! It must always do so, for His preciousness is infinite. But how far short does it fall of what you owe, of what through grace others have attained, and you by the same grace may attain, and are warranted to desire, seek, hope for, trust for, and strive after. Beware of backsliding. It greatly grieves the Holy Ghost, provokes God, and brings forth the bitterest fruit (Proverbs xiv. 14). With regard to convictions, do not stifle them, do not bury them (amidst employments, amusements, or vain hopes); seek them, cherish them. Set no limit to the Holy Spirit of power. If sinners at all, we need Christ. A bitten Israelite would not have acted wisely to say, "When I am more severely bitten, when the poison has wrought more deeply, and I feel the agony more intensely, and I am as nearly dead as

such a one, then I will look." Who would not look till the moment he was about to expire? Convictions are not needed to make us welcome to Christ, but to make Him welcome to us. In many cases the agony of convictions, and their protraction, come not simply from the depth of conviction, but from unbelief of the Gospel and a proud unwillingness to be saved by grace, freely, yet in that costly way of redemption, by the blood of the Lamb. Convictions are not lost by our coming to Christ. The deepest convictions (I do not say terrors of wrath, oh no, but), convictions of sin and sinfulness, are obtained after coming. The more progress in the divine life the deeper conviction of abounding sin, as well as the sweeter experience of the grace which much more abounds. Come as you are, dear child, but suspect that comfort which does not maintain and tend at least to deepen conviction. When the Holy Spirit sows convictions, Satan seeks (and too often successfully) to mingle unbelief, doubts, and discouragements. When the Spirit says, "You are a sinner, a great sinner, the chief of sinners—you therefore need Christ, come to Him," Satan says, "You are *not* such a sinner, and need not come." If that be rejected, he says, "Well, true enough you are a sinner, a great sinner, the chief of sinners, *and worse than that*, and so you need not come, you can never find reception." If baffled, then he says, "Yes, convinced sinners will be welcome, but *you* are not *convinced*," or "you are not sufficiently convinced," or "you are not spiritually convinced." If you have conviction enough to bring you to Christ, however little it may be, it is quite enough (for this purpose He will give more).

Auradh na Fasaich.

O SHLANAIGHIR nam beannachd!
 Na fag mise an drasd.
 Gu'n teid mi thar an amhainn,
 Far am bi mi slàn.

Ged tha an amhainn 'na h-uamhas
 Le tonnan uaibhreach ard,
 'S minig a thug Thu buaidh.
 Nuair a b' uaibhreach bhiodh an sàl.

Nuair a sheall mi air a chladach,
 'S mise bha 'sa chàs.
 Gur e bh' agam anns an t-sealladh,
 Mo bheatha chuir 'san dail.

Ach thainig ni 'na mo shealladh
 Dealachte bho mar bha.
 Nach cuireadh an cuan am folach
 Na bha annamsa an tamh.

Ach chonnich ruimsa feasgar sona
Thug mi as an t-sas,
Gun bhi lathair ach an t-anam,
'Sgaol bho Fear mo ghraidh.

Sud am focal 'san robh an eifeachd
Air a sheulachadh le gràs,
Nuair a labhair Thu le d' bheul e,
Chaidh na h-Eiphitieh nan tamh.

Nuair a shaoil mi gu'n do dh' eug iad,
Is nach eireadh iad gu bráth.
'Sann a chual mi iad ag éigheach
Nach robh eifeachd 'na do bhas.

Nuair a shaoil mi air mo chluasaig
Bhi gu suaimhneach agus slàn
'Sann a chuala mi an n'uair sin,
Beuchaich 's fuaim nan tonnan ard.

Nuair a thainig an tonn le uamhas
'Us a bhuail e air mo shàil
Thug e mach gu druim a chuain mi
Far nach deanain grund no snamh.

Nuair bha mi air mo luasgadh,
Air a' chuan 's mi fad bho thraigh,
C' aite an nis am bheil a' chluasag,
Air an d' fhuair mi iomadh tamh?

Tonn bu truime a bhuin riamh rium,
Ann a riaghladh beatha na bàs,
'Se an toibheum rinn mo phianadh,
Air an Dia d' an d' thug mi gradh.

Nuair a labhradh iad a mach iad,
Gure mise bhiod 'sa chàs,
Chuireadh iad mi 'na mo chabhaig,
Mar an lasair ri mo shail.

'S iomadh la bha mi iosal
Ged nach innsinn e do chàch
Nuair a sheallain oirre na miltean
'S mi nam shineadh aig an sàil.

'S iomadh ni a dh' fhag mi ciurte
Anns a' ghruid a' gabhail tamh.
Cha mhor nach d' rinn mi co-dhunadh,
Gu'n do dhuilt Thu dhomh do lamh.

'S iomadh la bha mi teagamhach,
'S gun a bheag agam ri radh,
Ach mar gu bithinn air oir creige,
No air sgeir mu 'm biodh an làn.

'Se Do chlann-sa clann a' bhroin,
 Nuair nach bi an dochus lan,
 Cha chuir iad an lamh nam pòca,
 'S ann tha 'n stòr aca gu h-ard.

'S mise dhuraichdeadh mo grádh Dhuit
 Cha b'e pairt de ach gu leor,
 Ach cha n' urrainn mi bhi dana,
 Tha mo ghrainlachd cho mòr.

Cha 'n e airgoid 's cha'n e òr
 Th' anns a stòr tha gu h-ard
 Cha bhuin na nithean sin dhomh-sa,
 Ach mar sheolair mi le d' ghras.

'S Cha 'n eil anam ann an sàs,
 Le do ghras mu bheir Thu beo.
 Nach eil agad focal failte
 'S bheir Thu dha e mar le poig.

'S ged tha mi 'na mo chrionaich
 B'e mo mhiann a bhi na bh'fhearr
 Ach tha mo smuaintean cho diomhain
 'S nach cuir rian orra ach do ghras.

'S iomadh lá bha ma doilich,
 Is mi ullamh gus a radh,
 Nach biodh a h-aon cho dubh rium.
 Ach an Uilebheist a mhain.

'S minie choinnich Thu ri m'anam.
 Mar gu'n tionndaidhinn mo lamh,
 'S bhiodh a' mhionaid sin cho cùraidh
 Ris na h-ubhlán do mo chail.

'S ged a gheibhinn tomhas slainte,
 Le fabhar an tír nam beo,
 Bh'fhearr leam bhi air mo leabaidh
 Nam b'e sin bhiodh chum Do ghloir.

Sud am bas san robh an eifeachd,
 Nuair a dh' eirich Thu an aird,
 Gun spot' chuir air do naombachd,
 Gu àr saoradh bho gach plaigh.

By the late Mrs. D. Campbell, Skye.

WORDS are but the body, the garment, the outside of prayer ; sighs are nearer the heart work. A dumb beggar getteth an alms at Christ's gate, even by making signs, when his tongue can not plead for him ; and the rather because he is dumb. Tears have a tongue and grammar and language that our Father knoweth.—
Samuel Rutherford.

Notes from Old Divines.

"My mother," John Newton states, "stored my memory with many valuable pieces, chapters, and portions of Scriptures, catechisms, hymns, and Psalms. Though in process of time I sinned away all the advantages of these early impressions, yet they were for a great while a restraint upon me. They returned again and again, and it was very long before I could shake them off; and when the Lord at length opened my eyes, I found a great benefit from them. Further, my dear mother, besides the great pains she took with me, often commended me, with many tears and prayers, to God, and I doubt not but I reap the benefit of these prayers to this hour."—The pious Richard Cecil, before his mind had been brought under the influence of religion, made the following observation: "I see two unquestionable facts; *first*, my mother is greatly afflicted in circumstances, body and mind, and yet she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible; *secondly*, she has a secret spring of comfort of which I know nothing, while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may I not attain it as well as my mother? I will immediately seek it of God." "He now listened," his biographer observes, "to the pious admonitions of his mother, which he had before affected to receive with pride and scorn. They fixed themselves in his heart like a barbed arrow, and though the effects were for a time concealed from her observation, yet the tears would fall from his eyes, as he passed along the streets, from the impression she had made on his mind."

AH! Why are men so eager in their lifetime to receive their good things? Why are they not rather careful to secure an interest in the kingdom of heaven, which would never be taken from them, but afford them a portion to make them happy through the ages of eternity? If you desire honour, there you may have the highest honour, which will last when the world's honours are laid in the dust; if riches, heaven will yield you a treasure; and, there are pleasures for evermore. Oh, be not despisers of the pleasant land, neither judge yourselves unworthy of eternal life; close with Christ, as He is offered to you in the gospel, and you shall inherit all things. Walk in the way of holiness, and it will lead you to the kingdom. Fight against sin and Satan, and you shall receive the crown. Forsake the world, and the doors of heaven will be opened to receive you.—*Thomas Boston.*

WHATEVER thou art going to do, ask thyself, How can this be the means of my rejoicing in God? If it cannot, avoid it. If it come with all the world's flatteries, and make thee the greatest offers of joy, fly from it, there is deadly poison under its gilded outside. Lay it down as an invariable rule of thy walk that

nothing can do thee good but what thou canst enjoy God in. He is the only source of good, and everything is to thee what He makes it, not what it is in itself; as such, all is vanity, but it is good when God makes it so.—*Romaine.*

DOUBTLESS this ship has sailed the noisy, inconstant, raging ocean, which foams out its filthiness upon the shore; preserves its freshness by perpetual motion; and where leviathan and his fellow-monsters play. Ocean, how like to our earth; how vast her extent; how various her inhabitants, and conditions; how changeable her enjoyments; how full of monstrous sinners sporting themselves with mischief; what polluted persons and deeds she daily foams out into eternity; how preserved from utter corruption by the storms of Divine judgment!—How like the ocean is my tossed, raging, inconstant, heart; what waves of trouble, what monsters of lust are to be found there; how she foams out the shame; casts forth mire, and dirt, evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies!—Think, my soul, of the ocean of Godhead! O shoreless, unfathomable fulness of perfection and goodness! in Him all things live and move; from Him they spring; and to Him they return; as their last end.—Think of the height, the depth, the length, the breadth of the love of Christ that passeth knowledge; sooner could I drink the ocean dry, than all the ransomed millions could exhaust His love!—Think of the ocean of eternity, into which I must enter! Dread thought; enter into eternity! and do I know and care so little about my eternal state?—*John Brown.*

How astonishing, that a Saviour is provided for men, while sinning angels are left to perish in their crimes! that we peaceably enjoy Sabbaths, and other Divine ordinances, while many nations are without them; or obtain them amidst distracting alarms of persecutions and war: O what a matchless Redeemer! what great and everlasting salvation! what precious oracles and institutions God hath provided for us? Wonder rise, and endless praises flow.—*John Brown.*

WHAT security could there be for poor, fearful Jerusalem if salvation depended upon her doings and duties? Who then will be saved? Fearing Jerusalem and slack-handed Zion. If any think they can save themselves, let them put their eternal all upon that bottom. Let them go to sea and sail to the shores of eternity in that crazy bark—in that leaky ship. The Lord keep us from sailing with that crew in their desperate voyage, for in good truth, besides its leaky state, it sails under a rebellious flag, and will go down in the first storm. I would stand upon the pier-head with the gospel trumpet in my hand, and blow so loud a blast as would warn all within hearing against putting to sea in any ship which is not owned, chartered, equipped, officered, and manned by the Captain of our salvation, and of which He Himself is not both Commander and Pilot. Salvation, then, does not depend upon

peradventures and may-be's. It stands upon God's fixed purposes, firm decrees, eternal oaths, covenant engagements, and the finished work of His dear Son. Salvation is not made up of peradventures, and contingencies, and creature circumstances, as if the breath of man could create it, and the breath of man disannul it. It stands as immutable as Jehovah's eternal throne, as firm as the very being of God Himself, for it rests upon "two immutable things," His word and His oath: Therefore, He will, He must, He shall save all who believe in His dear Son.—*Philpot.*

HAPPY were the shepherds, who heard the song of the heavenly host, when Christ was born! but thrice happy they, who shall join their voices with them, in the choir of saints and angels in heaven, when He shall be glorified in all who shall be about Him there.—*Thomas Boston.*

THE heart of man is his worst part before it be regenerated, and the best afterwards; it is the seat of principles and the fountain of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it.—*Flavel.*

IF, then, truth in its purity is in the person of the Son of God as the fountain, truth in its purity is in the Scriptures as the stream; for as Christ is the personal, the Scriptures are the written revelation of the character, mind, and will of God.—*Philpot.*

PRAYING will either cause a man to leave off sinning, or sinning will cause him to leave off praying. He who prays as he ought, will endeavour to live as he prays. He whose whole religion lies in praying and hearing, has no religion at all.—*Owen.*

Notes and Comments.

Publications.—Three of the "Letters to a Clergyman," by the late Rev. John Newton, were reprinted separately in leaflet form in 1912 by Messrs. Farncombe & Son, Ludgate Circus, E.C. Copies may be had of these edifying Letters (at least of Letter I.), from Rev. Henry Atherton, Secretary of Sovereign-Grace Union, 100 The Grove, Camberwell, London, S.E., price 1d. each, postage extra. Mr. Atherton also has copies of a valuable extract from the writings of the late William Huntington, S.S., entitled "The Excellency of Prayer." Mr. Huntington describes in choice language the nature and benefits of true prayer. Copies of the leaflet may be had "free for distribution." It can be easily folded up, and sent in a letter to a friend.

The late Rev. Thomas Connellan.—There passed away in Dublin, early in January, one who did sincere and active service for many years in the Protestant cause, namely, the Rev. Thomas Connellan. Mr. Connellan was an ex-priest. He was the editor

of a monthly called "The Catholic," which contains vigorous articles against Popery. He is succeeded in his work by his brother, the Rev. Joseph Connellan.

Edinburgh and Sabbath Desecration.—A Society, which wishes to provide concerts of sacred and secular music on Sabbath afternoons, for the supposed benefit of soldiers from overseas, has applied to the Edinburgh Town Council for the use of the Synod Hall in Castle Terrace. It is lamentable to observe that the Town Council has granted the application. According to report, the Society's deputation stated that they had the support of two prominent Churchmen (Dr. Wallace Williamson and Dr. Kelman) in their efforts. Another, and new evil that is appearing in Edinburgh and elsewhere is the cultivation of ground, on the Lord's Day, that has been allotted by Government to increase produce during the War time. Citizens are to be seen publicly digging and delving on the day which should be devoted to holy rest. Some are raising protests against the profanity, but their words are little regarded. The civil law (framed in other times) is also against it, but it is to be feared the law will not be enforced. The Lord of all seeth, and will judge in due time.

Acknowledgment of Donations.

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

SUSTENTATION FUND.

Miss A. Mackenzie, Shandon (for St. Jude's Sustentation Fund), 5/; Mr. A. Mackay, Seaforth, Ontario, 20/10; Miss Cattanach, Newtonmore, 10/; Mr. Jas. Forbes, Viewfield, Newtonmore, 10/; "Wellwisher," Beaulieu, 5/; Mrs. Miller, Port Dover, Ont., 16/8; Per Rev. J. R. Mackay—"Malachi iii. 10," Kinlochbervie, £5; Alex. Ross, Esq., Liverpool, £30; Mrs. C. MacDonald, Hampton Mansions, Toronto, 20/10; Mr. Kenneth Macaskill, Soay Island, Oban, £1 5/; Mr. Donald Cameron, Soay Island, Oban, £1 10/; Per Rev. J. S. Sinclair—J. R. Campbell, Esq., Shinness, 10/.

HOME MISSION FUND.—Alex. Ross, Esq., Liverpool, £40.

JEWISH AND FOREIGN MISSIONS FUND.—Alex. Ross, Esq., Liverpool, £30; Per Mr. Donald Sutherland—"A Friend," London, £1; Per Rev. J. S. Sinclair—A Soldier, Invergordon, 10/.

BIBLES FOR SOLDIERS AND SAILORS.—Per Rev. A. Macrae—Mr. Alick Nicolson, Balmeanach, Portree, 5/.

MISSION TO FORCES FUND.

Miss A. Mackenzie, Shandon, 2/, and "Two Lady Friends," Lochcarron, 10/ (omitted from February Magazine). Corpl. L. MacLeod, Strath, Gairloch, 5/; Mr. A. Ross, Ferryside, Shinness, Lairg, 5/; M. MacIntosh, Strath,

Gairloch, 5/; Per Rev. N. Cameron—Miss Weston, Portsmouth, £10, "Lady Friend," Dingwall, £1, "A Friend," Daviot, £1, "A Friend," 10/, "A Friend," Mount Florida, £1 10/; M. MacDonald, Dumfries, 3/; Mr. Finlay MacDonald, Ardherslaig, Lochcarron, 4/; Per Rev. A. Macrae—Mr. A. Nicolson, 10/, and Mr. D. Nicolson, 5/, Balmeanach, Portree; Miss C. MacLeod, Courtenay House, Waterloo, Liverpool, 5/; Per Rev. J. S. Sinclair—Misses Urquhart, Balblair, Invergordon, 8/9, "Friend," 14/, and J. R. Campbell, Esq., Shinness, 7/; Per Rev. D. Beaton—Mrs. Morrison, Wick, 2/, and Miss MacLeish, W. Williams, Ontario, 8/.

Rev. D. M. Macdonald, Dusary, North Uist, acknowledges with thanks, the following donations for North Uist Manse Building Fund:—"A Friend," Dingwall, £1; Mrs. Macaskill, Polochar, S. Uist, £1; Mrs. D. Gillies, Kirkintilloch, 10/; also per same, Corpl. R. Macdonald (Canadians), 10/; Per D. Ross, Sollas—Pte. George M'Quarrie, 6/; Per John Macaulay, Westford Inn—J. Mackinnon, Lochmaddy, 10/; R. Macaulay, Clachan Farm, 10/; Alexander Macdonald, merchant, Lochmaddy, £5; Per Mr. Maclean, Treasurer—St. Jude's Congregation, Glasgow, £13 6/.

Mr. John Morrison, Finsbay, Obbe, South Harris, acknowledges with thanks, the following donations to the Building Fund of South Harris Church:—Mr. R. Macleennan, L.S., H.M.S. "Lord Reading," £1 6/, and "Anonymous," Uig, £1, per Rev. D. N. Macleod, Tarbert.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View) begs to acknowledge with thanks, the sum of £8 4/, per Rev. D. Macfarlane, collected by Mrs. Campbell, Wyndhill, Tomich, Beauly, from friends, and also £1 from "A Friend in Kyle," in aid of the Free Presbyterian Manse Building Fund.—The amount of debt now remaining is about £300, and it is hoped that friends will send contributions to wipe it off. Contributions may be sent to the Rev. D. Macfarlane, Free Presbyterian Manse, Dingwall.

Church Notes.

Communion.—Ullapool (Ross), first Sabbath of March; Portree (Skye), and Tarbert (Harris), second; Lochinver (Sutherland), third; John Knox's, Glasgow (Hall, 2 Carlton Place, South-Side), and Kinlochbervie (Sutherland), fourth.

The late Mr. Murdo Macleod, Missionary, Stoer.—We notice this month, with much regret, the death of Mr. Murdo Macleod, missionary, Stoer, which sad event took place on the 18th January. Mr. Macleod, who had passed the allotted span of life, had been in failing health for some time back, and his resignation of his missionary work was reported at last meeting of Synod. Mr. Macleod had a superior mind and was one of our ablest speakers on doctrine and experience at "Fellowship" meetings. A fuller notice will (D.V.) appear in some future issue.

Meantime, we express our deepest sympathy with his widow and family in their great bereavement.

The late Mrs. Stewart, Kinlocheil.—During recent years several attached friends of the Free Presbyterian cause have passed away from the town of Fort William and neighbourhood. Among these may be mentioned the names of Miss Macnicol, Mrs. Turner, and Mr. Ewen Cameron, who acted as precentor. Miss Macnicol was a woman of very marked piety. On the 24th of December last another addition was made to the roll of the departed in the person of Mrs. Stewart, wife of Mr. Ewen Stewart, J.P., Kinlocheil. Mrs. Stewart, who had reached the ripe age of seventy-eight years, was a member in full communion with the Free Presbyterian Church, and was much respected in the district as a woman of high character and exemplary worth. She expressed much resignation to the will of God on her death-bed, and desired none to weep for her, being willing to depart and be with Christ. We express our sincerest sympathy with her husband and family of six sons and two daughters, who remain to mourn her loss.

The late Mr. G. Sutherland, Forse, Swiney, Caithness.—We briefly notice this month, with sorrow, the death of Mr. George Sutherland, Forse, Swiney, Caithness, which took place at the end of December. Mr. Sutherland, who was over eighty years of age, was a very worthy Christian of the old stamp, living a most exemplary life, though little known, owing to his personal diffidence, beyond his own district. We had hoped to have a fuller sketch of him, from the pen of the Rev. D. Beaton, in this issue, but owing to circumstances it is held over (D.V.) till next month.

Notice to Treasurers *re* General Building Fund.—Treasurers of Congregations are requested to inform the General Treasurer, Mr. A. MacGillivray, Woodbine Cottage, Glenurquhart Road, Inverness, as to the amount of debt upon their respective Congregations on account of churches or manses. This should be done without delay.

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.

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