



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

CONTENTS.

	PAGE.
LUTHER AND GERMANY, - - - - -	237
A LECTURE. By the Rev. William Matheson, Glasgow, - - -	241
ACCOUNT OF MISSION TO NAVAL MEN IN ENGLAND—	
By the Rev. Neil MacIntyre, Stornoway, - - - - -	247
By the Rev. D. A. MacFarlane, M.A., Lairg, - - - - -	250
THE LATE MRS. MACKINNON, CATHCART, - - - - -	251
THE LATE MALCOLM MACLEAN, DEACON, ST. JUDE'S, GLASGOW, -	253
THE LATE ALLAN MACASKILL, GLENDALE, SKYE, - - - - -	254
SLIGHE NA SLAINTE, - - - - -	255
WHY NOT HUMILIATION TO-DAY? - - - - -	258
NOTES OF ALEXANDER GAIR AND OTHER WORTHIES, - - - - -	260
NOTES AND COMMENTS, - - - - -	262
LITERARY NOTICES, - - - - -	263
ACKNOWLEDGMENT OF DONATIONS, - - - - -	265
CHURCH NOTES, - - - - -	267
THE MAGAZINE, - - - - -	267

N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE HALFPENNY.

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXII.

NOVEMBER, 1917.

No. 7.

Luther and Germany.

IT is exactly four hundred years ago since the brave reformer, Martin Luther, nailed his ninety-five theses to the church door of Wittenberg in Germany. He then began a public work of reformation which, by God's blessing, bore the noblest fruit among all ranks of society. He re-stated the fundamental doctrines of the gospel as against the delusive errors of the Church of Rome, and spoke in trumpet tones of remonstrance and appeal against the many forms of practical iniquity which these errors produced and encouraged. He also translated the Holy Bible, which had been bound up for centuries in a foreign tongue, into the common language of the German people, a translation which proved a source of untold blessing to multitudes. Though the German people in recent times have grievously departed from the Bible and its sacred principles, Luther is in nowise responsible for their apostacy. We do not say he was perfect in idea or practice—he was newly out of Rome's darkness—but we maintain that the vast proportion of his teaching was entirely wholesome and beneficial. He plucked up by the roots the false doctrine of justification by human works, and proclaimed in words of clear and burning eloquence the grand gospel truth of justification by faith in Jesus Christ and His perfect substitutionary righteousness. He declared in no uncertain terms the truth that the human will was in bondage through sin, and that they only were free indeed, whom the Son of God made free. Let there be no mistake about it, Luther was a spiritual Samson who, endued with power from on high, broke the gates of brass, and cut the bars of iron in sunder, which "the Man of sin" had forged and fastened to the moral and spiritual destruction of whole nations. And who that has ever read without prejudice the inner history and life of this noble-hearted man, and observed his daily wrestlings with sin, his close communion with God, his cordial, loving warmth to his friends, and his generous liberality to the needy, but has felt that

here was a burning and a shining light, a living epistle of Christ, to be known and read of all men? Assuredly Martin Luther is among the wise who have turned many to righteousness, and shall shine as the stars for ever and ever. If the German people had held by Luther's doctrines, there would have been no war to-day.

Some of our readers may wonder why we are wielding our pen so strongly in defence of Luther at the present moment. Well, the reason is now to be explained. The public press (as represented by the *Scotsman* newspaper) has been during the past month the witness of the most abusive and unwarrantable attack on Luther's fair fame and teaching that ever we remember having seen in this Protestant country, and we feel bound to raise our testimony on behalf of the great reformer. The details of the matter are as follows: Since the present year began, members of the Scottish Reformation Society have suggested that there should be a public commemoration of Luther and of the Reformed principles for which he contended, as four hundred years would elapse on 31st October since Luther began his work as a reformer. It would appear that this suggestion was viewed with intense dislike by some in our midst. The Professor of French in Edinburgh University (Dr. Sarolea to name), who is a Belgian and a Roman Catholic, has gone out of his way to attack Luther and his work. He took as the subject of the opening lecture of his classes, "French Calvinism, German Lutheranism, and the War." The *Scotsman* next day contained a brief summary of what he said on the subject of German Lutheranism, in which the following sentences occur: "There had never been any Protestantism in any of the German Lutheran Churches. The first negative achievement of Dr. Luther was that he had broken the splendid unity of the Christian commonwealth, the continuity of the Catholic religion. He was the religious anarchist of the sixteenth century, even as the Kaiser was the political anarchist of the twentieth. The Lutheran reformation was not only the rebellion of anarchism against the unity of Christendom, it was also the revolt of the German against the Latin, of barbarism against civilisation. Lutheranism had insured for two hundred years the triumph of obscurantism in Germany. In fact, Lutheranism did not bring religious freedom; it brought religious despotism." Proceeding in this fashion, he makes Lutheranism responsible for the War. As was well said by Professor W. A. Curtis, D.D., of the Established Church, in a letter next day, "It would be hard to find a group of historical sentences as shallow, as prejudiced, as misleading, as fundamentally unjust." If Professor Sarolea had been lecturing to Roman Catholic students, within the walls of a Roman Catholic college, he could not have spoken with more unblushing commendation of "the splendid unity" of the Church before the Reformation, and with more ignorant denunciation of Luther as a religious anarchist, and his reformation as the revolt of barbarism against civilisation. He

certainly went entirely beyond his rights as a Professor of French in a Protestant University to deal with the Lutheran Reformation as he has done. If the Edinburgh University authorities were consistent and faithful Protestants, a Roman Catholic would never have occupied a professor's chair within their walls. Dr. Sarolea's own Church never shows that degree of toleration under any circumstances to others, and yet he takes advantage of the excessive charity of Protestants, who placed him where he is, to rend one of their noblest leaders, comparing him most unjustly to "the Kaiser" of present notoriety. Under cover of "the War," and Germany, Sarolea has made a base Jesuitical attack on the Reformation, and, from a religious point of view, he is as dangerous as any "Hun" to society among us. Dr. W. A. Curtis, Dr. Charles A. Salmond, and others have written well in answer to his attack, and in defence of Luther.

We are sorry to state, however, that Dr. Sarolea has also had his supporters in the correspondence column of *The Scotsman*, and one of these has been a prominent Scottish nobleman, the Duke of Argyll. Woe worth the day that has come upon the family of Argyll, when such hostility to the name of Luther animates its chief representative! The Duke has even outdone the professor in his abuse of the reformer. In a letter of some length, but of dubious composition, grammar, and temper, he denounces in the most unqualified terms, to use his own words, "Dr. and Mrs. Martin Luther," whom he actually describes as "a couple of long dead aliens who worked nothing but evil destruction in their lives, and whose fruits we see in the charnel house of Europe centuries after they have passed to their account," and again as "the apostates who tore the unity of the West in twain." These statements have their condemnation written upon their face. If the Duke is not a professed Papist, he is something worse, a Papist in heart with a Protestant cloak on his shoulders. And then he proceeds not only to put most unjustly the blame of the war upon Luther, but also the blame of the materialism and infidelity that have been taught in German Universities in recent years. He attributes the admiration that Professor Curtis and others entertain for Luther to the circumstance that they studied for a time at these Universities, and imbibed according to his opinion, this evil teaching. The Duke poses, by the way, as the defender of a kind of orthodoxy that is opposed to materialism. It cannot be the orthodoxy of the Protestant Church; it must therefore be the orthodoxy of Rome. And this he discloses more fully as he draws his letter to a close. He refers "all professors and doctors who hanker after Luther" to what he calls an "admirable new work" containing "the fullest and fairest account that has yet appeared." And who is the author? A certain Professor Hartmann Grisar of Innsbruck University, a Jesuit father and an Austrian to boot. The authority to which the Duke of Argyll will refer Scottish Protestants to find the last and truest

word about Luther, the honest and courageous witness against all Jesuitry, is a Jesuit! Truly things are coming to a pass indeed, when any man, high or low, could have the effrontery to make such a suggestion. Moreover, after condemning students from Scotland for having gone to learn at German Universities, he goes to a Prussian University himself to get a Professor to teach them about Luther. This is the ludicrous self-condemnatory climax of his argument against the "aliens." Dr. Salmond, in a vigorous reply to the Duke's letter, well describes it as "a tangle of incoherent and pernicious nonsense."

In concluding our remarks, we desire to repeat once again what has been already affirmed, that Germany's views and conduct to-day are not derived from Martin Luther at all, but are directly in the teeth of his teaching and example. He was the stout upholder of the Holy Bible as the divine and infallible guide, to whose supreme authority all, rich and poor, were bound to defer. He boldly stood by God's truth in defiance of all the demands of Pope and Emperor. It is a slander upon his testimony and work to affirm that they produced either religious or political despotism. The Papacy is the greatest despotism, both in religion and politics, that the world has ever seen, and they who advocate its so-called splendid unity and false orthodoxy, and condemn Christ's faithful witnesses, are as great enemies to our country's weal as ever "the Huns" have been, or can be. What present-day Germans are doing is entirely beside the mark in the present controversy. The name of Martin Luther, along with the names of Calvin, Knox, Wycliffe, and many other noble witnesses, is still dear to lovers of the truth as it is in Jesus, and of "the glorious gospel of the blessed God," and shall continue dear and honoured to the end of time.

The Vatican and Belgium.—In an illuminative article in the October number of the *Contemporary Review*, a writer who has evidently intimate knowledge of the Vatican and its intrigues, says, in regard to Belgium: "It might have been worth while examining the disconcerting attitude of the Papal Nuncio to the Belgian Government, Monsignor Tanci Porcelli, who deserted his diplomatic post at Le Havre, and established himself in Brussels at the seat of the German Government—or discussing the prohibition in Rome of the Requiem service in commemorating thirty-seven murdered Belgian priests—or the official and solemn celebration of William's birthday—or analysing the famous interview granted to the Paris journalist Latapie—or commenting on the strange letter to Cardinal Luçon, who tried in vain to call forth a Papal protest against the bombardment of Rheims." All this clearly shows that the Pope, in his Peace efforts, is not unbiassed, though he professes to be. The Papal sympathies evidently lean heavily towards the Germanic Powers.

A Lecture

BY THE REV. WILLIAM MATHESON, GLASGOW.

(Taken down by a hearer at Edinburgh.)

~~~~~  
"Comfort ye, comfort ye, my people, saith your God."—ISAIAH XL. I.  
~~~~~

NO doubt all of you will have noticed something that has been remarked upon from the earliest times about this book, that at this 40th chapter, a distinctly marked change comes in, and there is, generally speaking, more like the language of the Gospels in these concluding chapters than in the preceding chapters of this book. That is not to say that there are not portions also in the preceding chapters that are very much like what we find in the chapters from the 40th onward.

Now, I am not to speak of a certain sort of questioning that has arisen from this, but we ought to try to see its meaning. You will notice that in the 39th chapter, we have a certain incident recorded—a very strange thing. The godly Hezekiah, who had been sick unto death, and whom the Lord had restored to health, adding fifteen years unto his life, nevertheless, after such a gracious act of God toward him, had entertained certain messengers from a heathen country, and had shown them favour that displeased God exceedingly—that stirred up His holy jealousy to burn like unto a fire. Now, if you will go back, you will see how the people of Israel were determined to be like the people round about them. They said, "We must have a king, in order to be like the people round about us," and they would go to idolatry. It is a thing that is remarkable, when you read this divine account by men who belonged to the Jewish people, how it sets forth their naked shame; how they would persist in turning aside to idolatry. Even Aaron did it, and that one step of Aaron's, ah, how costly it was to Israel, for it was the example that Jeroboam took up when he made the calves! For this, what is associated with his name is, "Jeroboam, that made Israel to sin." So we see what an awful condition of mind they were in. It is the condition in which man is naturally. It was self-will, because they did not think themselves to depart from the God of Israel. That was not what was in their minds. We must remember that. It was not in their minds that they were going to depart from the worship of Jehovah the God of Israel, but they were going to have a manner of worshipping their God, like the method the heathen had of worshipping their gods. They were going to have idols made. They were persisting in this, although the Most High, who never afflicts willingly, and never grieves the children of man out of his heart, but because of the necessity with which they wring these things from Him, put stroke after stroke upon them. Yet they would do it. Now, here is Hezekiah, and see what he did.

Well, God said He was going to give Israel over, over to

centuries, we might put it, of darkness and tribulation. He was going to put them through a fiery furnace, heated seven times, and men, when God will be putting peoples and nations through such a fiery trial, who fear Him, and who are loyal in their hearts, will be scorched, and they will be feeling the heat of the trial, as well as those who are careless and indifferent, and who blaspheme His holy name. They have to taste bitter things exceedingly. There was just one king we read of after this, who did seek the Lord, and that was the godly Josiah, but it was just like a dying flicker, so to speak, as the light seemed to die out in the dark centuries, so that from 400 B.C., onward, we have a blank, as it were, in God's speaking by His prophets to Israel, and they used to mourn that there was not a prophet among them. God was here then, we may say, when Hezekiah acted like this, going to give them over as a people to those years that have not yet ended for them, because, when the Messiah came, they rejected Him, and so plunged themselves under the curse, when they said, "His blood be on us and on our children," and to this day they are in that deplorable state.

Now, God spoke after this manner, "I have my people among them, and they are my people, and I will not forget them, though they are going to have troubles many, and not few, and though they are going to pass through a fiery furnace heated seven times." So He said to Hezekiah, "Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord." Hezekiah had a warning of the terrible days that were to come. But now, when the prophet delivers this message, as it were, God says, "I will not let my people, the heart of my people sink, sink down under this heavy burden, under this declaration of woeful days that are to come, and so I will give another message unto my servant Isaiah; he will deliver it unto them, but it will be a message of days long forward—centuries shall pass. I will tell what is to come in the latter days." So far as Israel is concerned, they have postponed the enjoyment of these glorious days by their unbelief in rejecting Jesus of Nazareth as the Christ of God, but the Word of God stands true yet. They shall yet know the meaning of these words, for we must remember that, in a peculiar way, the Jewish people are yet, "My people." They stand out by themselves the world over, and, when God says, "Comfort ye, comfort ye, my people," it certainly has first reference to the Jews, but, in holding out this comfort to them under these peculiar circumstances, and so giving the glorious revelation of Christ crucified that is given as the comfort they yet shall enjoy as a people, He also has given it unto the Gentile world.

Now, just a word or two about "My people," and about their comfort, and the source of their comfort, "saith your God." As I have said already, there is no doubt the Jewish people are, in a

peculiar way, the people of God. He declares that he did not know any other people as He knew them. He did choose the seed of Abraham, His friend, and give them a place in history such as no other people had, or ever shall have, in the world. He separated Shem, even after the flood, and gave him a peculiar place over Japheth, as well as over Ham, and then He separated out Abraham and Abraham's seed through Jacob, and they are His peculiar people, and the gifts and the calling of God are without repentance. He does not do things as men do. They will do a thing and then repent and change their mind, but God does not, and though the Jews are suffering, as they are, yet there is a glorious future held before them in the Word of God, for He will take the veil off their eyes, and they will see Jesus of Nazareth, whom they crucified, as none other than the anointed of the Lord, and they shall say in that day, "Blessed is He that cometh in the name of the Lord."

But you see in Israel a type of God's people. That is a thing that the Apostle Paul emphasises in the Epistle to the Romans, that they were a typical people, for even all the people of Israel were not of Israel. There were many of them lost. There was only, as it were, a remnant, a chosen remnant, even among them, though they were a chosen people, to whom the living oracles of God were given. They represented a chosen people, whom God has in the world, had from the beginning, and shall have to the end; a people concerning whom, it is true, that He is taking some of them home continually by death. Yet He is raising, at one time many, at another time few. Many even in a day, like the 3000 on the day of Pentecost, and thousands on days following and later days as well—sometimes more, sometimes fewer. They are being called and added, each being called according to the great purpose that is running through the history of the human race from its beginning in Adam, until at last this heaven and earth, as it is, shall have passed away. They are those whom He calls "My people." They are His witnesses. You see, He will sometimes speak to them, "Ye are my witnesses that I am Jehovah." That word "Jehovah" is mysterious. It is a great sum up of all that God is, the self-existent One from whom all things have their being. When man sinned against God, what did it mean? It was the same as a trying to deny what God is, for who would think to run on the thick bosses of Jehovah's buckler? When men sin it is to deny Him to be Jehovah, and so He says to them, "Ye are my witnesses that I am Jehovah. You are a people who know the living God, and you have bowed your knee to me, and you have said of me that I am your portion, that I am all in all. You are my witnesses." That is the very purpose of the Church of God on earth. They are God's witnesses in the world. "For the fool says in his heart, There is no God." They are the witnesses in the world that the God of Scripture is Jehovah, the eternal, self-existent, over-ruling One.

Well, He says, "My people." These are not all mankind, though all have come from His hand. These are a peculiar people, chosen from among the great mass of mankind, as it is said, "called according to God's purpose." God had a purpose of grace, a purpose of salvation, when man sinned and fell into ruin. God yet had a purpose, and, as it were, it is like a line running through—it is drawn by the Gospel—and, as it is running through the history of the human race, it is drawing sinners, sometimes a whole family, sometimes only one from a family unto Christ. That purpose of God is drawing them out, through the call of the Gospel; separating them unto Himself, and making them peculiar in the world, as Christ said to His disciples, "You have not chosen me, but I have chosen you, and ordained you, that you should bring forth fruit, and that your fruit should remain." What fruit? That they would just live to Him like the blessed Apostle Paul. "The things I used to count gain, these I counted loss for Christ." Some people will say, "What is Christ? He is only as a root out of a dry ground." But look at the Apostle Paul, though he was getting a great place as a religious man in his day, yet when he got a view of Christ, what took place? Christ captivated his heart, captivated his mind. Christ captivated him wholly, so that from that day till he went to Heaven to be with Christ for ever, he lived only for Christ. He did not care for the comforts of the body; he did not care for luxuries that the natural man delights in; he did not care for the honour that men would give him; he did not care for anything, but that he would win Christ and be found in Him, not having his own righteousness. It was thus Christ had captivated his heart. Christ had captivated his mind. He was separated from the world. He lived altogether differently from the world, for he was separated unto Christ. No passing fancy, my friends, no passing fancy at all! Something had taken possession of him in the great depths of his soul, and that just through a view of Christ in the Gospel. Now, such are "My people." Just a people of that character are they who will bring forth fruit unto God in the world, proving to the world that God in Christ is all in all unto them.

And now, how are they the people of God? He says, "Comfort ye, comfort ye, my people." They are His first by His *discriminating love*. There you have a family—and it is a solemn thing to think of it,—one may be taken from that family, and will get a view of Christ, so that that person will live henceforth no longer to himself or herself, but unto Christ; and the rest of the family, surrounded with privileges and opportunities most precious, will go on to be lost. What discriminated? Well, it is that love of God which God speaks of when He says, "I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." And there is, therefore, in this discriminating love, which distinguishes between its object and all other objects, the principle that, although God be good unto

all men, as the Psalmist declares, yet here is love that stands by itself toward its object, and is of such a character that it cannot endure the loss of that object. Ah, my friends, we all are recipients of God's goodness. He opens His hand liberally, and gives us of His bounty, but yet He might do that, and we might be lost. But the love that discriminates "My people" from all others is a love that cannot suffer its object to be lost. No, no; the Son of His love must come in human nature to suffer and die the cursed death of the Cross, rather than that object should be lost; "For God so loved the world that he gave his only begotten son, that whosoever believeth on him (and these *shall* believe in him), should not perish, but have everlasting life."

And, again, they are His, as I have said already, by *ransom*. They were under the curse of the law; they were as ill-deserving as any in the world. Says the Apostle Paul, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came unto the world to save sinners, of whom I am chief." There will be none greater sinners, so far as their original sinfulness is concerned, in the place of the lost than there will be on the right hand in glory. All were unworthy, all were under the curse. All must first be ransomed, if they are to be saved, and He gave the ransom, and the Apostle Paul speaks like this of those who believe in Christ to the saving of their souls: "You are not your own, you are bought with a price." What price? The ransom price of the blood of Christ. "My people," because they are ransomed.

Another thing: they are His by *power*. Once if they would hear of the love of God, commended so wondrously in the gift of Christ, they were as dead to it as their next neighbour. They had no interest in it. But another day came when the Word of the truth, that was darkness to them before, became light in their understandings. They came to see the meaning of the law of God, and the meaning of the Gospel of God's grace. They came to see their need of this Christ, of this precious Saviour, and rest they could have none in their souls. "Give me Christ," they would cry, "or else I die," and no soul ever had this cry, "Give me Christ, or else I die," but received Christ. A day of His power came—for there must be the almighty power of God put forth to break the bands of sin and of unbelief that chain us down. That is plain, is it not, my friends? For it is a fact that we might sit listening to the Word of the Gospel, listening, even although angel voices declared it to us, though the voice of those who had drunk deepest among men out of the river of the water of life, were declaring this precious truth to us, and we should rest as indifferent to Christ as if it was something pertaining to angels, and not to men, that was being declared to us. Ah, the awful effect of sin and unbelief, the awful darkness of the understanding, must be removed. So they are His by power, His Spirit making them willing in a day of His power, to come unto Christ. You see what a claim He has on them—His own dear Son given

for them, and the chains wherewith they have been bound broken by the power of His own Spirit freely given, and all flowing from His own discriminating love.

But they are His in another way—by *their willing gift*. They gave themselves to Him. He never has any of them, but they gave themselves to Him. May He not say, "My people," when they gave themselves to Him? Who can deny His right to say, "My people," when this is so? And, oh my friends, the willingness wherewith these people gave themselves unto Him in the day of His power can't be described. It is such a willingness that the human heart can know nothing else equal to it. In the Scriptures it is set forth under the figure of marriage, true marriage, wherein the true and living bond of honest and sincere love exists. How willingly, in such a case, one party gives himself or herself to the other! That is only a faint representation of the soul's free willingness, when a soul sees Christ in the love that He reveals, as the Apostle says, "He gave Himself for me." Ah, well, that makes a willing heart, in giving oneself to Christ, that cannot be described, that can only be understood by those who taste it. And I will point again to that blessed Apostle when he gave up everything for Christ. Was that not a willing giving? Did he begin to say, "Could I not have Christ at less cost?" No, no; he says: "I count all things but dung that I might win Christ."

Now, do you think He will ever forget them? Do you think He will ever forget them? Do you think it? "Comfort ye, comfort ye, my people." They have hard things to pass through. They are going to have many difficulties, many pains, and many troubles, but has He forgotten them? No, do not let their hearts sink. If they have to go through fire and water, like holy Job of old, or like blessed David, they will come out like pure gold at the end, and eternity will swallow up the little blink of time that they had here in trouble. What is time in the view of eternity? It is nothing. It will look long to us here, but ah, my friends, when you will stand at the border line of time and bid good-bye, will it not be only as a moment? So, where is their comfort? It is in the Lord. He claims them and He will have them, and, as He will have them, do you think He will let any evil befall them? No, no; none.

Who is the source of their comfort? (We must draw to a close.) It is He. Read the rest of the chapter. He is the incomparable God; He has power; He does not get faint; He does not grow weary. Never. When they are in trouble and difficulty, as He is the source of their comfort, He will open to them thoughts of the vast scope of His dominions, for every thing that being hath His kingdom doth command. What are you, what am I, among even the myriad thousands of mankind? Nothing! And yet when we will not get our way, how readily we complain against God! But think of the vast scope of His

dominions; and then the purpose of God that brings everything within that scope. He has numbered the hairs of the head of His people, and they may think of the purpose that runs through all His vast dominions and controls all; and, as they are His, in that purpose, all things must be working together for their good, though they cannot see it now. How little we can see of things!

And then the comfort is not a passing comfort of this world. It is for eternity. Oh, that God would teach us to think in terms of eternity! May He grant us to get a view of the meaning of such a word as this, "Comfort ye, comfort ye my people, saith your God." Oh, to get a view of this! He will never forget them: never, never lose sight of their interests. They only are truly blessed among men who are in such a case as this—whom God calls "my people." They are His for eternity. To get any understanding of this is to be won unto the Lord, for "they that know Thy name will put their trust in Thee."

Account of Mission to Naval Men in England.

BY THE REV. NEIL MACINTYRE, STORNOWAY.

DEAR MR. EDITOR,—I shall briefly give an account of my visit to the Naval Forces at Chatham and Portsmouth. At the request of the Convener of the Committee for Naval Forces. I left home on Monday, 21st May, with the purpose of beginning my labours at the naval ports on the third Sabbath of June, but, owing to certain circumstances which I need not mention, I had to postpone my visit until the fourth Sabbath. My predecessor, Rev. D. M. Macdonald, very kindly agreed to remain for the third. I willingly complied with the Convener's request, for I considered it both a duty and privilege to do anything in my power to help those young men who are so gallantly protecting us from our enemies.

I arrived in London on Friday night, 22nd June. It was to me an awe-inspiring sight to see for the first time the innumerable searchlights at work on the outskirts of London, penetrating to the core every speck of passing cloud in search of aircraft. Mr. Malcolm M'Ewan, missionary, whose company I enjoyed during my visit, met me at the station, and we drove to Mrs. Mackay's, 19 Bryanston Street, where I was hospitably and comfortably accommodated during my stay in England. My thanks are due to Mrs. Mackay for her kindness, and I consider it a favour from the Lord that such comfortable lodgings are provided for the deputy.

Chatham.—I shall first give an account of my visits to Chatham. To this place I gave three Sabbaths. The congregations were perhaps at their best, numerically, many of the men being ashore, and in barracks. Since the Admiralty officially recognised our services, all Gaelic-speaking men in barracks are obliged to attend the morning service on parade. The evening

service, which is not compulsory for them to attend, was equally well attended. Many changes are to be seen here since my first visit two years ago. Few of the men, who made up the congregation then, are left, and, sad to think, many of them have gone, never to return. This thought made me sad, and ought at least to make me and others who profess to be ambassadors of Christ, to earnestly plead with and for those left, to be "reconciled to God."

It was gratifying to see in the audience many faces I recognised. These hailed from Lewis, Skye and the mainland, and it would have afforded me the greatest pleasure, had these or, indeed, any of the Highland lads, spoken to me. As this report may fall into the hands of some of them, I would ask them to make themselves known to the deputy, who will give them a hearty welcome. It is encouraging to find some, among these brave fellows, who fear the Lord and, by their precept and example, are a source of great blessing. In this connection, I would mention P.O. John MacLeod, a native of Shawbost, Lewis, who takes a fatherly interest in the younger men. He and several others hold a prayer meeting every week night, when the officiating minister is absent.

Let me, in passing, advise the younger men. Though their general conduct, and attention to the Word preached, was all that could be desired, yet I noticed that the same solemnity and seriousness did not prevail which was characteristic of the young men who attended on my former visit. I would, therefore, with the best intention and friendliness, appeal to them to take seriously to heart God's voice in these terrible judgments, and earnestly pray that they may be blessed to their eternal salvation.

It was my sad duty to visit the Naval Hospital (Gillingham), and I was exceedingly pleased to see the patients so well attended to. There are many sad proofs of the devastating effects of the war to be seen here. There are no places where the horrors of war are to be seen more, than in hospitals, except, perhaps, the fields of battle.

I met in this hospital one of the most remarkable cases in this terrible war. He was a young man from Lewis whose ship was torpedoed in the Atlantic. The crew left the sinking vessel in two small boats. In his boat there were twenty-three. After being tossed about on the ocean for sixteen days without food or water, they were picked up, but of the twenty-three there were but two living, he and the chief officer, the rest having either died in the boat, or losing their reason, having gone over the side. The poor officer died a few hours after being landed. The other boat was never heard of, so that this young man is the sole survivor of the crew. I am pleased to say that he is progressing favourably after his terrible experience.

My last Sabbath in Chatham was rather exciting and alarming owing to an air raid. They (the Germans) did not however get our length, but as your readers know, they have managed since to bomb the Barracks, and many precious lives have been lost.

Portsmouth.—I gave two Sabbaths to Portsmouth. The morning and afternoon services were held as usual in the spacious hall kindly granted by Miss Weston, to whom we are so much indebted, not only for providing a hall but also comfortable lodgings for the deputy. The evening service was held in the Barracks. Owing to an epidemic of measles in the Barracks among the sailors, no outsiders were allowed to enter. This, of course, interfered with our attendance, but I trust this restriction may soon be removed, for many of the men are most anxious to be present. I also held a prayer meeting on Saturday at Whale Island. The congregations at Portsmouth also were large, perhaps the best we have had, as many of the Royal Naval Reserve men were in training at Whale Island. It was encouraging to notice the serious attention paid to the Word preached, particularly by some of the sailors, and we have good reason to hope that the seed sown did not all fall by the wayside. I was glad to meet a number of my own congregation and also others, and I trust, with the Apostle Paul, I can say that "my heart's desire and prayer to God is that they might be saved," and be preserved amidst all the dangers and sufferings to which they are exposed for our sakes.

I paid two visits to the Naval Hospital at Haslar, where many brave and gallant fellows from all parts of the Empire are suffering, and I trust the Great Physician may soon restore those in whom I was more directly interested, as well as others, to health.

It was my sad and trying experience to witness one of the most serious and daring raids yet made on London by German aeroplanes. It is impossible to describe the scene, but it occurred to me that in some small measure it resembled the Great Day. Some were running to cellars for safety, others were crying, while others still, no doubt, were praying as death threatened them on every side. I thought, like Dr. Macdonald's (Ferintosh) father, when in danger of being lost at sea in a storm, that I pitied those who did not begin to pray until then.

As I spent the greater part of the week in London, I was able to conduct the prayer meeting connected with our Mission there each week. I was glad to see such a good attendance at the weekly meetings. Many of the young women, I understand, arrange to have their evenings "off" fixed on the prayer meeting night, so that they may be present. Since my return, this Mission has suffered a sad blow in the death of its attached and sincere friend, Mr. Donald Sutherland. May the God of Zion build up the walls!

In conclusion, I may say that I enjoyed my visit very much. No doubt, one meets with many things which will grieve him, but from the officers and men, I received nothing but kindness and consideration. My desire is that they may have the blessing of Him who dwelt in the bush, and be safely brought through all the perils and dangers they may have to meet, and that this fearful struggle in which the nation is involved, and which has

inflicted so much sorrow and misery on so many homes in our Highlands and Islands, may be soon brought to a victorious end for our country and her Allies, to the advancement of God's cause in the earth.

N. M'I.

Brief Account of Naval Mission for August and September.

BY THE REV. D. A. MACFARLANE, M.A., LAIRG.

DURING the above period I continued the work of the former deputy, Rev. N. MacIntyre, of Stornoway.

At each of the ports, Chatham and Portsmouth, there were over or about eighty men for the greater part of the time. During the last few weeks, numbers got home on Special (Harvest) Leave—a change welcome to those acquainted with Barrack life.

It is a cause of sincere gratitude that there are a number of praying men among them who take an abiding interest in the maintenance of services. The dangers to which they are continuously exposed are seen and unseen, known and also unknown. It is most desirable that hearty efforts should be made for their highest well-being, by prayer and dividing of the Word of Truth, that they may have for life and death the sure protection of our Lord, to whom is committed all power in heaven and in earth.

The hospitals at Haslar, Gillingham, and the Chatham "Welcome," deserve visiting. Patients there are often sent or brought in without Bible or any book, and a Bible, Testament, or any booklet worthy of perusal is in such cases a needful gift. English copies of the Scriptures do not seem to be in any evidence in these wards. A common reply, on enquiry for an English copy of the Bible, was, "I never saw such a thing since I came." Copies of the Scriptures are also acceptable for survivors from vessels blown-up or otherwise damaged.

It is with sincere sympathy for the relatives of these brave men, that the deaths, in the great Chatham raid, are here recorded, of four of the Gaelic-speaking sailors. The handles on such of the faces of the Tower clock as remained unsmashed pointed for many days to 11.12 (p.m. at time)—a silent and solemn warning that for us all, time will soon be at an end. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

A word of reference may be made to our London Mission. As is known, they have difficulties of many kinds to contend with, not the least being the suspense and real danger due to the recent frequent air raids. They are deserving of the sympathy, encouragement and active support of us, as a whole, who so far do not know what it is to hear overhead the sound of the hostile engines. Both they and our deputies have much cause of gratitude to God for protection and the strength of body and mind enjoyed, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

D. A. MACF.

The late Mrs. MacKinnon, Cathcart.

MRS. MACKINNON'S maiden name was Christina Macdougall. She was born in Rothesay, Bute, where she spent the days of her childhood and youth.

At the age of fourteen years, she was brought to a saving knowledge of the truth as it is in Christ Jesus. It was while hearing the Word of God preached on the shore at Rothesay that she felt it with power entering into her heart, like Lydia of old. Who the preacher was, or what his text was, we don't know, but that the change wrought that day upon the heart of Christina Macdougall was genuine, her after life amply proved. Not long after this day, she became deeply exercised in her mind as to the fundamental doctrines of the Christian faith. Being a very keen thinker naturally, she could not rest satisfied till each problem raised by Satan and unbelief was fully solved by the unerring Word of God. The battle she fought by faith at that time stood her in good stead during all her after life, as it was the means of enabling her to build her faith and hope upon the solid rock of divine truth. "Dods on the Incarnation" fell into her hands at that time, and was the means of helping her much. Other books which were very helpful to her were—President Edward's "On the Affections," and Dr. Kennedy's (late of Dingwall), "Man's Relation to God." Till the end of her life on earth, she held the above authors in high esteem on account of the great help which she derived from them. The subjects of which they treated became so fixed in her mind that she had a delight in rehearsing them to others to their instruction and profit.

When she was twenty-seven years of age, her father removed from Rothesay to Glasgow. She made choice of the Rev. Mr. Gordon, McDonald Free Church, as her minister. Mr. Gordon was one of the eminent ministers who held forth the whole counsel of God to lost men in Glasgow in those days. He was considered by the most discerning Christians as an Apollos in watering the souls of those who thirsted after righteousness. When Mr. Gordon died, she joined John Knox's Church. She continued there under the ministry of Rev. R. Smith, until he retired. It was at John Knox's that she met Mr. Hugh MacKinnon for the first time. He was after returning home from Australia, where he had resided during sixteen years. The favourable reports he received of the piety and prudence of Christina Macdougall moved him to form an acquaintance with her. The result was that they became united in the holy bond of marriage. Not long after he became an elder in that congregation.

On the retiral of Mr. Smith from the ministry of John Knox's, the Kirk Session decided to give a call to a young man whose opinions did not satisfy Hugh MacKinnon and several of the members. At a congregational meeting, held for the purpose of electing a minister to fill the vacancy, a motion was submitted to

the effect that this young man should be elected. Mr. Hugh MacKinnon moved an amendment. In speaking in support of the amendment he got confused, as he was not accustomed to speak in public, with the result that the objections to the young man's views were not clearly set by him before the people. No one getting up to his aid, Mrs. MacKinnon asked if she would be allowed to speak. The request was granted. She then spoke to her husband's amendment with an ability and clearness that gained the approbation of a large number of the congregation. The amendment, however, was lost. She told a friend afterwards that she had an apprehension that day that a severe trial awaited her, and that she spent the whole afternoon pleading with the Lord for light, wisdom, and guidance. This will help to explain why she took this step, as no one could be stricter in upholding proper discipline than she was.

Her father went to America after she got married, and Mr. MacKinnon and she went across to see him, and resided there for four years. They then resolved to return home on account of the danger to which their children would be exposed as regards their irreligious surroundings in America. They felt that they could not bring up their family in the fear and admonition of the Lord there. So at a great loss to themselves so far as worldly prosperity was concerned, they returned to Glasgow. They set up business in Pollokshields, where they resided during twenty-five years.

They worshipped in Milton Free Church under the ministry of the Rev. John Geddes, where they remained till 1893. When the Free Presbyterian Church was formed that year to maintain *the existence* of the Free Church with her doctrines and principles, they left the Milton Church and joined that body. "They took this step with great clearness and conviction," a daughter wrote us. Mrs. MacKinnon spoke of the many blessings they received after joining the F.P. Church. "Mr. MacKinnon, on his death-bed, spoke to his daughters, and impressed upon them the responsibility of signing a call to a minister, and that as long as that minister preached as he did when elected minister of St. Jude's, they were duty bound to support him."

Mrs. MacKinnon's last illness continued only during twelve days. She enjoyed much of the Lord's presence, and calmness of mind on her death-bed. The promise: "I will never leave thee nor forsake thee," was fully made good to her. An expression she repeatedly used in her prayers was: "O Lord, keep us continually humble, knocking at the door of mercy, for none are ever found wanting there;" and, "Open our eyes that we may behold Thy providence, so that we may never lack a cause of being thankful to Thee." When asked the question: "What are you thinking about, mother?" she answered, "About the Lord Jesus." A daughter asked her, what would she have read to her? She answered: "Oh, you know, Tina, it is all the Word of God."

She then repeated the 90th Psalm. Seeing her tossing in distress, her daughter said to her: "Mother, dear, I do wish you could get a little rest." She answered: "I don't think I'll get any more rest until you lay me in my last resting-place. Then I shall be satisfied when I will awake in His likeness." Then she repeated the third chapter of John's gospel down to the words: "Marvel not that I say unto thee, Ye must be born again." She repeated these words twice with great emphasis. Before the end came, she said—"Though I walk through the valley of the shadow of death, I will fear no evil." She peacefully passed away to be with Jesus on the morning of the 20th day of February, 1917. Her remains were laid to rest in Rothesay Cemetery, there to await a glorious resurrection at the last day.

We desire to offer our sincere condolence to her bereaved family in their sorrow.

N. C.

The late Malcolm Maclean, Deacon, St. Jude's, Glasgow.

MALCOLM MACLEAN was born in Borreraig in the parish of Duirinish, Isle of Skye, in the year 1861. His father was an elder in the Duirinish congregation of the Free Church. He was considered, by all who knew him, to be a man of integrity of conscience in all his dealings toward God and men. Malcolm's mother was also a very careful and quiet woman. He had thus the great advantage of having both the example and exercises of true piety set before him from his infancy.

When Malcolm was an infant, he contracted an illness through impure vaccination, which affected his health till the day of his death. This affliction caused that he was a great sufferer all his days from bronchial asthma, especially during the winter months and early spring. No man could bear this trying disease with more patience and resignation to the Lord's holy will than he did.

It appears that he was in his early life much exercised about his condition as a sinner in the sight of God. He told a friend that, on one occasion in Skye, a sermon which he heard caused him to feel as if the mountains were on fire to devour him for his sins against God. We had the fullest proof from our observation that the word of God came to Malcolm not in word only, but also in power, and in the Holy Ghost, and in much assurance. But he was of a very retiring disposition, and spoke very sparingly about himself, so that very little can be said as to his experiences. All who had the privilege of knowing him were fully satisfied that he was a just and an upright man, fearing God and eschewing all appearances of evil. The genuineness and sincerity of his faith could not be doubted. He was possessed of a high sense of honour and amiability of character not often met in our day. The Free Presbyterian Church lost in him a faithful office-bearer.

and a man who never wavered in his attachment to her distinctive principles to the last.

Several years since he was advised by his doctor to leave Glasgow, as the fogs of winter would be too much for him, so he and his wife went to live at their home in Skye. He became considerably stronger after he was a while in his native air. In the month of May, 1916, he was ordered by the agents of the Government to come to Glasgow to take up the place of a fit man for service at the front. He contracted a severe cold about the end of March, 1917, which ended in his death on the 11th day of April. His remains were buried at Dunvegan on the 14th day of April, there to rest united to Christ till the resurrection.

We desire to express sincere sympathy towards his widow, and all the members of the family.

N. C.

The late Allan Macaskill, Glendale, Skye.

IN common with many congregations of our Church, Glendale has suffered severe breaches in the removal by death of several of their office-bearers. We regret to have to record the death of another of their number, Allan Macaskill.

Allan was born seventy-four years ago, and died at Fasach, Glendale, last April. The parish of Duirinish, which includes Glendale, had educational advantages which few parishes in the Highlands enjoyed at that time. Allan took full advantage of this privilege, and became a tolerably good scholar in both English and Gaelic. So proficient did he become in this respect, that he was appointed to take charge of a parish school on the mainland. This was before the Education Act of 1872 was passed. Owing to family circumstances he had to give up teaching and return home. After being at home for some time, he went to the east coast fishing, where he had a most trying experience. The fishing boat on which he was engaged was wrecked, but, fortunately, when the boat went down, the nets floated, and Allan got hold of a buoy, to which he clung for hours. He was unconscious when picked up. Several of the crew were drowned, and though Allan was restored to normal health, yet his hearing was ever after affected. This trying ordeal made no lasting spiritual impression on him, and he was for many years after quite careless regarding eternal realities.

He was about fifty years of age when awakened to a sense of his lost condition as a sinner. When thus convinced he, when others would retire, would take to the hills to pour out his complaints before God. Whoever or whatever were the means to bring home conviction to his conscience, the late Rev. John MacRae, who was then the Free Church minister at Duirinish, was the instrument in the hand of the Spirit to bring the light of the knowledge of the glory of God in the face of Jesus Christ to shine into his soul. To Mr. MacRae he was ever after much attached, so that when

the testing time of separating from the Free Church under the Declaratory Act came, Allan found it difficult to leave behind him his beloved minister, yet he did not allow his attachment to any man to come between him and his duty to the truth of God and principle. He therefore cast in his lot with the Free Presbyterian Church, and never regretted having done so.

He was one of the first elders ordained in the congregation after its formation, and the duties of that high office he faithfully performed to the end. As a public speaker we cannot claim for him much ability, and Allan himself would be the last to make such a claim. His faithfulness to the duties of his office, his attendance on the public means of grace on Sabbath and week days, and more especially his strong attachment to the Lord's people, were perhaps his outstanding characteristics. He was of a very quick disposition, which often was a cause of grief and sorrow to himself, but there was no malice, for immediately after a show of temper, he would be as free and loving as ever. His place is empty, and his presence, both in the congregation and at communions throughout the island, will be sadly missed.

To his sorrowing widow and to the Glendale congregation, who mourn his loss, we tender our sincere sympathy, and pray that the God of Zion may build up the walls of His Jerusalem. As one who had the privilege of being associated with him in congregational work for nine years, I feel that I have lost a friend to whom I was much attached. The Lord is taking home His own from the evils and troubles of this world, while we are left in a barren land. May the Lord raise up trees of righteousness of His own planting!

N. M'I.

Slighe na Slainte.

"An 'ti a chreideas anns a' mhac, tha a bheatha mhaireannach aige, ach an 'ti nach 'eil a' creidsinn anns a' mhac, cha'n fhaic e beatha; ach a ta fearg Dhe a gabhail comhnuidh air."—Eoin iii. 36.

CARAID.—A Chomhastaraiche, àm faod mi a cheisd shimplidh so a chuir ort:—am bheil thu creidsinn ann am Mac Dhe?

FEAR TURUIS.—Gu cinnteach tha; nach 'eil gach neach anns an riochd Chriosdail so a' creidsinn ann? Dh' fheudadh tu a cheisd sin a chuir air na cinnich agus na Daoine-dubh, ach air chinnte cha 'n fheud thu a cuir ormsa.

CARAID.—Seadh ma ta, na gabh oilbheum; ach eisd rium le spiorad ciùin agus samhach. Ma tha thu creidsinn ann am Mac Dhé, an sin tha a bheatha mhaireannach agad;¹ agus an 'ti aig am bheil a bheatha so, is creutair nuadh e.² Tha chorp na theampuil don Spiorad Naomh.³ 'S fear-comhpairt e do nàdur

¹ Eoin iii. 15, 16, agus vi. 47.

² 2 Cor. v. 17.

³ 1 Cor. vi. 19.

na Diadhachd.¹ Tha e aig sìth ri Dia tre chreidimh ann am fuil phriseil Iosa.² Chaidh na seann nithe seachad rinneadh na h-uile nithe nuadh.³ No, ma se 's nach 'eil na nithe sin aige na'n lànachd, tha brisfàire na chis na chridhe: do bhrìgh 's gu'n d' fhuair e an solus sin a dhealraicheas (mar shlighe nam firean) ni 's mò agus ni 's mò gu ruig an là iomlan. Cha duine cloiche e, ach duine beo, le chridhe nuadh agus spiorad ceart.⁴

FEAR TURUIS.—Ma tà, cha 'n 'eil e comasach dhòmhsa nì tuilleadh a ràdh ach so:—Ma se so a bhi creidsinn, cha chreideach mise; agus co 'tha na chreideach? C' aite am faigh thu iad? Cha 'n aithne dhomhsa.

CARAID.—Tha Crìosd ag ràdh gur treud bheag a threudsan⁵: agus gur slighe aimhleathan a shligheasan.⁶ Agus tha seirbhisich Shatan na 'n cuideachd lìonmhor, agus tha 'n t' slighe acasan na slighe leathan; ach tha 'n t' slighe aimhleathan a treòrachadh gu Neamh, agus an t' slighe leathan gu Ifrinn; thoir maitheanas dhomh a thaobh na ceisd shimplidh, Gu de 'n t' slighe air am bheil thusa siubhal?

FEAR TURUIS.—Ma ta, 's ceisd sin a tha tighinn teann gu leòr orm, ach tha e ro chosmhail gur fìor charaid dhomh thu. Ma tha creideamh a comh-sheasadh 'san nì a tha thu ag ràdh, cha chreideach mise; agus mur creideach mi, tha fhios agam gur an air an t-slighe leathan a 's fheudar dhomh bhi. Gun teagamh, tha moran nì 's miosa na mise, a chionn cha' n' fhear mionnan no poitear mi. Tha mi dol do 'n eaglais gu riaghailteach, agus tha mi cuir romham, nuair a bhithis mi ullamh air a shon, dol a dhionnsuidh bord an Tighearna. Tha mi leughadh mo Bhiobull air là' na sàbaid, agus air làithean na seachdain, nuair a tha mi euslan; ach cha 'n 'eil sonas air bith agam ann a m' aidmheil, no tlachd ann 'n seirbheis Dhè. Agus a thaobh a bhi aig sìth ri Dia, shaoil mi nach burrainn fios a bhi aig duine mu thimchioll sin sa bheatha so, agus le sin bu mhò m' eagal ro' Dhia na mo ghràdh dhà; gu fìrinneach, ma tha creideamh a reir do theagaisg, tha fhios agam gu 'n robh mi ga' mhealladh fhein.⁶

CARAID.—Tha thu fosgladh do chridhe dhomh, agus gu fìrinneach tha do chor a cuir mulad orm; 'chionn nuair a tha e air a ràdh, “an ti a chreideas anns a' mhac, tha a' bheatha mhair-eannach aige”; tha e air a' ràdh gu soilleir, “An ti nach eil a creidsinn anns a' mhac, cha 'n fhaic e beatha; ach a ta fearg Dhè a' gabhail còmhnuidh air.”⁷

FEAR TURUIS.—'S focal eagalach sin gu dearbh, agus tha mi air chrith nuair a smuainticheas mi mu SHIORRUIDHEACHD. Tha mo choguis gu tric a teagasg dhomh, nach eil gach nì gu ceart. Oh! innis dhomh ciod a nì mi chum gu tèarnar mi.⁸

CARAID.—“Creid anns an Tighearn Iosa Crìosd, agus tèarnar

¹ 2 Peter i. 4. ² Rom. v. 1.—viii. 1. ³ 2 Cor. v. 17.

⁴ Ezek. xxxvi. 26.—Rom. vii. 22.

⁵ Math. vii. 14. ⁶ Lucas xii. 39. ⁷ Eoin iii. 36. ⁸ Gnìomh xvi. 30.

thu,"¹ agus bi beo gu siorruidh; oir thubhairt e, "an ti a thig a m'ionnsuidh, cha tilg mi air chor sam bith a mach e."² Agus oh! cuimhnich nuair a thàinig a bhean bhochd thraagh sin a dh' ionnsuidh 'n Tighearn Iosa, agus a bha 'm Pharaiseach a gearan do bhrìgh 's gu'n do ghabh an Ti-uile-bheannaichte agus thròcaireach rithe; cuimhnich an co-shamhladh a labhair e:— "bha aig fear-fiacha àraidh dithis do fhèichneinibh; bha aige air aon fhear cuig ceud peghinn, agus air an fhear eile leth-cheud. Agus do bhrìgh nach robh aca ni leis an dìoladh iad, mhaith e gu saor dhoibh, aràon."³ Mur so a teagasg, gu'm be clùt Dhe, a thaobh dhàoine, am *Fear-fiacha Trocaireach*; agus a thaobh feartan bàs Iosa, a bhàsich am firean airson an neo-fhìrean, gu'm bheil saor-mhaithneas Dhè air a thairgse gu saor; agus *co air bith*, an ti is gràineile, 'struaighe, 's smò air a thrèigsinn, 's na struidhear os ceann nan àile, a theicheas ann an cumhachd 'n Spioraid, ga ionnsuidh, gu'n gabh e ris; seadh, gu'm bi gairdeachas an làthair aingle Dhè, nuair a thig iad so ga ionnsuidh. Oir tha Dia e fhein, mar tha cosmhalachd an struidhear a teagasg, ri gairdeachas a thaobh a ni so.⁴ *Gheibh* an neach a' suairiche *Trocair* an sin, agus gu cinnteach tha na daoine a's fearr ann an ain-fhiach mar an ceudna, agus tha *Feum* aca air trocair. Creid uime sin ann am Mac Dhè, agus bi thu beo gu siorruidh.

FEAR TURUIS.—Ach, nach feum mi moille chuir sa gnothach so gus am bi mi ni 's fhearr, mun d' thig mi da ionnsuidh?

CARAID.—Cha 'n 'fhead; thig a nis; s gnìomh gràis an 't saorsa so, cha'n ann o oibribh a tha i, chum nach deanadh neach air bith uail.⁵ "Is e tuarasdail a' pheacaidh am bàs; ach is e saor-thiodhlac Dhè a' bheatha mhaireannach, tre Iosa Crìosd ar Tighearna."⁶ IS TUARSDAL am bàs; ach 'STIODHLAC beatha.

FEAR TURUIS.—Ach nach eil gnothuch air bith aig a chreid-mheach ri deadh oibre?

CARAID.—Tha gnothuch aig a *chreid-mheach* riu; ach 'se ni air do shon-sa *maithneas*, agus sin air sgàth Chrìosd. 'S an do'n ti nach dean obair, ach a ta creidsinn anns an ti a dh' fhìreanaicheas an duine mi-dhiadhaidh a mheasar a chreidimh mar fhìreantachd.⁷ Ach nuair a tha Dia a gabhail ris mar so, an sin, tre chumhachd an Spioraid naomh, a dh' oibrich 'na chridhe an creidimh beannichte so, tha e deanamh oibre naomh, agus tha "gràdh, aoibhneas, sìth, fad-fhulangas, caomhlachd, agus macantas" a fàs;⁸ a dheich thar fhichead, a thri fichead, agus a cheud uiread.⁹ Tha thlachd ann an deadh oibre: bu mhiann leis a bhi saibhir anna; ach cha'n iad sin *aobhar* a shaorsa, ach *toradh* a shaorsa; cha 'n 'eil e deanamh oibre math, a chum 's gum faidh e maithneas; ach air dha maithneas fhaotain, tha e ga'n deanamh. Cha'n 'eil e ri obair air son beatha, ach 'o bheatha; agus mar sin,

Gnìomh xvi. 31. ² Eoin vi. 37. ³ Luc. vii. 36, gu crìoch a chaibideil.

⁴ Luc. xv. 20.

⁵ Eph. ii. 8, 9.

⁶ Rom. vi. 23.

⁷ Rom. iv. 5, 6.

⁸ Gal. v. 22.

⁹ Math. xiii. 23.

an àit droighne fàsaidh an giuthas, agus an àit drise fàsaidh am miortal. Ann an "aimsiribh aisig nan uile nithe," gheibh an scriobtuir so a choimhlionadh deireannach.¹ Agus tha e air a choimhlionadh ann an cuid, nuair a tha neach air a shaoradh o chumhachd an dorchadais, agus atharraichte chum rioghachd mic a ghràidh-san.²

FEAR TURUIS.—Ma ta, tha so uile na sgeul ro nuadh dhomhsa: ach air chor-eiginn, air leam, co fir 's co ceart, 's nach urrain dhomh àicheadh, ni-h-eadh, air leam gu'm bheil mi gabhail fadal gu bhi ga chreidsinn.

CARAIÐ.—Tha do bhriathra ga'm lionadh le gairdeachas: agus nuair a choinnichis sinn a ris, tha mi 'n dòchas gu'm faigh mi thu aig cosan an Tì sin is e a BHEATHA MHAIREANNACH do na h-uile a tha gabhail eòlas air.

Why not Humiliation To-day?

IF GOD BE FOR US, WHO CAN BE AGAINST US?

(Taken from *The Evangelical Christian and Missionary Witness of Canada*.)

THE following interesting article, with President Lincoln's Proclamation, has been sent us by a friend in Toronto:—The Proclamation (which is subjoined) was issued by President Lincoln after two years of bitter and costly fighting had failed to give any striking advantage to the Northern armies, and they had experienced many humiliating defeats.

The President was also harassed by disloyalty in the North, and the conscription law was received with such antagonism that New York itself was thrown into the hands of the anti-draft mob. Several hundred officials who tried to enforce it were murdered in New York City by the mob.

Two years of the best effort of the North, two years of fighting in a cause that the South itself admits to-day was just, and the South was not only unbeaten and unbroken, but, totalling up results, regarded her cause as the more hopeful. Flushed with many victories she had no fear of the issue.

And then the Senate of the United States began to realize that they needed something more than a righteous cause in order to victory, and at their request Abraham Lincoln issued his celebrated Proclamation.

That day of prayer was not only the chronological centre of the four years of war, but it was the pivotal point.

In less than a week Stonewall Jackson, the Southern General who had never known a defeat, fell, accidentally shot by his own men. Many of the Southerners regard his death as the turning point of the war, believing that had he lived they would have triumphed, for while he lived, as his right-hand man, Lee was more than a match for all the Federal Generals.

¹ Gnìomh iii. 21.

² Colos. i. 13.

From that point the cause of the North steadily rose while that of the South declined until Lee surrendered.

We have had three years of a far more costly war and still no one can foresee or foretell the end. And yet, while our armies far exceed the highest demand of Kitchener we still talk of more men, munitions and money as the factors for winning the War.

Britain still fights against the use of the word "humiliation" in any public appeal for prayer, and yet almost every word of confession in Lincoln's proclamation could be used by the Empire to-day without taking as humble ground then as our sins would warrant.

But we do not want our sins brought home to us. In Canada, instead of confessing national sin, and appealing for prayer and humiliation, the effort is put forth by those in high places to hush up the truth concerning our corruptions.

How much longer must we go on sacrificing the flower of our manhood ere we acknowledge that we cannot win without God, and we cannot appeal to God with hands defiled and hearts that refuse to be humbled before Him?

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A PROCLAMATION.

Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for national prayer and humiliation; and

Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And, inasmuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 30th day of March
A.D. 1863. (Signed) ABRAHAM LINCOLN.

Notes of Alexander Gair and Other Worthies.

(Continued from page 155.)

REV. FINLAY COOK, REAY.

ADAM SUTHERLAND, Lodibest, a godly man, was one day going to the Communion at Halsary. Mr. Cook was to preach. On the way, Adam was afraid he would be late, and said to himself, "If I get in, and get room to stand, I will be satisfied." When he arrived, Mr. Cook was praying. When the prayer was over, Mr. Cook said to the people, "Sit close, that others may get room, for there is a person here who was saying in his own mind, coming on the road, 'If I get inside and hear, I will be satisfied, though I get no room to sit down.'"

Mr. Cook said that he would know when the Sabbath was past, although there was no watch or clock in the land, as "the tempter" would then leave off assailing him, as his manner was on the Sabbath.

In speaking of the new birth, Mr. Cook said: "What is the most joyful cry that a father can hear? It's the cry of the newborn child. And when the child is born, the best provision in

the house is laid on the table. So is it with the heavenly Father and the angels in glory, when a sinner is born again."

On another occasion, he said: "If Christ had not lain in a bed before me, I would be afraid my bed would be turned into fire beneath me."

Again, he remarked that the hypocrite's faith might be as thick and strong as a ship's cable, when the poor believer's faith might seem as small and weak as a silk thread.

In referring to the necessity for trials, he remarked that the gentry could not live on their rich diets, were it not for the bitter herbs they ate along with them. "So," he went on, "Christian, you have need of bitter herbs along with your graces and comforts."

At a catechising, he said to a man, a blacksmith by trade: "Donald, why do you put the iron into the fire? Is it not to form and mould it as you desire?" "Yes," replied the man. "So," Mr. Cook said, "does the Lord with His people. He puts them into the furnace of affliction to shape and mould them in His own way, to His own will."

Preaching in winter on one occasion, he said at the beginning of his discourse: "My friends, this is a cold day, and it is a cold Church that is without Christ, and they are a cold people who are without Christ." Then, looking in the direction of some young persons who had come a distance, he proceeded: "But if I saw some of you, young people, coming here with a broken heart, seeking Christ for your souls, it would be a summer day to me in the middle of winter."

Again, at another time, he said: "O, poor believer, do not be afraid of the judgment seat. The Judge is your Father; the Advocate is your elder Brother; and all the jury (the saints) are your friends."

REV. JOHN SINCLAIR, BRUAN.

Mr. Sinclair was one day preaching in Lybster, when there came a man into the church who lacked his reason, and was commonly called "Fool Jock." Going forward through the passage with feathers in his hat, and a stick in his hand, some in the church began to smile and laugh at him. Mr. Sinclair stopped speaking, and tears began to run down his cheeks. The congregation became very still without a motion, when he said, "The day is coming when these will be arrayed in white robes, and when you who laugh will go down to hell."

He was one day about to serve a table at a Communion in the old church of Latheron. A good many communicants had sat,

and the precentor had ceased singing, when Mr. Sinclair said, "There is one at the table I debar from it." He then paused for a little, and said, "There is one at the table I debar from it, in the name of the Lord, and the reason is that he has not bent his knee this day in prayer."

(To be continued.)

Notes and Comments.

President Lincoln's Order to the U.S. Army and Navy in 1862.—In view of the United States alliance with us in this momentous struggle, it is interesting to read President Lincoln's order to the U.S. Army and Navy in the last great crisis in that nation's history. It is as follows:—"The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine Will, demand that Sunday labour in the Army and Navy be reduced to the measure of strict necessity. The discipline and character of the National Forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most High. 'At this time of public distress,' adopting the words of Washington in 1776, 'men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality.' The first General Order issued by the Father of his Country, after the Declaration of Independence, indicates the spirit in which our institutions were founded and should even be defended: 'The General hopes and trusts that every officer and man will endeavour to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.'" This is a high-toned and noble order, worthy of the man who issued it. In this and other quotations we have allowed the name "Sunday" to remain, as the term used by the speakers or writers, though we object to this way of designating the Sabbath, or Lord's Day.

Another Step in the Wrong Direction.—It would appear that harvest Sabbath breakers are to have a sop to their conscience, at least, the issue of special "Services for Sunday Workers in the Fields," with a foreword by the Archbishop of Canterbury. The Archbishop says: "There are places, it is said, in which it will be found really necessary to the due ingathering of crops, and consequently to the safety and wellbeing of our country, that some quite temporary relaxation of our Sunday rule as to rest and worship should be called for." One would have thought after his experience in giving permission to Sabbath ploughing that the Archbishop had learned that it is a somewhat daring experiment

to tamper with God's laws, however lightly esteemed by men. Thousands have read, in the trying spring weather we had, God's answer to men who were to get on without Him and break His laws at the same time.

Russia in the Quagmire.—The woful condition in which Russia finds herself at present is a bitter disappointment to the Allies, and there is danger that the great lesson taught by the chaos created by the Revolution in this mighty nation should be overlooked. Socialism, with a strong element of atheism, is gaining rapidly in the working class circles of the world. It is to bring in an almost ideal state of things as far as man's happiness in this world is concerned if we are to believe its advocates. In Russia the opportune moment came, and the birth of a new nation freed from the tyranny of Czarism was hailed by the British people as an event of epoch-making importance. Everything was done by this country to make the Socialist Agitators of Russia feel that they were worthy of all praise. But as time goes on, things do not appear quite so promising, and Socialism governing a nation is giving a poor exhibition before the civilized world. We rejoice in knowing that the tyranny of Czarism is broken, but we deeply regret that the power that has broken it is in itself very dangerous and a menace to all true liberty.

A New Revelation and the Coming Revival.—In these days, all sorts of new ideas are advanced by so-called leaders of thought. Some time ago, Sir Conan Doyle wrote in one of the London papers: "In recent years, there has come to us from Divine sources a new revelation which constitutes by far the greatest religious event since the death of Christ. When one knows, as I know, of widows who are assured that they hear the loved voice once again, or of mothers whose hands, groping in the darkness, clasp once again those of the vanished child, and when one considers the loftiness of their intercourse, and the serenity of spirit which succeeds it, I feel sure that a fuller knowledge would calm the doubt of the most scrupulous conscience. Men talk of a great religious revival after the War. Perhaps it is in this direction that it will be." In ordinary circumstances, these gropings in the dark while the Sun is shining would not be worthy of serious attention, but coming from such a source, and at a time when the seed thus sown falls on fertile ground, it is necessary to be reminded that we have Moses and the Prophets; let us hear them; for if we believe not their testimony, neither would we believe though one came from the dead.

Literary Notices.

A Brief Memoir of James M'Innes, Clachan, Kintyre.
By the late Rev. J. M. M'PHERSON, Free Church, Killean,
Argyll. With Introductory Note by ARCHIBALD M'LELLAN,
F.E.I.S. Copies may be had from Mr. M'LeLLan, at Achanalt.

Ross-shire, and Miss Maclean, Bookseller, 12 High Street, Dingwall. Price, 1d. each. Postage: one to four copies, 1d.; twelve copies, post free. Copies for Soldiers and Sailors, *free of charge*.

The text which appears on the front page of this little Memoir is, "The child shall die an hundred years old" (Isaiah lxx. 20), and truly its contents justify the words. We have seldom read a more impressive testimony from a boy who died at the early age of seven years. James M'Innes, whose father was a gardener, was born at Balnakill Lodge in February, 1853. He was a pleasant child from infancy, docile and affectionate. "When about four years of age he was visited with a painful disease in the thigh-joint, that afterwards suppurated and occasioned his death, which took place on the 27th day of March, 1860." It appears that in the autumn and winter of 1859 the district of Kintyre experienced "a remarkable season of religious awakening and revival." Among other persons, James M'Innes's mother came under "serious concern for her soul," which led also to deep impressions upon the mind of her little boy. At this period "he was in the habit of saying very frequently, with great solemnity, that the only persons in all the world whom he envied were those who had a saving interest in Christ, often exclaiming, with streaming eyes, 'Will Christ ever save me? Oh, will Jesus pass me by, and save others?' Again: 'O what an awful thing sin is! It murdered Christ. I wonder why God did not send me to hell long ago for not loving Him, and sinning against Him.'" After he came to a definite knowledge of the Lord he said, on one occasion, to his mother, when she expressed deep sorrow under the fear that his end was come: "O mother, see you don't love me too much. Although I love you much, yet I love Christ far more. You must do the same; for oh! He alone is worthy of your love." Many were the solemn and earnest counsels he gave to persons, young and old, that visited him. To a young girl he said once: "If you wish to come to Christ you must pray and read, and hear the word of God preached, as often as you can, praying to God to enable you to believe the Bible, and you will be sure to get Christ before you die; but your heart is so full of the world and the things of the world that you have no room for Christ. Oh, ask the Lord to come and empty you of all other things, and then He will come and dwell in you; and remember it is the Lord Himself that can empty you." These are a few samples of his true and earnest utterances—very remarkable for so young a child.

This interesting little booklet was first issued in 1862 by the late Rev. J. M. M'Pherson, a minister of the old Free Church in Killeen, Argyll, who appears to have been a sound and honoured preacher of the Gospel. It is now re-issued, with a good introductory note, by Mr. A. M'Lellan, F.E.I.S., Achanalt, Ross-shire, who will supply copies—those for Soldiers and Sailors, free of

charge. We trust that the Memoir will be widely circulated—it is in neat form, suitable for insertion in a letter—and that the Lord may bless its perusal to many, young and old.

"The Faith Once for All Delivered unto the Saints."

By the Rev. R. MIDDLETON and others. With Introduction by the Rev. Prebendary H. G. Fox, M.A. Second Edition. Revised and Enlarged. Price, 9d; postage, 1d. London: Chas. J. Thynne, 28-30 Whitefriars Street, E.C. 4.

This little volume has been composed by men of a sound evangelical stamp, with a view to counteract Ritualism and Romanism in the Church of England. It deals with such subjects as the Lord's Supper and the Passover, "Early Christian Ritual," "The Real Presence," "Confession," and "Apostolic Succession." The chapters are brief, but they are written in an instructive, scholarly manner, with quotations from Holy Scripture, and from divines, ancient and modern. The absurdity of Transubstantiation is convincingly exposed. The book is fitted to be a helpful guide to persons who are exercised about the important matters of which it treats.

Acknowledgment of Donations.

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

SUSTENTATION FUND.

"A Friend," £1; Mr. A. Macpherson, Braefoot, Strontian, £1; Miss Jessie Mackenzie, Kinmylies House, Inverness, 5/-; Per Rev. N. Cameron—"Laide," £4; Per Rev. John R. Mackay, M.A.—"Canadian Nurse," £2; Per Rev. J. S. Sinclair—Mrs. Mackenzie, Foremost, Alberta, 6/-.

JEWISH AND FOREIGN MISSIONS FUND.

Per Rev. A. Macrae—"A Friend," 5/-; Per Rev. J. S. Sinclair—"Reader of Magazine," Waternish, 2/-.
Correction of September issue—"Friends, Harris, £3," should have been "Friend, Harris."

AGED AND INFIRM MINISTERS FUND.—Per Rev. J. S. Sinclair—"Helper to Cause," 2/-; same, 2/-, College Fund.

MISSION TO FORCES FUND.

A. M. (Drumbeg postmark), 5/-; Admiralty, Chatham, £3 4s. 5d.; Admiralty, Portsmouth, £10; Mrs. Boyd, Inverness, 10/-; "Skye Seaman" (Gibraltar postmark), 5/-; Per Rev. N. Cameron—M. M. C., Glendale, £1, "Lady Friend," Kishorn, £1, "Anon," £1, "Lady Friend," Lochalsh, 10/-, "Inverness-shire," 10/-, Miss M. F., Glasgow, 10/-, A. S., Glasgow, 10/-, and J. G., Applecross, 10/-; Per Rev. J. S. Sinclair—"Anti-Popery," 5/-, "A Free Presbyterian," Skye, 5/-, Miss Morrison, Barrington Drive, Glasgow, 5/-, Capt. Macdonald, Maryhill, 5/-, and Mrs. A. MacLeod, Fladda, Raasay, 2/-.

Rev. N. Cameron desires to acknowledge, with thanks:—For Bibles, etc., to Sailors and Soldiers—Inverness-shire, 10/; J. G., Applecross, 5/; "Anon.," £1; Nurse Fraser, Glasgow, 10/, and 10/ for Limbless Soldiers; "A Lady Friend," Bibles, 10/. For St. Jude's Sustentation Fund—"Anon.," £3. Nurse Fraser, for Home Missions, 5/, and 5/ for Kafir Bibles. From "A Mite for the Needy," £1. Mission to Forces—"Anon.," £1; "Lady Friend," Dingwall, £1; "Friend," Glasgow, £1.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations to the Manse Building Fund:—5/ from M. M'K., postmark, Edinburgh; and £1 (per Rev. Donald Macfarlane) from "A Friend," postmark, Tomatin.

Rev. E. Macqueen, Kames, acknowledges, with thanks, 2 6 from Miss Campbell, Ardrishaig, for Bibles to Soldiers and Sailors.

Rev. D. M. Macdonald, F.P. Manse, Bayhead, North Uist, acknowledges, with thanks, the following donations for the Uist Manse Building Fund:—Lce.-Cpl. A. Robertson, and Soldiers, Salonika, £3; Per Mr. D. Matheson, missionary, and Friends, Breasclete, £3 8/6; Per Mr. J. M'Aulay, Westford Inn—A. M'Donald, merchant, £1, Miss Morrison, Tarbert, 5/, Mrs. M'Kenzie, Lochmaddy, 5/, and L. Maclean, J. A. Macdonald, A. Boyd, and A. Ferguson, 10/; Per Mr. D. Ross, missionary, Sollas—J. Macdonald, 4/, Mary Maclean, 4/, M. Matheson, 10/, and R. Macaulay—total, £1 8/; Mrs. Maclellan, Bayhead, 3/; A. Morrison, Baleshara, £1; and J. Macleod, Tarbert, 10/.

Rev. J. S. Sinclair acknowledges, with thanks, 10/ from "A Free Presbyterian," Skye, and 5/ from "A Friend" (per Mr. A. Sinclair), for John Knox's Sustentation Fund.

Appeal for Mission to Forces Fund.

THE last time we asked our people not to contribute more money to the above Fund we hoped that, in the Lord's good and holy providence, the War would come to an end before the coming winter. It is evident now that, on account of our persistence in sin against God, our young men are to have another winter's hardships on sea and land.

If the good work carried on since October, 1914, at Portsmouth and Chatham is to be continued, more money is necessary. We therefore appeal to friends to come again to our assistance, so as to enable us to persevere in our efforts to send God's truth by the mouth of our ministers to our Highland naval men.

Please send your contributions direct to Mr. Alex. MacGillivray, Woodbine Cottage, Glenurquhart Road, Inverness.

NEIL CAMERON, *Convener.*

Church Notes.

Communion.—Farr (Sutherland), and Oban, first Sabbath of November; Halkirk (Caithness), and St. Jude's, Glasgow (Jane Street, Blythswood Square), second; Dornoch and Helmsdale (Sutherland), third; Edinburgh, fourth. It will be observed that Halkirk has been changed since last issue from the fourth to the second Sabbath of November.

The late Mr. William Macbeath, Applecross.—It is with deep regret that we record the death of our dear and worthy friend William Macbeath, missionary, Callakille, Applecross, who died on Friday the 28th of September. His removal will cause a great breach not only in the congregation but throughout the Church. We desire to express our deep sympathy with his sorrowing family. We hope to have a further notice of him in a future issue of the Magazine. D. G.

A Protest Against Sabbath Desecration.—A Committee of the Southern Presbytery drew up the following protest and sent it to the *Glasgow Herald* and *Glasgow Citizen*. The former paper did not insert it, the latter gave the principal points:—

"The Southern Presbytery of the Free Presbyterian Church of Scotland desires to express its solemn protest against the amount of Sabbath desecration that goes on among high and low throughout the country. The Presbytery feels deeply grieved that first, the Prime Minister, and then His Majesty the King, on recent visits to Scotland, made use of the Sabbath day for travelling purposes, and would declare its sense of the great harm done to the community by the wrong example of such high and influential personages. The Presbytery also would strongly protest against the Review of Volunteers to be held in Glasgow by H.R.H. The Duke of Connaught, on Sabbath the 30th September, as utterly unwarrantable and unnecessary, and grossly injurious to the sacredness and rest of the Lord's Day.

"The Presbytery, in conclusion, would respectfully remind all ranks and classes that the Fourth Commandment ('Remember the Sabbath Day to keep it holy,' etc.) is obligatory under the New Testament Dispensation, as well as under the Old, and that such disregard of its claims and benefits as is generally shown in the country brings God's displeasure upon us, is harmful in the highest degree to both the temporal and spiritual interests of the nation, and is fitted, not to shorten, but to prolong the War."

The Magazine.

Notice to Subscribers.—We regret to inform our subscribers that we are under the necessity of reducing the size of the Magazine by eight pages (32 instead of 40) owing to the great rise in the price of paper. Even with this reduction, the Magazine will cost us £2 odds (not 30s, as stated in last issue)

more per month than it has hitherto done, which means a decrease in its income of £14 for the remaining seven months (beginning with October) of the current Magazine year, which ends in April. We think it advisable to let our readers know the facts.

Subscriptions Received for Magazine.—J. McGregor, Rhidarroch, Ullapool, 3/; Miss K. C. Mackintosh, Hospital, Belmont, Surrey, 3; G. Brown, Achnacone, Glencoe, 3/; Miss E. Macleod, Strathcanaird, 3/; R. Morrison, Tarbert, Harris, 5/; J. Macdonald, Newtonmore, 3/; Per A. MacGillivray, Gen. Treas., Inverness—M. M'Lennan, 5 Newpark, Callanish, 3/; E. Macrae, Inverarish, Raasay, 4/; A. Tallach, missionary, Raasay, 3/; Pte. K. Maclean, 5th Cameron Highlanders, France, 3/7; D. Young, Hyndland, 3/; Mrs. W. Sutherland, Toronto, 4/2; J. MacLennan, Fernmore, Lochcarron, 3/; D. Mackenzie, 3 and 4 Diabaig, Torridon, 2/6; M. Martin, Northton, Harris, 3/; M. Beaton, Dunhallin, Waternish, 3 3/4; J. Adamson, Helmsdale, 4 2; Mrs. W. A. Macleod, Torran Cottage, Achnacarnin, 3/3; J. Macleod, Inchnadamph, 3/; Per H. Grant—Miss J. Macdonald, Kelvingrove, L. Southgate, New South Wales, 10/; Rev. H. W. Ramsay, Grafton, New South Wales, 10/; Miss J. Campbell, Reaybank, Ardersier, 3/; Mrs. Macleod, nurse, Clachan, Raasay, 3/; J. MacLennan, Laid, Rogart, 3/; Mrs. Nicolson, Duisdale Gardens, Broadford, 3/; Mrs. Mackenzie, Foremost, Alta, 6/; Miss Campbell, Letville, Aultbea, 6/6; "A Friend," Glasgow, 3/. Second-Lieut. D. J. Matheson, France, 10/, and "A Friend," France, 10/, general Magazine expenses; R. Campbell, Toronto, 6; Nurse M. Macdonald, Woodilee, Lenzie, 3/; Mrs. Macleod, Alness, 9d.; Mrs. J. Campbell, Brattleboro, U.S.A., 4/; Miss Maclean, Seaview, Aland, Achiltibuie, Ross, 3/; Miss Mackenzie, Reanacarn, Lochinver, 3/; Mrs. Macmillan, Wave Crest, Lochranza, 3/; Mrs. Matheson, Badnaban, Lochinver, 6/; J. Macleod, Glendale, 10/; E. J. Beazley, London, S.W., 3/9; Miss Maclean, 28 Buckingham Ter., Glasgow, 3/; Per Rev. D. Graham—Miss Mackenzie, New Zealand, 5/; J. Macdonald, Kyles Paible, North Uist, 3 6; J. Forbes, Miss Cattnach, and G. Fyfe, Newtonmore, 3 each; A. Maclean, Clashmore, Clashnessie, 3/; Miss Morrison, Barrington Dr., Glasgow, 1/6; A. MacLennan, 1/6; Mrs. Mackenzie, Park Cottage, Badinscallie, Achiltibuie, 5, general Magazine expenses; R. Macleod, Newfield, Elphin, 3; J. Macdonald, joiner, Camustiel, Applecross, 3/; Miss Kerr, Pitlochry, 6/; Per Rev. A. Mackay, Oban—M. MacCallum, Saw Mills, Taynuilt, 7/5½; Mrs. Gunn, Badentarbet, Coigach, 4/; Miss H. Mackenzie, Achdloch, Achiltibuie, 4/; Miss Nicolson, Clydebank, 10/; Mrs. J. Munro, L. Breakish, Broadford, 2; D. Brown, Greenock, 23/1½; A. Bruce, bookseller, Wick, 27/; Miss C. Mackay, Halkirk, 14/10; M. Gillanders, sen., Milton, Applecross, 3/; D. Macrae, Cairnbank, Gairloch, 1/3; Mrs. A. Macleod, Fladda, Raasay, 3/; Miss Matheson, Bonar Bridge, 28/9; Per above—Mrs. Grant, The Deanery, Dornoch, 3/; W. Ross, Kinnauld, Rogart, 3/; A. Mackay, missionary, Staffin, Skye, 52/2; M. Turner, Dumbarton, 10/; D. Macmaster, Corpach, 12/6; A. Maciver, Stornoway, 88/9; D. Fraser, Muirnich, Gorthleck, 8/; H. S. MacGillivray, Dunoon (bound vols.), 12/6; A. Murray, Rhemusaig, Rogart, 3/; M. Mackay and P. Maclean, Fort William, Ontario, 2 6 each; A. Macmaster, Shiskine, Arran, 3/.

Free Distribution to Soldiers and Sailors.—N. Macarthur, R.N.R., Breasclate, 2/; "A Friend," Stornoway, 5/; Miss Campbell, Ardersier, 2/; Second-Lieutenant D. J. Matheson, France, £1; "A London Sparrow," 7; A Lewis Sailor, 4/6; Miss Morrison, Barrington Drive, Glasgow, 10/; Per Rev. N. Cameron—J. G., Applecross, 5/; J. C., 4/; A. M'L. and M'D., 4 — total, 13/; Per Rev. A. Mackay, Oban—"A Friend," 12/ odds (General Free Distribution); Misses Nicolson, Clydebank, £1; Per A. M'Gillivray, Gen. Treas., Inverness—Mrs. M'Bean, Clune Ho., Newtonmore, 5, and "Friends in Canada," 8/4 (omitted last month), also Nurse Boyd and Miss B. Boyd, 5/ each; Per Rev. N. Cameron—"Lady Friend," Dingwall, £1; Mrs. Mackenzie, Sand, Aultbea, 1/.

(Several Subscriptions, etc., held over till next month.)