



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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Free Presbyterian Magazine

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The Sacrifice of the Mass.

IN last month's article we made pointed reference to the attendance, at a Requiem Mass in Aberdeen for a deceased Roman Catholic Bishop, of Principal Sir G. A. Smith and others as representatives of Aberdeen University, the Principal being at one time a theological professor, and still a prominent leader, in the United Free Church. Whether the gentlemen referred to were believers in the doctrines and rites of the Roman communion or not, their action was unnecessary and wrong, and they set a bad example to the Protestant community. They gave countenance to the most outstanding rite of the Papal system, a rite that embodies some of its worst and most dangerous features. It has occurred to us that it may not be without profit at the present moment to give a brief explanation of the sacrifice of the Mass, and some account of the delusive errors involved in it. Protestants may sometimes take it too easily for granted that they know all about such a matter when their memories require to be refreshed.

1. Let us then notice, first, the peculiar character of this service. It consists of the offering up by the priests of the bread and wine, which have been already charged (as they hold) through the words of consecration into the actual body and blood of Christ, as a real propitiatory sacrifice unto God for the sins of the living and the dead. Observe the following statements taken from the Catechism of the Council of Trent: "We confess that the sacrifice of the Mass is one and the same sacrifice with that upon the cross; the victim is one and the same, Christ Jesus, who offered Himself once only a bloody sacrifice upon the cross; the bloody and unbloody victim is still one and the same, and the oblation of the cross is daily received in the eucharistic sacrifice; the priest is also the same Christ our Lord; the ministers who offer this sacrament consecrate the holy mysteries, not in their own, but in the person of Christ; the priest does not say, This is the body of Christ, but This is My body; the holy sacrifice of the Mass, therefore, is, not

only a commemoration of the sacrifice of the cross, but also a sacrifice of propitiation by which God is appeased and rendered propitious." Again, it is declared in "the Missal" that the Mass "serves to appease God's wrath, to obtain remission of sins, redemption of souls, and all spiritual grace and salvation. It serves for all other necessities, as well of man as of beast, as well for the dead as for the living."* These are Rome's own explanations of the rite.

2. Let us next point out some of the serious errors involved.

(1) There is the erroneous dogma of Transubstantiation. According to the Roman creed, it is maintained that no sooner does the priest pronounce the words, "This is My body," than the bread and wine are changed into the veritable "body and blood, soul and divinity, bones and nerves" of the Lord Jesus Christ. Thus it must have been that Christ, at the first institution of the Supper, made the bread and wine into His own "body and blood, soul and divinity, bones and nerves," and so there were then present two Christs, absolutely distinct from one another, and yet absolutely the same. Could any dogma be more absurd, monstrous, or self-condemnatory? Still further, as every priest professes ability, according to his creed, to do the same thing, there have been millions of Christs called into existence since this error budded forth, and all identical with the one true Christ. This is a monstrous blasphemy, contrary to Scripture and reason in the last degree, though received in simplicity as truth by thousands of our fellowmen who regard the Pope as the head of the Church. The extraordinary dogma of Transubstantiation is at the foundation of the Mass.

(2) The gross error of a repetition of Christ's sacrifice. The sacrifice of the Mass is expressly declared to be "one and the same sacrifice with that upon the cross; the victim is one and the same, Christ Jesus," etc. The only difference allowed is that the sacrifice upon the cross was a *bloody* sacrifice, but this an *unbloody* one, and yet with the usual inconsistency it is also asserted that the "victim is still one and the same." Surely there is something appalling in the idea that the Mass is to all intents and purposes a repetition of Christ's sacrifice upon the cross, not a commemoration or anything of that kind. It is difficult for the Protestant, whose Christian intelligence or ordinary reason is left unimpaired, even to grasp the fearful absurdity of this figment of the imagination. And yet this is what Roman Catholics are required constantly to believe, that there is a regular repetition (in an unbloody way) of Christ's sufferings and death upon the cross every time the sacrifice of the Mass is offered. How expressly contrary it is to the plain statements of God's Word, that "Christ hath *once* suffered for sins" (1 Peter iii. 15), and "Christ was once offered to bear the sins of many" (Heb. ix. 25-28).

* See Macdonald's "Romanism Analysed."

(3) This sacrifice pronounces in effect Christ's sacrifice on the cross as *without efficacy*. Rome maintains that the Mass "serves to appease God's wrath, to obtain remission of sins and redemption of souls." What is this but declaring that Christ's sacrifice, in the days of His flesh, was insufficient for these ends? In professing to exalt His sacrifice to the highest pitch of honour, Rome only dishonours it to the utmost, and by necessary consequence, also, reflects upon God the Father in His judicial capacity, as always unsatisfied and unappeased.

(4) The erroneous doctrine of Purgatory underlies the sacrifice of the Mass as offered for the dead. Masses for the souls of the faithful dead clearly teach that these souls are in a supposed place called Purgatory undergoing purification from their sins. Rome's system of doctrine and worship is full of the most palpable absurdities. Though masses are observed for the living, in which Christ's sacrifice is constantly offered to God, these do not avail to take all sins away, but the faithful must go at death to a fancied Purgatory, where they may remain thousands of years, till the work is completed. The recent Mass for Bishop Chisholm at Aberdeen was a Requiem Mass, a mass for the rest of his soul, clearly implying that his soul had gone to Purgatory. We see, then, that the delusive errors of Purgatory and Prayers for the dead are mixed up with this blasphemous sacrifice. God's Word tells us of one all-sufficient purgatory now in time, in the memorable sentence: "The blood of Jesus Christ, his Son, cleanseth us from *all sin*" (1 John i. 7).

(5) The idolatrous place given to the priest in connection with this sacrifice is to be noted. Let readers observe the quotations already given from the Catechism of the Council of Trent: "The priest is also the same Christ our Lord; the ministers who offer this sacrament consecrate the holy mysteries, not in their own, but in the person of Christ; the priest does not say, "This is the body of Christ," but "This is My body." One would almost conclude from these words that the opinion is held that, not only are the bread and wine changed into the body and blood of Christ, but the priest is changed into the person of Christ. What dreadful presumption, to say the very least, is this! It should be explained that the service, as received by the faithful, is described as a sacrament, but when offered to God in the Mass, as a propitiatory sacrifice. For this latter aspect there is no foundation in Scripture, as already shown.

We now conclude our remarks meantime on this subject, and trust they will contribute to show how dishonouring to Christ and His truth is the sacrifice of the Mass.

ASSUREDLY, when the Word of God is despised, all reverence for Him is gone. His majesty cannot be duly honoured among us, nor His worship maintained in its integrity, unless we hang, as it were, upon His lips.—*Calvin*.

A Sermon.

BY THE REV. GEORGE HUTCHESON, M.A., of *Edinburgh*
and *Irvine*.

(*Fifth Sermon of Series on Psalm cxxx.¹*)

(Continued from page 343.)

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“If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?”—

PSALMS CXXX. 3.  
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YOU have heard that the psalmist, wrestling by prayer with the difficulties and plunging perplexities that were in his case, doth here come to wrestle more particularly with guilt, which might stop his audience and success; and (as ye heard) he doth (1) make a sensible confession of the undeserving of sin, that if God should mark it as a severe judge, none should be justified: none should be able to stand. (2) Ye have his relief and refuge, being thus humbled, in the pardoning mercy of God, upon which he lays holds in the beginning of the fourth verse; “But there is forgiveness with thee.” And thirdly (as ye heard), in the end of verse 4, this pardoning mercy of God is amplified from His end and design in letting it forth, “That thou mayest be feared.” There is forgiveness with Him, that sinners may draw near Him, who in Himself is a consuming fire; and that pardoned sinners may be excited to fear and worship so good a God, that freely pardons sin.

From the first of these, I spake to a general note: That the sense of trouble, and the exercise about it, should be attended with the sense of sin, and exercise about sin; for the psalmist here is exercised and taken up with both; while he is crying out of the deeps, he is lying under the sense of sin. I confirmed this, and marked some sad consequences that followed sense of trouble, without sense of sin. I hinted also at a second general observation, but was cut short by the time in speaking to it, that is, that godly men will very readily find guilt meeting them, when they are sent to God in trouble; for when the psalmist here is made to cry to God out of the deeps, iniquities interpose and stare him in the face. This point I did deduce in these four, three of which I could only name, and therefore shall now briefly resume that purpose.

1. That it is the duty of godly persons, and their character, to be acquainted with heart-smittings for sin. Whatever David was while at ease, and in prosperity, in digesting certain sins, yet when he was in trouble, and in the wilderness, and cut off the lap of Saul’s garment, his heart smote him. Frequent heart-smittings for sin is a great evidence of nearness to God, and it’s a

¹ These excellent Sermons were taken down by a hearer, and the volume is now very rare to be got. Mr. Hutcheson is the author of Expositions of the Book of Job, the Minor Prophets, and the Gospel of John. He died in 1674 at Irvine.—Ed.

pitiful and woeful gallantry to go on in sin, and digest sin without resentment.

2. The second branch of the note was this, that whatever tenderness and smiting of heart for sin the saints have in ordinary, yet readily it will meet them, when they come to ordinances and duties of worship, especially to be serious with God in prayer: for here when the psalmist is at prayer, guilt steps in, sin musters, and God's marking of iniquity signified much to him. A tender heart, when it is in the view of God and hath its eye upon Him, should, and will, be most observant of its failings. David dare not think of coming to God, till he see what account he gets of doing away his guilt. Psalms xxvi. 6, 7, "I will wash my hands in innocency, so will I compass thine altar, O Lord," etc.; because guilt will offer to obstruct audience and success, in what the suppliant would be at. 1 Samuel xiv. 36, etc., When Saul would consult God about going down after the Philistines, there is a fault found committed; Jonathan had tasted of the honey, and the guilt meets him; he was not answered. And to say no more of this, I shall only mark two words from it, and proceed. One is, that it should and will be a motive to a tender walker to walk tenderly, circumspectly, and accurately, when he considers that he hath God to go unto. He will think with himself, "How circumspectly ought I to walk through the day, that have God to go to at night! How can I, or dare I, loose reins to this or that, and offer to bow a knee to God? Will not my untenderness in this or that step of my way, stare me in the face, when I look God in the face?" If folks knew what it were to have communion with God, and what influence sin hath to obstruct it, they behoved either to quit their prayers, or study a more tender and holy walk. Another word shall be this: if there be any of a loose and untender walk, slipping buckles through the day, and they hear no news of it; at their prayers, their guilt doth not interpose, and raise a cloud betwixt God and them; such persons would look to it, that there be not a lie in their right hand, that they be not under a delusion, and feeding upon ashes. If they were tender, they would no sooner go to God, but they would say, "I remember my faults this day, I have sinned, and now my guilt stares me in the face."

3. But the third branch of the doctrine is, that whatever be saints' tenderness in ordinary, or whatever ills they may digest in ease, a great distress or trouble will readily bring guilt to mind, and obstruct their access, when they are sent to God. When they are made to cry out of the deeps, God's marking of iniquity will say something to them. For distress take notice of that place, Gen. xlii. 21, etc., where ye have the history of Joseph's brethren, taken with their guilt. It was upwards of twenty years since they sold him, but when they come in distress, it is as recent as if it had been just now committed: "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore

is this distress come upon us." Folks would have thought that upwards of twenty years' guilt might have been buried; and, no doubt, the men in that time had prayed often, but in a distress it's recent. And for going to God in trouble, we have an instance of guilt meeting folk (Judges x. 10), where the people in trouble come and cry unto God, and take with their sin. But what answer get they? "I delivered you (saith the Lord) from such and such enemies, when ye cried unto me, but ye have forsaken me, and served other gods, wherefore I will deliver you no more, go and cry unto the gods which ye have chosen, let them deliver you in the time of your trouble." Mark also that word of Moses speaking to the two tribes and the half tribe (Numb. xxxii. 23), when he feared they might cheat their brethren, and desert them, he tells them, "If they should do so, they should sin against the Lord." There is news (might some stout stomachs among them say), but he adds, "and be sure your sin will find you out." A man may use many ways to shift guilt, but it will not do with him, his sin will find him out. Ponder that word, Psalms xlix. 5, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" Iniquity is like a sleuth hound, that rambles here and there, following the scent of the prey, and an ignorant spectator wonders what he means, but he follows the prey, and will not give over till he find it. Sin unrepented of will sooner or later meet the sinner, and the longer they be of meeting, it will be to the sinner's greater disadvantage. May I add further, when sin meets the sinner in trouble, an infirmity will pass for an iniquity (as here the psalmist calls sin), and will not seem so small as when it was committed, or before the trouble came on? Yea, further, pardoned guilt that seemed to be buried, and done away, these green graves may open, and that guilt may waken up on new emergents.¹ Hence Job (xiii. 26), says, "Thou writest bitter things against me, and makest me to possess the iniquities of my youth." And Psalms xxv. 7, David prays, "Remember not the sins of my youth, nor my transgressions." Therefore ye that meet not with sin in ordinary, see what ye can do to hold off trouble, and sins meeting you in trouble; ye now can go on in sin, and have your diversions to put away the thoughts of it, and live strangers to yourselves, and your own condition; but trouble will cross-neck you, and ye will find (as the word is Genesis iv. 7) that sin is lying at the door, and will meet you.

4. But I shall add a fourth branch of the doctrine, and then come to the main doctrine which lies before my hand. I have spoken of guilt's meeting with the godly; now what shall be said of guilt's meeting with wicked men? I shall say two words to this, and leave the note. One is, let a wicked man live never so long without minding his guilt, let him have ordinances, and keep up a

¹ Occasions.

form of worship, this is to be adverted to, that the wicked man never comes into God's presence to worship or pray to Him, but his iniquity is marked, as if he had made a proclamation of his sin. Ponder that process, Isaiah i. 13, and the foregoing verses, "Bring no more vain oblations (saith the Lord); incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Thou that darest come before God, without the sense of thy guilt, God may look upon thee as proclaiming thy guilt. And another word to the wicked shall be this, that, whenever a day of distress and trouble meets them, though all of them will not be honoured with repentance and pardoning mercy, they shall find that they have made a very sad bargain. Take it in that word, Jer. ii. 19, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee."

But I leave this note, and come to the third observation, that is, that when guilt and conscience meet, sin will be otherways looked upon, than men ordinarily do; or if ye will have it more distinctly, take it thus: that the right sense of sin will lead the sensible man to see that in sin, that none, even the most godly, can stand before God, if God deal with them in strict justice, according to the covenant of works. That is the very marrow of this verse, "If thou, Lord, shouldest mark iniquity, O Lord, who shall stand?" No man, no, not a godly man, nor any other, can stand. And although I may (if the Lord will) have this purpose to resume when I come to speak of pardon, and the application of pardon from the next verse following, yet this being an important truth, a verity of great weight, ye will bear with me, though I dip a little more in it than is my ordinary. What I would say on it, I shall from the text deduce to you in six particulars, which I hope shall give a hint of what at the first view is more material in the words.

And 1. Take notice of something supposed here, that is, God's marking of iniquity, "If thou, Lord, shouldest mark iniquity," where he makes a supposition of God's marking iniquity. Not that any question or doubt is to be made of God's omniscience, that He sees and knows all things, and particularly men's sins. He hath an exact knowledge of them all, as when one marks things most narrowly. Neither is there any supposition or question to be made of God's seeing of sin in the godly, so as to be displeased at it. Antinomians would be at this, they would have no sin seen in them, but the scope of this Psalm evinces the contrary. God notices the godly man's sin as well as others, till he flee to pardoning mercy through a mediator; and David, though a godly

man, acknowledges this, Psalms li. 4, "Against thee, thee only, have I sinned, and done this evil in thy sight." But the meaning of this, the Lord's marking of iniquity, may be taken from the parallel place, Psalms cxliii. 2, where it is thus expressed, "Enter not into judgment with thy servant;" that's the marking of iniquity spoken of, or implied in the text; and in short, the importance of the phrase is, God's marking of sin according to the covenant of works, and in the rules of strict justice, and without looking on the sinner as in a surety. In this respect, God's marking of iniquity being accompanied with absolute holiness, perfect purity, and justice, He cannot away with it, nor with the sinner because of it, as Psalms v. 4, 5, "Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity." And Hab. i. 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." God thus marking iniquity according to the rules of strict justice, and without looking on the sinner as in a cautioner, cannot away with it, and consequently will punish it, Job xi. 11, "He seeth wickedness also; will he not then consider it?" in order to punishment, for so that phrase is expounded, Ps. x. 14, "Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand." And it is Jehu's remark of Ahab, 2 Kings ix. 26, "Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat (saith the Lord)." The marking of iniquity this way, is to men dreadful, and ye will find in Scripture, that it is a dreadful sight of trouble that some get, when it represents God thus as marking sin, to pursue and punish it, as in that poor widow, 1 Kings xvii. 18, "O thou man of God (saith she to the prophet), art thou come unto me to call my sin to remembrance, and to slay my son?" That was a sad sight of trouble, and of sin in trouble. And Moses in that tragical business in the wilderness, when calamities are falling thick upon that people, it is a sad sight of them that he gets, when they speak. God's marking of sin, Psalms xc. 8, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Thy inflicting of calamity tells us, that Thou art marking iniquity. So much for the first thing supposed here, God's marking iniquity.

2. Consider, here somewhat proposed, that, if God mark iniquity as a severe judge, according to the strict rules of justice, to punish it, and accordingly do punish it, the guilty man cannot stand before Him. This phrase is equivalent to that phrase in the parallel place, Psalms cxliii. 2, "If God enter into judgment with men, no man living can be justified in his sight." And a sinner's inability to stand before God is a phrase frequently made use of, to point out the dreadful desert of sin, as Psalms v. 5, "The foolish shall not stand in thy sight." Ezra ix. 15, "We are before thee in our trespasses; for we cannot stand before thee

because of this." Psalms i. 5, "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." And Psalms lxxvi. 7, "Thou, even thou art to be feared: and who may stand in thy sight when once thou art angry?" Rev. vi. 16, 17, "The great day of the Lamb's wrath is come, and who shall be able to stand?" And to this also that phrase may allude, which the men of Bethshemesh have, when so many are stricken dead, for their curious looking into the ark, 1 Sam. vi. 20, "Who is able to stand before this holy Lord God?"

But that I may explain this a little more distinctly, I shall take it up with an eye to human judgments, or courts among men in these four.

1. Whereas a man when he is to compare before a court, he may stand in judgment, and be *rectus in curia*¹ (as we use to speak). Why? He is able to plead innocent, and he may come off being found so; but here, a man in whom is iniquity, cannot stand. The sinner cannot plead sinless, as it is, Job ix. 2, 3, "I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand." There is no pleading sinless before his bar. And in particular, this is to be applied to secret sins; there is no concealing of the most secret sins, when God marks them. Proverbs xxx. 20, "The way of the adulterous woman is such, that she eateth, and wipeth her mouth, and saith, I have done no wickedness;" but God noticeth it. Gehazi abuses his master's name, and goes to fish from Naaman silver and raiment, and comes and stands before his master, and says, "He went no whither;" but says Elisha, "Went not my heart with thee, when the man turned again from his chariot to meet thee?" (2 Kings v. 22, etc.). Men may convey their sins very closely, and hide their contrivances from men, but they consider not they have an omniscient God for their party,² whose spirit is infinitely above the spirit of Elisha, to follow them in all their secret pranks. And that's it that Moses lays to heart, Psalms xc. 8, "Thou hast set our sins before thee, our secret sins in the light of thy countenance."

2. In human courts, when a man is made present, though he cannot stand to plead himself innocent, or free of the debt he is charged with, yet he may stand, because he is able to pay the debt, though the sentence pass against him; but so cannot a man stand before God, when He shall mark iniquity, for He hath nothing to satisfy justice for His fault, and hence the man sensible of sin, will not look upon the debt of sin as a trifling matter, as a matter to be dallied with. Those questions, Acts xvi. 30, "What must I do to be saved?" Acts ii. 37, "What shall we do?" Job vii. 20, "I have sinned; what shall I do unto thee, O thou preserver of men?" They import, that the confession of

¹ Right in Court.

² Opponent.

guilt will not be a sufficient exoneration in the sensible man's account. They import also, that it is a concerning case or question, how to be rid of guilt? And further, they import a submitting to any terms that can be exacted, if they be in the sinner's power to perform; and here I confess, hypocrites when they are told of their fault, will offer to make amends, Mic. vi. 6, 7, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" (more than he could have offered, though it had been accepted). "Shall I give my first-born for my transgression? the fruit of my body for the sin of my soul?" O! but the sensible man will find that he can make no amends; that there is no fend¹ against guilt, but pardon, Job vii. 20, "I have sinned; what shall I do unto thee, O thou preserver of men? And why dost thou not pardon my transgression, and take away mine iniquity?"

3. In human courts, when a man is made present, though he be sentenced for a debt he is unable to pay, or judged guilty of a crime, he can undergo the punishment resolutely, and in that respect he may stand in judgment; but here the sinner cannot stand before God marking iniquity, that is, under the burden of the desert of sin, or the deserved punishment thereof, without succumbing. A man may undergo any punishment inflicted by a human court, and his natural courage may support him under all that man can inflict, but who can stand under everlasting wrath? Who can stand before a sin-revenging God, and not succumb? Who can endure the everlasting torments of hell, and not be everlastingly broken? So there is no standing for the guilty sinner before God, but he must succumb and break.

4. As amongst men, any ingenuous² person called for debt, and not being able to pay, or being looked upon as a monstrous criminal by the Judge, it will make him blush that he cannot stand before the Judge with confidence. So here (which should be the result of the former), when sinners are sensible of sin, and are convinced they cannot stand before God, considered as out of a cautioner, it may be matter of blushing and horror to them, and should be so, when they find they cannot stand before God marking iniquity. This was the posture of the poor publican, who (Luke xviii. 13), "standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner;" he had not the confidence to stand before God, but he cried out for pardon. And this was the practice of Ezra, when he went to God in behalf of the people, that had corrupted themselves, after God's kindness towards them, and correcting of them for their sins, Ezra ix. 6, "O my God (saith he), I am ashamed, and blush to lift up my face to thee,

¹ Provision.² Honourable.

my God ; for our iniquities are increased over our head, and our trespass is grown up to the heaven." This, I say, should be the result of all the rest, and would be a token for good, that God would find out the way how the sinner might stand before Him in judgment. If a sinner being convinced he is guilty, and that he cannot undergo the punishment without crushing, would blush and be ashamed, if we were delivered from our brazen brow and whore's forehead, that we could not look up to God without shame and blushing, there were hope of pardon through a Surety.

Thus I have done with the first two of the six particulars I proposed to be spoken to, for finding out what is said in the text. There are three or four more to be battered out, with the application of the whole, which I leave till the afternoon. The Lord bless what ye have been hearing !

(To be continued.)

Account of Mission to Naval Men in England.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

MY DEAR MR. EDITOR,—I respond with pleasure to your request for a report of my brief mission to our Gaelic-speaking naval men in Chatham and Dover, and wish to be excused for not finding it easy to write you in this reference sooner. The people of our Church respond with their means always liberally to any appeal that has to be made for the financial support of this Mission, and it is therefore but reasonable that the ministers, in whose work they show so great an interest, should on their part do what they can to keep, by reports, the supporters of the work in real touch with what is being done, or sought to be done.

I was in England altogether only for five Sabbaths, that is, for the whole of October and for the first Sabbath of November. Three of these Sabbaths I gave to Portsmouth and two to Chatham. I was able to get down to Portsmouth, where my work commenced, on the Friday before the first Sabbath of October, and thus had an opportunity of meeting in the barracks with a few of the naval men, and of conducting a short service on their behalf on Friday evening. On Saturday I spent some time in a visit to Haslar Hospital, and through my predecessor's care—the Rev. D. A. Macfarlane—in giving me a correct guide to where the wounded Gaelic-speaking men would be found, my visit was rendered less aimless than otherwise it should be. Patients almost always appreciate such visits with heartiness, and that renders this kind of work the more agreeable, and gives an ampler opportunity of speaking to them concerning "the one thing needful," which we, at least, try to do. On Sabbath I preached three times—in the morning, in a very large room in the Sailors' Home ; in the afternoon, in a smaller room in the

same Home; and in the evening, in the Royal Naval Barracks. This description of what was done during the first week-end in Portsmouth will also answer for the other two week-ends which, later on, I spent in Portsmouth—the programme, roughly speaking, being always a sermon on Friday night, a visit to Haslar on Saturday, and three sermons on the Sabbath.

The attendance at Portsmouth on the first Sabbath was somewhat small—in fact, as I more correctly recall what was done, we had no service at all in the morning, the reason being that on account of the weather the men were not allowed out of the barracks; and even in the evening, when the service was held in the barracks itself, the attendance was small, because a considerable number of the men were still off on “harvest leave.” By the time I returned to Portsmouth, that is, for the third Sabbath of October, the attendance was better, approaching, I would say, seventy in the morning, and a somewhat smaller audience at the other services, because all are not at liberty later on in the day to the extent to which they are in the morning, and there were some I believe present who were there only because they preferred to run the risk of a cross-examination to missing the service. The attendance on the first Sabbath of November at Portsmouth was very like what we had on the third Sabbath of October.

During the time I was in Portsmouth I put up at the Royal Sailors’ Home, and I am bound to acknowledge the great Christian kindness which I experienced at the hands of Miss Weston, and of those who assist her in the Home.

On the Saturday before the second Saturday of October I went to Chatham, the station at which I spent the second and fourth week-ends of my stay in England, and I was comfortably put-up at the Officers’ Quarters, R.N. Barracks. At Chatham the week-day sermon is held by us on Saturday evening, and on the Sabbath only two services are held—all in a large school-room, which is part of the barracks itself. The attendance at Chatham was better than in Portsmouth, there being one hundred reported present on the second Sabbath of October, and one hundred and thirteen on the fourth Sabbath of the same month. As there was a long interval between the morning and the evening service on the Sabbath, it afforded an opportunity of walking out to Gillingham, a not very large town, which lies on elevated grounds nearly two miles nearer the sea than Chatham, where also the Hospital for the R.N. Barracks at Chatham is found. I met with very few Gaelic-speaking men there, but, failing to find many of those of whom I was immediately in search, I began to look out for any Scotsmen there, of whom I found several, and it was quite cheering to observe how much Lowland Scotsmen appreciated on their sick-beds there a ministerial visit from a Highland fellow-Scotsman. The circumstance afforded an opportunity of doing what one might to turn their attention to the things that really matter, and a loud call there is for this when, for one thing, on account

of the prevalence of the so-called "Sunday Pictorial newspapers," even in the sick chamber, and on the Lord's Day, there is so little in their surroundings to lead to what is best. It is a rather deplorable thing that so little is, so far as one could see, done to supply the wounded in English Hospitals with Bibles. I was sorry my stay in Chatham was so brief. My return on Mondays was, as a rule, to London, and, as was natural, I felt at home at 19 Bryanston Street. It was a pleasure also to have had the opportunity of meeting on the evening of Tuesday for so many weeks in succession with our own people that gather at St. Philip's Parish Hall. A preacher of the Gospel finds few things more helpful than to meet with so much as one that will, in simplicity of heart, receive the message of salvation through him.

I have to acknowledge the Lord's preserving care over me while living in England, and all the more so that London is now recognised as being for the War within the danger zone. But my faith or courage was not on this visit sorely tried. By going down to Portsmouth immediately almost after I arrived in London on the Friday before the first Sabbath of October, I happily missed being in London when the great Zeppelin raid came off. On the following Saturday night, in Chatham, word came out that a raid was developing on the other side of the Channel, and so fearful did an earlier disastrous visitation of Chatham prove, that one would say that even very brave men trembled at the thought of a raid again. But in less than an hour we were assured that the raid was not to come off. A third time, and within, I should say, less than a week after the experience now spoken of in Chatham, late at night in London, we had warning that a raid was expected, but, again, in less than an hour the bugle went round to tell that the raid was not likely to reach London, so that one began to hope that one's work in England might be finished without once experiencing what a raid in London means. But it was not to be quite so. About ten days before I left London, and late at night again, the usual warning of a raid approaching was given throughout the Metropolis, and before very long the sound of our own guns at a distance confirmed the apprehension that we were to pass through the ordeal of a raid. In a few minutes, guns of our own, that were appreciably nearer, could be heard, and then by and bye the Hyde Park guns, which were quite at hand to us, opened fire, and for a considerable time the uproar all over London was terrible. About three o'clock in the morning the welcome bugle told us the danger had passed, although, of course, not without leaving some homes desolate or sad for life. The whole experience gave one a taste of what it means to live in a besieged city, and, at least, ought to have made us sympathise more with those whose lot it is to live always in the danger zone.

Still, my visit to England, taking it all in all, was a pleasant experience. Of course, one sees much to annoy one, and especially in the matter of football playing on the Lord's day, and of the

"Sunday Pictorials," which latter, of course, are painfully in evidence in Inverness, and in other towns of Scotland, but one need not come so much in contact with them here as in barracks and hospitals in England. But "the Lord is good to Israel" everywhere, and I was glad to have an opportunity of preaching the Word to appreciative audiences in Chatham, and Portsmouth, and London, and of renewing acquaintance with old friends in London and its neighbourhood.—Yours sincerely, JOHN R. MACKAY.

F.P. MANSE,
INVERNESS, *February*, 1918.

The Foundations of the Sabbath in the Word of God.

AN ADDRESS

BY THE REV. PROFESSOR BENJAMIN B. WARFIELD, D.D., LL.D.,
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(Continued from page 354.)

WE have no such formal commentary from our Lord's lips on the Fourth Commandment. But we have the commentary of His life; and that is quite as illuminating and to the same deepening and ennobling effect. There was no commandment which had been more overlaid in the later Jewish practice with mechanical incrustations. Our Lord was compelled, in the mere process of living, to break His way through these, and to uncover to the sight of man ever more and more clearly the real law of the Sabbath—that Sabbath which was ordained of God, and of which He, the Son of Man, is Lord. Thus we have from Him a series of crisp declarations, called out as occasion arose, the effect of which in the mass is to give us a comment on this commandment altogether similar in character to the more formal expositions of the Sixth and Seventh Commandments. Among these such a one as this stands out with great emphasis: "It is lawful to do good on the Sabbath day." And this will lead us naturally to this broad proclamation: "My Father worketh even until now, and I work." Obviously, the Sabbath, in our Lord's view, was not a day of sheer idleness: inactivity was not its mark. Inactivity was not the mark of God's Sabbath, when He rested from the works which He creatively made. Up to this very moment he has been working continuously; and, imitating Him, our Sabbath is also to be filled with work. God rested, not because He was weary, or needed an intermission in His labours; but because He had completed the task He had set for Himself (we speak as a man) and had completed it well. "And God *finished* His work which He had made"; "and God saw everything that He had made, and behold it was *very good*." He was now ready to turn to other work. And we, like Him, are to do our appointed work—"Six days shalt thou labour and do *all* thy work"—and then, laying it well aside, turn

to another task. It is not work as such, but our own work, from which we are to cease on the Sabbath. "Six days shalt thou labour and do all *thy* work," says the commandment; or, as Isaiah puts it: "If thou turn thy foot from the Sabbath—" (that is, from trampling it down) "from doing thy pleasure on my holy day" (that is the way we trample it down); and "call the Sabbath a delight, and the holy (day) of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." In one word, the Sabbath is the Lord's day, not ours; and on it is to be done the Lord's work, not ours; and *that* is our "rest." As Bishop Westcott, commenting on the saying of the Lord's which is at the moment in our mind, put it, perhaps not with perfect exactness but with substantial truth: "man's true rest is not a rest *from* human, earthly labour, but a rest *for* divine heavenly labour." Rest is not the true essence of the Sabbath, nor the end of its institution; it is the means to a further end, which constitutes the real Sabbath "rest." We are to rest from our own things that we may give ourselves to the things of God.

The Sabbath came out of Christ's hands, we see then, not despoiled of any of its authority or robbed of any of its glory, but rather enhanced in both authority and glory. Like the other commandments it was cleansed of all that was local or temporary in the modes in which it had hitherto been commended to God's people in their isolation as a nation, and stood forth in its universal ethical content. Among the changes in its external form which it thus underwent was a change in the day of its observance. No injury was thus done the Sabbath as it was commanded to the Jews; rather a new greatness was brought to it. Our Lord, too, following the example of His Father, when He had finished the work which it had been given Him to do, rested on the Sabbath—in the peace of His grave. But He had work yet to do, and, when the first day of the new week, which was the first day of a new era, the era of salvation, dawned, He rose from the Sabbath rest of the grave, and made all things new. As C. F. Keil beautifully puts it: "Christ is Lord of the Sabbath, and after the completion of His work, He also rested on the Sabbath. But He rose again on the Sabbath; and through His resurrection, which is the pledge to the world of the fruit of His redeeming work, He made this day the Lord's Day for His Church, to be observed by it till the Captain of its salvation shall return, and having finished the judgment upon all His foes to the very last, shall lead it to the rest of that eternal Sabbath which God prepared for the whole creation through His own resting after the completion of the heaven and the earth." Christ took the Sabbath into the grave with Him and brought the Lord's Day out of the grave with Him on the resurrection morn.

It is true enough that we have no record of a commandment of our Lord's requiring a change in the day of the observance of the Sabbath. Neither has any of the Apostles to whom He committed the task of founding His Church given us such a commandment. By their actions, nevertheless, both our Lord and His Apostles appear to commend the first day of the week to us as the Christian Sabbath. It is not merely that our Lord rose from the dead on that day. A certain emphasis seems to be placed precisely upon the fact that it was on the first day of the week that He rose. This is true of all the accounts of His rising. Luke, for example, after telling us that Jesus rose "on the first day of the week, on coming to add the account of His appearing to the two disciples journeying to Emmaus, throws what almost seems to be superfluous stress on that also having happened "on that very day." It is in John's account, however, that this emphasis is most noticeable. "Now, on the first day of the week," he tells us, "cometh Mary Magdalene early," to find the empty tomb. And then, a little later: "When therefore it was evening on that day, the first day of the week," Jesus showed Himself to His assembled followers. The definition of the time here, the commentator naturally remarks, is "singularly full and emphatic." Nor is this all. After thus pointedly indicating that it was on the evening of precisely the first day of the week that Jesus first showed Himself to His assembled disciples, John proceeds equally sharply to define the time of His next showing Himself to them as "after eight days"; that is to say it was on the next first day of the week that "His disciples were again within" and Jesus manifested Himself to them. The appearance is strong that our Lord, having crowded the day of His rising with manifestations, disappeared for a whole week to appear again only on the next Sabbath. George Zabriskie Gray seems justified, therefore, in suggesting that the full effect of our Lord's sanction of the first day of the week as the appointed day of His meeting with His disciples can be fitly appreciated only by considering with His manifestations also His disappearances. "For six whole days between the rising day and its octave He was absent." "Is it possible to exaggerate the effect of this blank space of time, in fixing and defining the impressions received through His visits?"

We know not what happened on subsequent Sabbaths: there were four of them before the Ascension. But there is an appearance at least that the first day of the week was becoming under this direct sanction of the risen Lord the appointed day of Christian assemblies. That the Christians were early driven to separate themselves from the Jews (observe Acts xix. 9) and had soon established regular times of "assembling themselves together," we know from an exhortation in the Epistle to the Hebrews. A hint of Paul's suggests that their ordinary day of assembly was on the first day of the week (1 Cor. xvi. 2). It is clear from a

passage in Acts xx. 7 that the custom of "gathering together to break bread" "upon the first day of the week" was so fixed in the middle of the period of Paul's missionary activity that though in haste he felt constrained to tarry a whole week in Troas that he might meet with the brethren on that day. It is only the natural comment to make when Friedrich Blass remarks: "It would seem, then, that that day was already set apart for the assemblies of the Christians." We learn from a passing reference in the Apocalypse (i. 10) that the designation "the Lord's Day" had already established itself in Christian usage. "The celebration of the Lord's Day, the day of the Resurrection," comments Johannes Weiss, "is therefore already customary in the Churches of Asia Minor." With such suggestions behind us, we cannot wonder that the Church emerges from the Apostolic age with the first day of the week firmly established as its day of religious observance. Nor can we doubt that apostolic sanction of this establishment of it is involved in this fact.

In these circumstances it cannot be supposed that Paul has the religious observance of the Lord's Day as the Christian Sabbath in mind, when he exhorts the Colossians to keep themselves in indifference with respect to the usages which he describes as "the shadow of the things to come," and enumerates as meat and drink and such things as festivals and new moons and Sabbath days (Col. ii. 16). They have the substance in Christ: why should they disturb themselves with the shadow? He does indeed sweep away with these words the whole system of typical ordinances which he repeatedly speaks of as weak and beggarly elements of the world. In a similar vein he exclaims to the Galatians (iv. 10): "Ye observe days and months and seasons and years. I am afraid of you lest by any means I have bestowed labour upon you in vain." In thus emancipating his readers from the shadow-ordinances of the Old Dispensation, Paul has no intention whatever, however, of impairing for them the obligations of the moral law, summarily comprehended in the Ten Commandments. It is simply unimaginable that he could have allowed that any precept of this fundamental proclamation of essential morality could pass into desuetude.

He knew, to be sure, how to separate the eternal substance of these precepts from the particular form in which they were published to Israel. Turn to the Epistle to the Ephesians, sister letter to that to the Colossians, written at the same time and sent by the hand of the same messengers, and read from the twenty-fifth verse of the fourth chapter on, a transcript from the second table of the Decalogue, in its depth and universalising touch, conceived quite in the spirit of our Lord's own comments on it. "Wherefore," says Paul, "putting away falsehood, speak ye each one truth with his neighbour; for we are members one of another." That is the form which the Ninth Commandment takes in his hands.

"Be ye angry and sin not; let not the sun go down upon your wrath: neither give place to the devil." That is Paul's version of the Sixth Commandment. "Let him that stole, steal no more; but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need." That is how he commends the Eighth Commandment. "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." Thus Paul subtilises the requirements of the Seventh Commandment.

If we wish, however, fully to apprehend how Paul was accustomed to Christianise and universalise the Ten Commandments while preserving nevertheless intact their whole substance and formal authority, we should turn over the page and read this (Eph. vi. 2): "Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long in the earth." Observe, first, how the Fifth Commandment is introduced here as the appropriate proof that obedience to parents is right. Having asserted it to be right, Paul adduces the commandment which requires it. Thus the acknowledged authority of the Fifth Commandment as such in the Christian Church is simply taken for granted. Observe, secondly, how the authority of the Fifth Commandment thus assumed as unquestionable, is extended over the whole Decalogue. For this commandment is not adduced here as an isolated precept; it is brought forward as one of a series, in which it stands on equal ground with the others, differing from them only in being the first of them which has a promise attached to it: "which is the First Commandment with promise." Observe, thirdly, how everything in the manner in which the Fifth Commandment is enunciated in the Decalogue that gives it a form and colouring adapting it specifically to the Old Dispensation is quietly set aside and a universalising mode of statement substituted for it: "That it may be well with thee, and thou mayest live long on the earth." All allusion to Canaan, the land which Jehovah, Israel's God, had promised to Israel, is eliminated, and with it all that gives the promise or the commandment to which it is annexed any appearance of exclusive application to Israel. In its place is set a broad declaration valid not merely for the Jew who worships the Father in Jerusalem, but for all those true worshippers everywhere who worship him in spirit and in truth. This may seem the more remarkable, because Paul, in adducing the commandment, calls especial attention to this promise, and that in such a manner as to appeal to its divine origin. It is quite clear that he was thoroughly sure of his ground with his readers. And that means that the universalising reading of the Ten Commandments was the established custom of the Apostolic Church.

Can we doubt that as Paul, and the whole Apostolic Church with him, dealt with the Fifth Commandment, so he dealt with the Fourth? That he preserved to it its whole substance and its complete authority, but eliminated from it too all that tended to give it a local and temporary reference? And why should this not have carried with it, as it certainly seems to have carried with it, the substitution for the day of the God of Israel, who brought His people out of the land of Egypt, out of the house of bondage, the day of the Lord Jesus, who brought them out of worse bondage than that of Egypt by a greater deliverance, a deliverance of which that from Egypt was but a type? Paul would be dealing with the Fourth Commandment precisely as he deals with the Fifth, if he treated the shadow-Sabbath as a matter of indifference and brought the whole obligation of the commandment to bear upon keeping holy to the Lord the new Lord's Day, the monument of the second and better creation. That this was precisely what he did, and with him the whole Apostolic Church, there seems no room to question. And the meaning of that is that the Lord's Day is placed in our hands, by the authority of the Apostles of Christ, under the undiminished sanction of the eternal law of God.

Diary of the Rev. James Calder,

MINISTER OF CROY, INVERNESS-SHIRE. BORN, 1712; DIED, 1775.

Edited from the Original MSS., with Illustrative Notes,

BY THE LATE REV. WM. TAYLOR, M.A., STIRLING.

(Continued from page 316.)

"24th.—This day had a diet of examination. The house was crowded, the Lord was present, the duty delightful and edifying.

"30th.—Pleasant guests to-day, Jo. F—s and Miss J—y R—s, 'the excellent of the earth, in whom is all my delight.'

"4th Dec.—Close at study all day. Some materials prepared; but oh! I fear that they are ununctioned—too much of my wretched unhallowed self in them, and too little of Christ and the Spirit. Lord, supply my deficiency according to the riches of Thy glorious grace, and make to-morrow a happy day to me, to mine, to thousands and tens of thousands of saints and sinners.

"5th.—This was, blessed be the Lord of the Sabbath, a happy day in the main. Though somewhat hampered in the first exercise, had much freedom and enlargement in the second discourse.

"17th.—Diverted from studying till the evening by company dead and carnal; and alas! I fear they found little benefit from me.

"18th.—Studied all day; too little in prayer. Lord! pity, forgive, and cure my atheism and indevotion. Lord, make to-morrow a memorable day. 'Awake, O north wind, and come, thou south, and blow on my garden, that the spices thereof may flow out.'

"19th.—My own gracious Master was not wanting to aid and direct and strengthen His poor servant to-day. All glory to His blessed name! Amen.

"31st.—This day I resolve, in the Lord's strength, to set apart, as far as my feeble body can bear, and as the Lord shall please to favour and assist, for deep retirement, humiliation, and prayer. Many loud calls to this duty at this time, such as the case and condition of my own poor soul—cold and languishing, oppressed with a dead hard heart and clouded evidences; the case and condition of my children with regard to their souls and what concerns their salvation—(particularly my eldest son, who suffered great affliction in soul and body—concerning whom I am called to sing of mercy and judgment: the Lord has wrought a great deliverance for him, keep him from falling again into security); the case of my parish in general, which is not what I would wish it to be: and the case in particular of four aged, sickly, dying women of my flock, some of whom I fear are yet strangers to Christ, and in great danger of perishing for ever. Come now, blessed Lord, breathe life into the dry dead bones of my soul. Lord, send forth Thy light and Thy truth. 'Awake, O north wind, and come, thou south,' and blow powerfully and sweetly on this parched, languishing garden! Amen and amen.

"*Afternoon*.—The Lord has graciously countenanced this day's poor mint* at duty, and encouraged me to mind the like exercises more punctually and frequently. The first call I had to quit my retirement was about ten o'clock, to go about family worship, in which the Lord gave uncommon assistance—blessed be His name! About an hour thereafter had another call to quit my closet and visit the only son, the only child, of a poor widow, who was suddenly taken ill of a dangerous distemper. I was soon satisfied that it was my duty to leave my retirement, agreeable as it was, and to visit this afflicted youth, especially as he lay sick in this same village. The exercise I was engaged in about myself and my children just as I was called, suggested to me some things that were singularly seasonable and useful to this afflicted mother and her son: from which I drew this instruction, that were I so wise as to walk closely with the Lord in the blessed pleasant paths of universal duty, my way would, through grace, be daily and hourly growing more sweet, lightsome, and pleasant, as one duty would fit and prepare and furnish for the more successful and comfortable discharge of another. 'The way of the Lord is strength to the upright;' yes, and light too (Proverbs x. 29).

"*Nine o'clock at night*.—After visiting the sick youth I returned direct to my closet, where I continued about two hours more, without any interruption, spent mostly in prayer; at which time, I hope I can say to the praise of free grace, that the Lord was pleased of His infinite mercy to shine and breathe on my poor

* Attempt.

soul by His Word and Spirit; to quicken, and humble, and comfort, and enlarge, and strengthen, and sanctify in some measure. I was helped to plead, in a wrestling, importunate, believing way, for my own soul, for each of my children and servants, for some of my friends, for many of my worthy brethren in the ministry, and for some young divines, students and candidates for the ministry, particularly Mr. Alex. Falconer, Mr. Ja. Hay Park, Mr. George Rainy, and Mr. Lewis Fraser. Several other persons and things, of which I had no thought for a long time, came to view, and became matter of exercise at this time—a time I desire to remember with gratitude and praise while I live. My clouded evidences were in a great measure cleared up; He restored me His salvation's joy in some degree, and spoke peace to my heart and conscience. 'O let me not return again to folly.' I put up petition after petition in the prevailing name of Jesus—and most of them, I thought, received in such a way as left me little room to doubt but that they would be graciously answered in due time: and glory to His name, some of them were answered while I was yet speaking in prayer. A sweet strong gale from above at family worship. There was something in this exercise suited to the season, this being the last night of the old year. This was the best day I had in secret or private for some years past: no language can express the Lord's wonderful kindness to an undeserving, an ill-deserving, and a hell-deserving sinner. Let heaven and earth, angels and men, praise Him! Amen.

"1763.—17th Feb.—Was called to visit a very aged and dying woman of my flock. She seemed to be resting on the right foundation, and likely to do well for eternity. This was a cordial.

"3rd March.—A throng fellowship-meeting, and I hope an edifying one.

"Thursday, 10th.—Yesterday was a good day; this, still better. More light, life, freedom, and energy. Being very much fatigued and indisposed in body this morning, it became matter of doubt with me whether I should venture abroad, though the diet was appointed. I remained for some little time in suspense, wishing to discern the path of duty. Looking up to heaven for direction, these words came immediately in view (John ix. 4): 'I must work the works of him that sent me while it is day; the night cometh, when no man can work.' This determined me to go; my indisposition wore off, my usual health and vigour returned, and after a diet of four hours I came home in the evening much refreshed in soul and body, without pain or weariness of any kind. The like event (to the praise of free grace be it recorded) I have met with many, very many times in the course of my poor, very poor, services. Oh, what a powerful, compassionate, condescending Master do we serve! Oh, how often has He borne me—poor, feeble, worthless me—as it were, on eagles' wings, when I could scarcely move hand or foot! Strange indeed, and unaccountable, that we should be so slow to run His errands, when He is so

willing and ready to bear all the cost and to perfect strength in our weakness.

"23rd.—A diet of catechising at the Leys; a thin diet. That place is in a declining way. Lord, revive, for Jesus' sake! Spoke too warmly that day evening to one who injured me in a worldly affair. Lord, forgive if I have offended, as I fear I have. Let it be the last warm word that ever I shall speak in any worldly business that concerns myself. Oh, how ill does warmth in these pitiful low affairs become a Christian, and especially a minister of Christ!

"28th.—Visited D. D., an eminent Christian, in great distress of body, but resting by faith on the glorious foundation laid in Zion. He gave me, and his wife and four children then present, as solid and satisfying an account of the Lord's first gracious and, I may add, saving work on his soul, as I have met with anywhere. This was a most edifying and comfortable visit.

(To be continued.)

Air Zomadh Puing Dhiadhachd.

LE MR. EOIN UELSH.

"Na dean dhuit fein dealbh snaidhte, no coslas sam bith a dh'aon ni a tu 'sna neamhaibh shuas, no air an talamh shios, no 'sna h-uisgeachaibh fuidh 'n talamh. Na crom thu fein sìos doibh, agus na dean seirbhis doibh; oir mis an Tighearn do Dhia, is Dia eudmhoir mi, a' leantuinn aingidheachd na'n aithrichean air a chloinn, air an treas, agus air a cheithreamh ginealach, dhiubh-san a dh'fhuathaicheas mi: agus a' nochdadh trocair do mhiltibh dhiubh-san a ghradhaicheas mi, agus a choimh-deas m' aithntean."—EXODUS xx. 4, 5, 6.

"Ach an lathair an Tighearn do Dhia ithidh tu iad, anns an aite a thaghas an Tighearn do Dhia, thu fein, agus do mhac, agus do nighean, agus t-oglach, agus do bhanoglach, agus an Lebhithreach a tha 'n taobh a stigh do d' gheataibh: agus ni thu gairdeachas an lathair an Tighearn do Dhia anns gach ni ris an cuir thu do lamhan."—DEUT. xii. 16.

THA cuimhne againn air c'aite an do sguir sinn 'sa mhaduinn; an ni a's mo air am bu choir dhuinne meas a bhi againn, an ni 'se lathaireachd Dhé a bhi do ghnath ann ar cridhibh, coimhead a ghraidh, a ghairdeachais, a shith, 'eagal, agus a shluais, oir 'sann ann an sin a tha ar sonas agus ar beatha comh-sheasamh; oir far am bheil an Tighearn, tha beatha, agus saorsa, agus solas, agus uime sin dh'ullaich an Tighearn na meadhonaibh gu léir a dh'fheudas sinne a chleachdadh 'na aoradh fein, agus chuir e sìos iad 'na fhocal, a chum's gu'n trèoirich iad sinn a dh'ionnsuidh a cho'chomunn shona so, agus gu'n cum iad sinn ann am mealtuinn 'san an sealbh air làthaireachd Dhé; 'seadh, thug e dhuit-sa cead an gnàthachadh gu saor uile, a chum's na bheath-sa gu'm faigheadh sinne beatha, agus leò-san gu'm biodh sinn a' fas suas gach là anns a bheatha sin.

Tha a cheud aon air a chuir sìos anns a cheud àithn, a chuid eile anns an dara h-àithn, far an cuala sibh, nach e a mha'n gu'

bheil e na pheacadh Dia air bith eile a bhi againn, agus mar sin a chuir fuidh chrádh, ach tha e mar an ceudna na pheacadh ma chráidheas sibh e, do bhrìgh 's nach d'thoir sibh seirbhis da do reir 's mar dh'àithn e dhuibh; agus uime sin tha 'n dearbh tharcuis air na meadhonaibh leis am bu choir dhuinn a theachd a dh'ionnsuidh comh-chomunn ri Dia, na chomhara air gu bheil agad-sa fuath dha; agus 'se'n dearbhachd is fearr air do ghrádh-sa, cleachdadh dichiollach a dheanamh air uile mheadhonaibh aoraidh-san; agus uime sin gheall an Tighearn beannachd, cha'n ann a mhàin dhoibh-san a chleachdas na meadhoinen so, ach mar an ceudna do'n treas ginealach, agus do mhiltibh a thig 'nan deigh. Ciod am fios a th' agam-sa, ma bha sibh a' cleachdadh na meadhoinen bho'n uair a chuala sibh mu'n timchioll? Tha e na ni eagalach gu'm faigheadh an diabhul a leithid do dh'uachdranachd air anama dhaoine agus mhnaibh; air doigh 's gu'm bheil mòran dhibh a chuala so air a mhaduinn, nach d' rinn urrad agus smuaineachadh aon uair air o'n uair sin. Nach bi an cunntas sin air aon latha air iarraidh oirbh? O! nach dean an tòiseachadh so, ann an aideachadh, faillneachadh, mur bi sibh ach 'n'ur luchd eisdeachd a mhàin, gun a bhi 'n'ur luchd cuir an gnìomh an fhocail? Cha'n fheumadh iad a bhi co tric air an aithris na'm biodh agaibh gradh Dhia ann bhur cridheachan, agus c'ait am bheil chleachdadh agus deanamh air toil Dhé? Cha dean na h-uile searmonachadh anns an t-saoghal maith, oir 'se a mhàin deanamh an fhocail a's urrainn a dheanamh, agus a chumail a mhàin ann do chridhe. 'Ni a b'e na meadhoinen so dh'innis mi dhuibh anns a mhaduinn, agus a nis tha mi 'gan innseadh dhuibh a ris; tha, anns a cheud aite, an t-aoradh follaiseach ann an eisdeachd focail Dé, agus ann an gabhail na'n sacramaintean, trasgadh agus breith-buidheachas shòileimnte, agus cleachdadh foghlaim. Tha cnid agaibh a tha deanamh coguis de' na so, ach tha eagal orm nach 'eil sibh 'ga dheanamh le ullachadh, agus riaghailt naomh; oir 'nuair a tha sibh a' toirt bhur corpaibh a lathair an so, tha òhur cridheachan air falbh; agus 'nuair a tha sibh a' dol a steach do thigh Dhé, cha'n'eil sibh a' tabhairt aire do'r casaibh. Ach tha mi a' fagail an fhollais, agus a' teachd a dh'ionnsuidh an uaigneas, ni as eugmhais nach dean an fhollais féum air bith dhuibh, air an aobhar sin, a mheud 's leis am b'aill beannachadh Dhé a bhi air a chuir am meud orra anns an fhocal agus anns na sacramaintibh, Tha mi guidh oirbh gu'n deanadh sibh coguis do chleachdadh aoradh Dhé. 'Se a cheud aon de' na meadhonaibh diomhar so faire, agus a' feitheamh do ghnath os cionn bhur cridhe, a' toirt an ro-aire nach crùb an diabhul a steach a chum bhur creach de' na so, air a leithid do dhoigh 's nach urrainn thu a radh, 'se Dia mo thlachd, mo ghairdeachas, mo ghradh, m' eagal, m' urram, agus mo chrùn. Tha chaithris so cho feumail, agus uime sin tha i cho tric air a h-àithneadh anns an t-soisgeil, tha e agaibh ann an soisgeil Mhata xxiv. 42, "Dean-aibh-se uime sin faire, oir cha'n'eil fhios agaibh cia an uair an

d'thig bhur Tighearn." Tha e agaibh a ris ann a Mata xxvi. 41, "Deanaibh faire agus ùrnuigh a chum's nach tuit sibh ann am buaireadh." Tha e agaibh ann an soisgeil Mharc xiii. 35, "Uime sin deanaibhse faire, oir cha'n'eil fhios agaibh c'uin a thig maighstir an tighe; an ann air feasgar, no air meadhon oidhche, no aig gairm choileach, no anns a mhaduinn. An t-eagal air teachd dha gu h-obainn gu 'm faigh e sibh 'n'ur codal; agus na nithe a deirim ribhse, a deirim ris na h-uile dhaoineibh, deanaibh faire." Tha e agaibh ann Gniomh xx. 31, "Uime sin deanaibh faire a' cuimhneachadh," etc. Tha e agaibh ann an 1 Thesalonianach v. 6, 7, "Uime sin na coidileamaid mar dhaoine eile; ach deanamaid faire, agus bitheamaid stuaim. Oir an dream a choidileas, 'sann anns an oidhche a choidileas iad: agus an dream a tha air mhisg 'sann anns an oidhche a tha iad air mhisg." Tha e agaibh ann an ceud litir Pheadar iv. 7, "Ach a ta crìoch na'n uile nithe am fagus: uime sin deanaibh faire chum ùrnuigh." Tha e agaibh ann an Taisb. xvi. 15, "Feuch, ataim a' teachd mar ghaduiche, is beannaichte esan a ni faire, agus a ghleidheas eudach, a chum nach imich e lomnochd, agus nach faic daoine a nàire." Ciod is ciall da so, gu bheil an Tighearna co tric anns an Sgrìobtuir ag àithneadh agus a' moladh a phuing dhiadhachd so faire?

Do bhrìgh as eugmhais faire, gu bheil e do-dheanta do chumail as làmhan an diabhail, cha'n'eil e so-dheanta gur urrainn thu ùrnuigh a dheanamh do ghnàth, agus breith-buidheachas a thabhairt 's na h-uile nithe, agus a chuid eile do na meadhonaibh a ghnàthachadh as eugmhais faire. Ach cia lion agaibh a thainig a dh'ionnsuidh a phuing dhiadhachd so, a bhi do ghnàth a' caithris os-cionn bhur cridheachan fein? Ach na's roghnaichte tha sibh a' fosgladh suas dorsan bhur cridheachan do'n diabhail, gu theachd a steach air na h-uile cothrom, agus mar sin tha sibh a tòirt àite do na h-uile bhuaireadh a chuireas e ann bhur rathad; uime sin 'se sin an t-aobhar gu' bheil na h-uiread do dhoilbheachd agaibh ann an aoradh Dhe, agus gu' bheil a sùeirbhis na leithid do uallach oirbh, eadhon do bhrìgh 's gu'n do leag sibh le'r cridhe dhol fuasgailte fad an là uile, agus nach d'rinn sibh faire thairis air bhur n-uile shlighibh.

Mar sin ma ta, na'm b'àill leibh aghairteas a dheanamh ann an diadhachd, feumaidh sibh faire dheanamh agus aire a thabhairt do'r cridheachan, oir tha'n diabhail a' deanamh faire do ghnàth mu'r timchioll, agus cha'n 'eil seol air do chumail a mach a làmhan an leomhain sgriosach sin, ach le faire do ghnàth os do chionn fein; air an aobhar sin tha'n Tighearn ag radh, "deanaibh faire agus ùrnuigh, a chum 's nach tuit sibh ann am buaireadh." 'Nis, do bhrìgh 's nach robh agaibh-se glòir Dhe agus bhùr slàinte fein, mar chùram sònruichte bhur n-anama, uime sin cha d'rinn sibh faire os cionn bhur cridheachan cho cùramach 's bu chóir dhuibh a dheanamh; uime sin, mur biodh gràdh glòir Dhia, agus bhur slàinte fein ann an Iosa Crìosd, air a chuir ann am fonn

bhur n-anama, cha chuireadh sibh gu bráth an suim a bhi deanamh faire agus úrnuigh a gnáth; mar so mur gluais a bheag sam bith sibh gu faire a dheanamh, deanadh grádh gloir Dhia bhur gluasad gu faire agus bhur comb-éigneachadh gu faire a dheanamh gu dùrachdach, anns gach áite, agus aig gach ám, agus anns gach cuideachd. Oir tha easmhuidh na faire so ag aobharachadh mór olc, agus tha a chaithris so co neo-ghnáthaichte leibh, a mach o na h-amaibh suidhichte aoraidh 'sa mhaduinn agus anns an fheasgair, tha mi 'saoilsinn gu 'bheil sibh a' fágail bhur cridheachan fuasgailt do'n diabhul ré an latha uile; agus air an aobhar sin chleachd sibh bhur cridheachan ri leithid do bhoile agus do leantuinn air an t-saoghal agus air a thaitneasaihb: agus a nis 'nuair a b'áill leibh a chruinneachadh suas a ris, agus a thabhairt suas am fianuis an Tighearna, tha e na ni co doilbh oirbh a dheanamh: uime sin tha dearbhadh air bhur grádh do Dhia ann an caithris do ghnáth os-cionn bhur cridheachan fein, a chum's nach bi aon chuid gradh Dhia air a thabhairt uaibh le ainneart, no idir nach faigh an nathair cead crùbadh a steach. Tha mi 'ga fhagail do'r coguisibh fein, gu rannsachadh cia co fada 'sa tha gach neach agaibh air deireamh anns a phuing so; shaoilinn gu'n d'fhoghlum sibh leasan mór anns an diadhachd, na'm b'urrain sibh faire dheanamh thar bhur cridheachan fein ré an lá uile, agus ré na h-oidhche mar an ceudna. Cuimnichibh ciod a tha Crìosd ag radh ann an Lucas, xxi. 36. "Deanaibh-se air an aobhar sin faire, a' deanamh úrnuigh gach àm, chum gu' measar gur airidh sibh air dol as o na nithe sin uile ta gu teachd, agus seasamh an lathair Mhic an duine." "S beannaichte esan a ni faire agus a ghleidheas a thrusgan glan." Agus cha'n'eil doigh air Crìosd a chumail mar thrusgan umad, ach a mhain le faire. Mar sin tha mi ag radh, ge nach biodh nì's mó air fhoghlum aig an àm so, ach an aon leasan so do chaithris agus úrnuigh do gnath, bu mhaith sin; mur biodh uair air bith, 'san la uile, anns nach biodh tu ag radh Thighearn, am bheil thusa anns a ghnìomh so? Na'm bhiodh so air fhoghlum, shaoilinn mo shaothair ré an là gu maith air a chaitheadh. Agus 'se so an t-aobhar gu' bheil muinntir a' deanamh co beag piseach 'sa chreidimh-Chrìosduidh, eadhon do bhrìgh 's gu' bheil co beag faire air a dheanamh.

'Nis, maille ris a chaithris so, cuir ris beachd-smuaineachadh, socraich do chridhe, agus beachdaich air do thruaighe fein, agus beachd-smuainich air fuil Chrìosd a rinn do shaoradh; beachdaich air lionmhoireachd do pheacanna, agus air tròcair neo-chrìoch-naich Dhe; beachdaich air oibre, agus air fhocalaibh, agus air a gheallaidhean, agus beachdaich air a bhagraidhean, beachdaich air a smachdaichidhean, agus beachdaich air a bhreitheanasaihb: 'se so an chleachdadh a dh'fheumas a bhi agad 'nuair a bhios tu ad aonar, agus 'nuair a tha thu ann an cuideachd. Bi do ghnàth deanamh maith, no gabhail a mhaith, no a' cuir an aghaidh an uile; uime sin na'm b'áill leat so a dheanamh, feumaidh do chridhe a bhi do ghnàth air neamh; an sin feumaidh d'armachd

spioradail a bhi air a chuir umad, agus feumaidh tu seasamh fuidh armachd leis, mar-aon gu cogadh, agus gu cuir an aghaidh : an deigh sin thoir fainear do mhothachadh air tròcairean Dhe, a tha air a nochdadh dhuit gach lá ; agus 'nuair a tha thu air faotinn beannachd Dhia, aon chuid ann am beachd smuaineachadh agus ann an ùrnuigh, no ann am breith-buidheachais, no ann an eisdeachd an fhocail, bidh so na mheadhon gu thoirt ort ath-philleadh a dh'ionnsuidh na meadhonaibh so ; 'se sin, leubhadh na'n sgrìobhtuiribh do d' theaghlach 'nuair a tha cothrom agad, an deigh sin d'ùrnuigh gun sguir, do bhreith-buidheachais anns na h-uile nithe ; oir bu choir do gach sochair a tha thu a' faotainn o Dhia, do ghràdh dha a chomb-éigneachadh gu bi dol a' meud, agus bu choir da t-iartais a ghluasad suas annad, a chum a bi cuir an ceill maitheas agus caoimhneas gràidh Dhe anns gach àite a dh'ionnsuidh an d'thig thu ; an deigh sin oidhearp gu a thoileachadh anns gach ni, agus eud air son gach deadh obair ; an deigh sin aidmheil air do pheacanna gach lá, le casaid, agairteas, agus diteadh ort fein, toillteanneach air a bhàs sin, agus na peacanna mu bheil thu 'ga d' agairt fein, agus 'ga do dhiteadh fein, feuch gu'n gabh thu gràin diubh, gu'm fuathaich, agus gu'n seachainn thu iad, agus na beachdaich orra na's lugha na, na peacanna sin a thug Mac Dhia a nuas o fhlaithneas, agus a thug air bás fhaotainn air do shonsa.

Ach their cuid agaibh ; 'nuair a theid mis' a bheachd-smuaineachadh, tha mi as eugmhais aobhar co air a bheachdaicheas mi. Ach freagram thu, nach amhairc thu air do chridhe fein, agus cionnas an sin a bitheas tu as-eugmhais aobhar na's leoir ? Ach fathasd their thusa, tha mo chridhe co làn do smuainte diomhain, 's nach nrrainn domh fantuainn air beachd-smuaineachadh. Freagram thu ; cha'n'eil iongantas ann, air dhuit do chridhe leagail co fuasgail, agus gu'm b'áill leat fhosgaladh do'n diabul agus do chuid buairidhean, a chum's gu'n d'theid iad a steach ; ach na'm b'áill leat do chridhe a chaithris, agus gun àite a thabhairt do smuainte seachranach, anns nach 'eil a bheag ach buairidhean an t-sàtain, agus sanuis an diabhuil air an tilgeadh ann do chridhe, gu a bhi bacadh thu bhi air do chleachdadh ann an aoradh Dhe : air an aobhar sin, anns a choir sin, " cuir ann an aghaidh an diabhul, agus teichidh e uat, agus tarruing am fagus do Dhia, agus tarruingidh se am fagus dhuit-sa." 'Nis, cha'n abair mi tuilleadh aig an àm so, ach a bhi guidhe air Dia, de' a thròcair neo-chrìochnaich, an gràs so a dheòineachadh dhuibh, gu'n cleachd sibh meadhonaibh aoraidh Dhe, mar-aon follaiseach agus diomhar, a chum onair Iosa Crìosd, agus comhfhurtachd bhuir n-anama fein ; dha-san, maille ris an Athair, agus ris an Spiorad Naomha, gun robh gach uile mholadh, agus glòir a 'nis agus gu sìorruidh. Amen.

'Tis great mercy to be one of Christ's, though but one of His little ones.

Notes and Comments.

The Pope to have no Voice in Peace Conference.—Dr. Robertson, Venice, writing in the *Bulwark*, makes the following interesting remarks:—"It is high time that, as individuals and as a Protestant nation, we should recognise the fact that the Vatican and its agents, lay and clerical, are the Allies of Germany and our uncompromising enemies. This, I am glad to say, is recognised in Italy. What the Vatican is working for is the temporal power. The Pope has openly said that he hopes to be represented at any peace congress which may be held at the conclusion of the War, in order to bring forward his claims to temporal sovereignty. Since 1870 there never has been a peace congress but he has expressed the same desire and the same hope. It must be a satisfaction to all outside its ranks (to many men inside them) that the Allies are pledged to Italy to exclude any and every papal representative from any peace congress that may be held, and not even in any secondary way to allow the Pope to have a voice in such a matter. Italy, according to the secret despatches published by Russia, made this a condition of its entering the War."

Poisoning the Wells.—Of the many dastardly outrages of which our enemies have been guilty, that of poisoning the wells in West Africa has been held up to well-deserved execration. The same work in a different sphere has been going on in our own country by men who, whatever their protestations may be, are devoted followers and imitators of German Biblical scholars. Only recently a book by Principal Selbie, Mansfield College, Oxford, entitled *The Nature and Message of the Bible*, has been issued for the Student Movement, and professes to be written for "students who have no theological equipment." Here are a few of the daring statements one meets with:—Jehovah was "a Kenite or Midianite deity"; Jehovah is further spoken of as a desert God, whose home is in Sinai, who became localised in the Ark. The Ark "was a sacred box containing an image of Yahweh (Jehovah), or a holy stone from Sinai, which served to give a visible and material guarantee of His presence." We quote these few statements, and they are but a few of a like nature, to show to our readers the kind of nonsense that is taught in the high places of scholarship to-day. When the blind lead the blind both fall into the ditch. Such barefaced dishonour to Jehovah and His Word is appalling, and the thought that such a book is prepared as a guide for young men by one occupying such a position ought to fill one with deep concern, rendering, as it does, virulency of the plague.

Modern Jerusalem.—The occupation of Jerusalem by the British forces has awakened interest in this famous city throughout the civilized world. Modern Jerusalem, however, is very different from the Jerusalem that existed in the time of our Lord.

The now existing walls," says the *Bible School*, "were built about

the middle of the sixteenth century. The modern city stands upon the ruins of the former cities. There have been no fewer than eight Jerusalems. The deep ravines that once surrounded the city have in them an accumulation of ruins and rubbish which has long ago filled them up. The streets of the Holy City through which our Lord passed are buried beneath the present surface to a depth of between twenty and fifty feet. Notwithstanding this, tradition professes to indicate the exact site of every incident that the Bible records having taken place in the city. And not only these, but the scenes of other events have been collected within the walls. The variety is most extensive, from the tomb of Adam, and the footprint of Enoch, to the stones which would have cried out if the disciples had held their peace (Luke xix. 40)." One can scarcely imagine the multitude of sites of happenings of long ago if the Pope and his emissaries got command of the Holy City.

The Conqueror of Jerusalem.—The *British Weekly* recently communicated the interesting fact, through a correspondent, "that General Sir George Scott-Moncrieff, at a recent gathering of ministers and laymen, mentioned that General Allenby, on the eve of taking over the command of the Palestine army, gathered his officers together for a quiet time of prayer in Cairo." It is encouraging to know that among our military leaders there are men who realise their need of looking to God in view of the tremendous responsibilities that rest upon them as planners of military operations, the carrying out of which involve so many lives.

The late Brigadier-General Bradford, V.C.—An Example.—This distinguished officer was only twenty-five years of age, when he fell on 30th November last. He was the youngest Brigadier in the British Army, and a bright example to those around him. How sad that he should have been cut off at the beginning of his noble career! Witness the following address to his men a day or two before his death:—"Comrades, I have come to introduce myself to you as your new Brigadier. This is the first opportunity I have had of speaking to you. I am going to ask you to put implicit trust and confidence in me; look upon me, not only as your Brigadier, but as your friend. By the help of God I will try and lead you to the best of my ability, and remember your interests are my interests. As you all know, a few days from now we are going to attack; your powers of endurance are going to be tested. They must not fail you; above all, pray. More things are wrought by prayer than the world dreams of. It is God alone who can give us victory, and bring us through this battle safely."

Concerts on the Lord's Day at Inverness.—Those who are engaged in the unholy work of secularising God's Day are not slackening their efforts. Only recently the Magistrates of Inverness gave their consent to the holding of a concert on the

Lord's Day. These gentlemen, at least some of them, profess to be as concerned for sanctifying the Sabbath as those who have been protesting against them. Most serious-minded people will agree that the holding of a concert on the Holy Day is more an effort in serving the devil than anything else. The arguments brought forward by some of the Magistrates are of the world worldly.

Several copies are still to be had of the "Exposition of the Seven Seals and the Seven Vials in the Book of Revelation," by the Rev. D. Macfarlane, F.P. Manse, Dingwall. Application may be made to Mr. Macfarlane, or the Editor of this Magazine, 248 Kenmure Street, Pollokshields, Glasgow. Reduced price, 2½d., post free.

Church Notes.

Communions.—Ullapool (Ross), first Sabbath of March; Portree (Skye), second; John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and Kinlochbervie (Sutherland), fourth. Stoer (Sutherland), first Sabbath of April.

Fast-Day in Western Presbytery.—This Presbytery has decided (D.V.) to hold Thursday the 14th day of March, as a Day of Humiliation and Prayer within its bounds, and expresses the hope that congregations will find this day convenient, recommending that, if not found convenient, they can fix the day considered most suitable for the locality.

Southern Presbytery: Protest against Introduction of "Summer Time" on Lord's Day.—The following Protest has been drawn up, and forwarded:—"The Southern Presbytery of the Free Presbyterian Church of Scotland, being concerned as to the disregard of the Lord's Day by those in authority, would raise its solemn protest against the unnecessary introduction of the "Summer Time" each year on the morning of the said Day, as a national violation of God's commandment, causing pain of conscience to a large number of loyal British subjects. The Presbytery would strongly appeal to the Government to change the day for the introduction of the "Summer Time" to an ordinary week-day. The Presbytery instructs the Clerk to send copies of this Protest to the Prime Minister, the Secretary of State for Scotland, and other members of the Cabinet."

London Mission.—The Treasurer of the London Mission acknowledges, with sincere thanks, £5, collected by Mr. Angus Fraser, for the Mission Magazine Fund. The services are now being conducted by Mr. Fraser, and the Church is greatly indebted to him for the interest which he is taking in the Mission. Though these are perilous times through which we are passing, the Most High has preserved each one. The attendance at all services has increased, and the liberality shown in the maintenance of the Mission is greater than ever it has been, with

the result that the finances are now most satisfactory. If any friends in Scotland would desire Mr. Fraser to call upon others in London, with a view to bring the Mission under their notice, he is willing to do so, should he obtain their addresses. His address is Mrs. Sutherland's, 201 Lavender Hill, London, S.W.

Mission to Forces in England.—It is arranged that the Rev. D. Graham, Shieldaig, will (D.V.) succeed the Rev. A. Macrae, Portree, in the work of conducting Gaelic services for naval men at Chatham and Portsmouth. Mr. Graham's address will be the usual one—Mrs. Mackay's, 19 Bryanston Street, Portman Square, London, W. It is matter of much thankfulness that the Church has been able to continue this Mission up to the present, and we hope that it will be able to do so till the end of the War, the Lord's abundant blessing attending the arduous labours and services of deputies.

Deputy to Canada.—Our deputy, Rev. Wm. Matheson, expects (D.V.), to be in Winnipeg for five Sabbaths, beginning with the second Sabbath of March. He intends, when West, to give three Sabbaths to Bayton. Friends of the cause who would like to attend these services can communicate with Mr. Matheson, c/o Mr. William Sinclair, 400 Victor Street, Winnipeg. He will conduct services at Lochalsh, beginning second Sabbath of May, and on the second Sabbath of June the Sacrament of the Lord's Supper will be administered.

Canadian Mission.—It is with sincere regret we chronicle the passing away of Mr. Archibald MacLeish, elder, West Williams, and Mr. Donald T. MacKenzie, Lochalsh. The latter was Treasurer of the Ontario Mission. The removal of these worthy men is a distinct loss to the Mission. We express our heartfelt condolences with the sorrowing relatives and with the congregations with which they were connected. A fuller notice, we hope, will appear later. At the General Meeting of the Ontario Group, held on New Year's Day, at Egmondville, Mr. A. R. Finlayson, Lucknow, was appointed General Treasurer in place of Mr. Donald T. MacKenzie, deceased.

Correction.—On top line of page 345 of last issue, "two thousand," etc., should have been "three thousand," etc.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 23rd February:—

Sustentation Fund.—"F.P." Fortrose, 15/-; Per Rev. J. S. Sinclair—H. Graham & Sons, Stockton, Manitoba, £1; "Sailor on board one of H.M.S. in Ireland," 10/-; L. MacLean, 5/-, D. MacLean, 5/-, P. Robertson, 5/-, J. Robertson, 3/-, C. Mackinnon, 5/-, and Mrs. D. Mackinnon, 5/-, Luib, Broadford; "Anon," Tarbert, Lochfyne, £2; "Malachi iii. 10," £5; Per Rev. J. S. Sinclair—Miss Banks, Whitebridge, by Thurso, 7/6.

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Rev. D. M. Macdonald, F.P. Manse, Bayhead, North Uist, acknowledges receipt, with many thanks, of the following donations to the Manse Building Fund:—A. Ross, Esq., Liverpool, £20; Vancouver "Friends," per M. Macaskill, £7 5/10; Mr. John Macdonald, missionary, Gairloch, 10/; per Mr. John Macaulay, Westford Inn, 15/.

Rev. M. Morrison, F.P. Manse, Lochinver, acknowledges receipt, with grateful thanks, of the following donations:—Per Rev. Neil Macintyre, from Stornoway Congregation, £8 6/; and per Rev. D. Mackenzie, from Gairloch Congregation, £5.

Rev. N. Cameron desires to acknowledge, very sincerely, £1 from "Lady Friend," Dingwall, and 10/ from Cpl. J. Mackenzie, for Bibles to Soldiers and Sailors; also 5 each from "Two Friends," Applecross, for publishing sermons.

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The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View), acknowledges, with thanks, the following donations received for the Manse Building Fund:—"A Friend" (postmark, Farr), £1; "A Friend in the Field," £1; and per the Rev. D. Macfarlane, "Friends," Edinburgh, 10/.

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The Magazine.

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