

FIELD CHANGES.—FEBRUARY, 1907.

(Continued from last month.)

Swansea Division.
 Corps.
 Lieut.
 C.O.
 Capt.
 Lieut.
 Capt.
 Lieut.

YORKSHIRE PROVINCE.

Central Yorkshire Division.

Birtall
 Hebdou Bridge
 Horsforth
 Leeds X
 Laverham
 Undercliffe

Hull Division.

Battery XIX
 Driffield
 Howden
 Lincoln I

South Yorkshire Division.

Chapel-en-le-Frith
 Morden
 Morden
 Stockbridge
 Wakefield I

SCOTLAND PROVINCE.

Aberdeen Division.

Supply
 Aberdeen II
 " III
 " IV
 Banff

Corps.
 Lieut.
 C.O.
 Capt.
 Lieut.

Dundee Division.

Abrnath
 Broughty Ferry
 Burntisland
 Chief
 Dundee II
 Dundee IV
 Kirkcaldy II
 Leven
 Lochee
 Tayport

East Glasgow Division.

Monkirk
 Strathaven
 Toll Cross

Edinburgh Division.

Edinburgh III
 Galashiels
 Musselburgh
 Peebles
 Selkirk

West Glasgow Division.

Dunoon
 Girvan
 Irvine
 Pollokshaws

GAZETTE FOR MARCH.

BIRTHS.

Captain and Mrs. WALTER WILKINS, Newton
 Abbot, of a son; November 8th, 1906.
 Captain and Mrs. HENRY NOTTRIDGE, Walsall,
 of a son; November 29th, 1906.
 Captain and Mrs. WILLIAM WARREN, Sheffield
 IV, of a son; December 3rd, 1906.
 Adjutant and Mrs. THOMAS PRESTAGE, Otley,
 of twin sons; December 13th, 1906.
 Adjutant and Mrs. GEORGE MARSHALL, Hull
 IV, of a daughter; December 17th, 1906.
 Adjutant and Mrs. HENRY ANDREWS, Woolwich,
 of a daughter; January 5th, 1907.
 Ensign and Mrs. WILLIAM FENWICK, Tunstall,
 of a daughter; January 17th, 1907.
 Captain and Mrs. JAMES STEWART, Kilsyth, of
 a son; January 17th, 1907.
 Captain and Mrs. CLARENCE SIMMONS, Harwich,
 of a daughter; January 21st, 1907.

MARRIAGES.

Ensign and Mrs. THOMAS ALLEN, at Arlesey;
 October 13th, 1906.
 Adjutant and Mrs. HENRY HOBBS, at Oldham;
 October 25th, 1906.
 Captain and Mrs. LEONARD CALVERT, at Dundee
 III; October 30th, 1906.
 Ensign and Mrs. JOHN O. WILLIAMS, at Avon-
 mouth; November 7th, 1906.
 Ensign and Mrs. WALKIN PHILLIPS, at Holloway
 I; November 26th, 1906.
 Captain and Mrs. JAMES FRISK, at Bristol;
 January 2nd, 1907.

DEATH.

MAHALA fourth daughter of Adjutant and Mrs.
 WILLIAM SCOTT, of Margate; December 24th,
 1906.

THE FIELD OFFICER.

THE EDITOR'S NOTE-BOOK.

For Service. We preach the forgive-
 ness of sins. We say
 that a man under conviction by
 God's Holy Spirit not only feels a
 sense of sin, but that, repenting and
 turning from his evil courses, and
 seeking the pardon of God, his sense
 of sin is removed. He is freed from
 its guilt and its power.

One common definition of the
 doctrine of the Atonement is, that, by
 the sacrifice of Himself on the cross,
 Jesus procured for us an entrance
 into everlasting bliss.

This, at best, is only a half truth.
 It was to save His people from their
 sins He came, to accomplish a work
 in them as well as for them and
 through them, to deliver them from
 the galling yoke of bondage, to set
 them free *for service*. And we can-
 not too forcibly drive home this truth
 to the hearts of all.

When you look at the mistaken
 notions of the majority of those who
 profess salvation you are appalled.
 The chief object in the whole per-
 formance is—to put it in a vulgar but
 forcible way—to “save their own
 skins.” But the spirit of true salva-
 tion—the salvation of Jesus, is the
 exact opposite of this. “Whosoever
 shall seek to save his life,” He
 says, “shall lose it; and whoso-

ever shall lose his life shall preserve
 it.”
 Just as the seed, planted in the
 warm brown earth dies, in order that
 it may live, so the man or woman
 actually awakened to a sense of the
 hideous blunder of sin must die to it
 in order to arise in newness of life.

This is a paradox which is, per-
 haps, more easily experienced than
 explained.

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Form Nothing.
 It is not sufficient to
 merely accept what are
 ordinarily termed ortho-
 dox doctrines, to carry out the formal
 observance of religious services, and
 to endeavour to make these a sub-
 stitute for a changed life. God
 places holiness above everything else.

Nothing was so roundly denounced by
 the prophet Isaiah as the system of
 vain oblations, the making of useless
 sacrifices, the burning of incense, the
 keeping of new moons and Sabbaths,
 and the calling of assemblies, while
 all the time the heart and life were
 left untouched by the cleansing Fire
 of the Living God.

These things, no doubt, had their
 use, but when they became the
 end, instead of merely a means to
 an end, they were rejected and
 condemned. As a writer says,