



# THE Free Presbyterian Magazine

## AND MONTHLY RECORD.

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

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

### CONTENTS.

	PAGE.
NATIONAL TROUBLES,	449
NOTES OF A SERMON. By the Rev. D. Macfarlane, Dingwall,	452
SIN AND EVILS OF SABBATH MAILS,	459
"WITHOUT ME YE CAN DO NOTHING,"	465
THE ELEVENTH HOUR,	469
HIGHLAND RELIGION,	472
HINTS FOR THE OBSERVANCE OF THE LORD'S DAY,	475
EARAIL DHURACHDACH AGUS CHAIRDEIL,	478
NOTES AND COMMENTS,	483
CHURCH NOTES,-	485
APPEALS BY FREE PRESBYTERIAN CONGREGATIONS,-	486
THE MAGAZINE,-	488

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THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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## National Troubles.

IT is painfully manifest that at present we are passing through a critical time of national trouble. One trouble has already come upon us in the great Coal Strike, and another is looming ahead in the probable passing of a Home Rule Bill for Ireland. These are both matters that call for serious reflection, and much prayer to the Most High that for His own name's sake He would stretch forth His hand for our deliverance. We have sinned grievously as a nation, and are calling down severe chastisements upon us.

At the date of writing (21st March), we are still in the midst of the Coal Strike which has affected the whole country from end to end for three weeks. Over one million miners have gone out of work, with the inevitable result that there has been a considerable amount of destitution among a multitude of families who were little able to meet with such an emergency. Other trades have also been seriously affected as a consequence. Numbers of men have been thrown partially idle and have suffered much loss of wages, which they could ill afford. The Strike has also had the effect of raising the price of coals, and adding considerably to the expense of households. In one way or another, few households in the country have escaped the undesirable results of this far-reaching Strike. It has every appearance of a national chastisement for sin.

It is not our intention here to enter into the precise matters of dispute between coal owners and miners. Certainly everyone is at liberty in a free country to exercise his judgment and form an opinion on such matters, without prejudice. But the discussion *per se* of work and wages is outwith the province of a religious magazine such as ours. We desire simply to note the general moral evils of the present situation and the warnings they are fitted to convey.

First, it is plain that there is a deplorable lack of unity between

employers and employed. The relation of master and servant is clearly recognised in Scripture as a divinely ordered one. There is nothing essentially arrogant in the position of a master, or degrading in the position of a servant. Each situation is honourable in itself, and is necessary to the well-being of society according to divine arrangement. It is very clear, therefore, that, when parties, standing in this relation to one another and necessarily having mutual interests, do not work together harmoniously, but adopt an antagonistic attitude, the whole frame-work of society is in danger. One cannot fail to see that the want of harmony, so conspicuously seen in the present case, is only an example of what actually exists in other trades throughout the kingdom.

Secondly, it may be observed that entirely apart from the question of just grievances, there is a great tendency at the present time to throw off the order of servant altogether. All men desire to be masters. The ancient and Scriptural distinction of superiors, inferiors, and equals is being contemned, and a phantom of universal equality, sought after. We have the greatest possible sympathy with the trials and struggles of the poor, but we cannot shut our eyes to the dangers of revolutionary ideas. If there has been such a thing in the past as the tyranny of the master, let us be on our watch against the opposite extreme of the tyranny of the servant. The thing is certainly possible, and the whole controversy between employed and employers may resolve itself into a contest for the old, corrupt principle, "Might is right"—the party who can wield the greater power coming out dominant.

Thirdly, we cannot fail to observe that the present state of matters is largely due to a widespread disregard of the Word of God in several important particulars. (1) The kind of gospel preaching, that is common in the present day, has contributed its own share to the production of the present strained relations. Salvation by works, not grace, is the popular theme, and the observance of the relative duties between man and man is insisted on, as if it were the veritable pathway to eternal life. And yet by an apparent paradox this sort of preaching has never produced the works that it inculcates, in any proper degree. In fact, it has strengthened the very evil it professes to seek the removal of—the selfishness of the human heart. It proceeds upon the principle that men are not "dead in trespasses and sins" by nature, and that they are capable of doing much spiritual good by their own efforts, with a little divine assistance, and so it flatters them into a high opinion of their own powers and possibilities. It may produce some mechanical benevolence at times, but it does not destroy the root selfishness of the fallen heart, which can only be done on the principle that the sinner stands in need of a new birth—a new creation—the teaching of the old but real gospel of Jesus Christ. Thus it comes about that masters and servants, who are imbued with this doctrine of salvation by works, are nurtured in a doctrine of pride

and self-love that can only produce conflict, loss, and misery in the issue. "Pride goeth before destruction, and a haughty spirit before a fall." The famous Dr. Chalmers in his early days preached salvation by morality with great earnestness, but he saw no good impression upon his parishioners. It was only when his eyes were opened to see himself a fallen sinner, and he began to preach salvation by grace through faith in "Jesus Christ and Him crucified," that he observed abiding impressions upon the minds, and a real change in the lives, of his hearers. (2) Then, the disregard of the Lord's Day has contributed to the present result. We cannot say definitely to what extent, great or small, the Sabbath is infringed upon in connection with the working of coal mines. One thing we know, a great deal of the coal is in process of transmission from one part of the country to the other on the sacred day of rest. This interference with the Lord's Day, which has become so widespread an evil, brings its own retribution. Scientific men speak of the violation of the laws of nature and the inevitable penalty that follows. We have greater authority to say that every violation of the moral law of God carries with it a certain penalty which will be inflicted in due time upon the transgressor, if he do not repent and change his ways. At the present moment, not only those in connection with the coal industry are suffering to a great extent, but also others, such as the Railway Companies, who are flagrant violators of the Lord's Day. It would be interesting to discover how many Sabbath-days' profits have been swallowed up by the financial losses at the present crisis.

Many are the lessons that this national trouble would teach us. It would impress upon us the importance of adhering closely to the Word of God, and the true gospel of salvation by Jesus Christ. It is only in the measure in which we adhere to this, by the divine blessing, that we can maintain a right spirit between man and man. "The grace of God which bringeth salvation" alone can enable us to keep the second as well as the first table of the moral law—"Thou shalt love thy neighbour as thyself,"—"to do justly and love mercy" as well as to walk humbly with our God. This trouble would also teach the necessity of a careful regard to the sacredness of the Lord's Day, as a day of rest and worship. One sin may ruin a man for time and eternity. "He that offendeth in one point is guilty of all" (James ii. 10), and the one sin of Sabbath desecration may bring disaster upon an industry, a community, a nation. Let us be awakened ere it be too late. Again, we are warned that we have within our own heart as a nation enough to bring us to destruction. A coal war might lead to a civil war, if God allowed the passions of men to burst forth: "Except the Lord keep the city the watchman waketh but in vain" (Ps. cxxvii. 1). The Lord must be our keeper from inward as well as outward foes. But if we forget Him, and set at nought His Word, we have no security from complete ruin (Ps. xix. 17).

## Notes of a Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

*Preached to the Young on Sabbath, 3rd March, 1912.*

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 "This is the bread which the Lord hath given you to eat."  
 EXODUS xvi. 15.  
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AS intimated last Sabbath, the sermon this afternoon is intended chiefly for the young, and I am glad to see so many of them present.

The subject of discourse is the *manna*—the bread by which the Lord fed the people of Israel in the wilderness for the space of forty years. The manna was a type of Christ. In Revelation ii. 17 we read of the "hidden manna." "To him that overcometh I will give to eat of the hidden manna." In the sixth chapter of John's Gospel Christ says, "I am the bread of life." "I am the true bread that came down from heaven." And in 1 Cor. iv. 3 the Apostle Paul calls the manna "spiritual meat." It is as a type of Christ I shall speak of the manna, and in doing so I shall make some remarks on three things:—

I.—The manna as the provision God made for the people in the wilderness;

II.—The duty of the people in order to partake of that provision—they were to gather it; and

III.—That a measure of the manna was preserved, that future generations might see the bread by which the Lord fed His people in the wilderness for the space of forty years.

I.—The provision.—The first remark I shall make on this head is this: that the manna was sent to the people in time of need. When they came out of Egypt they took with them provision that lasted for a month. At the end of that period all that provision was consumed; and as they were now in a barren wilderness, where nothing grew to feed men, they would die for want of food had not the Lord made some provision for them to keep them alive. In like manner, Christ, the bread of life, was given by the Father in time of great need. The provision of the covenant of works was exhausted, and had not God revealed the provision of the covenant of grace, all the human race would have perished.

Secondly, the people were far from deserving that the Lord should send them the manna. On the contrary, they deserved to be punished. For they were murmuring against the Lord, and blaming Moses for bringing them out of Egypt to die in the wilderness. They much regretted that they left Egypt, where they had plenty of flesh and bread to eat. They were thus ungrateful to the Lord for delivering them from the land of Egypt and from the house of bondage. Besides, they were guilty

of the sin of unbelief, which is dishonouring to God. Notwithstanding all the mighty works of God which He did for them in Egypt, and in opening a dry path across the Red Sea for them, they will not trust Him now for their daily bread. Were we more deserving than they that God should send us the true bread from heaven? By no means. We were deserving of death—eternal death—and that because we had sinned. We deserved to be punished. Those who think that they merit eternal life are ignorant of themselves and of God's gracious way of salvation. "When we were yet without strength, Christ died for the *ungodly*." The *ungodly* do not deserve that God should give them His Son to deliver them from perishing.

Thirdly, the provision was abundant. There was enough for each—enough for all. The provision would require to be large, because it was not a few people that were depending upon it, but many. It is supposed that there were upwards of a million of people in the wilderness that needed the manna to keep them alive. Now, think of the quantity of food that such a multitude of people would require in one day. How much more they would need during the space of forty years! But the provision was made not by man but by God, and He made it according to need. Is not this true of the spiritual provision? It is. It pleased the Father that in Christ all fulness should dwell. If you die under the Gospel, it is not because there is not an all-sufficiency in Christ to save you, but because, as He said to the Jews, you *will not* come unto Him that you might have life.

Fourthly, the manna was not a product of the earth; it came down from heaven. So did Christ. He says, "I am the true bread that came down from heaven." Christ existed from all eternity with the Father; and in the fulness of time He came to this earth in human nature. As the manna came down from heaven—the visible heaven—so Christ came down from the invisible heaven, to humble Himself and die, that sinners through Him might live.

Fifthly, the manna came down in the *dew*. Christ was anointed by the Spirit; the Word of God, in which He is revealed, is given by the inspiration of God; and when He comes to dwell in a soul it is by the Holy Spirit.

Sixthly, the colour of the manna was *white*. Christ is white—fairer than the sons of men, chief among ten thousand, and altogether lovely. He is holy, perfectly holy; the spotless Lamb of God, holy, harmless, and undefiled; separate from sinners. He is "the brightness of the Father's glory and the express image of his person." He is white also in His justice. He is the Just One. He is white in every aspect of His character. I read of a little girl to whom Christ was precious, and she would be speaking to other children, telling them what a glorious Person He was, and said, "Christ is white." Some bad children said, to torment her, "Christ is not white, but He is black." This caused the

good little girl to weep. Is Christ so precious to you, my young friends, that you would weep if you heard anyone speaking disparagingly of Him? If not you are not like that good girl.

Seventhly, the taste of the manna was *sweet*. Christ is sweet. The Psalmist, speaking of the word that reveals Christ, said that it was sweeter than honey; yea, sweeter than the honeycomb. If the word is so sweet, how much sweeter is Christ Himself!

Eighthly, the word, manna, is a question: "What is this?" When the people saw it, they did not know what it was. They never saw that kind of bread before, and they exclaimed, with wonder, "Manna," that is, "What is this?" The sinner is ignorant of Christ. He does not know who or what He is. When Christ appeared to Saul of Tarsus he asked, "Who art thou?" And even after the sinner has known Christ in a saving manner, there is room for the question. There is a mystery in Christ that creatures cannot comprehend—a mystery in His Person, in His two natures in one Person; mystery in His threefold office; mystery in His humiliation, death, resurrection, ascension, and exaltation, which no creature can fathom. And even in glory there is room for the question—room to go on to know the Lord. As the manna was a new thing, so Christ is a new and living way to the Father, to holiness, and happiness. This shall be a wonder for ever.

II.—The duty.—It was the duty of the people to gather the manna. The Lord sent it to their doors. It was rained down on the field around their tents. It was near them. They had not to travel far for it. In like manner, Christ is near us in His Word. You need not ascend to heaven to bring Him down. The Word is nigh unto you—the Word which we preach. Christ is in His own Word.

1. They were to gather the manna early in the morning. If they neglected to gather it at that time of day, they could not get it afterwards, for when the sun rose the heat of the sun melted it; it would rise up in a vapour to the clouds from which it descended. You are to gather the spiritual manna *early in the morning of life*. You ought to begin now when you are young. The Psalmist said, "I was young, and I am now old." You children can say that you are young, but you cannot say that you shall be old. You may die in youth. The most of the human race die young. Comparatively few live to old age. Therefore I beseech you to begin now, in the morning of life, to seek Christ, and if you find Him you shall find life—life eternal—"the true bread that came down from heaven." If you die without Christ, you shall perish for ever. Put not off the salvation of your soul till it is too late. This is the accepted time.

2. The people that went out to gather the manna took with them a vessel to put it in and carry it home. They gathered it with their hand, and put it in that vessel. *Faith* is the hand that gathers the spiritual manna, and the *soul* is the vessel in which it

is put. If an Israelite went out with a vessel that was already full of something else, he could not bring home anything of the manna. In like manner, those who come to the means of grace, professing to come to gather the bread of life, while their vessel is full of their own goodness, their own righteousness, cannot bring home anything of the spiritual manna. "The Lord fills the poor with good things, but sends away the rich empty." If you would find Christ in the means of grace you must come with an empty vessel—emptied of yourselves, having no good thing dwelling in your flesh—so empty that you always need Christ, in all He is and in all He has, to supply your needs. The emptier you are, the more room there is for Christ in His fulness of grace and truth.

3. They were to gather the manna *daily*. The Lord did not give them the whole store. He kept that to Himself, and He sent them a daily supply. This taught them their dependence upon Him. You need food for your body daily, and you need food for your soul daily. Therefore seek Christ daily. I hope you are praying every day, and reading the Bible every day. If not, you are not like the people in the wilderness, who gathered the manna every day of the week.

The people were forbidden to go out to gather the manna on the Sabbath day. They got bread for two days on Saturday, that they might keep the Sabbath day holy. But some of them disobeyed the Lord's command, and went out to gather manna, but they found none; and the Lord was angry with them. The Lord is angry with those who work on Sabbath for their daily bread or for worldly gain. As the Israelites who went out on Sabbath against the Lord's command found no manna, so those who work on the Sabbath for worldly gain shall find out in the end that all they gained by breaking God's holy day was no real gain but loss. There is a great deal of Sabbath-breaking in our time by the running of trains on the Lord's day, and that for worldly gain. And it is very remarkable that owing to the strike of the miners, railway companies have already lost about half a million of money. Although we do not approve of the strike, yet we believe that this loss is a divine punishment for Sabbath-breaking.

4. They gathered according to need—an *omer* for each person in the family. If there were two persons in a family they would get two omers and no more; and although there would be twenty in another family they would get twenty omers. So that those who gathered most had nothing over—they needed it all—and those who gathered least had no lack. They had enough, and "enough is as good as a feast." The Lord gives to His people according to their needs. If their needs are few, He will give them few omers of grace to help in the time of need; and although they would have a hundred needs, He will give them a hundred omers, and yet they have nothing over; they need it all. As they got only a daily supply, when they retired to bed there was not a

particle of bread in the house. Let us suppose that a little boy said to his mother before going to bed, "Mother, we shall starve to-morrow." "Why do you say that, child?" replied the mother. "Because," said the boy, "there is no bread in the house; we ate the last morsel of it at supper. The house is now empty of food." "That is true," said the mother, "but although the house is empty, the *store* is not empty. He who sent us bread to-day will send us bread to-morrow too. Go you to bed, rise early to-morrow, and you will see that the manna will be sent to-morrow as usual." This is not an unfounded supposition. How often will the child of God say, "I shall starve to-morrow, because my poor soul is now as empty as if I had never received anything of the bread of life." But, poor soul, it is good for you that the store is not as empty as your soul is. Do not despair as long as there is an abundance in the Father's store. The store is as full as ever. It is inexhaustible. Wait with patience; be diligent in the means of grace; go out to the field where the manna falls from the hand of Him "who giveth liberally and upbraideth not."

5. They were not required to pay anything for the manna. The people had to pay for their food in Egypt, but when they received their daily bread from the Lord there was no payment asked; it was given freely—"without money and without price." When you go to the baker's shop for bread, you will try your purse, to see if you have money to pay it; and that is right. But when you go to God's shop for the bread of life, you need not be afraid that you shall be refused because you have no money; for it is given freely. The reason why it is given freely is that it has been paid for already. Who paid it? Christ paid it, and paid it dearly. And therefore it is written in God's Book that "eternal life is the gift of God, through our Lord Jesus Christ." If one farthing was required of me to pay for salvation, I would lie down in everlasting despair, for I had not that much to give. But blessed for ever be the "God of all grace," that I may get salvation without the least thing in me, or done by me, to merit it. For it is given freely to sinners—even the chief! What a bargain! But this is the Gospel, and I preach it to you to-day. Is not this "glad tidings of great joy"? Certainly it is. O, young and old, come to God's market of free grace. Buy of Him, "without money and without price"—His own terms. Salvation is as free as the manna was.

6. The use that was to be made of the manna. It was given to be *eaten*. Moses said to the people, "This is the bread which the Lord hath given you to eat." It was not given to be looked at, or kept as an ornament in their houses, but to be *eaten*. So is Christ—the bread of life—given. It is not enough for you to know that there is such a person as Christ, or to have Him set before you in the Bible, or in the preaching of the Gospel; you need to partake of Him—to eat Him. You are not, however, to

eat Him in a literal or carnal manner, as the Church of Rome teaches, but spiritually, by faith. When Christ spoke of "eating his flesh and drinking his blood," the Jews did not understand Him. They thought that He taught cannibalism. And, indeed, the dogma of the Church of Rome on the subject is the most horrible form of cannibalism ever heard of in the history of the human race! The literal manna was food for the body, but Christ—the bread of life—is food for the soul, and is not eaten by the mouth of the body, but by *faith*, the mouth of the soul. If you are true believers, you live on Christ as your spiritual food, as the people in the wilderness lived on the manna to feed their bodies. They did not eat the manna *raw*, as they brought it home. It was prepared for eating; it was ground into meal and then baked in the fire, and being thus prepared, they ate it. Was it in this respect a type of Christ? Yes, for before He could be the bread of life to feed His people He was, so to speak, ground between the two millstones of the law of God and baked in the fire of God's wrath, which they deserved! This accounts for His sufferings, of which we read in the Bible. The manna was wholesome food. So is Christ. Those who live on Him are strong and healthy. It is said of the manna that it had a healing efficacy. This is true of the bread of life. If you were sick in bed and got even a morsel of it, it would heal you, and you would rise and walk and work with renewed strength. Sometimes even a sight of Christ would have this effect. Thomas was sick, but when he got a sight of Christ he was healed at once. More than that, if you were to eat this bread you would never die, that is, you would not die the eternal death. So Christ says, "If any man eat of this bread he shall live for ever."

III.—A measure of the manna was preserved that future generations might see the bread by which the Lord fed His people in the wilderness for the space of forty years. It was such a marvellous provision worthy of being remembered. The provision of salvation was more marvellous, and shall be remembered by the redeemed in time and eternity. It is said of Christ that "His name shall continue for ever," and that "His name shall be remembered (in the world) as long as the sun." At the command of the Lord, "Aaron put on omer in a golden pot, and laid it up before the testimony to be kept." So is the spiritual manna put, as it were, in a pot that future generations may see and know "the bread of life" by which the Lord fed His people in the past. What is that pot? I shall mention three pots in which it is.

First, the *Bible*. Christ is in the Bible. He is in the Scriptures of the Old Testament. He said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." After his resurrection, He expounded to His disciples, in all the Scriptures the things concerning Himself. These Scriptures were those of the Old Testament; and they were divided into three great parts—the books of Moses, the

writings of the prophets, and the Psalms. "And He said unto them, These are the words which I spake unto you while I was with you that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms (Luke xxiv. 44). If you read the Scriptures of the New Testament, you will see that they are full of Christ. They testify of His birth in human nature, His humiliation, death, resurrection, and ascension to the right hand of the Father in heaven. In short, Christ is the all in all in the Bible, the centre around which all Scripture gathers, and in which all Scripture meets. The Bible is the field in which the spiritual manna is to be found. See then that you will be often in that field, reading and searching it that you may find Christ, and gather food for your souls. The Bible, revealing Christ, was written that future generations might see the provision that God made for the salvation of lost sinners.

Secondly.—The Westminster Confession of Faith.—The Reformers framed this document that future generations might have Scriptural views of Christ, and of the doctrines of the Gospel, a knowledge of which is necessary to salvation. It is founded on Scripture, and agreeable thereto.

Thirdly.—The Shorter Catechism is another pot. It was intended for the instruction of children in the knowledge of the doctrines of God's Word, and has been blessed to many in Scotland, and the means of keeping the people sound in the faith for several generations.

The golden pot containing the manna was brought to the land of Canaan, and laid up before the Ark of testimony in the Most Holy place. Let us now suppose that an Israelite, who thought it a vain thing to preserve such a memorial, asked permission to see the pot, or rather, in the absence of the high priest, who alone had a right to enter that sacred place, entered the place where the pot was, and when he saw it he broke it in pieces with a small hammer he had in his pocket. What would you say about that man? You would say that he was a very bold and wicked man. So he was. But is there a man bearing the Christian name in our day, one might say, who would do such a wicked thing as that man did? Yes, not only one man, but hundreds and thousands. What are the "Higher Critics" doing? Are they not, so far as they can, tearing the Bible in pieces, denying the inspiration of the sacred volume, calling the first three chapters in Genesis a *myth*, large portions of the prophets *spurious*, and the Gospel narratives *unreliable*? They are. It is notorious that the most of the "Higher Critics" are connected with the United Free Church! A similar attack has been made on the Confession of Faith. This attack has been made for the simple reason that the Confession contains the doctrines of the Bible; and as the Confession contains these doctrines, that Church repudiated it. Dr. Rainy said that it would be a "wicked thing to bind the people of this generation to a creed that was 250 years old." But I am afraid it was not

because of its antiquity he wished to get rid of the Confession, but because of its *Scripturalness*. The Established Church of Scotland has practically got rid of the Confession for the same reason. The Shorter Catechism is thrown away by many for the same reason. The effect of this will be that coming generations shall not know the "bread of life" by which the Lord fed His people in Scotland in the past. But we will preserve the Memorial, according to the Lord's command. "This the bread which the Lord hath given you to eat."

## Sin and Evils of Sabbath Mails.

BY THE LATE REV. ANDREW SYMINGTON, D.D., REFORMED  
PRESBYTERIAN CHURCH, PAISLEY.\*

(Continued from page 433.)

IT may be well, before closing this part of our argument, to advert to the extent of the sin and evils of Sabbath mails. The moral character of an act, or course of action, is the same, whether viewed in a single instance or in a multitude of instances; but in the latter case, the offence against God, and the danger to society, affect more strongly the obligation to endeavour after the removal and subsequent prevention of the evil; as the wide-spreading prevalence of a malignant disease, more than a single insulated occurrence, affects the duty of society to employ means of removal and prevention. There is reason to apprehend that the evil complained of is seldom contemplated in its wide-spread extent. Reflect on the fact. Cast your eye over the map of the British isles, and look northward and southward, and eastward and westward, and how few are the spots where the sin of which we speak is not enacted fifty-two Sabbaths in the year! Think on the number of offices, and the attendance required in many of them; the letters and packages sent to be forwarded; the mails received; the sorting, stamping of letters, sealing of bags, and other services connected with the forwarding of mails; the delivery of letters called for or sent out to be delivered by runners; then think on the number of children, servants, apprentices, news-room keepers, and others calling at the offices. Then take into account the conveyance of the mail, the stable-boys, hostlers, coachmen, and guards, and horses, that are employed; the attendance of porters and waiters at the different stages; the number of persons employed in conducting the mail trains, and the servants, porters, and coachmen in attendance at the termini and the intermediate stations. And after all this, call up into your thought the multitude of individuals supplied in their houses,

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\* This article is taken from a volume entitled "The Christian Sabbath," published in 1850. The general argument is equally applicable to the present time.—ED.

hotels, and reading-rooms, and the occupations that follow. The amount is appalling. Even of persons directly and immediately employed about the Post Offices, the number is great. In Edinburgh upwards of a hundred persons are on duty in the Post Office on the Lord's day, and letters and newspapers are called for in thousands. In Glasgow upwards of fifty are known to be similarly employed. Extend the calculation to populous and busy England, where the Sabbath has not been held so sacred. In the city of London, though the General Post Office be shut, several hundreds of persons are employed on the Lord's day in the London district and mail coach offices. In Liverpool and Manchester upwards of a hundred are regularly employed on the Sabbath; and in the other large business places in proportion. Transfer the calculation to Ireland. In the General Post Office of Dublin alone upwards of a hundred are employed on the Sabbath. Direct your calculation to the wide extent of the British colonies, whither the evil takes its range. Upon the whole, reflect upon the persons employed in serving the mail, conducting the business of the offices, conveying it, and employed in consequence of its supplies, and the amount will be told, not in hundreds, nor in thousands, nor tens of thousands, nor in hundreds of thousands, but in thousands of thousands manifold. If there be sin and evils in the Sabbath mails, they are numerous and wide-spread on an alarming scale; and to all regarding the subject in the light in which we are constrained to view it, there is a loud and solemn call for faithful remonstrance, earnest appeal, and enlightened and persevering effort.

If we have succeeded in establishing the sin and evils of Sabbath mails, two inquiries arise:—At whose door do this sin and these evils lie? and, By what means shall they be removed? The sin, of course, must lie at the door of the legislature, or company originating and authorizing these mails—at the door of those who conduct them, and of those who avail themselves of them without any call of necessity or mercy; at the door also of those who abet and vindicate them, and of those who, acknowledging the evil, sit still in apathy and indifference, without protestation against it, or effort to have it removed. And what is to be done, or what can be done? It is not to grieve in secret, and satisfy ourselves with expressions of deep regret to Christian friends, or to make an occasional reference to it in prayer to God, or even to write a tract or a book. It is our duty to give a distinct and emphatic testimony against the sin—to keep ourselves clear, to the utmost of our power, from all participation in the sin and evils—to employ our influence, as parents, masters, ministers, rulers, as well as private individuals—to instruct and impress others in our respective spheres—to remonstrate with influential individuals as we have access—to address ourselves respectively, argumentatively, and firmly to companies—and, so far as the sin has the sanction of Government, to petition and memorialize—to

co-operate in all sound measures—and that we prosecute these measures unweariedly, not yielding to discouragement from opposition, or from the scoff or from cold-breathing apathy—and to do all this in the spirit of humble and prayerful dependence upon God, who has the hearts of all men and all influences in His hand, and, as the river of water, turneth them whithersoever He will.

Under these views, we now address ourselves to the sound economist, the patriot, the philanthropist, and the Christian. We make an appeal in behalf of the servants connected with the postal establishment. These servants are thousands in number, and, with the exception of a partial release during the hours of public worship, and the exemption lately granted them from money-order transactions, they drudge in the routine of the duties of the other days of the week. In their case there is a regular systematic encroachment upon the rest of the seventh portion of time—a rest allowed to other public servants—a rest necessary to the physical well-being of man, according to the soundest medical science—a rest, too, acknowledged in the law of the land, as well as granted in the benevolence of God. In their behalf, therefore, we make an appeal to *justice* against a wrong inflicted upon them in the deprivation of a well-founded right which others enjoy. And we make our appeal to *mercy*. Is it not a drawback upon the pleasure of a generous and benevolent mind that persons should be drudging in exhausting labours on a day of rest to all others? They know it and feel it, and it is undeniable that to them release would be a boon of great value. Irrespective of the Divine interposition, it can be shown that a periodical respite from labour is requisite for the well-being of the physical system; and the wisdom and goodness of God in appointing a portion of time for this may be fully vindicated. In view of the presumptuous proposal in France to reduce it from a seventh to a tenth, well may the labouring man say, "Let me fall now into the hands of the Lord, for His mercies are great, and let me not fall into the hands of man." And shall no pity be shown to wives and children who are deprived, by Sabbath occupation, of the society of husbands and parents, and of the advantage and pleasure of leisurely domestic intercourse to unite them more closely in the bonds of virtuous affection? We urge our appeal also on the score of *liberty*—yes, civil and religious liberty—civil liberty to enjoy exemption from labour on the Sabbath, a liberty to which the parties concerned have a right by the laws of God and man; and religious liberty, liberty to appropriate time for worshipping God in private and in public. We are not speaking, because not thinking, of forcing men to the performance of religious duties, or compelling attendance on religious ordinances; but we are pleading for liberty to those who deem it their duty to worship God in a season generally appropriated to it; and we protest against the invasion of

religious liberty by deprivation, by legislation, and by a virtual compulsion of multitudes to do what is wrong; and this, too, in many cases, in the first instance at least, contrary to their religious convictions. And we urge our plea on the score of public *morals*, persuaded from the nature of the case, and assured by observation and satisfactory information, that the Sabbath mail operates with a baneful influence on the virtue and morals of society, by diminishing respect for the Sabbath, and breaking in upon attendance on religious ordinances. Is it not matter of fact that those districts where the first day of the week is kept sacred are distinguished by a less amount of crime, and by peace and good order? We ask the patriot, the economist, and the philanthropist, whether our appeal to justice, to mercy, to liberty, and to morality, be not well founded, or can be anything on our part than disinterested? We beg to ask, in a country where mails are delivered six days in a week, What privation would be inflicted—what injury would be done to business, to politics, to science, to any interest whatever of individual or society—by a discontinuance of Sabbath mails? We deprecate opposition, if there can be such, on the mere principle of not making a concession to the professors of religion.

We beg also to remind our readers of some important connections in which this particular aspect of the Sabbath question stands. You cannot fail to observe that it is placed in very close connection with the still agitated question of Sabbath trains, the alleged necessity of the case, and the apparent reservations made for it in the Acts of Parliament, and the fact of many railway trains being already employed on the Sabbath, being adduced in all adverse pleadings. When we reflect on the flood of immorality and ungodliness which Sabbath railway trains are diffusing over society in the places where they run, on the threatened extension of this evil, and this too by legislation, and on the certain results of the greater extension, it is of importance to anticipate and preclude any advantage that may be taken from the Sabbath mail in subsequent argumentation. Besides, it is not to be overlooked that the question of Sabbath mails is exciting interest in different parts of England, as well as Scotland, at present, and that the opportunity should not be lost, when, in influential quarters, there is manifested a disposition to seek and to grant the desiderated reformation. Unanimous, extensive, and persevering application is required at the present time, and is not without some prospect of success. But there is not a day to be lost.—The agitation of the question in America, the able and well-founded pleadings on the subject from the press, and the practical effect which these pleadings are producing in the restraint of Sabbath profanation, particularly in the matter of Sabbath travelling, demand the approbation, sympathy, and co-operation of the mother country.—Besides, the discontinuance of Sabbath mails might exert an influence in aiding suppression of other

abuses that presently obtain, and in the prevention of others to which there is manifested a growing tendency. It is believed that in certain departments of commercial and legal business, in the printing of newspapers, in different departments of the arts, and great public works, infractions are made on the Sabbath which are altogether unjustifiable; and that they, too, are operating with a demoralizing influence on the persons implicated. The petitions presented lately to the legislature to protect tradesmen and shopkeepers in England from opening their places of business on the Lord's day, show strongly the evil tendency of the present time, from the eager pursuit of business and competition of those engaged in it, and give additional urgency to our appeal against the Sabbath mail, which ministers so largely to these evils. Its discontinuance might be the means of suppressing some existing evils, and preventing other threatened profanations.

Our appeal addresses itself to Christians as members of the Church, and interested in her spiritual good. The eager pursuit of business, the love of money, and the "pride of life," are making inroads upon the spirituality and devotion of the members of the Church, occupying time, engrossing conversation, secularizing the spirit, and greatly unfitting for the profits and pleasures of the Holy Sabbath. Many, it is confidently hoped, maintain a conscientious and strict separation from commercial business, and from all connection with Sabbath mails on the Lord's day. But there is reason to fear that in other cases the temptation is too strong, and that, covertly or more openly, occasionally or statedly, encroachments are made on the Sabbath; and that in this case much injury is done to spirituality of character, while an unfavourable influence is put forth on children, domestics, and servants, even though the evil be kept in some measure from the public eye. Concern for the revived and invigorated spirituality of the Church of God calls us to earnest efforts to have the insinuating temptations of Sabbath mails taken out of the way.

In conclusion, we urge our argument by regard to our national peace and prosperity. We reckon it neither superstitious nor fanatical to refer to the moral indications of Providence in our recent commercial distresses and other sufferings, and to the present commotions of Europe. We have referred above to the moral character of Providence, and feel ourselves called loudly at the present time to "learn righteousness." It may be justly inquired, whether our profanation of the Sabbath by secular business, by civil recreations, and abounding immoralities connected with them, does not stand connected with our late suffering in the manufacturing, and commercial, and monetary departments, involving capitalists, merchants, and men of property and wealth in embarrassment, and followed with the destitution and moral degradation of a great part of the population. Cast your eye on the historic page, and let the desolation of maritime and

wealthy Tyre, and the howling ships of Tarshish, admonish of sin and danger. Was there not a cause? Yes. Tyre's merchandise and hire were not "holiness unto the Lord." Call up unto remembrance the desolation of ancient Jerusalem, read in history the exact fulfilment of the prophetic word, and inquire into the cause. Not the grasping power of haughty Babylon, but the holy displeasure of Him who places high and chief in the indictment of Jerusalem's crimes—"They polluted my Sabbaths."\* Look abroad to Paris and to the Continent, where the Lord's day is habitually devoted to secular business and pleasure, and often selected, as if for marked desecration and contempt, for every great public demonstration and festivity, and inquire whether this one prevailing sin does not stand in connection, morally and judicially, with the immorality, ungodliness, infidelity, atheism, confusions, murders, which have been working of late with so appalling effect? And, in the light of the prophetic page, cast your eye forward to the near-coming future, when in the judgment to come in one hour on the mystic Babylon, "the merchants of the earth shall weep and mourn; for no man buyeth of their merchandise any more: and every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, shall stand afar off, and cry, and weep, and wail."† Then, as in the days of old, "one post shall rise to meet another, to show that the city is fallen;"‡ and carry the tidings to the ends of the earth. Alas for that devoted pursuit of merchandise, and gain, and misappropriation of wealth, to which the Sabbath mail has so extensively ministered! Let us hear the voice of warning. If our land is to be saved amid the present and coming wrecks of nations, and our swift electric telegraphs not charged to tell our own fall in the antichristian ruin, it must be by some specially-redeeming consideration. And what is this? Not wealth, not arts and sciences, not political freedom in its most unexceptionable form, not the most enlightened economic legislation, not the most penetrating acumen of far-seeing statesmen, not armies and navies, nor the prowess of soldiers and sailors, can save our land. Our disease is a morone—inward, deep, and wide-spread; and the remedy must correspond to it. "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." "At what instant I speak concerning a nation, to pluck, and to pull down, and to destroy it. If that nation against which I have pronounced turn from their evil, I will repent of the evil I thought to do unto them." "Righteousness exalteth a nation, but sin is a reproach (ruin) to any people." The holy Sabbath unites in it the interests of God and man, of individuals and communities; it binds together the whole moral law; and from its very nature, and from the history of its workings, is the best defence of religion and morality, the grand conservatory

\* Jer. xx. 12-24.

† Rev. xviii. 11, 17.

‡ Jer. li. 31.

of universal righteousness. While it proves to the Christian a season of great spiritual good, and an earnest of everlasting rest, the practical respect of it brings with it a temporal blessing, as its violation exposes, in this respect, to a curse. It sets before us, in the sacred Scriptures and in the page of history, "the blessing and the curse." Encouraged by the one and awed by the other, let us turn our foot away from every profanation of the Sabbath, and in the discontinuance of Sabbath mails, "Holiness unto the Lord" shall be inscribed on the bells of our horses, on the front of our mighty locomotives, and on the prows of our gallant steamers; and by an abandonment of the evils connected with Sabbath mails, and other congenial profanations, our people shall be "Holiness unto the Lord," and our merchandise and our hire shall also be "Holiness unto the Lord."

"If thou shalt turn thy foot from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." "But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."\*

### "Without Me ye can do Nothing."†

'GOD must have a great many fearing ones in the world, or there never would be so many *'Fear nots'* in the Scriptures." So said a poor trembler in Israel, who yet, unsuspectingly, picked up this small crumb of comfort, despite many fears.

The sovereignty of God is signally displayed in His dealings with His people. Some are brought to peace and liberty at an early period of their spiritual existence, while others are left to grope for the wall, as the blind, many years, and go mourning without the light of the Sun. They honestly confess their state, and admit the fact that they have not got beyond a sense of sinnership, which, if the work of the Spirit is the bud of blessing, and however bitter in its beginning, is the pledge of all the sweets that must surely follow. But there are others

\* Isa. lviii. 13, 14; Jer. xvii. 27.

† A friend has requested us to publish this article, which contains a helpful bit of spiritual experience. It appeared in the *Gospel Magazine* (London) for February, under the title, "Given not taken," and is here reprinted, with slight abbreviations.—ED.

who have received the truth in the judgment, and to a certain extent, into the heart, but their knowledge is ahead of their experience. These are in bondage, though they talk much of liberty; they have fears, but they will not confess it; and they are fighting with the Light that shows them their darkness. They have no union with the children of God, walking in Gospel liberty, but who are the subjects of all the variations of feeling that accompany a living religion. They denounce changes as legal, and deal with fear as a crime; and this because they are ill-taught, and follow where others lead. Now such (believing them to be the people of God) must not proceed to the end in this state; God will rip up their religion, and show them where they stand: the lofty looks of man must be brought down, and the haughtiness of man must be humbled. Their religion must be weighed in the balance of the sanctuary; they must be shown how much of it is from God, and what measure is from man. They must be brought to such spots, that they shall use up all the faith that is of God, and all that is of man shall be consumed; there shall not be left a "sherd to take fire from the hearth, or to take water withal out of the pit." And here they learn their lesson experimentally: "Without Me ye can do nothing."

A case recently witnessed we adduce as proof that God's poor shall not always be forgotten—that His living ones shall be brought into liberty, however long delayed, and the Scripture fulfilled, which saith, "The heart of the wise teacheth his mouth, and addeth learning to his lips."

A well-educated female, interesting in appearance, and left an orphan at an early age, fell into ill-health through over-exertion as a daily governess. Before long consumptive symptoms appeared, and after some months of struggle with disease, she became a permanent invalid.

Early instructed by a godly father, she was well informed in the leading truths of the Gospel, and, when scarcely out of her teens, she was brought under deep soul-anxiety, which led her to feel the importance of the ways of God. Months and years rolled by, and she got no further than this, an abiding sense of her sinnership. At last, wearied of waiting, and hopeless of relief, she began to dip into the world in some of its "harmless pleasures" as they are called. Her spare time was devoted to dress and worldly associations; and the only link to a profession of religion was attendance at a week-day service in a place well established for Gospel truth. Even this was on the eve of being renounced when sickness laid her low, which for four years, more or less, tried her. By a slender thread of circumstances, not necessary to name, she was brought under the notice of a friend who had slightly known her in former days. Unable to rise from her sofa, and breathing with some difficulty, she yet expressed great pleasure at seeing one whom she believed

to be a Christian. On being asked where she stood as to soul-concerns, she exclaimed—

"'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I His, or am I not?"

"Those who seek shall find," the friend answered. "No," she said, despondingly, "I don't seek rightly, or I should have found long ago." "There is a set time to favour Zion, and you cannot hurry that," it was observed. "But that don't apply to my case," she said; "I have waited so long, and am now near my end; besides, I have been a rebellious creature—gone back into the world." "That may be all true, and much more, but have you been brought out of it?" "My illness has separated me from the world," she replied, "and I only care now to see the people of God." "That looks well, so far as it goes. Now, what of the people who come to see you?" "Well," she said, hesitatingly, "they don't comfort me, though they are very kind, and mean it; they tell me I dishonour God by not taking Him at His word, that I ought to believe; that the Gospel is full of invitations for sinners to come to Jesus, and that I am only increasing my own condemnation by giving place to doubts and fears. They are very good people, and they seem very happy, and they all speak as though they could do it." "Then why don't you, if it is so easy?" "Oh, I wish I could," said the poor girl, vehemently; "I wish I could; but I can't; I long, I pray, I groan, I cry, but I get no answer. I have had one text upon my mind for months, and that is the only gleam of comfort I have, 'I will not suffer my faithfulness to fail.'" "Oh, that is excellent," said the visitor; "that one word is worth a world, for with that word God will knock all creature-power to pieces. God has shown you your sins, and He must show you salvation; and He says, 'This is the work of God, that ye believe.'" The poor thing looked pleased for a moment, but the expression soon faded away. "Whose faithfulness is meant in that verse?" was asked. "Christ's," she replied. "I am at a point about that, the Church of God shall have all the blessing: but where I fail is in laying hold of it. I want to feel the comfort of it; but I suppose my sins and backslidings keep me out of it, if I am a child of God." It was answered, "God will bring sin to remembrance, both before and after a sense of pardon is sealed on the heart; but sin cannot keep a child out of the grace of liberty any more than out of the gift of life. If God were hindered by man's sin, no child of Adam would be saved. All the blessings of the covenant belong to the saints, and, when the decreed time is come, they must possess them." "Oh, that is a very listless sort of religion," she rejoined; "shouldn't I get too easy about my state if I were so persuaded?" "God will see to that," replied her friend; "all those whom He troubles about their

state by His Spirit, will never rest till they find peace." "But many tell me faith is an easy thing," she answered; "the simplest thing in the world—just to believe what God has said." "And do you find it easy?" "No, that I don't," she exclaimed, with energy. "I'd give the world to believe and be happy, but I can't; it is not for want of will, I assure you." "No, it is want of power," replied the friend; "and God keeps that power in His own hand, to dispense, by the Holy Spirit, when, where, and how He pleases, according to His own will which He manifests to His trembling people." "Yes; but is it not said, 'The fearful and unbelieving shall be cast into the lake of fire'?" "That doesn't mean God's fearing, trembling people; it means the cowardly, the apostate, who deny Christ, and prove they never knew Him and loved Him." "But, then, is it not said, 'Your sins have separated between you and your God'?" "so have mine." "Now this was said to Israel. God gave them their land on the condition of obedience, and He cast them out for their sins, as we see to this day; but the covenant of grace, 'ordered in all things, and sure,' is not based on the obedience of the creature, but upon the obedience of Christ." "Then don't you think God chastens for sin?" "Yes, certainly: you are under discipline now in your feelings, and God is making use of this gap between life and liberty to bring sins to your remembrance. But when the set time appointed by Him is come, your sin will not hinder the display of His grace. The children of God suffer loss in their feelings through sin, and get the rod in many ways, but they can never lose a covenant blessing, nor can they alter God's purpose of love and grace concerning them."

After this interview, a few brief visits were made, but there appeared no favourable change in her mind. She used to say, "I do not wish to be a spiritual thief, and take that which is not given me."

From trying circumstances, these visits were wholly discontinued for some weeks; but, calling one day to enquire how she was, the servant said she had a message from the sick one to say, "She was very happy now, and all right." As opportunity offered, she was frequently visited, and then the change was indeed conspicuous. She said, without the application of any particular portion of Scripture, the whole scope of salvation by grace was presented to her, with a full and clear sense of her interest in it; and, from that time, she had been unspeakably happy. She said, "I do not now say, 'Tis a point I long to know'—I am persuaded of it. The Lord has told me I am His child, and my salvation rests on this, 'I will not suffer My faithfulness to fail.'"

She continued more than two months in the body after this, and gave full proof that she was in the enjoyment of peace. She had those changes in feeling that belong to God's living family, but it was well with her to the end, and her last testimony was that a Covenant God had done all for her, and in her, to the praise of the glory of His grace.

## The Eleventh Hour.

CHRIST saves to the uttermost. He is able to do so. Such is the merit and efficacy of His sacrifice. Such is His power as a priest upon His throne. Thus, He goes out early in the morning to hire labourers into His vineyard. About the third hour He says to others, "Go ye also into the vineyard." Again, about the sixth and ninth hour He does likewise: "All day long I have stretched forth my hands unto a disobedient and gain-saying people" (Rom. x. 21). At the closing of the day He finds others standing idle. He says even to them, "Go ye also into the vineyard," although the day is far spent, for already it is "about the eleventh hour." Yet it is still day, and He says, "I must work the works of him that sent me while it is day: the night cometh when no man can work" (John ix. 4). "Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. vii. 25). Scripture has its encouragements to early piety; yet salvation is of grace, and of grace so abounding that, late in the day as a sinner may feel it to be, he may not despair if then he makes haste and delays not to keep His commandments (Psalms cxix. 60). How alarmingly near to the final reckoning is the eleventh hour; yet, with the judgment almost upon them, there ~~are~~ those—alas, how many!—still "standing idle." The day of grace expiring! The last sermons; the last invitations; the last warnings, reaching the sinner! O glorious grace that says even then, "Go ye also into the vineyard!"

Of such precious and solemn truth, the writer has had occasion to feel the reality. In the course of his ministry on the Clarence River, N.S.W., no deathbed scene more remained with him than that of a young man in his congregation—James M'Phee, Clarenza—at the eleventh hour, as it seemed, delivered from going down into the pit. Now some ten years ago, at the very moment of attaining to full manhood (on 7th June, 1902), this bright youth was suddenly brought to face death. Pneumonia was the malady which so fatally seized him. He had been a church-goer, but hitherto a stranger to grace. And now, so terrible was the destruction which wasted at noon-day of that young man's career, that, once seized, there was but the step of a few days between him and eternity. "Behold, I come as a thief" (Rev. xvi. 15).

On the previous Sabbath, as the writer well remembers, his eye had been specially directed towards him whilst preaching from Hebrews iv. 16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." During the sermon he even felt led to direct the message to him in particular. It was at the end of the same week that God's hand came so irresistibly upon him. To the stricken one himself, as he said, it immediately presaged death. Of that he felt so satisfied that he could not go up to the bed, which he apprehended would be his deathbed, without seeking first to be

brought to peace with God. With the deadly disease already upon him, but with consciousness yet undisturbed, he fell on his knees and prayed as never before for the mercy that he needed through Jesus Christ. He recognised himself a lost sinner, needing salvation, and that his time was short; and he wrestled in prayer. This was his own account to the writer. Nor did he rise till, as he indicated, he was made willing to die, trusting in Christ as his Saviour.

To that exercise, to which he had felt impelled as on the verge of eternity—to what then passed between his soul and God, as so strangely brought to his knees with such trouble upon him—must be traced the hope that he had in his death. To it we seemed pointed, under God, for the change which then became manifest. For, once laid down, great was the struggle between life and death. By and by delirium set in; yet there were bright intermissions in which the state of his mind found wonderful expression. To these the reader is pointed for his dying testimony. Free access to the sick chamber was allowed to interested friends and companions. To such, as well as to his minister, he addressed himself from time to time. He spoke not only as a dying man, but out of the abundance of his heart, and in such manner as had never been his wont. He acknowledged the vain life he had lived—only desiring life prolonged that he might live differently. He professed his faith in Christ and his trust in Him in view of death, which he recognised as very near. Prostrated as he was, he, without scruple, went to work in the vineyard. It was the eleventh hour, but he was as one doing with his might what his hand found to do. Thus while consciousness lasted he exhorted those around him. He warned his youthful companions, gathered at his bedside, to forsake their way and turn to the Lord—pointing them to his own case in connection with the danger of delay and the awfulness, as he said, of entering eternity unprepared. It was with affecting solemnity that he bade comrade-lads who came into his room to flee from their sins to the Saviour, not knowing in what hour the Lord would come. Those whom he thus charged were taken aback—so great was the change. Nor had they witnessed the like before. One or two, on getting outside, attempted to jeer, saying, "Oh, he's turned preacher!"—so completely nonplussed were they by their unexpected experience. Ah, have not men even, and rulers, derided in circumstances unspeakably more solemn? The writer, on his part, felt the moving effect of the scene witnessed, and of the appeals of that young man in the very grip of death. Not only did he plead with those at his bedside to take warning by his case, and to repent without delay and turn to God; but he testified again, to his deepest sorrow, that he had lived as he had done—without God. He had seen his error, and it made him agonize in death over his near acquaintances—beseeching them to come to the Saviour in the day of opportunity.

Thus did he spend his remaining strength while the hand of death was paralysing him, and life was fast ebbing. The persuasion of its being his last illness remained with him despite the fact that everything was being done medically at the instance of grief-stricken relatives to arrest the disease—such grief meantime, however, only intensifying, by the life of one of the parents (the pious mother) being equally threatened. He had no resentment at his condition. He was not afraid to die, he said: he was trusting in Christ. Yet, he exclaimed, if he had his life to live over again, it would be to live very differently. Anxious to use his latest breath seeking the salvation of his associates, he expressed regret when disabled. During his ravings he was troubled lest his repentance was not genuine. His thoughts, even in delirium, were all of his soul, as now entering the great eternity. And thus it was that his spirit returned to God who gave it.

Reader, have you considered your latter end and how near it may be? It is a solemn thing to see one die. In this case, it was not the wasted, emaciated frame, the effect of age or lingering disease. It was the strong youth, in his 21st year, suddenly arrested in his life's course. The powerful arm was there, apparently unchanged: yet was life ebbing from it. Under the delirium, it seemed, for the moment, stronger than ever; again, it lay motionless, powerless. Soon the cheeks became sunken and hollow; the eyes glazed and vacant; the features sharp. There were the death throes. The earthly house of this tabernacle—how quickly it was dissolving! Yet the heart remained strong, and still life lingered, but all unconscious. Life pulsed; but there was neither voice, nor any to answer. A few days had sufficed to bring this strong, active youth to the dust of death. Reader, "Because I will do this unto thee, prepare to meet thy God" (Amos iv. 12).

The outward man here was perishing, but what of the soul? A conflict was being waged greater than that with flesh and blood. Realities unseen were here involved. Had the spark of grace been kindled in that soul? Was the prey being taken from the mighty? Was the inward man being renewed? Eternity will reveal it.

To the writer looking on, nothing could be more solemn and affecting than that last struggle. Here was one of his flock to whom, as a hearer in the pew, his eye had been directed so recently; now, alas, in the very jaws of death, yet testifying that, in the brief interval, he had come boldly to the throne of grace, and had obtained mercy, and was finding grace to help in his time of need. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: Is not this a brand plucked out of the fire?" (Zech. iii. 2).

W. S.

## Highland Religion.

ON the occasion of the recent decision by Sheriff Campbell, Portree, in the Glendale case, the *Scotsman*, following a long, bad record, took occasion to write a bitter leading article on Highland religion. It began badly by quoting a paragraph from Robert Louis Stevenson, in which refined feeling was conspicuous by its absence, as if any opinion from such a quarter on religious matters were worth a moment's thought. And it ended as badly by appealing to Dr. Marcus Dods. The writer could scarcely have gone to a worse source to set off the gloom and bigotry of Highland religion against the bright effulgence of Lowland latitudinarianism in matters religious. Rarely within recent times has the religious public been presented with a more hopeless outlook than is given in Dr. Dod's recently published letters. The funereal gloom that hangs like a dismal pall over this Southerner's religion is as forbidding and as repulsive as anything that ever had birth in the most bigoted parts of the Highlands.

The *Scotsman*, for some reason or other, has always had an unaccountable propensity to tilt against evangelical religion. On its staff there has been a set of writers who have been affected towards it in the same foolish way that a bull is by a red rag. Once or twice, for some unaccountable reason, our premier newspaper gave the weight of its influence to that same Highland religion which now, in its satiric indignation, it condemns; but it must have been owing to a kind of mental aberration. This was notably the case on the decision of the House of Lords, when it took the side of the weak against the strong. Its stinging articles against the United Free Church were keenly and bitterly resented. Leading men in the U.F. Church made up their minds to crush the power they could not conciliate. And they were successful in pulling the fang of the aggressor in an incredibly short time. A boycott ensued, the revenue of the *Scotsman* went seriously down, and the great journal, knowing nothing in this case of that

Loyalty which is still the same,  
Whether it won or lose the game,  
True as the dial to the sun,  
Though it be not shone upon,

very discreetly, for financial reasons, ignominiously capitulated to the pressure of the monetary screw that was so tightly and unpleasantly applied. The United Free Church has had a more pleasant time since, and Highland religion is now the red rag. Buckle, it is said, was surprised to find in Scotland so much conservatism in religion and so much liberalism in politics; but if he were alive to-day the problem that would present itself to him would be the narrow, and at times intensely bigoted, conservatism of the *Scotsman* in politics and its latitudinarianism in religion.

The leader-writer of the article under notice would be well met by some modern Dr. Johnson, who would candidly tell him, as that worthy did the minister of Harris—a moderate as cold and as dry as would satisfy the *Scotsman*. itself:—"Sir, you are a bigot to laxness."

What, then, has the leader-writer of the *Scotsman* to say about Highland religion? It is briefly this: when sectarianism, as he terms it, broke up Presbyterianism in the Highlands, the victory was attained by laying waste all the pleasant places of the people's life. Poetry, music, and legends have survived only in the Roman Catholic districts. Such a charge is a slander on our common Protestantism, which has done so much to dispel the Egyptian darkness of the North of Scotland. No Protestant worthy of the name and in possession of the real facts would so belittle himself as to utter such a charge. It is not our purpose to enter into the question of Gaelic literature: that was very ably done by letters written to the Editor, in which the leader-writer comes off very badly, revealing to unbiassed minds that he is quite at sea on matters upon which he had been descanting with oracular dogmatism. To shed tears over the disappearance of the folk songs and legends of the Highlands may be considered an evidence of culture of an advanced type, but fortunately neither Highland religion nor any religion worthy of the name ever regarded such possessions as a necessary indication of a people's highest moral and spiritual advancement. The very fact that these features have still a place in the Roman Catholic districts is proof positive that they are more in keeping with a religion in which superstition and ignorance have a prominent place. And to bring a railing charge against evangelical religion simply because it did much to root out such a state of things betrays a mind incapable of realising what is really worthy of and essential for a people's progress. The intellectual and moral worth of the Highlander would not suffer one iota though all his folk-songs and legends were blotted out forever. What, after all, are these legends? Pagan ideas handed down from the dim ages—mere superstitious notions, fantastic and forbidding, peopling every glen, loch, and mountain with mysterious and impossible beings. For the wiping out of these we are called upon to shed tears and bemoan the Protestantism that helped to render their continuance impossible. We will reserve our tears for more serious matters, and if the *Scotsman* is so hurt on this score, let it weep.

The high praise given to the Roman Catholic population of the Highlands reveals something of the character of the writer. It was not the priests of the Church of Rome or the clergy of the Episcopal Church that wrought the salvation of the Highlands. It was that evangelical religion, blessed by God, which is evidently so distasteful to the *Scotsman*, preached by such men as Alexander Munro, Thomas Hog, Æneas Sage, Lachlan Mackenzie, Alexander Pope, and others, who fought a hard fight

with superstition, ignorance, and savagery. No one acquainted with the condition of things existing in the Highlands during Roman Catholic and Episcopal times will ever be such a traitor to his country as to wish a return to such things. The Privy Council Records, the post-Revolution Acts of the General Assembly, the ecclesiastical documents of the North, all tell a sad tale of the Highlands when poetry, music, and legends had a prominent place in the life of the people. But let us hear Macaulay's description of the state of matters:—"In many dwellings," he says, "the furniture, the food, the clothing, nay, the very hair and skin of his hosts would have put his philosophy to the proof. His lodgings would sometimes have been in a hut, of which every nook would have swarmed with vermin. He would have inhaled an atmosphere thick with peat smoke, and foul with a hundred noisome exhalations. At supper, grain fit only for horses would have been set before him, accompanied by a cake of blood drawn from living cows. Some of the company with which he would have feasted would have been covered with cutaneous eruptions, and others would have been smeared with tar like sheep. His couch would have been the bare earth, dry or wet as the weather might be; and from that couch he would have risen, half poisoned with stench, half blind with the reek of turf, and half mad with the itch." That is a dark and repulsive picture, but a picture showing the state of things existing when music and legend had prominent places in the life of the people. Will the *Scotsman* writer, sitting in his cosy study, be bold enough to say that the religion that changed such a state of things, though it did away with the songs and legends, was a calamity?

But if Macaulay's picture loses its effect by its very repulsiveness, let us appeal to Dr. Cunningham, of St. Andrews, whose Moderatism is irreproachable, and who had what the leader-writer of the *Scotsman* has not—a fair acquaintance with the ecclesiastical history of his country. What has he to say to the golden age when Roman Catholicism held sway in the Highlands? "The Church now began," he says, writing under the year 1703, "to open its eyes to a fact which had escaped its observation during the conflicts—the triumphs and defeats of last century. There were considerable districts of the country upon which the Reformation had never dawned. There were glens in the Highlands where Popish and even Pagan rites were still practised; there were isles amid the Hebrides which had never been trodden by a Protestant missionary. The Assembly addressed itself to the subject with praiseworthy alacrity. . . . It ordered Presbyteries to make returns of all the Papists living within their bounds. . . . In South Uist and Barra, out of fifteen hundred examinable persons, only seventeen were Protestants. In the islands of Canna, Rum, and Muck, out of five hundred examinable persons, only about forty were Protestants. In Knoydart and Morar, out of seven hundred, all were Popish but four. In Arisaig, Moydart,

and Glengarry, there was a population of fifteen hundred, and all were Papists but one man. *In these districts there was no distinction between Saturday and Sabbath; the thick darkness of a state not much above heathenism was unbroken*" (Church History of Scotland, ii. 331). For deliverance from this lamentable state of things the *Scotsman* writer sighs. We pity the state of mind which, in the name of broad-minded enlightenment, is capable of delighting in a state of things bordering on pagan darkness.

We leave the subject with the hint to the *Scotsman* that it may find employment for its satiric pen much nearer home than Glendale or the Highlands. There are matters happening in the name of religion at its own doors that would be none the worse of a redding up, and perhaps evidence of a little more Christian charity in its leader columns might convince its readers that it was practising what it so glibly preaches to others. Then, too, even benighted Highland ecclesiastics might feel that the *Scotsman* writers were making a noble attempt to square "their hirplin' practice an' their creed."

D. B.

## Hints for the Observance of the Lord's Day.

1. See that you have an intelligent and deep sense of the value of the Sabbath as a day of holy rest, and of the obligations lying on you to enter into the great and precious designs of the Lord of the Sabbath in giving you this precious boon. It commemorates the resurrection of Christ from the dead, and is a memorial to the end of time of this precious event. *This is the day God made.*

2. Be careful to put your household affairs in order on Saturday evening and to make arrangements such as to allow you and your family to retire early to rest. In some homes, through thoughtless mismanagement, many matters that might be attended to on Friday are put off until Saturday, with the result that the amount of accumulated work on this day runs on well to the midnight hour, and the workers, weary with their exertions, find it difficult to rise in time for the morning service on the Lord's Day. Households where God is honoured should be so regulated that such a state of things would not be tolerated, except in cases that are beyond control. *God is not the author of confusion.*

3. Before retiring on Saturday night give your thoughts and your prayers both at family worship and in private in the direction of the services of the Lord's Day, praying for a blessing on the speaker, on the word spoken, and on yourself as hearer. *Sanctify yourselves, for the Lord will do wonders on the morrow.*

4. Form the habit of rising early on Sabbath morning, thereby avoiding the opposite evil with its train of mischiefs, and thereby securing for yourselves and your families full time for the requisite

preparations of God. Lying long in bed on Sabbath morning was never a practice indulged in by the godly. Its commonness in these times is to be traced to that low ebb of vital godliness which is showing itself everywhere in the homes of professing people, alas! as well as among the godless. *Early will I seek Thee.*

5. Prize the ordinances of the sanctuary as the appointments of God for your salvation, and be regular in your attendance on them, not forsaking the assembling of yourselves together, as the manner of some is. God will not lightly regard the careless observance of the means which He has ordained in His infinite wisdom for the salvation of sinners. And it should be borne in mind that He has expressly intimated to us in His Word that He loveth the gates of Zion more than *all* the dwellings of Jacob. Abstention from the means of grace, except in cases arising from God's providence or something in the service contrary to God's Word, is not to be encouraged. The Bible may be read diligently enough at home, and the Spirit can bless it there, but we should remember what the Westminster Divines say:—"The Spirit of God maketh the reading, *but especially the preaching of the Word*, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." It is not every trifle that should be taken as an excuse for staying at home. *Lord, I have loved the habitations of thy house.*

6. Be careful to avoid the evil of coming too late to the house of God, take your places in your pews reverently, and pray to be delivered from a wandering and carnal mind, and that the spirit of natural and spiritual drowsiness may be kept away. Special care should be taken to avoid entering the house of God during prayer. If we cannot be in time we should remain in the vestibule, where the prayer may be heard, and enter on its completion. The unseemly disturbance caused by worshippers entering when this solemn part of the service is being engaged in betrays a lack of reverence. *Let all things be done decently and in order.*

7. In sitting under the preaching of the Word seek to bring to the exercise of hearing an honest heart and an earnest desire to profit; receive the word of truth with meekness; let there be no endeavour to belittle the force of God's Word when it admonishes us. Beware of lifelessness and drowsiness, and unintelligent hearing of the Word. Pray to be delivered from these evils and the other hosts that besiege the mind while listening to God's truth. Let our prayer be that the Holy Spirit might graciously keep us from wandering thoughts and worldly plans on the Lord's Day. The excessive activity of the mind of many of God's people on worldly business has been a source of pain and grief to them. And with all our diligence let us never forget that, except the Lord the city keep, the watchmen watch in vain. Let us take heed how we hear and what we hear, and to be on our guard not to

receive or reject what we hear because it is in the one case pleasant and in the other repugnant to our ideas. Let us be like the Bereans who searched the Scriptures to see if such things are to be found there, and, if not, then they must be rejected.

8. Let no preparation be made for leaving the church till after the benediction is pronounced, and then let the retirement be not in haste, but with reverence. For this is the house of God. The unseemly preparations that are made by many before and while the benediction is pronounced is a perfect scandal, and no reverent worshipper will be a party to it.

9. Let the younger and more unthinking avoid collecting in knots around the church gates, where the mind is let loose on what is frivolous and vain, and where the solemn impressions received from the preaching are soon dissipated. *Abstain from all appearance of evil.*

10. Let those who may have long distances to come, especially if in company with others, remember that their walk homeward from the sanctuary will be profitable or hurtful according as they are employed. In reviewing the services, in pondering some points of truth which they may have felt to be interesting, their walk home may be a walk with God, and they may return to bless their households; while by indulging in worldly conversation and worldly frames of thoughts they will defeat the very ends for which they took their journey. Boston, in his Memoirs, tells of the great benefit received by him on the long walk home from church, thereby listening to the conversation of the godly. *While they communed Jesus Himself drew near and went with them.*

11. Let the Sabbath evening be spent in harmony with the spirit and exercises of the day. Where there is a family it is a useful practice to ask the younger members to repeat the text and the older to give the main points discussed in the sermon. Where there is a wise father or mother earnestly solicitous for the eternal wellbeing of his or her children, they will find this a very useful practice, and especially if it is accompanied by the other religious instruction which is incumbent upon all to give who have promised to bring up their children in the fear and admonition of the Lord. All attempts on the part of the young to confine their attention to grammatical slips, mispronunciation, and other minor faults on the part of the preacher, should be met by reminding them that these are but trivial points in comparison to the truths declared. In some households the practice here condemned reaches a degree when the one theme discussed by the young folks is the preacher's slips.

12. Before retiring let there be humble acknowledgment of God's goodness in granting the privilege of listening to the Gospel, and prayer that the Holy Spirit might bless the truth of God declared. Let there also be acknowledgment made of sins committed in connection with holy things, with the prayer that God, for Christ's sake, would not mark iniquity.—*Extracted.*

## Earaill Dhubrachdach agus Chairdeil.

**M**O Charaid Ionmhuinn,—Ceadaidh do neach aig am bheil fìor ghràdh dhuit, 's leis 'm bu mhaith gu'n soirbhicheadh do ghnòthaiche araon aimsireil agus sìorruidh, labhairt riut mu'n aon nì a's ro-fheumaile agus a's cudthromaiche. Theagamh gu'n do smaointich thu le cùram suidhicht' air roimhe so; ma smaointich faodai' tu, air dhuit a léughadh, an leabhar beag so 'thoirt do h-aon air bith dheth d' choimhearsnaich a shaoileas tu d'am faod e bhi tarbhach. Ach mur do ghabh thu riamh na nithe sin gu cridhe, guidheam ort, nam bu mhaith leat a bhi sona' ré sìorruidheachd, smaointich air na th'air a chur sìos 'san leabhar bheag so, agus smaointich le dùrachd; lèugh e ris agus a ris; agus gu'n deanadh an Tì sin a chruthaich thu chum a ghàire féin a dhaingneacha' gu domhain air do chridhe, 's gu'n deònaicheadh e dhuit a bheannachd gu còmhnuidh 'ghabhail maille riut gu bràth!

Is ro mhòr an t-aobhar bròin leam a liuthad seorsa peacaidh a tha 'buadhachadh 'san tìr am bheil sinn a' còmhnuidh, a' toirt claidh agus truaighe air mìltean dheth 'n luchd-àitich; agus tha eagal orm 'na léur-sgrìos do mhòran fad ùine agus ré sìorruidheachd.

Cia gnàthaichte 'm peacadh a bhi tric 'san tigh-òsda 's ag òl dhramanna; cha'n e 'mhàin sin, ach nach 'eil e roghnàthaichte le neach a bha a' saoth'reacha' gu dìchiollach ré beagan làithean, agus aig deireadh na seachduin a gheibh a luach-saoithreach, an nì bu chòir teachdantir fhaotainn d'a theaghlach, ruith air falbh do'n tigh-òsda, òl gus am bi e gu buileach air an daoraich, agus an sin air dhà e fein fhàgail air bheag comais smaointeachaidh no toirt fa'near, fanaidh e a' struidheadh air falbh a' chuid airgid, an uair is éigin d'a chloinn aimbeartaich thruaigh, agus math a dh' fhaoidte, bean lag easlainteach, an dàrna cuid teachdantir fhaighinn air dàil, air neo bàsachadh a' chion a bhidh. Tàirnidh a phòit e mar an ceudna chum na cuideachd a's measa, agus bheir i air co'-chaidreamh dlùth bhi aige ris a mhuinntir a's ro thruailli' agus a's neo-mheasarra gnàthachadh is cliù. Cuiridh i uigh air n-uigh as d'a shlainte; ach nì gu mòr a's measa, tha i 'na peacadh 'an aghaidh Dhé, agus uime sin a' fagail a phòit-fhir buailteach do thruaighe shiornidh. Tha focal na firinn a' cur an cèul nach sealbhaich "luchd-striopachais, no adhaltraichean, no pòit-fheara, rioghachd Dhé."

Tha bhi a' tabhairt ainm an Tighearn 'an diombanas agus mionnan an-diadhaidh, 'na chleachdadh a tha mar an ceudna anabarrach cumant' aig mòran dhaoine; ach thubhairt an Tighearn "nach measar neo-chiontach esan a bheir ainm an diomhanas." Is peacadh mionnan do'n seorsa 's duachnì; oir ciod an leith-sgeul a dh'fhaodar a ghabhail a's urrainn a chuire 'lugh'-dachadh? Ma mhionnaicheas neach a' chionn gu'm bheil sin coitchionn, cha dean e ach a chiont' an-tromachadh; ma mhionnaicheas e'm beachd gur h-ann leis a's docha daoin' eile 'ga

chreidsinn, nach 'eil e coltach an neach a mhionnaicheas agus a labhras toibheum, gu'n labhair e na brèugan mar an ceudna? Neach air bith a ghnàthaicheadh mionnan mi-naomh mar dhearbhadh air a chainnt, cho'-dhuininn air ball gur h-i 'bhrèug a bh'aig' an duine, 's e a' fèuchainn ri falach a chuir oirre le toibheum. Tha cuid a dh' oidheirpicheas leithsgeul a ghabhail air son am mionn, le rà' gu'n robh iad air am brosnachadh agus bhàrr an saoid, math a dh' fhaoidte ann an àirde-feirge, no boile. Ach am bheil sin a' mathacha' na cùise? Nach h-ann a tha e a' mèudacha' na cionta? Cha'n urrainn leithsgeul a bhi air son mhionn: is e th'ann a bhi 'g àbhachd ri ainm an Dé shiorruidh, 's ag cur an anma 'n cunnart lèur-sgrìos bith-bhuan.

Ni eile a tha 'na mhàthair-aobhair aig ioma' truaighe 'se bhi a' briseadh na Sàbaid. Tha iad lionmhor, tha eagal orm, nach 'eil ach ainmig, theagamh nach 'eil idir a' frithealadh air àite sam bith aoraidh, ach a ta cuir seachad an latha an dàrna cuid ri ceannachd, reiceadh, dol a shealltuinn chàirdean no luchd-eòlas, air neo ann an seanachas an-saoghail gu'n bhrìgh maille ri'n coimhearsnaich. Tha Dia ag iarraidh an t-Sàbaid a bhi air a coimhead naomh. Ach mo truaighe! le mòran dhaoine tha e air a ghleidheadh 'na latha aingidh ni's mò na là air bith eile; 'na latha sònruichte chum a bhi air a bhuileachadh ann an an-diadh'achd is am peacadh. Bha e gu minic air a thoirt fa'near mu na daoine mi fhortanach ud a chaidh a dhìteadh le lagh an dùthcha gu bas follaiseach agus nàrach fhulang, gu'n d'aidich iad 'san àm sin le bròn gur h-e mi-naomhacha' na Sàbaid bu mhathair-aobhair d'an uile thruaigh-ean, agus an ni sin a thug iad fa dheireadh gu crìch mhuladaich.

A charaid ionmhuinn, tha agad anam neo-bhàsmhor! Anam a dh' fheumas a bhi beo gu sìorruidh, an dàrna cuid a' mealtuinn an t-sonais a's iomlaine, air neo a' fulang na truaighe agus na dòruinn a's mo! Rinn Dia thu comasach gu eòlas a ghabhail air, gràdh agus seirbhis a thoirt dà ana 'san t-saoghal so, agus còmh-nuidh ghabhail 'na làthair-san, 's a dheadh-ghean a mhealtuinn 'na rìoghachd fein. Ach cia mar a bha do bheatha-sa air a caitheadh? Nach robh do ghnìomhara mi-naomha? Nach robh do chaithe-beatha truailli', talmhaidh, agus feòlmhor? Nach d'fhuair do nàdar coirbte, 's d'anamianna làmh-an-uachdar ort? Nach robh òrduighean Dé air an cur an neo-brìgh, agus nach d'rinn thu dearmad air 'aoradh? No, ma thuit leat air uairibh dol a dh'àite 'san robh aoradh, nach do tharruing thu dlùth do Dhia le d' bhilibh, am feadh a bha do chridhe fad'uaihte? Cha d'thug thu aoradh dha ann an Spiorad agus am firinn. Bha do Bhìobal 'na leabhar air a dhearmad; an t-ionmhas naomha sin a's luachmhoire na uile bheairteas nan Innsean, bha e air a thilgeadh a thaoibh agus air a dhìmeas; agus a's dòcha gur h-iad na cairtean, no na disnean a's bidheanta' bh' air an gnàthachadh. Bha t-ùin' air a caitheadh ann an amaideachd, an àite bhi a' rannsachadh teisteis na firinn, agus a' gabhail tlachd ann an lagh Dhé.

Is ni cinnteach nach deachaidh tu cho fad' air d' aghaidh ann

an aing'eachd gun chàil-eigin do ghèuragartas coguis air son do chion mothachaidh, agus ni-éigin a dh'eagal uamhasach a thaobh do chunnairt. Thug Dia gairm dhuit le 'Spiorad, a bha air uairibh gu ro-chumhachdach a' strì riut. Dh'fhaoit' air uaireabh 'an àm a bhi'g éisdeachd searmoin, gu'n d'rinn i drùghadh air d' ìntinn, agus gu'n do chuir thu ann an càil-eigin romhad gu dùrachdach peacadh a thréigsinn agus pilleadh ri Dia; no 'nuair a chuir an Tighearna trioblaid a' d'theaghlach, gu'n do chuir thu seòrsa do cheangal suidhicht' ort fein gu'n deana' tu seirbhis dà. Ach gu sònruichte ma thàinig am bàs a steach do t-aite còmhnuidh, 's gu'n robh h-aon dheth d'theaghlach air a spìonadh uait, am feadh a bheachdaich thu air a chorp uain-nèulach, còmhdaichte le aodach-mairbh, bha d'-anam air a mhosgladh suas; bha sìorruidheachd, sìorruidheachd uamhasach air a taisbeanadh dìreach fa d' chomhair, agus chuir thu romhad an sin fàs a'd' chrèutair nuadh. Ach c'ait a nis am bheil gach deadh rùnsuidhichte 'bh'agad? C'ait am bheil gach dùrachd diadhaidh? Am bheil iad uile air an dì-chuimhneachadh. Agus am bheil thu fhathast a 'mireag air bruaich na doimhne mòire? O gu'm mosgla'tu o d'shuain, agus gu'm pille' tu ri Dia, an t-eagal gu'm bi thu cailte gu sìorruidh!

Mar charaid dileas leis am miann gu'n èireadh gu maith dhuit 'san t-saoghal so agus anns an t-saoghal aig nach bi crìoch, chomhairlicheam dhuit gu dùrachdach suim a ghabhail do na nithe sin. Smaointich air do chaithe-beatha 'san aimsir a dh'fhalbh—air do staid 'san àm—air neo-chinnteachd ùine—agus air cho uamhasach 's ata sìorruidheachd. Ma 'se 's gu'm bheil gu mi-fhortanach gnothach agad ri comunn an-diadhaidh mar chompanaich, no ma tha thu cleachdadh a bhi 'n cuideachd an leithide, "thig a mach asda, bithibhse dealaichte"; agus mur 'eil iad toileach imeachd maille riut air an t-shlighe gu nèamh, fèuch nach imich thusa maille rìusan anns an t-slighe a tha treòrachadh gu lèursgrios. Cuir cùl ris gach uile pheacadh! cuir thu fein fuidh' cheangal suidhichte mar an làthair an Tì sin fa' chomhair am fèum thu bhi air do nochdadh latha 'bhreitheanais, gu'n dean thusa 'mach uaithe so aing'eachd a thréigsinn. Cia air bith mar a bha thu 'd thrail do'n pheacadh, gairm air Dia ann an ùrnaigh dhùrachdaich, agus cluinnidh e do ghlaodh, agus bheir e saorsa dhuit. Lèugh do Bhiobal; agus lèugh e le ùrnaigh, chum 's gu'm bi d'ìntinn air a soillseachadh, do bhàrailibh, air an cur ceart, do chridhe air a chur am feabhas, agus gu'n tuige' tu gu soilleir ciod i toil Dé. Oidhirpich earrann-éigin do d' Bhiobal a lèughadh gach aon là; agus mar a's mò a lèughas tu, is an a's mo a bheir thu 'spéis do leabhar Dhé.

Tha e mar fhiachaibh ort mar an ceudna fritheala' gu riaghailteach air ait-éigin 'sam bi aoradh. Cha 'n 'eil mi a' gabhail orm feid seòladh 'thoirt duit c' àit an còir dhuit dol; codhiù 's ann do'n Eaglais, a Choinneamh, no àite sònruichte sam bith eile do'n t-seòrsa; ach far am bheil focal Dé gu soilleir agus gu dileas air a shearmonadh, agus far am bheil e coltach gu'm faigh thu'n tairbhe

's mo; a' dearbhadh an ni 'chluinneas tu le focal Dé, chum 's gum frèumhaich e gu domhain ann ad chridhe.

Tha e mar ni ceangailt' ort cuideachd aoradh suidhichte fhaigh-inn a'd' theaghlach. Ma tha clann no seirbhiseich agad, nach 'eil fhios agad gu'n iarrar cùntas uait latha 'bhreitheanais ciod an cùram a ghabh thu dhiubh; cha'n e 'mhain do chùram a thaobh am maith aimsireil, ach air son an anamaibh neo-bhàsmhor? Am bi iad air an call gu bith-bhuan le d' mhi-chùramsa, no le d' dhroch eisiomplair? An urrainn e gun a bhi 'na chùis-smaointeachaidh eagalach do dhroch phàranta, gu'm bheil a' chlann a dhearb Dia ri 'chùram 'an coslas a bhi caillte gu sìorruidh le 'choire-san. Oh! cia uamhasach a dh'fheumas a chràdh a bhi, 'nuair a choinnicheas e iad air làimh chli an Ard-Bhreitheimh, agus a mhallaicheas iad an latha 'san deach am breith d'a leithid a phàranta! Ach ma ghnàthaicheas tusa gach dìchioll air do chloinn a thogail suas ann an eagal Dé, agus mar sin gu'm bhi thu 'd mheadhoin 'na làimh-san 'chum an deanamh sona' ré aimsir, agus an toirt gu glòir shìorruidh, ciod an t-aobhneas do-labhairt leis an beachdaich thu air do shliochd 'nuair a chì thu iad air an glòrachadh, agus an taingealachd shòlasach leis an éigh thu 'mach, "Athair, féuch mise, 's a' chlann a thug thu dhomh."

Ma tha h-aon sam bith, an dèigh dha 'n leabhar beag so 'lèugh-adh, a roighnicheas fano'd a dheanamh air diadh'achh, 's a chuireas 'an suarraicheas i, ag radh 'na chridhe, "co e an Tighearna, gu'n d'thugainn's urram dhà, no Iehòbbah, gu'm bìodh 'eagal orm? Cuiream 'an cuimhne dhuit, gu'm bi do chuairt air thalamh ann an ùine ghearr, glé-ghearr, air dol thairis; beagan tuille làithean a shiùbhlas gu luath, agus bithidh tu air t-àireamh a'm' measg nam marbh; agus an uair a bhitheas tu air do shineadh air an fhuar-leaba 'bhàis, c' àit an sin am bi do dhimeas air diadh'achd, agus d' fhanoid mu ghnothaichibh na sìorruidheachd? Faodaidh Dia gu ceart a radh, "ghairm mi, ach dhiùlt sibhse; shìn mi 'mach mo làmhan. ach cha d'thug sibhs' an aire; ni mis' uime sin gàire ri 'r truaighibhse, ni mi fanoid 'nuair a thig 'ur n-eagal." 'Nuair a ghairmear thu gu cathair-bhreitheanais Dé, 's a dh'fhèumas tu cùntas a thabhairt air son do chaithe-beatha air thalamh, an urrainn thu seasamh aig an àm uamhasach sin? Nach dean nàir' agus gèur-àmhluaadh do chòmhdach? Nach bidh tu ullamh gu èigheach ris na creagaibh agus ris na beannta iad a thuitean ort, agus t-fhalach o fheirg Dhé a chuireas dioghaltas 'an gnìomh air son peacaidh? Ach doigh sam bith air do dhìon o'n fheirg sin cha'n urrainn a bhi ann; fèumaidh tu bhi air do thoirt làthair a dh'ain-deoin gu seasamh fa chomhair na cathair-bhreitheanais, a chum 's gu'n cluinne' tu do bhinn dheireannach, 's gu'n imiche' tu gu peanas dòruinn shìorruidh, "far nach bàsaich a' chnuimh, agus nach d'théid an tein' as." Guidheam gu ro dhùrachdach ort a smaointeachadh, codhiù a's fhearr toil-innlinn a pheacaidh àich-eadh car ùine ghearr 's a bhi gu suthainn sona' 'na dhéigh, no 'thoilinntinn a mhealtuinn ré tamuill 's a bhi truagh gu sìorruidh.

Ma 's àill leat teicheadh o'n fheirg a ta ri teachd, pilleadh ri Dia, agus imeachd 'san t-slighe aig a' bheil neamh mar cheann-uirghe, tha h-uile misneach agad gu d' bhrosnachadh a's comasach dhuit iarruidh. Gairm air Dia is bheir e spionnadh dhuit gu làmhan-uachdar fhaotain air do pheacainne leis a' bheil thu air d'iathadh mu'n cuairt. Maithidh e gu gràsmhor dhuit mar an ceudna gach aon pheacadh 'san ròbh thu ciontach riamh. Thug e seachad a Mhac, aon Mhac Iosa Crìosd, gu bàs fhulang air do shon. Ghiùlain Iosa do pheacainne 'na chorp féin air a' chrann; agus le 'fhuil a dhòrtadh tha tobar air fhosgladh a chum gach uile pheacadh agus neo-ghloine ionnlad air falbh. Thugadh a bheatha mar éirig air son do bheatha-sa, agus trid 'fhulangais agus a bhàis-san faodai' tusa bhi beo gu sìorruidh. Ged bu tu h-aon do na peacaich bu roghràineile, cha chuir Dia cùl riut, ma thilgeas tu thu fein aig stòl a chas, agus éigheach ris air son tròcair. 'Chum misneach 'thoirt duit gu tarruing dlùth le muinghin tha e 'g ràdh', "Thigibh a nis agus riasanaichimid le 'chéile; ge do robh 'ur peacainne mar an sgàrlaid, bidh iad mar an sneachda, ge do robh iad dearg mar chorcar, bidh iad mar olann." Gabh an cuireadh gràsmhor a tha Dia a' toirt duit. Gun tuille moille 'dheanamh "pill ris an Tighearn, agus nochdaidh e tròcair dhuit, agus ri 'r Dia-ne, oir bheir e maitheanas gu pailt." Na biodh eagal ort; tarruing dlùth do Iosa, 's cha chuir e cùl riut. Creid ann mar t-Iobairt-réitich agus t-Fhear-saoraidh, 's gabhaidh e thu ann an glaicaibh a thròcair; bidh t-uile pheacainne air am maith-eadh dhuit; théid buaireas agus mi-shuaimhneas d'anma thionndadh gu sìth agus aoibhneas. An sin ni aingle gairdeachas thairis air a mhac stròthail a phill, air dha bhi air a dheanamh réidh' ri Athair nèamhaidh, agus air a dheanamh subhach ann an gràdh an Fhir-shaoraidh.

A pheacairibh! rachaibh gu làth chum an Fhir-shaoraidh—teichibh—teichibh gu luath gu Iosa.—Tha Neamh 'ga 'r failteachadh—tha Ifrinn a' bagra'—tha Uin' a' ruith gu dian—tha 'm Bàs ag earalachadh—tha Sìorruidheachd am fagus. Co 's urrainn cainnt a chur air cho cudthromach 's a ta Sìorruidheachd! Ma thuiteas sibh do shìorruidheachd gun iompachadh, tha sibh cailte gu bràth. Ach a nis faodaidh sibh greim a dheanamh air tròcair. A nis tha maitheanas, làn mhaitheanas, gu saor n-ur' tairgse. 'Se 'nis an t-am taitneach, agus is e 'nis latha na slàinte. Oh! gu'm b'urra' mi ìmpì a chuir oirbh gu gabhail ri slàinte am feadh 's a ta slàinte ri fhaotainn; le sin a dheanamh bith sibh sona', da rìreadh sona', ré 'ur n-uine 'sa bheatha so: ann an còmhrag a bhàis is sibhs' a gheibh buaidh, agus fa dheireadh coinnichidh sibh an t-ìomlan do mhuinntir shaorta 'n Tighearna, anns na h-ionada còmhnuidh far am bheil aoibhneas bith-bhuan.

**Deputy to Canada.**—We learn that the Rev. Walter Scott has been appointed the Church's Deputy to Canada for this year. Arrangements are not yet completed, but it is probable that Mr. Scott will (D.V.) leave at an early date.

## Notes and Comments.

**The Coal Strike.**—One of the most serious disturbances in the labour world which this country has ever had to face has confronted us for weeks. Our statesmen have done what they could to bring about a settlement, but they have failed. At the time of writing, a Bill has been introduced into Parliament with the purpose of fixing a minimum wage. As to the political aspect of the situation, it is not our intention to say anything, except that such a solution to the difficulty is recognised as having far-reaching consequences. But such a crisis in our country's history calls for the most serious consideration from all her people. As a nation, we have acted as though God had no place in controlling our destiny. We set about building magnificent warships, and in our proud security we named them Dreadnoughts, Invincibles, and Indomitables. Our statesmen, like the statesmen in the days of Isaiah, were busy making alliances with foreign nations, and with their eye upon Germany, they thought little about God. But the Ruler of the nations has made us realise that the power that may crush us is nearer at hand than we anticipate. The present crisis is a loud cry to the people of Britain to return to God with contrition of heart. Shall there be evil in the city and the Lord hath not done it?

**Death of Mr. Walter Walsh.**—In the death of Mr. Walter Walsh, editor of the *Protestant Observer*, the Protestant cause has lost one of its ablest supporters. Mr. Walsh's *Secret History of the Oxford Movement* came on the English people as a thundercrash. That Ritualism had made great progress was generally felt, but when Mr. Walsh marshalled the facts and figures and exposed the methods of the Romanisers in the Church of England, the book came as a painful revelation to every one interested in the Protestantism of the Church of England. The book had a very large sale and did much to enlighten the people as to the real state of matters. Mr. Walsh wrote a number of other books and acted as editor of the *Protestant Observer*, which, we understand, is still to be carried on. He was also the writer of the column, "Protestant Notes," in the *English Churchman*, from which we have quoted often in these pages. It is men of solid worth, such as Mr. Walsh, which the Protestant cause requires, and for the sake of the sister nation and for the sake of the wider field it ought to be our prayer that the Lord would raise up men who fear His name while the standard-bearers are falling.

**The Curse of South America.**—South America is cursed (says the Rev. Charles Inwood, F.R.G.S.) with a baptised paganism which has hung like a millstone round its neck for four centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of the most debased character; with its traffic in indulgences and its exorbitant charges for baptisms and confessions, for the marriage

of the living and the burial of the dead; with the gross and general immorality of its priesthood; has reached a depth of ignorance, superstition, and filth which can find no parallel in any other Continent.

**The War Office and Rifle Practice on Sabbath.**—This country, through the War Office, has been guilty of legalising a patent breach of God's commandment, in allowing the Territorials permission to practice rifle shooting on the Lord's Day. Apart altogether from the heinous nature of the offence, it is particularly to be regretted that such permission should be granted, when a descendant of the godly Haldanes is responsible for the affairs of that office. Our country, through its responsible officials, seems determined to leave God out of account in their diplomatic arrangements, and to add insult to godlessness, they now proceed, in a public way, to set aside His laws. If God's curse rest on the Territorial Army as His manifested displeasure against glaring breach of His law, all the skill that may be attained by practising on the Lord's Day, will be of little avail in the day of battle. Every young man, who has his country's well-being at heart, should give the Territorial Army a wide berth, after this daring scheme of the War Office.

**A German Heretic.**—In the *Weekly Scotsman* of 23rd March, an account is given of a division in the German Evangelical Church, the central figure of which is a certain Pastor Karl Jatho. Full particulars are not supplied of the erroneous ideas of this man, but they are described as Pantheistic. This would lead us to conclude that they resemble somewhat the views of R. J. Campbell of London. It appears that the Judicial College of the Evangelical Prussian State Church has deprived Jatho of his parish, and forbidden him henceforth to hold the position of pastor, as his tenets are fitted to undermine the doctrines and spiritual conceptions of Christianity. The Judicial College has done well, we believe, but it is doubtful if this is the opinion of the writer in the *Weekly Scotsman*, for his article consists largely in a glorification of Jatho as a man "mild, unambitious," displaying "an apostolic fervour," and so forth. This kind of adulation may be swallowed by the unwary but not by the wise. And, as if to add insult to injury to right-thinking people, the article is headed with the title, in large letters, "Germany's New Luther," slightly qualified by a sub-title in smaller letters, "But Different from the Original." Different, indeed, we must remark, for if the "original" were alive to-day Jatho would receive scant courtesy at his hand. Really, the press of Scotland and England is, in religious matters, becoming one of the most powerful agents for evil in the kingdom, and we would warn our readers against its deceitful and ruinous influence. It appears that this Jatho affair has aroused considerable discussion in Germany. A great many clergymen in the same Church are said to be in sympathy with Jatho, but they "are content to say by implication what he says

explicitly." This is the sort of thing which is too common in the larger Churches in our own country in relation to unsound views. Some opposition from the right side also shows itself:—"At the Charlottenburg Luise Church, Pastor Kratz, during his sermon, severely condemned the judgment of the Judicial College (against Jatho). The officer in command of three companies of infantry who were present at the service, thereupon gave a sign to his men to rise from their seats, and all left the Church."

## Church Notes.

**Communion.**—Ness (Lewis), and Stoer (Sutherland), first Sabbath of April; Lochgilphead (Loch Fyne), second; St. Jude's, Glasgow (Jane Street, Blythwood Square), and Wick (Caithness), fourth. Oban, and Kames, first Sabbath of May.

**Communion at London Mission.**—The Communion services, which will (God willing) take place at Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria, London, S.W., are arranged as follows:—Thursday (Fast Day), 4th April, Gaelic, 3.30, and English, 7.30 p.m.; Friday, 5th, Gaelic, 3.30, and English, 7.30 p.m.; Saturday, 6th, English, 3.30 p.m.; Sabbath, 7th April, English, 11 a.m., Gaelic, 3.30 p.m., English, 7 p.m.; Monday, 8th, English, 7.30 p.m. The ministers expected to officiate are the Rev. Neil Cameron, Glasgow, and the Rev. Andrew Sutherland, Ullapool.

**Notice to Congregational Treasurers in Northern Presbytery.**—Congregational Treasurers are reminded that all abstracts of financial statements, carefully drawn up and audited, must be presented to the Presbytery for its approval before being read to congregational meetings. The Northern Presbytery meets at Wick, on 26th April, and the abstracts of financial statements should be sent to the Clerk (Rev. D. Beaton) before that date.

**Resolutions by Southern Presbytery.**—A Committee of the Southern Presbytery has drawn up the following resolution, relative to the Burgh Police (Scotland) Amendment Bill, 1911, which gives power to Town Councils to shut ice-cream and other refreshment shops on the Sabbath and to restrict their hours on week-days, and the Clerk has been instructed to forward the same to the Glasgow Corporation, through its Town Clerk:—

"The Southern Presbytery of the Free Presbyterian Church of Scotland earnestly urge upon the Corporation of the City of Glasgow the desirability of exercising to the fullest extent the powers given them by the Burgh Police (Scotland) Amendment Act, 1911, in relation to places of public refreshment. The Presbytery strongly advise that all such places, without exception, shall be closed on the Lord's Day, and shall not be open later than 10 p.m. on week-days. They also earnestly pray that in the interests of the morality of the young, the internal construction of

these shops be regulated to prevent undesirable sub-division into separate apartments, and to secure by proper lighting and construction, a reasonable amount of publicity, and a ready facility of inspection. It is well known that these places of refreshment, especially ice-cream shops, as presently constructed, and carried on during the seven days of the week, are productive of a most baneful influence upon the morals of the young, and that there is a crying necessity that thorough steps should be taken to arrest an evil which the Presbytery believe has already spelt moral disaster for time and eternity to many a young life."

The same Committee has also drawn up a protest against the proposal of the War Office to open Rifle Ranges for shooting on the Lord's Day, and the Clerk has been instructed to send copies to the Prime Minister, Lord Haldane, Mr. Bonar Law, and Mr. Scott Dickson. The following is the protest:—

"The Southern Presbytery of the Free Presbyterian Church of Scotland having observed, with grief and alarm, that the authorities of the War Office have recently issued instructions to the Territorial Forces and others that they may practice shooting at Rifle Ranges on the Lord's Day, desire to protest against any such recommendation as a serious desecration of the Sabbath. The Presbytery warn the War Office that if they do not rescind these instructions, the Presbytery will do its utmost, by all lawful means, to prevent any young men belonging to the Free Presbyterian Church of Scotland from joining these forces, and to secure the withdrawal from these forces such as have already joined. The Presbytery would also lift its voice in protest against the most unnecessary and unwarrantable practice of moving the Territorial Forces to and from camp on the Lord's holy day."

**Acknowledgments.**—Mr. Angus Clunas, General Treasurer, 18 Ardconnel Terrace (East), Inverness, acknowledges with thanks, per Rev. J. S. Sinclair—20/6 from "A Friend," Lochalsh, Ontario, for the Foreign Mission Fund; and 10/- for Rev. J. B. Radasi's Building Fund, and 10/- for Kaffir Bibles from "A Friend." Rev. N. Cameron begs to acknowledge with thanks—£6 8s. 6d., per Mr. D. Livingston, collected by lady friends throughout our Applecross congregation, for Kaffir Bibles and Foreign Missions.

## **Appeals by Free Presbyterian Congregations.**

CONGREGATION OF TARBERT, HARRIS.

**A**T a time when benevolent friends of the cause of Christ are so frequently asked to help to defray the cost of congregational buildings, and to promote well-deserving schemes at home and abroad, it becomes a matter of the utmost difficulty to add another to the many appeals already made. Dire necessity, herefore, arising from the present urgent circumstances, and most pressing needs of the above congregation, compel them to respectfully seek aid.

The congregation has been vacant, except for a very short interval, since 1893 until last autumn. A substantial and commodious church and manse have been built, the debt on which still amounts to close on £600. The people are very willing and liberal, according to their means, and will, no doubt, make a determined and praiseworthy attempt to get rid of this heavy debt. However admirable the results of such efforts may be on the part of a people composed, for the most part, of crofters, cottars, and fishermen, it will take them a long number of years to pay it without outside help.

A further and, indeed, chief reason why this appeal is made just now is that the congregation must, as soon as possible, enlarge their church accommodation in South Harris, which they cannot do until this debt—which ties their hands, hinders the work, and retards the growth of the congregation—is at least considerably reduced. In the large and populous district of South Harris, stretching along the shore from Finsbay to Geocrab, there are three meeting-houses, but none of the three can now accommodate the people when favourable weather enables them to assemble for worship on the Lord's Day. To see willing worshippers of all ages, after walking several miles to the place of worship, having to stand outside or return home without being able to take part in the service, gives keen disappointment, and strongly appeals to one's sympathy. They earnestly appeal to the liberality of Christian friends and sympathisers everywhere for help, and especially to natives of Harris.

Contributions will be thankfully received and acknowledged by Rev. Donald MacLeod, Free Presbyterian Manse, Tarbert, Harris, or by Mr. Donald Bethune, Seaview Cottage, Tarbert, Harris.

The Western Presbytery cordially endorse this appeal.

(Signed) A. MACRAE,  
*Interim Moderator.*

ANDREW SUTHERLAND,  
*Interim Clerk.*

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#### CONGREGATION OF DINGWALL.

THIS congregation have, in the midst of many difficulties, kept together, and adhered faithfully to the testimony raised in 1893. Early in May, 1903, a minister was settled over them, and soon thereafter a manse was built at a cost of £800, and a church at a cost of about £300. By the aid of Christian friends the congregation—small in numbers and not wealthy—were enabled to pay cost of church and to reduce cost of manse. There is still a debt of about £500 on the manse. As the congregation are not financially in a position to clear off this debt, they venture to appeal to Christian friends again for contributions to enable them to pay it.

It may be mentioned that the people forming the congregation are true representatives of the original Free Church, and though

occupying a separate position from the other sections of the large congregation over which the great Dr. Kennedy was once the worthy pastor, they are faithfully adhering to the principles, doctrines, and mode of worship which that eminent servant of Christ held and practised without wavering all his days as a minister, and to which, if he were still living, he would, we believe, stedfastly adhere, notwithstanding the changes that have taken place in the Free Church since he has been taken away to his eternal rest in heaven.

The congregation, therefore, though small in numbers, are worthy of being helped and encouraged in their struggles to maintain unbroken, in Dingwall, the continuity of the original Free Church, according to its creed and constitution as settled in 1843.

The Northern Presbytery cordially endorse the above appeal, and strongly recommend it to the liberality of Christian friends.

(Signed) D. MACFARLANE,  
*Moderator.*

JOHN R. MACKAY,  
*Interim Clerk.*

Contributions will be thankfully received and acknowledged by Rev. D. Macfarlane, Free Presbyterian Manse, Dingwall, or Mr. Murdo Urquhart, Treasurer, Craig View, Craig Road, Dingwall.

## **The Magazine.**

**Notice to Subscribers.**—We respectfully remind subscribers that April is the last month of the Magazine year, and the payments due for past and future will now much oblige. Address all such to Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow.

**Subscriptions Received for Magazine.**—Miss M'Lean, New York, 2/8½; D. Mackay, Plockton, 2/; M. Mackay, Stockport Road, Manchester, 5/; M. M' Rae, Milton, Applecross, 2/6; J. M'Kenzie, Campbellton, Ontario, 2/6; W. Mackay & Son, Inverness, 22/1; J. M'Donald, Lionel Ness, Lewis, 5/; R. Campbell, Homewood Ave., Toronto, 10/; Miss M'Kenzie, Mambeg, Garelochhead, 2/6; A. Fraser, for St. Jude's Collectors, 33/; Miss Livingston, Portuairk, Kilchoan, 2/6; A. Campbell and J. M'Lennan, Diabaig, Torridon, 2/6 each; Miss Beaton, Seedhill Road, Paisley, 2/6; S. M'G. Fraser, Kingsmills Road, Inverness, 2/3½; R. M'Kenzie, Cove, Inverasdale, 2/6; Mrs. M'Kenzie, 12 Aultgrishan, Gairloch, 2/6; J. Leitch, Tullichewan Castle, 2/6; N. Shaw, Eilean Anabuich, Harris, 4/; Miss Urquhart, Crewkerne, Somerset, 2/6; Miss I. Matheson, Tanera, 2/6; Miss Matheson, Kingston-on-Thames, 2/6; A. Campbell, Cricklewood, London, 2/6; Miss L. Graham, Culkuie, Lochinver, 2/6; J. M'Kenzie, Loch Eport, North Uist, 7/11; R. Munro, Achmelvich, Lochinver, 2/6; J. Dallas, Kingussie, 7/6, and donation, 10/; Mrs. M'Gillivray, Gorthlick, 14/4; Miss Forbes, Tarland, 2/6; D. M'Kenzie, clothier, etc., Lochinver, 3/6; Miss Mackay, Huntly Gardens, Kelvinside, donation, 2/6; Miss M. M'Kenzie, N. P. Balchladdich, Clashnessie, 2/6; A. Graham, Ulva, N. Knapdale, 2/6; Miss J. Fraser, Devonshire Gardens, Kelvinside, 2/6; K. M'Lennan, tailor, Shieldaig, 2/6; W. Day, Edinburgh, 10/8; W. Gray, Lochgilphead, 2/6, and for Free Circulation, 3/; M. Beaton, Waternish, 2/5; D. M'Lachlan, "Ellerslie," Ullmarra, N.S.W., 10/; D. Macaskill, Castlebay, Barra, 3/6½; J. Adamson, Helmsdale, 3/.