



# THE Free Presbyterian Magazine

## AND MONTHLY RECORD.

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

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

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THE

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## The Absence of the Sense of Sin.

*(Continued from page 371.)*

IN continuing this subject, we further observe that the sense of sin, which always accompanies vital godliness, is conspicuous by its absence from the supposed spiritual life of the modern class of Christians. The absence of this consciousness of sin is clearly connected in the present day with the lack of those gracious dispositions which evince the "new creation," as may be seen from the following particulars:—

(1) There is an absence of "the fear of the Lord" from modern religious life. The fear of the Lord is an essential feature of true piety, whether under the Old Testament or the New. The children of God, under the old economy, are very frequently described as those that fear the Lord, and it is written of the early Christians in the Acts of the Apostles that "they walked in the fear of the Lord and in the comfort of the Holy Ghost." The "perfect love" of the Gospel casts out slavish fear—the fear which proceeds from a sense of guilt—the fear in which there is nothing but fear—but it does not cast out filial fear, which consists in the love and reverence of the living and accepted child. Where this gracious fear is, there is a view of the infinite majesty and holiness of God, as seen both on Mount Sinai and Mount Calvary, and not less on the latter—a view which fills the soul with a sense of its inexpressible vileness and unworthiness. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Now, this godly fear, accompanied with a deep sense of sin, is conspicuously absent from the newer religion. "The Lost Fear of God" was the title of an article in a popular religious paper some time ago. Unhallowed familiarity and presumptuous boldness have taken the place of "reverence and godly fear."

(2) There is the presence of a great deal of confidence in the flesh. The Apostle Paul describes true believers as those who "rejoice in Christ Jesus, and have no confidence in the flesh."

Fleshly confidence is an outstanding feature of present-day religion—a fitting accompaniment of the lack of the sense of sin. When the eyes of people are not opened to see their fallen and lost condition as sinners before God, and when there is no perception of the sin that cleaves to every thought, word, and action, there must necessarily be a great deal of esteem for the energies and works of the creature. Self-complacency and self-confidence hold the field, and men walk on from day to day well contented with themselves, their doings, and their attainments. They, secretly if not openly, resent the idea of man's total depravity by nature, and inability to do anything pleasing to God, and they do their best to flatter their own souls, and the souls of many of their fellows, that all are objects of God's favour and shall stand well at last. Flattery of the creature and his accomplishments is one of the most conspicuous symptoms of the absence of spiritual health in the religious life of to-day. If men knew in reality the deceitfulness and wickedness of their own hearts, they would act differently in this matter from what they do. This confidence in the flesh also disposes them, in the religious sphere, to multiply a great variety of organisations with a view, as they think, to spiritually benefit their fellow-creatures. They set aside Gospel simplicity, and launch on a course of inventing new methods of worship and service, whereby they imagine they will draw men to Christ—at least, to the Christ of their own fancy. Here they bewray their ignorance of themselves and of God. He will say to them, "Who hath required this at your hands?" "The sacrifice of the wicked is an abomination to the Lord"—especially those sacrifices which He has never prescribed. Many of them, as vain displays of human art, cannot be anything else than loathsome in His sight.

(3) There is the absence of a real life of faith upon the Son of God as the Divine Saviour and Mediator of the new covenant. Many suppose that it is quite enough to be born within the pale of the visible Church, to be baptised in the name of the Triune God, to go from the Sabbath School to the Bible Class, from the latter to the young Communicants' Class, and thence to the Lord's Table, in order to be sound Christians. They have no sense of sin or soul dependence upon Christ for salvation. Completely dead, they are in a mere profession; and if they have an orthodox creed, their sleep is intensified. Others, again, have had some slight religious turn in their lives. They were impressed with some sermon they heard, or some event in Providence; they became anxious for a season; and then they heard some word that they felt comforting, and so they passed on to be members in full communion and workers in the congregation. And yet for all this, there is no real life of God in their souls; they rest in a natural faith, and are not needy sinners entirely dependent upon the Lord Jesus Christ for righteousness, strength, and all covenant blessings. Where there is the genuine faith, there is a

constant realisation of soul need, and a daily seeking the face of the Lord—an inability to live without some communion at a throne of grace with the Father, through the Son and by the Holy Ghost. If this access is denied in experience, such Christians are sorrowful and downcast, but they persevere in watching and waiting for the rise of the Sun of Righteousness upon their souls. They cling by a faith of adherence to the word of promise when everything is dark to sense and feeling, and light arises to such upright ones in due time. What a lack of this vital godliness is to be seen in a generation who are pure in their own eyes!

4. The fourth and last general point that we shall presently notice is the serious results of the want of the sense of sin in the modern pulpit, and their bearing upon the pew. Some of these results are that the preacher makes little or no distinction in his sermons between nature and grace, between a state of condemnation and a state of salvation, between the broad way that leadeth to destruction and the narrow way that leadeth to eternal life. Unconverted sinners are not warned of their sin and guilt and danger, or directed to the way of escape through Jesus Christ and Him crucified. Nominal professors are allowed to sleep on in their self-complacency and carnal security, while, if there be one child of God in the congregation, he is starved and stupefied until he hardly knows light from darkness. The way of salvation that is generally presented to the hearers, is a new but thinly-veiled edition of salvation by works—salvation by character, as the word is nowadays. The perfect example of the Lord Jesus is held up to view as the chief object of attention to the sinful worshipper—as if he could so follow that spotless example by his natural religious efforts as to win eternal life for himself. Christ is only a partial Redeemer: the sinner shares largely with Him the glory of his redemption. In fact, the chief part of the work is ascribed to the sinner; Christ's merit and power to save are thrust into the background. Can anything more delusive or soul-destroying be imagined? How many must pass into eternity with a lie in their right hand!

Such are the manifold evil results of a ministry where the professed ambassador for Christ is a man ignorant of his own heart, ignorant of God, and ignorant of the scheme of redemption. And perhaps there are some who may not be destitute of saving grace who need another day of power in their experience, when superficial sentimentality shall be swept away, and when they shall declare the whole counsel of God in a discriminating and searching manner that they know very little of now. It is a dreadful thing to be lulling sinners asleep in the arms of a false peace on the brink of a lost eternity. The message that is frequently needed is not "All is well, and be happy," but "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain (of God's mercy in Christ), lest thou be consumed" (Gen. xix. 17).



## A Sermon.

BY THE LATE REV. JOHN SINCLAIR, BRUAN, CAITHNESS.\*

Born in 1801: died in 1843.

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 "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—MATTHEW xi. 28.  
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SIN is the cause of all the restlessness in the creation. "There is no peace, saith my God, to the wicked." It is true that we often see the wicked enjoy much comfort and worldly ease, and the godly chastened every morning; but this is a dreadful rest to the former, and a blessed chastisement to the latter. This brought the Psalmist to a stand till he went into God's sanctuary, and saw the end of the two states. The rest of the wicked is worse than the rest of a beast. "God has placed him on a slippery place," near to destruction. There is no rest to his soul. "God is angry with him every day." Should his house be full of silver and gold, there is a sad inhabitant along with it. "The curse of the Lord is in the house of the wicked." God is the source of every drop of true happiness that ever existed. When man forsook that fountain of living waters, he lost his happiness, and none shall ever again taste of that happiness except those who are brought back by the Mediator to take up their begun rest in the Divine attributes by faith on earth, and who shall be in due time made to enter that rest which remains for the people of God.

1. Consider Christ's qualifications to give rest.

*First.* He is God. "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and there is none else." Now, there were several things in the Godhead which pursued the sinner, and required his eternal restlessness, which none but one who is Himself God could remove. There was (1st) *His justice*. Justice demanded full satisfaction for the injustice which sin had done to God. "His righteousness is like the great mountains." This was a mountain between God and the sinner, which no created arm could remove. But the Son of God, who here invites poor sinners to come to Him, removed this mountain by rendering complete satisfaction to Justice, till it could say, "I am well pleased for His righteousness' sake." So well pleased was He that I may say that Justice, which before pleaded against the sinner, now pleads for him who comes to Christ by faith. Viewing the sinner in Christ, Justice is so satisfied that it will never rest

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\* See "Ministers and Men in the Far North," by the late Rev. A. Auld. The author of this sermon, though not so widely known as some others, was eminent for gifts and grace, a man of deep experience and holy life. He exercised a brief but powerful ministry. The present sermon is one of the best on this particular text that we have ever read.—ED.

till the sinner believing in Christ be as sure in rest as He is. (2nd) *Truth* pleaded against the sinner. "In the day thou eatest thereof, thou shalt surely die." Now, in the death of Christ this was fulfilled, and truth was vindicated; so that the promise of life implied in the threatening must be fulfilled: and we may say (to speak with reverence) that God would be found a liar if He did not admit to eternal life those for whom Christ died. Hence it is said, "In hope of eternal life, which God that cannot lie promised before the world began." Oh! get into Christ. Come to Him, and your salvation is as sure as the truth of God can make it. (3rd) *The holiness* of God was against the sinner. Now, no blood of bulls and of goats could wash away this stain. He gave His own blood to wash the souls and bodies of those for whom He died, that they might wash their robes in it, and make them white in the blood of the Lamb. Now, being God, He could speak to God on their behalf, and that on a footing of equality. Though His Divine glory was veiled on earth in His humanity, He remained equally God in all His attributes as before; so that when you come to Him, and put your poor case in His hands, you may trust His authority and dignity with it as far as you could trust the other persons of the Godhead. While He became the Father's servant as Mediator in the execution of the office, He healed in His own name, cast out devils in His own name, gave pardon of sin in His own name, promised heaven in His own name, and, in short, exerted all the prerogatives of Divinity on earth. And so,

*Second.* "All power is given to Him in heaven and on earth." "All things are delivered to me of my Father" (verse 27). If He promised rest, none may gainsay it in heaven or on earth. Are you afraid that the Father may refuse you though you come to the Son? Oh! no. He does always those things that please His Father. If He had not the authority of His Father for offering rest, you had never heard of such a word as this from His mouth. Whatever things He heard with His Father, He makes known unto poor sinners. He can teach them to know the Father (verse 27). Would you like to know what is in the heart of God? Come to Him, and He will tell you. He reveals the Father, having been in His bosom from eternity.

*Third.* He is the Father's Prophet. "A prophet will the Lord your God raise up unto you of your brethren, like unto me: Him shall ye hear in all things whatsoever He shall say unto you." Under Moses, when an enemy invaded the land, they went to the Prophet whom the Lord raised up, and he consulted the Lord, and then told them what means to use to get deliverance from their enemies. He told them what was the controversy for which the Lord was letting their enemies loose upon them, and what means to use to have the controversy removed. Now, my friends, there is a controversy between God and our souls for sin, and this is the only prophet in all the creation that can tell

how that controversy can be removed. "No man knoweth the Father but the Son, and He to whomsoever the Son will reveal Him." There are some people very anxious to know others' secrets. Oh! were you never anxious to know that great secret—what shall become of your immortal souls through eternity? Well, come to Him, and He can tell you; and, for your encouragement, I tell you that never did any come to Him but they got a good report of their case; never any but found that He had their names in the Book of Life. Perhaps He did not tell them this at first. Perhaps they had an old estate of self-righteousness, like the young man who had great possessions; but come to Him as the poor heavy laden, and as one that has not a crumb, and He will let you see a rich treasury of mercies, of pardons, of peace, of soul-refreshing cordials. And He is no churl over this treasury. Nothing gives Him more pleasure than to be dealing out the finest of the wheat and honey from the rock. You would fain know whether you are elected. Well, come to Him. That is the only way to know it; that is a secret only known by coming to Him. He never bade any wait till they knew that. Then they never would come. Secret things belong to the Lord; things revealed belong to us. This secret of the Lord is revealed only to them that fear Him, and there is no true fear till one comes to Him. He tells His friends; none are friends till they come to Him. But you think you desired to come, and yet He has never told you. Well, remember He knows best what is good for you, and He is Sovereign—wait upon Him. Have you determined never to go to another? Well, "they that wait for me shall never be ashamed." He has written one of the names of His elect upon you, and ye did not know it. "Lord, to whom shall we go? thou hast the words of eternal life." "My sheep hear my voice, and a stranger will they not follow." They are His sheep, who keep about His fold, and do not follow strangers.

*Fourth.* He is a Priest.

*Fifth.* He is a King.

*Sixth.* He is meek and lowly. Never one so lowly. He has no pride. It never touched His heart. We often cannot get access to one on earth who could give us rest outwardly, on account of his pride. We cannot get a word of him. Now, Christ is never so busy attending the rich but He can speak to the poor. I may say if there is a poor one in the company, He must be there. Did you see Him in the house of Simon, the Pharisee? He is engaged with poor Mary, washing his feet with tears of godly sorrow for sin. Oh! are you poor in spirit?—can get nothing from the sermon, because He is not there? Can you tell to whom He is nearest in the company? To the poorest, most needy. He knows they have most need of rest, and He must be there. It is His office. If you had seen Him with His bowels yearning over Ephraim when he was chastised—behind

the door, very dear to Him, though chastised. We may say, He wept most of the two. Ephraim thought his tears very bitter, no doubt, but Christ's bitter tears were the source of Ephraim's tears, or he never had shed one drop. Is He not, then, well qualified to give rest? He wove a covering of His own righteousness; He washed sinners in His own blood; He gave them the fine wheat of His promises; He made a bed on His own bosom, and perfumed it with the fragrance of the rose of Sharon; and think you not that they have rest?

2. Consider who are invited to come. "All ye that are weary and heavy laden."

All are included in this call who have the word of the gospel. "Ho! every one that thirsteth, come ye to the waters; he that hath no money, come; why do you spend your money for that which is not bread, and your labour for that which satisfieth not?" Here they are labouring, but have not the proper object in view. Ever since man went out from the bosom of God, he was labouring. "In the sweat of thy face thou shalt eat thy bread." Now He invites all, even those who are seeking in a wrong way. He calls all present here to-day to come to Him. Do you shut yourself out? We offer Him to every individual here, and pray you to come to Him. You came here this day for various reasons, but all are seeking happiness and rest. Some have come from curiosity; some thinking they get good by going to church, but they know not what way; some from superstition; yet He says, "Come unto me, all that are seeking rest," by whatever means. "Look unto me, all ye ends of the earth." But now, though all are invited, all are not sensible of burdens, but are dead and feelingless, and therefore do not come. They *shall* come who are made sensible of their burdens.

Who are labouring? and who heavy laden?

*First.* Those who have got their soul's salvation for their burden. "What shall we do to be saved?" is their question. They had souls before, but they did not know it. All their care was what we shall eat, etc.? But when they get their souls laid on their back as their burden, I may say their bodies go out of sight. They lose concern about their bodies. Were they in sickness, it is not the pain of the body, but the fear that on its dissolution the soul would enter eternal suffering that makes them distressed. Christ said that one soul was of more value than the whole world. They are taught to be of the same opinion. Oh! have you an immortal soul laid upon you? Come to Him with it, and He says, "I will give you rest." Are you afraid of hell? Aye, if you seem to be one foot in hell, come to Him. Oh! you cannot come? Well, look to Him. You cannot look? Breathe after Him. "Hold not thy peace at my breathing, at my cry." If you come, the burden of your soul will be taken off your hands.

*Second.* They have got a sense of sin upon them. Their sins were formerly light to them as a feather. They would own that

they had sin, but it never gave them a heavy heart. Perhaps cheerful company or worldly gain would relieve them of all their trouble for sin; but when the Holy Spirit comes in saving conviction, sin will take such hold that nothing but the gracious communications of the Spirit through the Word, showing Christ in His all-sufficiency and His atoning blood applied to the soul, will ease the burden. Have you seen sin in its vileness? The holy Jonathan Edwards was wont to say that during the revivals of religion in America, some would come and say they were as black as the devil. He would say—"If that be all, you are nothing to me. My sins are infinity added to infinity."

*Third.* Besides old sins, some have burdens of corruptions. "Iniquities prevail against me," says the Psalmist; vain thoughts, foolish thoughts, sinful thoughts, perhaps directly against some one of the commandments, prompting to break it—perhaps blasphemous thoughts. Oh! my friends, there are more murderers than ever hung on a gallows, more unclean persons than ever stood before a congregation, more thieves than ever lay in a jail, more liars than ever were thought so among neighbours, more covetous persons than he who seized Naboth's vineyard. Were the spirituality of the law to search this congregation, I believe there would not one escape the charge of having broken every one of the commandments. Well, come with your heavy burdens to Him, and He will give you rest.

3. What is implied in coming? "Come unto me." This coming and believing are the same thing. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." "Believe on the Lord Jesus Christ, and thou shalt be saved." Now, in this coming there are several things implied. It is a believing on Him as He is held forth in the gospel, as a Saviour every way suited to our cases, and, as the Catechism expresses it, "a receiving and resting upon Him as He is offered to us in the gospel." It is the motions or movements of the soul quickened by the Holy Ghost, going out after Christ, and of various degrees of strength, according as the Spirit works on the soul to exercise that faith. But since it is represented here as a coming, we may mention a few things which it is a coming from.

*First.* It is a coming from unconcern. You are labouring under the Divine wrath—under the curse of the law. God's arrows are, as it were, set against you—the bow bent, yet nothing moves you. What if He bend the bow? Where will you land?

*Second.* It is a coming from open sin. Oh! give over your drinking, dancing, lewdness, etc. If ever you meet with Him, He will take you out of that mire of sin in which you are. He cannot dwell in such a stable as your heart.

*Third.* It is a coming from worldly company. I think the godly do hurt to themselves and to the world when they court its company for other ends than lawful business or profit to the souls of men. They injure themselves. I am sure they cannot enjoy



God in a worldly company into which they enter causelessly. I think if they have not some special call in Providence or from the Word, if they go without an errand, they shall come back with one. They will likely have need enough of the "fountain opened" by the time they return. And they injure the company, by making them think there is little more in godliness than they have themselves.

*Fourth.* It is a coming from sloth. There are some who labour and are heavy laden; yet sloth folds their arms. They cannot move. Now, he will have means honoured as His own appointment. Oh! who can tell but some poor soul would have been delivered long ago by use of the proper means, for they are fitted for the end? Were the ceremonies under the law fit for their end? Yes, till He that was typified came. And He that appointed the means under the gospel, knew that they were fit under the work of the Holy Spirit.

*Fifth.* It is a coming from self-righteousness. "All our righteousness are as filthy rags." Prayers, reading, meditation, hearing, are all defiled, and must be given up as ground of justification.

*Sixth.* It is a coming from your own faith. You cannot have belief without the Holy Spirit. Well, despair of self, and seek and cry till He lift you and lay you on Christ's bosom. In all your reading, and hearing, and praying, remember that there is not a word of it acceptable to God further than as it is moved by the Holy Ghost. This will make you to wait upon Him, and depend upon Him more every day. "Not by might nor by power, but by my Spirit." The prophet saw that nothing would be done till the Spirit should be poured out from on high. No more will it be with us. What is the reason that means and ordinances are so barren among us that scarcely do we hear of a single case of conversion in a year, aye, it may be in many years? Why, we compliment the Spirit with mentioning His name, but we honour Him not in depending upon Him; and we are so untender in our walk that we grieve Him away from our hearts and souls. Oh! mourning, burdened, heavy-laden person, try to wait for the Spirit. Luther says that a cry of "Abba Father" by the Spirit of adoption can go further than all the howlings of despair; and so it can.

4. We remark briefly regarding this rest, that it is,

*First.* Rest with God.

*Second.* Rest of conscience.

*Third.* A sweet rest.

We conclude with a word of application. Here is a call to all to come to Christ. There may be some great sinners here, and if we were to ask such of you what is the greatest sin that ever you committed, some would be thinking of one and some of another. Well, I can tell every unbeliever what is his greatest sin. It is his refusing to come to Christ. The work of God is to believe

on Him whom He has sent. This is His commandment, that we believe on Him. We lay His invitation before you, and we pray you to be reconciled. We lay His promise before you, and plead that you believe it. We lay His complaint before you—"And ye will not come," etc.—and beg you to remember it will appear again. We lay His sovereign command upon you, and ask how you shall meet Him with a refusal? You shall be welcomed if you come, however guilty, however polluted.

If you do not come—if you persevere in standing out, the time is coming when you shall no more hear "Come," but "Depart"—Oh! sad word—who can describe the misery implied in that sentence? He has sent it down that you may study it. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." I shall not enlarge upon these words, but leave them before you, and beg you never from this day let the sentence out of your view, till this text, or some part of Scripture, deliver you out of that sad number who shall be told to depart. He now says "Come," and to those who come now He will say at the great day, "Come"—I may say an everlasting "Come." May He who can open the ears of the deaf make us all to hear His voice, saying, "Come."

## Are Free Presbyterians Guilty of Schism?

IN Professor Kennedy Cameron's recently issued book, *The Church in Arran*, the following paragraph occurs:—"Her [*i.e.*, the Free Church's] position, however, and that of the Free Presbyterian Church, are so much one that their union is not only possible, but their remaining apart is without justification. There could, and there should be, thus a lessening of the Presbyterian denominations in Scotland, for unless a Church has a distinctive testimony to bear, she is guilty of schism by failing to unite with those with whom she bears a like testimony." This paragraph resolves itself into a twofold charge (1) that the Free Presbyterian Church in remaining separate from the Free Church has no justifiable ground, and (2) therefore she is guilty of schism. This comes to us as a challenge to justify our attitude to the Free Church or to lie under the charge. Let it be borne distinctly in mind that in the case before us we are acting on the defensive, and have been called to do so in virtue of a charge which is regarded as very serious in its ecclesiastical connection.

Let us deal with the first count in the indictment, *viz.*, that the Free Presbyterian Church has no justifiable ground for remaining separate from the Free Church. This charge is founded on the statement that Churches having a like testimony are bound to unite. This is stated as if it were an axiomatic truth, but it must be borne in mind that it is an ecclesiastical proposition which requires proof. It no more follows that, because two Churches

have a like testimony, and by testimony we understand the same creed, that they should fulfil the New Testament idea of unity than that two pieces of cold iron similar to one another can become one piece on the anvil. There may be elements in the iron, as there may be in the Churches, notwithstanding their outward similarity, which renders unification impossible. That certain elements exist in the Free Church which render it impossible for us to unite with her has continually been affirmed by Free Presbyterians. And notwithstanding the risk of being charged with raking up old controversies, seeing we are thus challenged, we make bold to refer to some of these matters which, in our opinion, makes union an undesirable thing.

1. The attitude of the Free Church to Dr. Alexander from the beginning has been regarded by us as seriously defective. No man that believes in the Bible and has read *Demonic Possession* would dare to say that its doctrine of Scripture recognises the infallibility of God's Word. People that never read the book may wax furious at such a charge, but we challenge any man who has read the book and understood it, to say that it is Scriptural. The Free Church were left in no manner of doubt as to its nature, but no drastic action was taken. We are told that Dr. Alexander is a very pious man, and that his orthodoxy is a credit to the Free Church College; and, furthermore, that he made a confession acknowledging the integrity of the Word of God. To begin with the latter plea: this was only done when some of our ministers went over to the Free Church, presumably to satisfy their consciences; and in that confession which was made there was not a word of contrition for the dishonour done to God's Word in *Demonic Possession*. To laud in season and out of season the orthodoxy of Dr. Alexander may be reckoned a good policy, but we wish something more definite. As for his piety, we refrain from making any comment on the relation between him and his God. The gravamen of our charge rests on the fact that *Demonic Possession* acknowledged a theory of Scripture that did not conserve its integrity and infallibility, that the Free Church knew this, that no specific repudiation of the teaching given in that book has ever been made publicly as far as we are aware, though, of course, we acknowledge that it was withdrawn from circulation, as it was stated at the time, to meet the wishes of the people in the Highlands; that the Free Church, instead of marking its disapproval in any way, went to the other extreme and elected Dr. Alexander to the highest office she had in her command. To turn round and say to us, "May not Dr. Alexander, like many another, get pardon?" is begging the question, and indicates the case of one confronted with stern facts that are not easily disputed. The whole case, in our estimation, shows a want of that fidelity to this great doctrine of the inerrancy of Scripture which we are bound to expect from a Church with which we would enter into union.

2. The Synod of our Church passed a resolution condemning and prohibiting bazaars, sales of works, and, if I remember rightly, church social meetings. That they acted wisely in doing so, no one who has seen the extraordinary lengths to which these things are carried will be ready to deny. These elements in connection with modern Church life are patent evidences of the world's influence in the Church. And while the Free Presbyterians have been held up to ridicule in advancing these matters as a bar to union, language stronger than ever they have used has gone forth in some responsible quarters in the Free Church in condemnation of the very practices we disapprove of. It is all very well to ask, What is wrong in drinking a cup of tea? It's not the drinking the cup of tea; it is the spirit which makes such meetings possible, and of which they are but one of the symptoms to which we object. Church meetings should not be prostituted to the secular practices of the world. No one, I suppose, will deny that some of these meetings held in some Free Churches are highly objectionable. Is the Free Church willing to bring in a motion to stamp out these worldly practices in all her congregations in connection with bazaars, sales of works, and social meetings? We believe the best of her people would hail such a motion with delight; but would the Assembly pass it? Is it fair to Free Presbyterians who conscientiously object to these matters to brand them as schismatics for refusing to join with a Church that tolerates them, and has never publicly repudiated them in her highest court? It would mean the giving up of what we regard as a truly Scriptural attitude, and would leave us open to the charge of breaking down that which we had already built.

3. Free Presbyterians have not been satisfied with the preamble in the Act passed by the Free Church, repealing the Declaratory Act. That preamble, in their view justifying the Free Church party in remaining in the Church after 1893, by implication condemns the action of the Free Presbyterian Church in taking up a separate stand in that year. We have been assured that the Free Church had no such intention, which is so far satisfactory; but we have to deal with an ecclesiastical enactment, and its wording certainly lends itself to the interpretations which so many Free Presbyterians have put upon it. No true Free Presbyterian is willing, as far as we are aware, to regard the stand made in 1893 as a blunder, nor to join a Church which, in an important ecclesiastical document, lends itself to the interpretation that the Free Presbyterian movement was unnecessary.

4. Finally, is it the case or is it not, that hymns are used in public worship by the Free Church natives in South Africa? As the source from which our information is derived is not quite satisfactory, we put this in the form of a question, and make no charge until it is confirmed. If it is true, it is only a further illustration of the impossibility of the Free Presbyterian Church uniting with a Church tolerating such a state of things. If it is not true, we shall be pleased to know that it is a misreport.

It is in no cantankerous spirit we state our case. We are fully aware that the best people in the Free Church are as opposed to these things as we are, but the question on which we have been challenged makes it necessary to restate these matters; and we are confident that impartial minds will recognise that it is not mere obstinacy and a spirit of exclusiveness that prompts the Free Presbyterians to remain apart. To charge some of the Free Presbyterian ministers as being actuated by matters of the merest triviality, scarcely worthy of being mentioned by serious-minded men, is the merest childishness.

We come now to the charge of schism. It is an ugly word, and to many good people it has an awful sound. But it is well to bear in mind that its New Testament meaning is quite distinct from its ecclesiastical. *Schisma*, with its cognate forms in the New Testament, means a division *within*, and not *from*, a body. Its ecclesiastical meaning has evidently been derived from the erroneous conception of union and unity as understood by the Church of Rome, which consists in outward organization. The whole conception underlying this idea is wrong. And her threat to brand all who separate from her communion as schismatics is meaningless. That Professor Cameron uses the term in its ecclesiastical sense is evident; but if the charge is to have any weight with us he must back it up with the New Testament. Of course, we are quite well aware that even Protestant writers in Church polity have used the word invariably in its ecclesiastical sense, but that does not justify them. The unity of the New Testament is quite realisable with the existence of denominationalism. "The Church is one," says Dr. Warfield, "not by virtue of any effort of its own to make itself one, but by virtue of the divine life that binds it as his body to the one Head." It is the breaking of such a unity as this which is a serious matter. To endeavour to yoke together discordant elements is one of the surest ways of accomplishing this purpose. In fact, separate denominations have, to quote Dr. Warfield again, something like the same right to exist as separate congregations have, and they may be justified on something like the same classes of grounds. Space forbids us dealing more fully with the question, but we cannot do better than conclude by a quotation from a very interesting article by Dr. Warfield on Christian Unity and Church Union, who cannot be charged with narrow-mindedness or selfish interests in such a matter:—"The tendency that is growing among us," he says, "to conceive Christian unity in terms of the organised Church is sadly symptomatic of the decay of doctrinal consciousness, not to say of vital religion; and is possibly little more than an echo of the vigorous campaign for such a spurious Church unity that has been made by the Churches which are entombed in external conceptions of the nature of Christ's Church. On the lips of Romanists or high Anglicans, however wrong it may be, such a propaganda is at least consistent."



On the lips of Presbyterians it cannot but be deplorable. . . . We should institute no union the natural result of which would in any way or to any degree clog our performance of our functions as a Church of Christ with facility and success. We should form no union the natural effect of which would in any way or to any degree lower the clearness, or heartiness, or *the completeness of our testimony to what we deem to be the truth of Christ.* These things are infinitely more important—even for the realisation of Christian unity—than any unification of scattered bodies of Christians under one organisation can possibly be. And to let these things slip out of sight when a proposition for union is under consideration is to subordinate the heavenly to the earthly. A union consummated in their despite may indeed be a Church union; a Christian union never.

D. B.

### Recollections of Betsy Lindsay,

*A Godly Young Woman who passed through much tribulation,  
and died at Edinburgh in 1839.*

BY THE LATE REV. FRANCIS M'BEAN, FREE CHURCH,  
FORT-AUGUSTUS.

(Continued from page 385.)

#### DEATH OF BETSY LINDSAY.

*Extract Letter from the Rev. Francis M'Bean to Mrs. Lindsay,  
17 Dalrymple Place, Edinburgh.*

“LANGAMULL, by TOBERMORY,  
20th January, 1840.

DEAR MADAM,—On Friday last I had a letter from Mr. Anderson, Superintendent of the Gaelic Schools, intimating the death of Elizabeth Lindsay, your valuable daughter. Weep not for her. The Lord Jesus Christ said to His disciples (John xiv. 28), ‘If ye loved Me, ye would rejoice, because I said, I go unto the Father.’ And why? because His own sufferings were thereby to end, and He was to leave a world of sin, where He had been a man of sorrows and acquainted with grief, and to go to the immediate bosom of the Father. So far as their sympathy was concerned, there were reasons why the disciples should have manifested their love to Him by rejoicing that He said, I go unto the Father. So should the friends of Betsy hear her saying, ‘If ye loved me, ye would rejoice, because I go unto the Father.’ And why, because thereby her sufferings are ended, and she has left a world of sin and a body of death, where she had been acquainted with pain, sin, sorrow, and grief, and gone to the bosom of Abraham, where now she sings the triumphant song of Moses and the Lamb. While she is singing above, friends below

should endeavour to unite their songs of praise to redeeming love who had redeemed her from so great a death. Yet, where the bereavement is sore, as in your case, weeping and mourning cannot be restrained. May the Lord bless to you, and to the rest of the family, the loss of so estimable a member; and may one and all of you be warned and influenced to walk in her footsteps here, that you may afterwards follow her to glory and to rest! . . . If spared to get to Edinburgh, I shall call upon you. Meantime sincerely desiring your welfare,—I am, dear Madam, your obedient Servant,  
FRANCIS M'BEAN."

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Found a piece of paper on which Betsy had written, "I long for the time when every faculty shall be filled with God, and every power of my soul centre in God, who is the centre of eternal blessedness; how would I then celebrate His praises and sing forth His wondrous love."

"Born and brought up in some close room,  
How circumscribed mine eye;  
But from my dark confinement come,  
Whole heavens astonish me."

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The following account of the closing scenes of Elizabeth's earthly pilgrimage is from the pen of the late Rev. Robert Elder, D.D., Rothesay, formerly of St. Paul's Church, Edinburgh:—

"I became acquainted with Elizabeth Lindsay about the middle of autumn 1839, and continued to visit her occasionally till the time of her death, which occurred towards the end of December. At this distance of time I cannot recollect many particulars of what passed in the course of the several conversations which I had with her; but I can never forget the deep and solemn impression which was made upon my mind by our first interview, and which every succeeding one served only to strengthen and confirm. It was very easy to perceive that her mind was naturally of no common order; but the singular richness with which the Word of God seemed to dwell in her—the simplicity and clearness of her views of Gospel truth—her patient and thankful acquiescence in the dealings of the Lord towards her during a course of the severest bodily suffering—the stamp of genuineness which appeared on all that she uttered regarding her own experience in the Divine life, were such as I have seldom if ever met with in the whole course of my ministry. Possessing in an eminent degree 'the ornament of a meek and quiet spirit' (1 Peter iii. 4), there was a sacredness and an elevation of feeling in all she expressed, which were not only intensely interesting, but which carried conviction into the mind that the Lord had indeed chosen her in the furnace of affliction (Isaiah xlviii. 10); and while giving her to drink of 'the wine of astonishment' (Psalm lx. 3), had been doing great and precious things for her

soul. Every new interview which I had with this singular person served, as I have said, to deepen and confirm these views, and to make me feel more and more that it was a privilege of no ordinary kind to be allowed to hold intercourse with her.

Shortly after I became acquainted with her, she expressed to me her desire to partake of the Lord's Supper in communion with my congregation. She had, for several years, earnestly desired to come to that solemn ordinance, but though occasionally able to attend public worship, it had been so ordered by an all-wise Providence that the frequent returns of her severe affliction had, from time to time, hindered her from the enjoyment of this privilege. The time for dispensing the ordinance was near at hand, and though, from her extreme weakness, and the severity of her bodily affliction, those around her could hardly venture to anticipate that her fond wishes would be realised, she still, while cherishing a spirit of entire submission to the Lord's will, seemed to have a strong and animating hope that the privilege would at last be granted to her. I deeply regret that it did not occur to me to take any notes of the conversations which I had with her regarding the ordinance, and that I cannot, at this distance of time, venture to state particulars. But I well remember how forcibly her case brought home to my mind a remark of the respected minister of Kilsyth, when, in stating the greatly increased number of young communicants whom he had admitted to the ordinance of the Supper after the remarkable awakening in his parish, he mentioned in substance, that his labour in the way of examination was far lighter than it had usually been with one-fourth or one-fifth of the number. I had little else to do than to point in the way of allusion to one view after another; and to hear and observe how deeply they had been impressed on her mind and feelings. Her views of the Saviour as revealed to the faith of His people in the ordinance, as their surety, their portion, their all-sufficient and unchanging friend, were the most scriptural, animating, and affecting. Equally clear and striking were the views she had been led to entertain of the solemn profession made by believers in coming to the ordinance—their profession of entire dependence on the Saviour for pardon, righteousness, spiritual strength, nourishment, and eternal life; and of entire self-dedication to Him, in dependence on His grace, and with humble reliance on the promised influence of the Spirit of truth and holiness. These views, and such as these, seemed to engross her whole heart and feelings in the prospect of the ordinance; and when I listened to her simple, rich, and scriptural statement of them, pervaded as it was with the most affecting confessions of abounding unworthiness, and the most earnest longings after holiness of heart and life, I felt that it was indeed a privilege to have intercourse with one who had received so liberally of that teaching which flesh and blood cannot communicate.

The time of the communion arrived, and, in the good

providence of God, she was at length permitted to obtain the desire of her heart. Though in such great bodily weakness as to be unable to walk to church, she was present at most of the services connected with that solemn occasion, and on Sabbath she took her place, a humble, but, I am persuaded, a believing and an accepted guest, at the table of the Lord. This occurred on the 3rd of November, and in the course of the same week she was seized with one of those fearful attacks of her complaint, which, for a time, excluded her from intercourse with the world. When I saw her the following week she had rallied a little. Her jaw, which had been locked for some days, had relaxed, and though in a state of great debility and bodily suffering, she was able to converse with me. She spoke much of the remarkable comfort and enlargement of heart which she had experienced at the Lord's table; and seemed to be deeply impressed with the conviction that the Lord had permitted her to go there, and had caused her to sit under His shadow with great delight (Cant. ii. 3), as a means of preparing her for the last great conflict. She expressed herself as if such discoveries of the glory of Christ, and of the fulness and efficacy of His grace, had been given her while sitting at the table, as she had never before had, and as had never entered into her heart to imagine. Her whole soul was filled, she said, with the question, 'How shall I glorify Him, how shall I show forth His praise?' and as she was about to leave the table, that portion of the Word was borne in upon her mind with a force and impressiveness altogether irresistible, 'Glorify ye the Lord in the fires' (Isaiah xxiv. 15). She seemed to have been much revived and strengthened also by the sermon preached on Thursday, by my friend Mr. B——, from these words, 'In that day there shall be a fountain opened to the house David and to the inhabitants of Jerusalem for sin and for uncleanness' (Zechariah xiii. 1). But her firm persuasion, and, I may add, her ardent hope and expectation, seemed to be, that the end of her course was near; that from the transporting views which it had pleased the Lord to give her at His table, she might say regarding the solemn ordinance, 'This is the gate of heaven' (Genesis xxviii. 17). The temporary prospect of rallying which had been opened up after the severe attack alluded to, seemed rather to disappoint and perplex her. But she knew in whom she had believed (2 Timothy i. 12); and there was perhaps no fruit of Divine grace in her soul which shone forth more brightly than the humble, confiding spirit of reliance with which she was enabled to leave all in the hands of the 'merciful and faithful High Priest' (Hebrews ii. 17). 'There is not one ingredient,' she would say, 'put into the cup which is not seen by infinite wisdom and mercy to be useful.'

Immediately after this interview, I was obliged to leave home for a short time, and when I saw her again after my return, a new, and still more severe, attack of her disease had come on, from

which she never rallied to any considerable extent. Her sight, her hearing, her speech, was gone; and it was impossible to hold any communication with her by the ordinary means. A younger sister, however, had learned to hold intercourse with her, when in such distressing circumstances, by making signs on her fingers. She made her aware in this way of my presence; and when I enquired as to the state of her mind, under so strange an affliction, she endeavoured to communicate some things, which, however, her sister could not make out. She then attempted to write with her finger on the bed-clothes; but the only words which I could follow, appeared to be these, 'He is my salvation' (Isaiah xii. 2). On another occasion, when I called shortly afterwards, her hearing had returned; but she had not, if I recollect right, spoken a word since the commencement of the attack. When I pressed her hand, however, she suddenly, in a very faint voice, repeated my name; and when I asked her whether I should pray with her, she replied, 'Yes, yes,' in a still fainter and scarcely audible tone. This, if I remember aright, was all that could be gathered from her. Some days afterwards she rallied a little, so as to be able to speak more distinctly; and I remember one occasion of my visiting her, in these circumstances, the last on which I ever heard her speak. I asked her whether she was suffering much bodily pain? 'O yes,' she replied, in substance; 'I cannot describe the pain of body which I endure.' I then enquired whether her hope in the Lord continued unclouded in the midst of this fight of afflictions; and I never can forget her solemn and affecting answer:—'Yes,' she replied; 'I can say, through grace, with the Psalmist, "Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over me. Yet the Lord will command His loving-kindness in the day-time, and in the night His song shall be with me, and my prayer unto the God of my life"' (Psalms xlii. 7, 8). I said some things to her regarding the end of the Lord in these heavy chastisements; and I remember well one of her remarks:—'Yes, He will not do His work by halves.' These, I think, were the last words which I heard her utter. Several times I saw her when it was impossible to hold any communication with her; and the last closing scene, of which I was privileged to be a witness, made an impression on my own mind which I believe time can never efface.

When I went into the apartment, she lay apparently insensible, with the hand of death evidently upon her. I engaged in prayer with her friends, who stood by her bedside. I had not been occupied in the duty above a very few minutes, and was just about to supplicate in her behalf, when suddenly the breathing ceased. Without a struggle the vital spark had departed; her spirit had quitted its frail and shattered tabernacle, the work of the Lord had been perfected in her soul, and she no longer needed that for her prayer should be offered. She who had long been racked with pain, and tossed with tempest, in a measure



rarely, I believe, experienced by the sons and daughters of affliction, who, through grace, had borne and had patience, and had not fainted (Rev. ii. 3), had now received the end of her faith (1 Peter i. 9), and had entered into the 'New Jerusalem,' where 'God shall wipe away all tears from her eyes; and where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away' (Rev. xxi. 4). I felt it to be a truly precious and solemn moment; for I could not doubt that a redeemed soul had just passed from among us into the immediate presence of God, in whose 'presence there is fulness of joy' (Psalms xvi. 11).

'The righteous shall be in everlasting remembrance' (Psalms cxii. 6); and the humble name of the subject of this Memoir will long live in the hearts of those who are able to understand and appreciate the wonderful work of Divine grace, which her life and character exhibited."

## Sin and Evils of Sabbath Mails.

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

*(Continued from page 391.)*

IT is alleged in defence of Sabbath mails, that they do not demand the whole time of the Sabbath, opportunity being given to the servants for attendance upon public worship. This is so far, apparently at least, if it be not constrained, a concession to the Sabbath cause; but it will not stand the test of sound principle, practicability, or facts. It is wrong in principle. It implies an unjustifiable infringement upon sacred time, and the principle requiring the concession of a portion of the day demands the whole. Considered practically, it is incompatible with the due and profitable observance of the Sabbath. Attendance at the place of business, occupation in the morning, or at intervals, with civil duties, and these not unfrequently of a chafing description, break in upon the quiet and sacredness of the day, interfere with the personal retirement, domestic duties, regular attendance on public worship, and subsequent reflection, which make the Sabbath a season of profit and hallowed delight to those entering into the spirit of its sanctification. Nor will this plea stand the light of facts. It is certain that the services connected with the Post Office and the Mails interfere with composed and regular attendance on religious worship, and that this is felt to lie heavily oppressive on the spirits of individuals, tempted by the necessities of their circumstances to enter into engagements and perform services in opposition to the dictates of their consciences and

\* 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.

their best feelings. All this must operate with a very injurious influence. Partial absence from public worship and familiarity with civil employment on the Sabbath, tend greatly to diminish conscientious impressions, induce callousness of moral and religious feeling; and, working insensibly and gradually, may issue in settled indifference to religion altogether. It is to no purpose to allege, that many persons do not avail themselves of the partial opportunity of attending religious ordinances, but betake to excursions of pleasure, and mingle in scenes of frivolity and immorality. In this case, the blame is so far with the parties themselves; but it is not so altogether: and it merits grave consideration, how far in such cases the result is to be ascribed to the insinuating influence upon the mind and heart of civil employment on the Sabbath, and partial absence from religious ordinances; the evil of the Sabbath mail being thus the occasion and cause of the alleged profanations.

But, does not the law of the Sabbath admit of work in cases of necessity and mercy? It is at once conceded, but not that the mail in ordinary circumstances is such a work. Let the Lord of the Sabbath be the expositor of its obligation, and let the examples which he has adduced be exponents of works of necessity and mercy. When expounding the Sabbatic law, and vindicating it from the traditions and extreme expositions of the Pharisees, he gave no sanction to the performance of ordinary civil labour on the Sabbath. The manual labour required of the priests in the sacrificial services, his own healing of the sick, the disciples plucking the ears of corn when they were hungry, the taking of an ox or ass to the water, and the lifting of a sheep that had fallen into a pit, are the things adduced by him as works lawful to be done on the Sabbath. None of these are works of ordinary civil labour, but works connected with the appointed services of religious worship, or works of mercy to ourselves or fellow-creatures, or works of humanity to the animal creation—works that cannot be anticipated on the previous day, nor postponed to the following. He vindicates his disciples in plucking the ears of corn, from the example of David and from a scriptural principle; but he does not command them to take the sickle and reap the harvest. He authorizes that the ox or ass be led out to water, but does not command that it be put into the yoke and employed in ordinary labour. Nothing more is required to show the utter irrelevancy of calling up the Saviour's doctrine in the advocacy of Sabbath mails than to say, that the carrying of mails on the Lord's day is not an act of worship to God prescribed in his Word and required on that day, nor is it an act of necessity to ourselves in the preservation of life, nor an act of mercy to our fellow-creatures, nor an act of humanity to the animal race. In all these cases man and beast may be lawfully employed on the Sabbath, and we must beware, in condemning the profanation of the Sabbath, not to weaken the

argument by running into the extravagant views of the Pharisees. So far are the Saviour's expositions of the Sabbath from giving countenance to Sabbath mails, it is obvious they supply most powerful argument against them, inasmuch as the Sabbath requires acts of worship to God, and merciful rest to ourselves, and works of compassion to fellow-creatures, of which Sabbath mails prevent to many the opportunity; and it requires humanity to the beast of burden, which Sabbath mails in many cases deny. The Sabbath mail is, in ordinary circumstances, common civil labour, labour immediately and chiefly subservient to secular objects, and so receives no sanction from Christ's exposition of the Sabbath.

The occurrence of sickness and death, requiring the immediate attendance of friends, is adduced in justification of Sabbath mails; and from the readiness and frequency with which cases of this kind are urged, one would be led to conceive that they usually occur on the Sabbath. We say nothing to quench the sympathies of nature, or to treat lightly the calls of Christian duty. It may be well, however, to remind masters and servants of the duty of providing for visits of sympathy and mercy on the other days of the week. Is nothing to be said of the cupidity of masters denying their servants, and the cupidity or other evil of servants denying themselves such opportunities? When the necessities alleged occur on the Sabbath, the highway is open, and conveyances accessible in cases clearly requiring the use of them. Such cases must be dealt with as specialties, and provided for accordingly. Though mails were to run at every hour of the day and of the night also, it would be impossible to meet every emergency; nor will occasional disappointment, from the want of a Sabbath mail, however trying to feeling, warrant the sacrifice and the wrong which would be inflicted, by involving thousands of persons in an open breach of the law of God fifty-two days in the year to meet a contingency. We can easily conceive of cases of public and private interest in which the conveyance of the mail on the Lord's day would be amply justified, but justified in the special circumstances of the case, and only when these circumstances continue. In the days of Esther, when the Jews were called to defend themselves from a bloody plot, posts were dispatched "on horseback, and riders on mules, and camels, and young dromedaries;" and in such a case, though the Jews were forbidden to journey on the Sabbath, the dispatch of couriers, in the extraordinary circumstances, would have been lawful. In these eventful days, when the wheels of providence revolve with so grand and accelerated movement, we know not what necessity may occur requiring mails at their utmost speed, nor how intimately our duty and our safety may be connected with speedily-communicated intelligence. These circumstances will speak for themselves, and they form exceptions from the general rule.

Nor will it avail to plead in behalf of Sabbath mails upon the principle of liberty. Upon the principle of sound economics, it will not be questioned that it is competent to society to enact laws regulating the hours of civil labour, and to protect the dependent classes of the community from the exorbitant demands of cupidity or competition, by providing for regular cessation from work and the requisite repose of the night; and upon the same principle to protect the periodical return of a day of rest. Whatever individuals may do for themselves, they cannot claim a right, upon their own private view and pleasure, to oppose the united wisdom and benevolence of society, and to compel others to labour for their interest or pleasure, either constraining them by oppressive exaction, or tempting them by special remuneration, to violate authoritative enactments, founded on equity, humanity, and liberty. In every well-ordered social state, individual view and right must, in some degree, be conceded to the public good, in which all are made equally to participate; society having rights and liberty to be respected and maintained as well as individuals. We applaud diligence in business, we respond to the calls of necessity and mercy, we respect the sympathies of relationship and of friendship, we revere liberty; but we cannot urge any or all of these in vindication of a systematic infraction on the rest of the holy Sabbath by regular mails. Has man more wisdom than God, who has distributed time for labour and rest? has he more equity and mercy than God, who has said, "Six days shalt thou labour, and do all thy work, but on the seventh day thou shalt not do any work?" There is reason to apprehend, that there prevail great ignorance and misapprehension of the nature and design of the Sabbath; and that in many cases, under the specious pretexts of diligence, necessity, mercy, and liberty, there lurk principles of less excellent name,—covetousness, love of superiority, if not a spirit of ungodliness in hostility to the sacred restraints of religion, and aversion to its holy duties.

Constrained to regard the employment of men in the conveyance of mails, in ordinary circumstances, as a transgression of the law of God, a sin, an immorality, disobedience to the authority of God, let us direct our attention to some of its numerous evils.

Sabbath mails deprive the persons employed of a respite from civil labour, to which their Maker has given them a title, and of which no man has a right to denude them. It is thus an infliction of wrong, a constructive invasion of a liberty which Divine benevolence has bestowed, and protected by a law. Voluntary engagement, or the unconsciousness of wrong on the part of many or most of the persons concerned, does not extenuate the sin. Not to dwell on higher considerations, it is impossible to tell to what extent excessive and exhausting labour has depredated upon the lives of individuals, by depriving them of the rest required to recruit the animal frame.

Sabbath mails deprive great numbers of the means of intellectual and moral improvement which the Lord's day supplies. By infringing on the weekly rest, individuals are unfitted for sacred duties where there may be partial opportunity of waiting on them, while others are entirely deprived. Although persons are not compelled nor impressed into the service of the Post Office, a temptation is presented, it works gradually, freedom is used with sacred time; and the result is, in many cases, settled indifference to all religion. It is altogether vain to think of promoting by physical force the religious observation of the Sabbath; yet all should have the opportunity, and none should directly, or even constructively, be compelled to its open profanation.

The Sabbath mail deprives the public of the services of many persons, who are deserving objects of their confidence and complacency. There are not a few who cannot engage in the services of the mail, because of its violation of the Sabbath—persons of sobriety, integrity, and activity, whose services on the six days of the week would be eminently useful. Yes, those who feel the obligation to keep the Sabbath, are not hypocrites and weaklings, as is often ignorantly and gratuitously alleged. There are many persons of muscular strength, mental ingenuity, prompt activity, and kind and obliging manners, who cannot make engagements which involve their consciences in a violation of the law of God. This holds true in a large extent where the mail is conveyed by railway. It demands serious consideration, whether there be not, in the case of the persons alluded to, a twofold invasion of right—their civil right to compete for employment for which they are qualified, and their Christian liberty, when esteeming it their duty to remember the Sabbath-day to keep it holy.

Sabbath mails supply largely the means of Sabbath desecration. The eager merchant has thus an opportunity of receiving and answering letters of business; the men of law and their clients, if disposed, are supplied with their papers; the worldly politician has his journals; the man of pleasure his assignations; parlours and reading-rooms of every description are supplied with their newspapers. It is impossible to tell the multifarious matters served out on the Sabbath from the letter-bag, or to estimate the extent in which the Post Office contributes to employments adverse to the sanctification of the day of God. True, the individuals referred to cannot be forced to the performance of religious duties, and may contrive to find employment congenial to their dispositions. Still the Sabbath mails contribute directly and extensively to Sabbath profanation, and persons supporting and abetting them participate in the guilt.

Sabbath mails obtrude over the length and breadth of the land, spectacles that are offensive to a great part of the community. The running of horses, carriages, and trains, the blowing of



whistles and horns, the bustle at Post Offices, the delivery of letters and papers, the movements of runners carrying letters and parcels, and the multitudes of porters and carriages in attendance and in motion, break in upon the sacred stillness and quiet of the holy Sabbath. Is nothing due to the feelings of a great part of the Christian community in this matter? Is nothing due to Christian men of character and influence, and to the ministers of religion, who, while they are supporting all the interests of society and of the country, feel themselves called upon to plead for the sanctity and the utility of the Christian Sabbath? We might almost make our appeal here to courteousness and good feeling, and inquire whether, in the terms and tone in which this subject is sometimes treated in some quarters, there be not a violation of the ordinary proprieties and amenities of respectable society. Scoffing and ridicule are neither argument nor politeness.

We cannot omit to notice here the demoralizing tendency of Sabbath mails. Besides the influence which they exert upon the individuals employed, the open disrespect of the law of God, and the neglect and disregard of the duties of religion, tend to diminish in others who witness them, that reverence of the Deity, that sense of accountability to God, and fear of Divine displeasure, which operate in many cases with a stronger influence than even legal penalties. Men are ready to become seared in conscience, and reckless in conduct, when they witness the open habitual violation of religious obligations; and this, too, under the authority of law, and in the face of the earnest remonstrances of a large portion of the community. The neglect and profanation of the Sabbath, it has often been confessed, have been initiatory to the state of feeling, and to those courses of conduct which have issued in crime and ruin. But in cases not of flagrant crime, the Sabbath mail has contributed to relax the sense of moral and religious obligation. How can it be otherwise, when a law, so much appreciated by a large part of the community, is habitually slighted? And what a baleful influence must it exert upon youth, servants, and dependants, to witness the constant violation of the Sabbath in this respect? Should the head of a family send a child or a servant to the Post Office for letters and newspapers; or should he himself call, and it may happen, on his way to, or on his return from the house of God; or should professional gentlemen burden their apprentices and servants with the duty of calling for or posting letters on the Sabbath, the sense of the obligation of the Sabbath must be diminished, and views formed of Christian character far below the proper standard. Even the interests of the Post Office itself, and of the public, are deeply implicated here. Money, to a large amount, is transmitted through the post, and in spite of the utmost vigilance great sums are abstracted; and it becomes a matter of grave inquiry, how far the plunder of money-letters may be traced to familiarity with the

desecration of the Sabbath. The efficiency of the Post Office establishment is involved here. But, independently of this, the wide-spread example of the Sabbath mail must exert so far an influence upon the multitudes that devote themselves to idleness and folly on the Lord's day, sealing them up against the occasional rebukes of their own consciences, and counteracting the word of kind and faithful admonition which may sometimes be addressed to them. It is no doubtful consideration, that the profanation of the Sabbath, besides originating crime, cherishes in no small degree the indolence, intemperance, sensuality, and insubordination, which prey so deeply on the very vitals of society. And to all this the Sabbath mails lend their aid.

Believing in the doctrine of a Providence, and in the moral character of that Providence, and in the connection between national sin and punishment, we deprecate the Sabbath mails on the score of national judgment. The providence of God is not a mere mechanical rotation, like the stellar movements, nor a mere natural succession, as in the vegetable and animal kingdoms, but a moral administration, indicating the favour or displeasure of a moral Governor. National sins, in the moral working of their proper effects, and in course of a moral administration, bring national suffering; and, when not repented of and forsaken, they bring national ruin and extinction. With the world's history before our eyes, and the Bible in our hands, we must urge this consideration. The Sabbath stood high among the privileges of the Jews, and its profanation has a specification and a reiteration in the indictment of their sin, and stands connected with their awful judgments.\* Though the peculiarities of the Jewish polity have now passed away, there is a residuum of moral instruction and admonition in such passages of Scripture which it would be equally foolish and criminal to overlook. While the recorded judgments happened unto the Jews for ensamples, they are written in the Word of God and in the historic page for our admonition, upon whom the ends of the world have come. Let us not be high-minded, but fear. Our Sabbaths have been profaned by business and by pleasure, and to these the Sabbath mails have largely contributed. Oh, for some noble-minded and disinterested Nehemiah, braced with moral courage, to speak to nobles, to rulers, and to bearers of burdens, to merchants, and sellers of all kinds of ware; and wise in counsel to devise, and resolute in purpose to prosecute, legitimate measures of reformation! "What evil thing is this that ye do, and profane the Sabbath-day? Did not our fathers thus, and did not our God bring all this evil upon us and our city? Yet ye bring more wrath upon Israel by profaning the Sabbath."

*(To be Concluded.)*

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\* Jer. xvii. 21, 22; Ezek. xx. 12, 13, 16, 20, 21, 24; Hosea ii. 11; &c.

## Am Peacach air a Sheoladh Chum an t-Slanuighir.

“Feuch Uan Dhe, a ta ’toirt air falbh peacadh an t-saoghail!”

—EOIN i. 29.

’S IAD sin na briathran a labhair Eoin Baiste, ’nuair a chuir na h-Iùdhaich a cheist ris, “Co thu?” Fhreagair am fàidh iriseal, agus dh’aidich e, “Cha mhise an Crìosd.” An ath là an déigh sin, chunnaic Eoin Iosa a’ teachd d’a ionnsaidh, agus ghlaodh e, “Feuch Uan Dhé a ta ’toirt air falbh peacadh an t-saoghail!”

O’n a dh’fhag an Slànuighear an saoghal so, chan-fhaodar fhaicinn leis an t-sùil chorporra; ach, a bhi *creidsinn ann*, ’se sin a bhi ’ga fhaicinn le sùil a chreidimh; agus a h-uile neach a *chi* mar so am Mac, agus a chreideas ann, gheibh iad a bheatha mhaireannach (Eoin vi. 40).

Ghairm Iosa Crìosd a féin beannachd air a mhuinntir a chreid ann, ach gidheadh nach fac’e (Eoin xx. 29). Agus is math a ta’n t-abstol Peadar a’ mineachadh na beannachd so ’nuair a ta e ’g ràdh, “Iosa Crìosd d’m bheil sibh a ’toirt gràdh, ged nach faca sibh e, agus ged nach eil sibh a nise ’ga fhaicinn, gidheadh, anns am bheil sibh a’ deanamh mor ghàirdeachais le h-aobhneas air dol thar labhairt, agus làn de ghloir” (1 Pheadar i. 7, 8).

Tha e ’na dhèimeas air cuspair cho glòirmhor ri Crìosd amharc air, agus gun ioghnadh a ghabhail as; fhaicinn, agus gun a ghràdhachadh. Air chinnte tha tlachd, agus gràdh, agus sòlas, agus aoibhneas ar cridheachan, gu buileach fo cheannsal\* ar creidimh.

Smuainteachamaid, uime sin, ciod iad na buadhan òirdhearc a ta ann an Crìosd, air son beachd-sùl, agus tlachd a chreidmich a tharruing d’a ionnsuidh.

1. “Bha Dia *ann* an Crìosd” (2 Corint. v. 19). B’e Crìosd *Dia* air fhoillseachadh, anns an fheòil (1 Tim. iii. 16). Is e *Dia anns an fheòil* iongantais an t-saoghail! Ann an so, bha an neo-chriochnach agus an criochnach air an co-aonadh! An Cruthadair agus an crèutair air an co-cheangal anns an aon phearsa. Tha e ’na dhearbhadh air laigs-inntinn ioghnadh a ghabhail a nithe beaga; agus na dhearbhadh air dith mothachaidh gun ioghnadh ghabhail a nithe mòra. Is ioma miorbhuil a dh’oibrich Crìosd anns an fheòil; ach, ’si a mhiorbhuil a’s mò gu léir, “gu’n d’rinneadh e féin ’na fheòil, agus gu’n do ghabh e còmhnuidh a measg dhaoine” (Eoin i. 14).

2. “’Se Crìosd gliocas Dhia,” (1 Corint. i. 24), seadh, “Annsan tha uile ionmhas a ghliocais agus an eòlais folaichte (Colos. ii. 3).

\* Ughdarras, òrdugh, chumhachd.

Riamh, o thoiseach an t-saoghail, cha do dhealraich gathan glòrmhor gliocais Dhia air sùilean dhaoine agus ainglean ann an obair sam bith, mar a dhealraich iad anns an obair so—Crìosd a dheanamh 'na Uan Dhé, 'na iobairt air son a pheacaidh—*Feuch Uan Dhé!* agus annsan faic gliocas do-rannsaich Dhia, ann a bhi, trid Chrìosd, ag aiseag nam peacach a chreideas ann, o uile chunnart a pheacaidh; agus, gidheadh, air an dòigh so, a' deanamh a pheacaidh nis' uamhasaiche dhoibh, na b'urrainn da gu bràth a bhi air a dheanamh dhoibh air dòigh sam bith eile. Feuch doimhneachd a ghliocais neo-chrìochnaich a ta càradh iocshlaint ris a pheacach freagarrach do cheann aobhair a ghalair. B'e an *galar*, uabhar an duine. 'Si an *iocshlaint*, irisleachd mhic Dhia. Thogair an duine a bhi mar *Dhia*: sgrios *sin* e. Chaidh Dia fhoillseachadh anns an fheòil, agus fhuaradh e ann an cruth *duine*: shaor *sin* an duine. O! an gliocas gun chrìch! a ghabh fàth ('nuair a chaill 'us a mhill sinn ar céud ghlòir, 's a thug sinn oirnn fein sgrios anam' agus chuirp). O! an gliocas gun chrìch a ghabh fàth air ar togail an àird gu staid mòran nis' fearr na ar ceud staid, agus a ghlac seòl air ar suidheachadh innte le barrantas mòran nis' fearr na bha againn air tùs!

3. Tha *gràdh* Dhia ann an Crìosd. Feuch Uan Dhé, agus annsan, feuch *gràdh* Dhia, air fhoillseachadh ann an dòigh cho àrd, agus cho buaidh-chaithrimeach, 'sa bha e riamh, no b'urrainn da bhith, air a thaisbeineadh do'n t-saoghal! "Ann an so ta *gràdh*, chan-e gu'n do ghràdhaich sinne Dia, ach gun do ghràdh-aich esan sinne, agus gu'n do chuir e a Mhac gu bhi 'na obair-réite air son ar peacaidh" (1 Eoin iv. 10). O! 's ann an so, 's ann an so, a tha *gràdh* Dhia do pheacaidh! Tha Dia, gach latha, a' nochdadh a ghràidh dhuinn, 'nar lòn, 'nar dìon, 'nar teasraiginn, agus anns gach comh-fhurtachd a ta e buileachadh òirnn. Gu bheil slàint againne, agus muinntir eil ag osnaich fo phian—ann an so tha *gràdh*. Gu bheil aran againne, r'a ithe, agus muinntir eile an comhair bàsachadh le dìth—ann an so tha *gràdh*. Ach O! Crìosd a bhi againne na iobairt-réite, agus na h-ainglean a thuit, air am fàgail 'nan cor caillte—ann an so tha *gràdh* d'a rìreamh. An *gràdh* sin uile a ta air fhoiliseachadh as ar leth anns gach caochladh freasdal saoghalta, 'nar slàinte, 'nar cor, 'nar daimh, agus ann ar n-uile chomhfhurtachd, is neoni e, ann an coimeas ris a ghràdh so;—se so *gràdh* d'a rìreamh! Mar is e crathadh fuil an uain Chàsg air ursannan dorsan nan Israelach, a theasraig iad o aingeal a mhillidh; mar sin, is i fuil Chrìosd, Uan Dhé, air an robh an fhuil ud 'na shamhladh, a theasraigeas a h-uile neach a chreideas ann, o'n chorruidh a ta ri teachd. Mar so, tha Crìosd, Mac Dhia, a' cur bacaidh air aingeal an sgrios, o dhibh-fheirg corruich Athar a thaomadh amach, agus tha e a' teasraiginn nan creidmheach, mar a phobull, gus an teid iad a stigh do thalamh Chanàan, an fhois shiorruidh. Ach có a's urrainn ionmhasan do-rannsaichte Chrìosd 'fhosgladh, no a bhuaidhean òirdhearca 'àireamh? B'ìdh ainglean, agus spioradan foirfe nan ionracan, a'

dearcadh air ré na sìorr'achd, agus cha sguir iad de ioghnadh a ghabhail as! Cha bu neamh neamh dhoibhsan, mur faicheadh iad Criosd 'na shuidhe ann an sin, mar Rìgh ann an àille iomlan, air Sion, a thulaich naomha féin. Ach rachamaid air ar n-adhart a dheanamh féum de 'n chùis so, an àite bhi 'g oirpeachadh ni's faide ri a soilleireachadh: chionn chi sinn iongatasan nuadh ann an Criosd, ged a dhearcamaid air fad linntean do-àireamh na bith-bhuantachd.

(1) O, a pheacaich! ma tha thu a' mothachadh gu bheil agad cridhe cloiche, cruaidh, nach urrainn taiseachadh, agus a bhi fo bhròn, air son na rinn thu de dhochoir air Criosd le d' pheacadh; gu bheil t'aignidhean marbh, gun mhothachadh, air chor agus nach comas do smuain sam bith a dh'éireas ad chridhe, biogadh taisleachaidh a ghluasad ann, air son do pheacaidh:—ortsa sparrainn na briathran misneachail so, mar a chungaidh a's éufachdaiche gus do chridhe a leaghadh. Amhairc an so. *Feuch Uan Dhe!* Smuainich air, creid, agus càirich riut féin an ni a ta 'n so air a shàmhachadh; agus is cruaidh do chridhe gu dearbh, mur maothaich e le a leithid so de bheachd air Criosd. Ann an Sechariah xii. 10, tha e air a ràdh, "Agus amhaircidh iad airesan a lot iad, agus ni iad caoidh air a shon mar a chaoidheas duine air son 'aon mhic, agus bithidh an doilghios air a shon mar dhoilgheas neach air son chéud-ghin." Feuch Mac Dhia air a thoirt "mar uan dh'ionns' a chasgraidh" air do sgathsa, a pheac aich shuaraich, shalaich! Feuch fuil na h-Iobairte luachmhoir so air a taosgadh air do shon-sa! Thoir do smuaintean dlù air a chùis so. Smuainich cò a rinneadh 'na uan air son Iobairte; co air son a dh'fhuiling e 'fhulangasan do-labhairt gu léir; cia seàmhail agus cia toileach 's a ghiùlain e uile chorruih Dhia agus dhaoine, a' seasamh 'na neochiontas iomlan gu bhi air a mharbhadh *air do shon-sa!* Feuch!—Esan aig nach robh peacadh sam bith, chaidh a dheanamh 'na pheacadh *air do shon-sa* "chum's gu'm faodadh tusa," aig nach robh fireantachd idir thu féin, "a bhi air do dheanamh 'nad fireantachd Dhia annsan" (2 Corint. v. 21). O! co riamh a ghràdhaich thu mar a ghràdhaich Criosd thu! Co a dh'fhuilingeadh air do shon an truaigh a dh'fhuiling Criosd air do sgàth! Tathair, no bean do ghaoil, no do charaid a ta agad mar t-anam féin, an deanadh iad-san, eadhon sealan na h-uaire, an dòruinn sin fhulang air do shon a dh'fhuiling Criosd, an uair a "bha 'fhallus mar bhoinnean mòra fala a' tuiteam sìos air an lar?" (Luc. xxii. 44). Nì h-eadh, ach air sgàth do leanabh gràidh féin a shaoradh, cha bhlaiseadh tusa a chaoidh a leithid de chopan 's a dh'òl Criosd as gu fhior ghrunn deireannach, 'nuair a ghlaoth e, "Mo Dhia, mo Dhia, c'ar son a thréig thu mi!" Feuch mar a ghràdhaich e thu! Air chinnte, ma shrachd na crèagan a chéile ri 'fhulangas, is ro chruaidhe na na creagan do chridhesa, mur taisich e ri a leithid so de shealladh. Suidhich do shùilean car treise air so, agus bheir do shùilean maothachadh air do chridhe.

(2) O, a pheacaich! am bheil thu a' deanamh faoineis de'n pheacadh, agus am furasda leat aomadh leis a h-uile buaireadh, agus am peacadh a chur an gnìomh? O, thig an so. Feuch Uan Dhe, agus cha n-eil e comasach dhuit gu'm bi beachd faoin agad air a pheacadh an uair a gheibh thu an sealladh so air Crìosd. Faic an so pris a pheacaidh! Feuch na chosd e do Mhac Dhia réite a dheanamh air a shon.—An d'thainig esan do'n t-saoghal so fo cheanglaichean do-fhuasglaidh òrdaigh shiorruidh, a bhàsachadh air son a pheacaidh? An d' thainig e á uchd an Athar chum thusa 'cheannach le'bheatha féin mar' phris'. An d'rinn làmh ceartais Dhia fuil cridhe an uain gun smal so a dhòrtadh chum riarachadh a thoirt do Dhia air son na h-éucoir a rinn do pheacanan-sa 'na aghaidh; agus an déigh so uile an amhairc thu air a'pheacadh mar ni faoin? Nar leigeadh Dia. Gu fìrinneach chaidh fuil Chrìosd a dhioladh air son do pheacaidh-sa, agus is luachmoire aon bhraon d'i na fuil a chinne-daoine gu h-ìomlan. Nach àicheadh thusa t' anamianna, ma ta, agus nach cuir thu an aghaidh buairidh air sgàth Chrìosd! Amhairc air Uan Dhé air a mharbhadh air son do pheacaidh-sa féin, agus cha bhi beachd faoin agad air a pheacadh gu bràth tuille.

(3) Am bheil do spiorad a'fannachadh agus tu fo dhiobhail misnich air son t'éuceartan iomadach agus antrom? Am bheil thu 'dol fodha ann an éu-dòchas le cudthrom mùchtaidh t' eallaich pheacanan? Ma thà, is fìor ìocshlaint cridhe, agus cungaidh a bheathachadh misnich agus dòchais, na briathran so: *Feuch uan D'hé, a ta toirt air falbh peacadh an t-saoghail!* Ma's urrainn fuil an uain peacanan an t-saoghail a thoirt air falbh, air chìnnte 's urrainn i do pheacadh-sa a thoirt air falbh, ged robh saoghal de pheacadh annad.—Chionn, beachdaich air Crìosd mar ar n-iobairt-réite air òrduchadh o shiorruidheachd—"Esan sheulaich Dia an t-Athair—(mar air iobradh 'nar n-ionad-ne ann an lànachd na h-aimsir.)—Tha Crìosd, ar n-uan Càsg air iobradh air ar son.) (1 Corint. i. 7.)—Beachdaich air, mar air gabhail ris leis an Athair le mor thoileachas agus thaitneas, eadhon mar fhàile cùbhraidh. (Epes. v. 2.) Beachdaich air, mar gu follaiseach air fhìreanachadh agus air a shaoradh aig aiseirigh, le Dia, an Tagradair. (1 Tim. iii. 16, agus Eoin xvi. 10.) Agus, fadheoidh, beachdaich air, mar tha e nis air nèamh, far a bheil e air a thaisbeanadh, air ar son-ne, ann am fianuis Dhia, mar Uan air a mharbhadh (Taisb. v. 6); ag iomchar dearbh chomharran a bha is féin; agus 'gan nochdadh sin ann an làthair Dhia, mar na tagraichean a's éufachdaiche agus a's drùightiche chum mathanas agus tròcair a chosnadh d'a shluagh. Tha mi 'g radh riut, smuainich gu dùrachdach air na nithe sin, agus cha n-eil ni a's mò a bheir faochadh do t'inntinn na iad, 'us tu fo throm-smalan le cùram mu d' pheacanan.

(4) Am bheil thu fann-chridheach, agus 'nad chladhaire roimh fhulangas air sgàth Chrìosd, mar nach b'urrainn thu nì sam bith a dhùrachdainn agus 'fhulang air a shon? *Feuch Uan Dhé.*—An d'fhuiling Crìosd dòruinnean cràiteach air do shon-sa, agus nach



fuiling thusa dèuchainnean aotrom air a shon-san? Och! nach faoin corruich dhaoine, ann an coimeas ri corruich lasanaich an Dia uamhasaich, mhòir! Ach, bha Crìosd 'na Uan gun lochd, nach do thoill idir, idir, am peanas 'bu lugha 'fhulang air a sgàth fein. Ach *thusa*, thoill thu *ifrinn* agus ged thoill, tha thu a' fannachadh fo fhulangas sealain! An d' fhuiling esan urad \* air do shonsa, agus nach fuiling thusa 'bheag idir air a sgàth-san'. Air chinnte, an uair a dh'fhuiling esan air do shon-sa, dh'fhàg e agad eisempleir a cheumanan a leanailt. (1 Phead. ii. 21.) An ion ar fulangaisne, 'n an gnè no 'n am mèud, a bhi air an coimeas ri fulangais Chrìosd? agus ciod i ar fuil-ne, ann an coimeas ri fuil Chrìosd?—Cuimhnich—“ma tha thusa air do shuidheachadh ann an coslas a bhàis-san, gu'm bi thu mar an cèudna air do shuidheachadh ann an coslas 'aiseirigh” (Rom. vi. 5). Is èudar dhuitse a dheanamh mar a rinn Crìosd, an crann-ceusaidh a ghiùlan, agus am masladh a chur suarach, air sgàth an aoibhneis a ta romhad.

(5) Am bheil thu mì-fhoighidneach fo dhèuchainnean agus fo thrioblaidean corparra? ullamh air a bhi gearain fo àmhgharan gnàthail? no buailteach air sèideadh suas le rùn dioghaltais an aghaidh dhaoine a ni éacoir ort? *Feuch Uan Dhe!* “Mar uan, sèamh an lathàir a luchd-lomairt, mar sin cha d'fhosgail e a bheul” (Isa. liii. 7). Agus nach urrainn thusa ni idir fhulang gun ghearain? Cia sèamh a bha Crìosd, a t-uan an uair a dh' fhuiling e nithe ro thaireil fo làmhnan pheacach!—agus am bheil thusa a'd' leòmhnan feargach? Dh' fhuiling esan gu foighidneach an ni nach do thoill e; tha thusa gu neo-fhoighidneach a' fulang t'airidh.† O! nach ionnsaicheadh tu a bhi ni's cosaile ri Crìosd, ann ad uile dheuchainnean, agus ann ad uile àmhgharan!

Fa dheireadh.—Am bheil thu, trid ana-creideamh, teagmhach mu gheallana an t-soisgeil? Nach urrainn thu earbsadh á focal a gheallaidh, a chionn gu bheil do chridhe teagmhach fein 'gad lionadh le ambarrus suarach mu dhéibhinn cumhachd, firinneachd, agus toilealachd Dhia na geallana a choilìonadh dhuit?—*Feuch Uan Dhe!* “Nach seadh agus Amen ann an Iosa Crìosd, do na h-uile neach a chreideas ann, geallana Dhia gu léir?” (2 Corint. i. 20). No, am bheil ni sam bith air a chur ann an gealladh air bith a's luachmhoire na fuil an Uain, a chaidh a dhortach a cheannach a gheallaidh? No, nach e Crìosd a thoirt dhuinn chum bàsachadh air ar son; *coilìonadh* a gheallaidh a's mò a thug Dia dhuinn riamh? Agus an dèigh's gu bheil an gealladh sin air a choilìonadh, ciod e am fàth teagamh a th' agadsa nach coilìonar geallana a's lugha na sin?—Chionn, “Mur do chaomhainn Dia a Mhac fein, ach gu'n d'thug e thairis e air ar son-ne uile, ciamar nach toir e maille ris-san gach uile ni dhuinn gu saor?” (Rom. viii. 32).

“Feuch Uan Dhé, a ta toirt air falbh peacadh an t-saoghail!”

Air caithir rioghail 'Athair fein,

Feuch dealradh gloir an Uain;

\* Uimhir.

† Do thoillteanais.

Ur-urram deasaichibh d'a ainm,  
Is bibh le taing ga luadh.

Cluinn! armailt neimh le n luathghair ait,  
Timchioll na cathrach-rìgh;  
Milte do mhiltibh s aireamh dhoibh,  
Ach 's aon a mhàin an crìdh'.

'S airidh an t Uan a dh'ìobareadh,  
Deir iad, air inbh' ro-ard!  
'S airidh oir b'e ar n iobairt-ne,  
Co-fhreagradh daoin' 's gach ait!

Is airidh an t Uan, a strìochd do'n bhàs,  
Air àgh is beannachd buan;  
Biodh slainte, gloir, is aoibhneas àrd  
Gu bràth air ceann an Uain!

O'r cionta shaor e sinn le 'fhuil,  
'S thug braighde truagh a pein;  
Rinn sagairt 's rìghrean dhinn do Dhia,  
Gu riaghladh shuas leis fein.

As gach aon teangaidh agus tìr,  
Thionail 's thug Crìosd a shliochd;  
Gach dùthaich chein is innis cuain,  
Fios fhuair air saibhreas 'ìochd.

'S airidh air geil's air ceannsal Crìosd,  
Air talamh 's neamh gu bràth;  
Is cliu ni s fearr na's urrainn daoin',  
Thugadh naomh aingle dha!

Gach neach tha'g àiteachadh nan neamh,  
No chruinne-che a bhos;  
Gach duil air bith, do Rìgh nan sluagh,  
Seinnibh gach uair gun fhois.

An cruthach' aontaicheadh gu leir,  
Thoirte géill is cliu do'n Triath,  
Tha riaghladh anns na neamhaibh shuas,  
'S do'n Uan air feadh gach ial.

A' CHRIOCH.

**Mr. Renwick's Joy.**—Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience sake, says, "Enemies think themselves satisfied that we are put to wander in mosses and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of night. Yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy, wherein the whole family of heaven swim. Each *star* led me to wonder what *HE* must be who is the *Star* of Jacob, of whom all stars borrow their shining."

## The late Mr. Duncan Crawford, Oban.

IT is with profound sorrow that we record this month, the death of Mr. Duncan Crawford, Ardbeg, Oban, who passed away on Wednesday morning the 7th February. Mr. Crawford, who was sixty years of age, was held in the highest esteem as an elder in the Free Presbyterian congregation at Oban, and was well known and respected throughout the Church as one who took a leading part in its counsels. A man of gifts and grace beyond many, he combined intellectual ability of a high order with a Christian prudence and modesty that commanded the respect and admiration of all who were acquainted with him. Eminently honourable and useful in all the relations of life, the removal of such a man is an outstanding loss, not only to his own family and relatives, but also to the Church and the world—a large breach among the pillars of society that will leave a painful gap for many a day. A fuller sketch of the life of this estimable elder of our Church will (God willing) appear in a future issue. Meantime we express deepest sympathy with his widow, family, friends, and the Oban congregation in the great bereavement that has been sustained. We also subjoin an account of remarks made by the Rev. Walter Scott in the course of a sermon in the Oban Free Presbyterian Church on the Sabbath forenoon after Mr. Crawford's lamented decease. Mr. Scott's text was from Rev. xiv. 13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." He pointed out that the text was intended as a message of comfort and encouragement on the removal from the Church militant of such as had earnestly contended for the faith, at a time especially when the faithful witnesses were few, comparatively, and weak, as contrasted with the anti-Christian apostacy or mystical Babylon. As significant of the great odds against which their testimony was directed, it is stated in the context that "all the world wondered after the Beast." Hence the comment prefatory to the text (verse 12), "Here is the patience of the saints." At the close, referring to the departed, the preacher said they felt the application of the text to their own sorrow that day. Such a life (now, alas, terminated) left its impressions. His piety, for example, was no mere "form of godliness." As seen in his teaching, his prayers, his intercourse, there was a devoutness and depth indicating a deep spring within, sustained by much secret exercise. It was a piety that saturated his life, as well in business as otherwise. Actuated by high principle, what he did in the world or in the Church was thorough. It was as done to the Lord, and therefore done with his might. This much no one would gainsay. And was it not due to the Word of God dwelling in him, and dwelling in him richly? His reverence for the Bible as the Word of God—his absolute faith in it as a divine revelation, unerring and infallible—were, with him, matters deeply experimental, as indeed

spiritually discerned. To him those holy writings were the "lively oracles"—the hidden spring within—which, to others, made his soul as "a well-watered garden." His principles were equally definite. These were not sectarian. They were the principles formulated in the Westminster Standards, comprising the Confession of Faith and other symbolic documents, bearing to have been nationally received and owned in 1647, each as "a part of the covenanted uniformity of religion betwixt the Churches of Christ in Scotland, England, and Ireland." His principles, as publicly avowed, he maintained consistently throughout a chequered career. They were no longer the principles of the majority. Few, comparatively, stand by them to-day. This had made no difference to him. Nor did such attitude lessen the genuine regard which he commanded from the community at large. What honour the public could put upon him they rendered as to a prince and a great man among them—"a man perfect and upright in his generation, one that feared God and eschewed evil." If in his declared principles he made a high profession, his practice—as would be allowed, adorned it. It spoke well for the old theology. Quiet and unobtrusive, he was yet known by his fruits. One who ruled his own house well, he was no less scrupulous abroad. In willing service for others he was unwearied. Conscientious in all duty, he was wont to visit the fatherless and widows in their affliction, whilst keeping himself "unspotted from the world" to the last, so that it was felt that grace had ennobled him. God's honour in the sanctifying of the Sabbath he regarded sacredly. In this, as in his devotion to the public ordinances of the sanctuary, and to the advancement of the cause of truth, he has truly left us an example that we should walk in his steps. Nor was he without having his stedfastness tried. As an office-bearer and one prominent in public duty, he came through testing times, notably in 1893 and subsequently. These greatly exercised him. But time and again he found grace to put his hand to the plough, and having done so he never looked back. Now he has finished his course, and so he felt before he lay down. Although he had a period of suffering at the last, and others hoped for his recovery, he himself realised that the end had come. He was graciously prepared for it. Not only was he without fear of death; he welcomed death; he had light at eventide. He was coming "through great tribulation," but with unclouded mind. He was dying, but it was evidently "the death of the righteous." God's testimonies were proving the rejoicing of his heart. He testified that he was going to the Lord. "A poor sinner," he described himself in response to a remark at his bedside, but "a saved sinner"; and so he was enabled to add, "not poor—rich, very rich!" Such was the joyful hope that animated him as life ebbed away. His end, as they believed, was that of the blessed who die in the Lord—their souls at death being made perfect in holiness, and immediately passing into glory. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

## Literary Notices.

**John Knox Tracts**, No. 64. True Religion or False? By the late Rev. J. R. Anderson. Glasgow: Pickering & Inglis, 11 Bothwell Circus. London: Alfred Holness, 14 Paternoster Row, E.C.

Another of the John Knox Tracts, by the late Rev. Jonathan R. Anderson, of Glasgow, newly published, has been sent us for review. The present tract proposes and answers two most momentous questions—(1) "Am I a child of God, or am I not?" (2) "Will the prevailing religion of the present day lead to heaven?"

He offers proof from God's Word and the experience of His people in answering the first question. He begins by showing that, when the Holy Spirit opens the eyes of the sinner, he sees that all his former ideas about God were idle dreams. He finds himself now a guilty, dark, and corrupt sinner in the presence of God, whose eyes are as a flame of fire against sin and all impurity. In this awful condition the sinner is led by the Spirit to betake himself to God's mercy through Christ crucified, and then he finds peace through the blood of His cross. Our author then enters into a very serious, careful, and thoroughly Scriptural examination of the work of sanctification in the soul, and its concomitants in conduct towards God and man. These matters, of eternal importance to every sinner, are very ably handled in this tract, and all the facts stated are based upon the solid rock of eternal truth. In the second part he appeals to both ministers and people:—"Do not many indeed give an uncertain sound, and build with untempered mortar, trying to patch up the old fabric of corrupt nature, instead of pulling it down, yea, overturning its very foundations, and pressing upon their hearers in language not to be misunderstood, 'Except a man be born again he cannot see the kingdom of God.'" Nothing could surpass in earnestness, real seriousness, and solemnity the appeals he makes to all concerned.

We have great pleasure in commending this tract to the serious consideration of our readers. Copies may be had at 1s. per dozen from Pickering & Inglis, 11 Bothwell Circus, Glasgow, and Alfred Holness, 14 Paternoster Row, London, E.C.

N. C.

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**The Church in Arran from the Earliest Period to the Present Day.** By the Rev. J. Kennedy Cameron, M.A., Professor of Systematic Theology, Free Church College, Edinburgh. Edinburgh: John Grant, 31 George IV. Bridge. Price 3s. net; postage 3d.

This book is an ecclesiastical history of Arran, and contains much useful information on the subject on which it treats. It ought

to be interesting to Arran people in general, as filling a niche in the history of the island hitherto unoccupied; but it is not meant to supply spiritual food for its readers, touching as it does only the outer fringe of the Spirit-given revivals that at one time visited Arran and produced many valuable fruits to the praise of God's grace. The author enters, in the closing chapters, into the effects of the decision of the House of Lords in the Church case, and takes a brief survey of the various Presbyterian Churches in Scotland. His remarks on the subject of schism are dealt with elsewhere under the title, "Are Free Presbyterians guilty of Schism?" The book is well printed and neatly got up.

J. S. S.

### Protestant Notes.

#### Edinburgh Protest against the *Ne Temere* Decree.—

Under the auspices of the Knox Club, a national protest demonstration against the *Ne Temere* decree of the Church of Rome was held in the United Free Church Assembly Hall, Edinburgh, last month—the Rev. Lord Blythswood presiding over a crowded attendance. The Chairman, in the course of his remarks, read communications from the Archbishop of Canterbury and the Bishop of London in support of the purpose of the meeting, and said he was thankful for those letters. When this matter of the *Ne Temere* decree first came before them they were inclined to open their eyes and wonder where they were living and in what age they were living. He thought it would be well if people woke up at the present time to the danger that was threatening. It was not a question of denomination. It was a question of the whole realm. They had to raise their protest against any potentate attempting to interfere with any of the laws of the country. Councillor Rose, Edinburgh, moved a resolution—"That this meeting expresses its strong protest against the *Ne Temere* decree of the Church of Rome now being enforced in this country, and urges the people of Scotland to continue their demand for legislation to nullify its operations." So far as Scotland was concerned, he said, the decree was only in the bud and they would be wise men if they nipped it in the bud. He could conceive nothing so likely to cause dispeace throughout the whole nation as the decree. The Rev. William Corkey, Belfast, in seconding, said that if it was so that Mrs. M'Cann's children were in safe retreat, as has been stated, then the time had come when the country should rise in its might and demand that no freeborn British person should be kept behind locked doors—at least, not without Government inspection. The religion which tried to save children by dragging them from their mothers stood self-condemned. He did not find fault with the priests. He found fault with the Roman Catholic Church from promulgating such a decree, and he found fault with the British Government



for not taking steps to see that the people would not suffer once again for their religious faith. So far, so good. We hope the Knox Club through its energetic Secretary will now organize a protest meeting against Home Rule.

**Los Von Rom Movement in Italy.**—The Rev. William Muir, Glasgow, Lecturer to the Protestant Institute, Edinburgh, lecturing on "The Los von Rom Movement," said that while that phrase had special reference to the movement away from Rome, in Austria, pre-eminently the land of the Arrested Reformation, there had been a kindred movement in other lands. In France it had been computed that if the payment of Easter dues were made the test there were not more than four millions of loyal Catholics out of a population of thirty-nine millions. As many as 200 priests were abandoning the priesthood every year, but unfortunately the anti-clerical feeling manifested itself largely in hatred of all religions. That was even truer of Italy, where a gross materialism threatened the family as well as the Church and State. There was promise, however, in the large place given to Bible circulation. A Roman Catholic society circulated nearly a million copies of the Gospels between 1902 and 1908. Since then, however, it would appear that this Society of St. Jerome had been practically stifled.

**The Los Von Rom Movement in other Countries.**—In Spain, said Mr. Muir, the issue of the war in Cuba did much to show the thoughtful the inevitable results of subjection to the priests. The recent revolution in Portugal, in spite of widespread hatred of all forms of religion, would probably open the door to the Bible societies and evangelical schools. The Jesuits were credited with saying that if they got the children till they were seven they cared not who got them after that, but in this generation they had lost millions whom they had till long after they were seven. In Belgium the heroic Christian Missionary Church had over 11,000 members, almost all of whom were once Romanists. In one district alone since 1906 more than 500 families had openly separated from Rome. In Switzerland ominous changes were taking place in the Roman Catholic cautions. In Ticino 5,710 returned themselves as "confessionless" in 1910 as against 583 in 1900, and the corresponding figures for Lucerne were 1,047 and 97. In Austria ever since the war with Prussia men had gradually seen that the progressive peoples were Protestant, and that the rule of the priests put an arrest on every sort of enterprise. The Los von Rom movement was largely political at first, but had become definitely evangelical. In addition to nearly 12,000 who had seceded to the Old Catholics, 38,000 Roman Catholics were registered as having become Protestants from the autumn of 1898 to the end of 1904. Nor had the movement spent itself. In 1910 in German-speaking Bohemia there was 1,502 secessions, an increase of 413 over 1909.

There were at least 32 Protestants in the Austrian Parliament, nearly all converts from Rome, and it was significant that that was about three times as many as the Protestant proportion of the population would entitle them to have. In Germany, from 1890 to 1900, 46,000 Romanists were registered as having become Protestant as against 6,820 Protestants who became Roman Catholics. The losses were acknowledged by a Jesuit writer to have been at least a million during the nineteenth century, 300,000 of these having been since 1871. No attitude was less warrantable for earnest Protestants than that of the pessimist.

## Notes and Comments.

**John Bunyan and Westminster Abbey.**—Another memorial has been added to the National Collection in Westminster Abbey. This time it has not been one of a warrior, statesman, or prelate; but of a man who never rose above a humble station in life, and who suffered much persecution at the hands of the Ecclesiastical authorities. He was uneducated, and yet his works have called forth the admiration of the most distinguished scholars; a tinker by trade, and yet he surpassed theologians in knowledge; a Dissenter, and yet he has a place of honour in our great Cathedral; a despised prisoner, and yet he has become renowned throughout the world; a hunted preacher, scarcely allowed to address a few fellow-Christians in some lonely dale, and yet now he speaks to multitudes, not in the English language alone, but in the tongues of many nations. Surely God has done wonderful things through John Bunyan and the books that he wrote.—*English Churchman*.

**United Free Church Figures.**—In January issue of the *Church Union Journal*, Mr. Buyers Black, Glasgow, deals with the vital statistics of the Church in relation to the Union. In regard to the United Free Church figures, Mr. Black says:—These give cause for serious misgiving in several directions. There has been a persistent decline in baptisms each year since 1901 in every Presbytery of the Church of an alarming kind, because if it keeps on at the same steady rate of decline the position and influence of the Church in fifty years will be a negligible quantity. The total baptisms fell from 21,592 in 1901 to 17,335 in 1910, being a drop of 19.72 per cent. Notwithstanding an increase in membership from 495,200 in 1901 to 506,700 in 1910, the baptism rate per 1,007 members fell from 43.6 in 1901 to 34.1 in 1910. If the births in 1901 were to be taken as the normal number in the Church, the number of missing baptisms in ten years would be 16,824 after making the various allowances referred to. The missing baptisms in both Churches (Established and United Free) in ten years, taking 1901 as the normal, thus

amounts to 26,316. But, if the increased membership be taken into account, this shortage would, of course, be greater still. In another ten years at the same rate the deaths will have overtaken the baptisms. The number of catechumens, unlike those of the Church of Scotland, follows the baptism rate with remarkable steadiness each year. The percentage of deaths to baptisms ranges from 40. in 1901 to 46.1 in 1910, and to catechumens from 42. in 1901 to 47.2 in 1910. This compares with 34.4 in 1901 in the Church of Scotland and 35.9 in 1910.

**Bad Advice.**—We are sorry to learn that Lord Roberts recently expressed himself that he was not opposed to rifle shooting on the Sabbath when it is impossible to find time for it during the week. This is carrying militarism too far, and coming from one occupying such a respected position as Lord Roberts, is a very serious matter. Our public men are evidently bent on shutting their eyes to the claims of the Lord's day. Our protest may not reach their ears, but it is a duty to our Law-giver and to our country to protest against such a glaring and inexcusable infringement of the Lord's day.

**Samuel Rutherford among the Philistines.**—The other month Prof. J. H. Millar, in giving his opening lecture as Lecturer of Scottish Literature at Glasgow University, made an outrageous attack upon Samuel Rutherford's *Letters*. The lecturer did not hesitate to speak of what he termed the "odious ecstasies" and "erotic buffoonery" of the *Letters*. It may seem incredible that in this twentieth century, with all its boasted charity, one should hear, from a lecturer's chair in a Scottish University, such an unjust and benighted charge. Fortunately it will take men of greater literary stature than Prof. Millar to change the verdict which Scotland has pronounced upon Rutherford's classic. The high level of spirituality reached by him, no doubt accounts for the verdict which carnal men have not hesitated to pass on his writings. Rutherford's name is honourably written in the pages of history, but it is not too much to say that those of his critics are written on sand.

**"The Great Controversy."**—It would appear that agents of the International Tract Society are still canvassing for orders from house to house in some parts of the north of Scotland, for a book entitled "The Great Controversy." We would take this opportunity of warning our readers against buying it. It is one of the publications of the Seventh Day Adventists, and among other erroneous views they hold are the continued obligation of the observance of the Jewish Sabbath, *i.e.*, the seventh day of the week; conditional immortality, or the belief that man's soul is not immortal but is only rendered so when he believes—consequently the wicked are annihilated; Christ did not, by the blood of His Cross, put away sin; the believer is not justified by faith—the

rule of salvation is by keeping the law; the believer is not delivered from condemnation, but is subject to another "investigative judgment"; and so on. The wise will take heed and not receive such a book into their homes.

**Playing into the Hand of the Enemy.**—The *Lord's Day* calls attention to a recent speech by the Bishop of Bristol made at a meeting for the purpose of advocating better observance of the Lord's Day. The Bishop is one of those dangerous men whose charity is broad enough for the devil while they profess to be the servants of Christ. He unblushingly told his hearers that he had at times to use the railway on Sabbath to fulfil his appointments. It is men of this stamp that are doing untold injury to the cause of Sabbath observance. Unfortunately we have the same evil influence at work in Scotland, ministers making use of tram cars, and in some cases also the train.

**Review of "Memorials of Caithness Ministers"—A Correction.**—We regret that we noted in last issue as a mistake in this book that which was quite correct, namely, that the Rev. Mr. Stewart of Cromarty was called to be the successor of Dr. Candlish, as minister of Free St. George's, Edinburgh.

**The Persecuted Woman Fed.**—A pious woman, in the days of persecution, was taken before an unjust judge for attending the worship of God. The judge, on seeing her, tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" She replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife, being present, was greatly surprised with the good woman's firmness, and took care to send her victuals from her table, so that she was comfortably supplied all the time she was in confinement; and the other found her reward, for the Lord was pleased to give her the blessings of His salvation.—*Cheever's Anecdotes.*

## Church Notes.

**Communion.**—Ullapool, first Sabbath of March; Portree, and Tarbert (Harris), second; Kinlochbervie (Sutherlandshire), Tolsta (Lewis), and John Knox's, Glasgow (Hall, 2 Carlton Place, South Side), fifth. Stoer (Sutherland), first Sabbath of April; Lochgilphead (Loch Fyne), second; St. Jude's, Glasgow (Jane Street, Blythswood Square), and Wick (Caithness), fourth.

**Communion at London Mission.**—The Sacrament of the Lord's Supper will (God willing) be dispensed at the Conference Hall, Eccleston St., Buckingham Palace Road, Victoria, London, S.W., on the first Sabbath of April. Friends throughout the Church, who have friends in London, are kindly requested to call their attention to the above, and to the services regularly conducted at the Conference Hall from Sabbath to Sabbath.

**Western Presbytery.**—This Court reminds Congregational Treasurers within its bounds to send in their financial statements to the Clerk, Rev. Neil Macintyre, Stornoway, at the end of their financial year.

**Acknowledgments.**—Mr. A. Clunas, General Treasurer, 18 Ardconnel Terrace (East), Inverness, begs to acknowledge with thanks the following donations:—*For Sustentation Fund*—10/- from "Anon," Beaully P.O.; 40/- from "Admirer," Lairg (per Rev. N. Cameron); 20/- from "Friend," per Rev. N. Macintyre, Stornoway. *For Foreign Mission*—20/- from "Sabbath Class," Stornoway; 10/- from "Friend." *For Mutabele Church Building Fund*—20/- from "Friend," Sutherlandshire; 20/- from "Friend," Inverness; 10/- from "Anon," Beaully P.O.; 10/- from "G. M.," Lairg; 10/- from "Friend"; 5/- from "Anon," Stornoway P.O.; £5 from "A Friend," Glasgow, and 20/- from "A Friend," London, per Rev. J. S. Sinclair; £5 from "A Free Presbyterian" (Kingussie P.O.) *For Kaffir Psalms*—5/- from "J. F." Highfield, Muir of Ord; 5/- from "Anon," and 5/- from "Anon," per Rev. N. Cameron.

Rev. N. Cameron begs to acknowledge with thanks—£1 for Rev. J. B. Radas's Building Fund, 10/- for Bibles, and 10/- for Kaffir Catechisms, from "A Sincere Friend"; 5/- for Kaffir Bibles and 5/- for Kaffir Psalms, from "Anon"; 5/- for Kaffir Bibles, from "M. G." Rev. Neil Macintyre acknowledges with thanks—14 dollars from Newton, Ontario (per Mr. Phineas Macdonald), for Stornoway Church Building Fund. Rev. A. Macrae acknowledges with thanks—10/- from "C. C.," Gillibrand, Victoria, for Portree Manse Debt.

## The Magazine.

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