

# 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  
**Free Presbyterian Magazine**  
*And MONTHLY RECORD.*

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**Was the Sabbath a Purely Jewish  
Institution?**

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I.

IT has been confidently asserted by anti-Sabbatarians that the Sabbath was a purely Jewish institution and passed away with the shadows and types of the Old Dispensation. A careful study of the matter, however, will reveal that the Sabbath law, while given to the Jews with the other Commandments at Sinai, was not an institution meant for the Jews only. 1. It will be seen from the words recorded in Genesis: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made" (II., 1-3) that there is a very intimate connection between these words and those used in the Fourth Commandment. The above is the primal Sabbath instituted by God in Eden, and so clearly do the words and the reason assigned in the Fourth Commandment point to it; "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it" (Exod. xx. 11) that no one reading these words could come to any other conclusion than that the institution referred to in Exodus was the same as that referred to in Genesis. If the Sabbath then was instituted in Eden it follows, as Archdeacon Paley himself admits, that it was not a purely Jewish institution, and its primal,

divine authorization makes it universally obligatory. Paley, however, denies that the Sabbath was instituted in Eden for the following reasons: (1) The words in Genesis do not make the institution of the Sabbath coeval with creation and commemorative of it but are proleptical—that is that Moses made an anticipatory use of the words in the Fourth Commandment when he was writing Genesis. In adopting this line of argument in his “Moral Philosophy” Paley was simply taking up the position advocated by Gomarus in the famous Netherlands Controversy. This argument is so far fetched that instead of helping anti-Sabbatarians it only reveals how desperate their plight is when they resort to it.

2. Another argument advanced with great plausibility is the silence of Scripture on the Sabbath from its institution at the beginning until its republication at the giving of the manna in the wilderness (Exod. xvi). Paley has argued that such silence cannot be accounted for if the Sabbath had been instituted at the beginning. The silence is not quite so profound as Paley would make it to be. (1) In the case of the Deluge the late Dean Burgon in two articles published in the “Guardian” (5th and 12th January, 1887) and afterwards reprinted in his “Life” by Dean Goulburn (vol. ii. pp. 392-401) demonstrated the strict continuous succession of the weeks, in the case of several periods of seven days which are scripturally recorded in the year of the Deluge, at the beginning and at the close of it. The two main points stressed in “The Calendar of the Flood” are (a) That the Antediluvian Patriarchs were demonstrably familiar with the weekly division of time; and, further, (b) That it may be confidently declared that they were acquainted with the Sabbath. (2) The argument from silence, however, may sweep away a good deal more than the Sabbath if followed. The Fall of man is in the same position as the Sabbath. It is traced in the miseries and sufferings of the race, but it is not mentioned after what is said in Gen. iii. during the period in question. Take, again, Creation, how few are the references to it, if Genesis i. and ii. are excepted, from primeval times to the Exodus. Again, the ordinance of circumcision is never alluded to between the times of Joshua and John the Baptist, a period of 1400 years. There is no mention of the Passover from the date of Deuteronomy xvi. 2, to the days of Josiah, a period of

828 years. The Sabbatical year is not mentioned for the space of nine hundred years, and not one of the laws of the Decalogue, except the sixth, is ever formally announced till they are promulgated from Sinai although there is evidence that they were obligatory and known. We read "Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws" (Gen. xxvi. 5); but there is no list of these "commandments" or "laws" in Genesis. And if the other laws could be kept without being quoted why not the Sabbath law? Furthermore, as Dr Baxter has pointed out in his "*Sabbath a Divine and Universal Institution*": "The period of the three patriarchs is 330 years, but the period from the death of Moses to the ministry of Elisha covers 557; and in the whole of these 557 years there is no mention of the Sabbath, though its observance all through is quite undoubted" (p. 12). The true explanation of the silence of which so much has been made is that no occasions occurred where the mention of the Sabbath was naturally or necessarily called for. Jonathan Edwards pointed out that the argument from silence to have force would require that some event happened or duty was performed which necessitated the mention of the Sabbath and that it was not referred to. (3) But there are not wanting further corroborations of the Sabbath in primeval and patriarchal times. In the records of heathen nations the division of time into portions of seven days is a well attested fact. But without drawing on these records, meantime, we have certain references in Genesis itself that point in this direction as well as the calendar of the Deluge already referred to. The first recorded worship (Cain and Abel)—"in process of time it came to pass" literally "at the end of days" (Gen. iv. 3) is an instance. The only "days," previously referred to, are the six of labour ending in one of rest. Jacob and Laban count by weeks. Joseph prescribes a seven days' mourning for his father. In regard to the foregoing points they are not to be taken singly but cumulatively, and if so treated they will make a good case for the Sabbath being in existence before it was announced to the Jews in the wilderness.

3. In regard to the contention that the Fourth Commandment is purely Jewish we ask: What is there so strikingly Jewish about this Commandment as distin-



guished from the others? And the candid answer must be—nothing. But we go a step further and say that there are references in the Fourth Commandment which make it clear that it was not meant for the Jews only. (1) There are six days of labour; (2) one of rest to be kept holy; (3) man servants, maid servants and strangers were to observe the day; (4) the very cattle had the privilege of rest extended to them. Now, what in all these is so peculiarly Jewish as to make this Commandment to be singled out as the most Jewish in the Decalogue? It has been pertinently asked in regard to the "cattle"—"Would a Jew's 'cattle' have ceased to need rest if sold to a Gentile. The Sabbath law resembles the covenant made with Noah which was with every living creature as well as with man." If the Sabbath was a purely Jewish institution no "stranger" would have been asked to keep it. The "stranger" could not keep the Passover until he was circumcised and thus received into the Jewish community. He was not required to become a proselyte to observe the Sabbath. (5) It has been argued from Deut. v. 12-15, where Moses, in rehearsing the Decalogue in the hearing of the people, reminds the people instead of using the words in Exodus xx. 11, says: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath Day"—that this gives the Sabbath a distinctly Jewish colouring. To this Dr Baxter already quoted answers:—"He [Moses] virtually says: 'You were once bond-servants to Pharaoh yourselves: and, under his oppression, your Sabbath-keeping was an impossibility: other commandments you might observe, but the sanctifying of one day in every seven, by rest and worship, was beyond your power: not till God brought you forth by a mighty hand could this ancient privilege be re-enjoyed by you. Remember that experience, in dealing with your own bond-servants now: do not grind them by Sabbath labour, as you were yourselves once wrongously ground in Egypt: remember the golden rule, and do now to them as you once vainly wished that Pharaoh should have done to you.' Such an appeal, instead of implying that the Sabbath was originated at the exodus, would lose all its tenderness and force, unless the Sabbath were an ancient birthright, of which their Egyptian bondage had long deprived them: the

appeal confirms, instead of invalidating, the Sabbath's primeval origin. Further, the appeal is not a constituent part of the commandment at all: it is a mere hortatory enforcement, added by Moses, when rehearsing the on-goings at Sinai, forty years after they had transpired. The words, "as the Lord thy God hath commanded thee" (in verse 12), are also obviously not a part of the commandment: they are a comment, added by Moses, pointing the people back to a prior delivery at Sinai; and, when we go to that prior delivery, we find the blessing of the Sabbath dated from Creation. It was an almost invariable habit with Moses to enforce Israel's duties by a consideration of God's deliverance of them from Egypt; but that does not imply that these duties were previously non-existent. The Third Commandment is enforced from a reminder that the Lord "had brought the people out of the land of Egypt" (Lev. xxii. 32, 33); but surely that does not imply that the duty of hallowing God's name sprang into being at the exodus! The duty of "loving the stranger" is enforced, from the people's own experience of having been "strangers in the land of Egypt" (Exod. xxiii. 9; Deut. x. 19): does that imply that the duty of "loving the stranger" was not in force from the beginning? Endless similar illustrations from all Scripture might be given. And we have shown that the special enforcement of the Fourth Commandment, from the memory of Egypt, necessarily involves a suspension of the people's Sabbath privilege, under Pharaoh's rule" (*The Sabbath a Divine and Universal Institute*, pp. 23, 24.)

*(To be continued).*

### Qualifications for a Minister.

Every preacher should have these three qualifications:—(1) a little good sense in his head; for God does not employ foolishness in His service. (2) Plenty of good grace in his heart. Nothing will do without this; for a man cannot preach about what he knows not and has not. (3) A good, competent knowledge of the Word of God. A man must study the things of God and give himself wholly to them. And we have reason to thank God that there are now so many precious helps, good commentaries, and other works, which give abundant information.—*Rowland Hill.*

## Sermon

PREACHED BY THE REV. JAMES MACLEOD AT WINNIPEG,  
DECEMBER 1928.

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"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

**I**T is supposed that this is the first Epistle that Paul wrote. We find the occasion for writing it in the 15th chapter of Acts, first verse: "And certain men which came down from Judea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved." They were Judaizers. That is, they were of the opinion that at least some of the rites of the Mosaic Dispensation should be kept and added to the Gospel ordinances. But their opinion was contrary to the spirit and letter of the newly inaugurated dispensation. They had only the shadows of "good things to come" which were to pass away for ever, when He that was typified should come, as it is written: "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x., 12) Christ, Himself, declared, "It is finished." It would be most sacrilegious to add anything to the perfectly finished work of the Son of God. Paul knew that, and therefore, he hastens to write the Galatian converts, not to listen to men that should remove them from the liberty, and simplicity of the Gospel.

When men (however much of the letter of the Word of God may be in their minds) are not clean cut away from the covenant of works, you may notice that such have tried in all ages of the Church to add to the public worship of God, that which is foreign to it, and even expressly forbidden. The Church had always to contend with such men, and will have to fight "the wild beasts of Ephesus"; they are quite numerous to-day, the same "wild beasts," only under different names. Fight the good fight of faith.

I. We shall consider "the liberty wherewith Christ hath made us free."

II "Stand fast"—"Quit yourselves like men."

III. The admonition, "And be not entangled again with the yoke of bondage."

I. We shall consider "the liberty wherewith Christ hath made us free." The Galatians were like the rest of the fallen race of Adam. They were ruined in their state and natures. The sin of Adam brought the curse of God on the whole family of Adam. Men may try to deny it, and evade the fact of it for a short time in this life, or belittle it so that sin may not appear at all what it really is in the light of God's Word, and in the experience of the Lord's people. But sin remains sin for all that, and men shall find out the bitterness of it here or here-after. We are the servants of sin in our natures, in our motives, in our words and in our actions. The whole person of man is under the curse and wrath of God. We are the children of wrath, "for sin made us liable to all the miseries of this life, to death itself and to the pains of hell for ever." We are the slaves of our own lusts. We are dead spiritually. We are not dead to sin, only dead to God. We live in sin, move in it, and act according to its motions; except in the measure we are kept by the providence of God from outward transgressions. When the sinner is arrested and his or her sins brought to bear on the conscience it is then that the awfulness of sin appears to the awakened soul. "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul" (Ps. cxlii., 4). When the blessed Spirit of God takes hold of, and enters into the soul through the Word of God it is then that sin appears in its dark, and gruesome nature. Sin is an infinite evil as it is against Infinite Goodness. "Against thee, thee only have I sinned, and done this evil in thy sight" (Ps. li., 4). Sin is a bitter thing as well as being painful. "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow" (Ps. cxvi., 3). They saw themselves going down into hell for ever, and could not see any other place suitable for them but hell. Heaven was closed against them; they were a curse to themselves, and the world did not want them, and cared less for them, and the poor guilty sinner could not see any other place fit for him but that place where there is weeping and wailing, and gnashing of teeth forever. "For our God is a consuming fire" (Heb. xii., 29).

They tried hard to reconcile themselves to God, but failed. They would do anything to have peace with God, pray, weep, and promise all manner of reforms;



"make me as one of Thy hired servants." They were asking for time and opportunities to become good, and upright, so that they would show the Most High how perfect they would be in a short time. But when the commandment came with that divine power, glory and majesty, demanding obedience in thought, word and action the best efforts of the poor sinner went as it is written:—"Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney" (Hosea xiii., 3). They cried out that they were lost, undone for ever, and gave up the last breath of being saved at all. "Sin revived and I died." "I will reprove thee and set them in order before thine eyes." "These words the Lord spake to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and He added no more" (Deut. v., 20).

It was not necessary for the Most High to add any more as the false hopes, and refuges of the sinner perished for ever—he died. It was a complete death. It was not the Law that died. It was the sinner that died to the Law as a covenant. The Law continued the same, and shall remain the same. The sinner was as dead to the Law as a way of redemption from hell, and death, as man is when the breath leaves the body, before the sinner was married to Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another even to Him that is raised from the dead, that we should bring forth fruit unto God" (Rom. vii. 4). It is the work of almighty power and grace drawing them to Jesus Christ, by His Word and Spirit, although they are dead in themselves, yet they are made willing to embrace Christ offered to them in the Gospel. Thus they are justified, because God pardons all their sins for Christ's sake. Their justification is of free grace. They are pardoned for Christ's sake. His righteousness imputed to them, faith in them accepting it, and faith itself is His gift to them; so that it is all of grace. Faith is a saving grace. It is wrought in the heart by the Holy Spirit through the Word of God. Saving faith accepteth Christ in the promise of the Gospel; and rests upon Him alone for salvation, righteousness, pardon of all sins, and his only hope for eternity. The sinner is not justified in himself. He is justified in Christ. The Lord is his righteousness. Faith justifies a sinner in the sight of

God; not that it is the grace of faith that justifies, but as it is an instrument by which he receiveth Christ and His righteousness. The grace of faith is the gift of God. When this blessed grace is given, and applied by the Holy Spirit, there is a willingness wrought in the soul which enables the poor sinner to rest on Christ alone and His finished work. There is a willingness to be saved by Christ, and by Him alone. The blessed Spirit sheds abroad in the soul the love of God. It is a time of love, "love unspeakable and full of glory." "He brought me to the banqueting house, and His banner over me was love." The poor soul could say, "My beloved is white and ruddy, the chiefest among ten thousand . . . . His mouth is most sweet: yea, He is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem."

They were brought into a new Kingdom, and Christ spoke to their souls language that they never heard before: "Thou art fair, my love; behold, thou art fair; thou hast dove's eyes within thy locks" (Song iv., 1). "Thou art all fair, my love; there is no spot in thee." The power of sin and Satan was broken for ever: "Kings of armies did flee apace." It was the light of the atoning death of Christ that broke for ever the power of sin in the soul. "Sin will have no dominion over you." They are received into the number of His children, and the Spirit of Christ given to them, and they have admission to all the liberties and privileges of the sons of God—"made heirs of God and joint-heirs with Christ"—of all the promises of the everlasting Gospel. The seeds of all the graces necessary for their eternal redemption are planted in their hearts, and the blessed Spirit quickens those graces according to their needs on their pilgrimage journey to the land of promise. They are not liberated in order to sin, but to die unto sin, and it pains them to find all that is in them of its corruptions; and the strength of its dying lusts. "Then ye shall remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations" (Ezek. xxxvi. 31). How true in the experience of the Lord's people! The wrath and curse were removed far from them in the day of their justification and adoption; but indwelling sin abides in every part of them, and the perpetual lusting of the flesh against the Spirit, which causes them to fall into many sins; so that they find imperfection and defilement in their best works in the sight of God. It is not what

appears in the sight of men at all, but what they see in the light of the truth and the holiness of God. They are freed from the world, and its love. They are afraid of the world: that they may be entangled in it and ensnared by it. They live in the world but they do not belong to it. Through the grace of God they are separated from it, and do not wish to be of it again. They got enough of the world as the children of Israel got of Egypt. There are some Christians so-called who are outwardly called by the ministry of the Word, and have some common operations of the Spirit who seek back into Egypt as some of the children of Israel did in the wilderness, because they never came out of Egypt in their hearts. That class of Christian professors brings the cause of Christ into contempt in the eyes of the outward, profane world. But they are not the children of God. They are of the world. They take up the Christian religion for worldly gain, and would have even the Holy Ghost if they should gain more of the world by receiving Him. "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money." No wonder though Peter said to him: "Thou art in the gall of bitterness and in the bond of iniquity." But "if the Son shall make you free ye are free indeed." The regenerated soul cannot fall from a state of grace, because there is an inseparable union with Christ. We have said already that the seed of God was in their soul; and they are kept by the power of God through faith unto salvation. Although they cannot fall from a state of grace, yet by reason of the continuing lusting of the flesh against the Spirit they may fall, and do fall into many sins, but the blessed Spirit revives, and quickens the grace of repentance in their souls, so that they are renewed again in the inner man, and thereby enabled to die unto sin and live unto righteousness. The proud Pharisee never falls into any temptation in his own estimation, and sneers at the weaknesses of the Lord's people and sets up a standard of perfection for the weak believer, and if the believer falls short of the Pharisee's standard he cuts him down as one of the greatest hypocrites that ever lived. But the Pharisees are like "the cruel ostriches in the wilderness."

II. "Standfast," "Quit yourselves like men." It is through many temptations that the people of God shall escape to their eternal haven of rest. Paul said to Timothy, fight the good fight of faith, which means

that Timothy had to meet with enemies; yea, and many of them. The young believer cannot understand why men, women, and devils are against him. While the sinner was in the kingdom of Satan he was not tempted by them at all. They were all for him. But every regenerated soul shall have to experience the enmity that is between the Seed of the woman and the seed of the serpent. The devil is enraged for losing one out of his kingdom. Satan shall try all that is permitted him to do to bring that sinner back to his service: if one means fail him, other means are ready at hand, and even prepared beforehand to draw the soul into his meshes once more. The hearts of the ungodly are at Satan's disposal, and Satan will make use of them to tempt the poor believer back to do his will. If Satan was all-knowing he would give up his wicked work, but Satan is a creature, limited in knowledge, and, therefore, he does not know but he may undo the work of grace in their souls. They are to stand fast in the faith, against all opposition and the cavillings of men. We are to stand fast for our privileges. The Galatians were mere infants in the faith, and in the practice of Christianity. We have near two thousand years behind us, but we are in as great a danger as they were unless we are kept by the power of God. The Free Presbyterians must be as vigilant to-day as they were thirty-five years ago. When a man grows up in years he is not so much in danger from outside enemies as he is from internal enemies. That is the way with us as a Church. We have our experience as far as outside enemies are to be considered, and watched. But if enemies shall arise from within the Church, introducing foreign goods into the Church, then it is equally essential to stand against them, and to "quit ourselves like men." It will not do to stand aloof and look on, or flee away from them. No! they must be brought into subjection, and if they refuse to submit, "and to give up foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. A man that is an heretic after the first and second admonition reject. Knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus iii. 9, 10, 11). "But if any man seem to be contentious, we have no such custom neither the Churches of God" (I. Cor. xi. 16).

You in Winnipeg must "stand fast" to the Word of God. It is obvious that the enemy got in among you.



When the dog goes among the flock he scatters the sheep, but it is the work of the shepherd to gather the scattered sheep together; although that may be very difficult at times yet it can be done. Christ can do it. We as a Church are few in numbers, but we do not escape the notice of the Devil, and his enmity too. "Stand fast" to the Word of God, "to the law and to the testimony." We must not encourage the wicked. Let us show them the best possible example in walk, life, and conversation. Let us "stand fast" for the holy Sabbath. If we give in on this most vital question, and submit to the theories of men, and act according to the world, we sin against God and bring judgment on ourselves, and on our children. Let us "stand fast" against loose opinions about sin and its terrible results even in this life itself. The truth of God is of infinite value and must be kept at all costs. The worship of God in this world is of the greatest importance, and nothing must be added to it or taken from it.

We as a Church are called by many fancy names, such as "schismatics" and "ignorant folk." "They think that none can go to heaven but themselves, and their ministers are always speaking about other Churches, and finding fault with people that are doing their best, and there are good and honest people in every Church: yes, some say, even in the Church of Rome; but these Seceders they are just a pest and their ministers spoil them." Now, that may appear simple enough and their opinion harmless, but let the Most High permit that spirit to wreak itself on us and then the Free Presbyterians shall find out the sting that is in the tail of that scorpion! What Church could you go to in the land and have a clean conscience? You had in this country a union of Churches, and their whole aim is to be creedless. The Word of God is not their rule of faith and practice, but the sentiments of men; and the theories of scientists; accommodating their theology to suit the views of the atheist and the infidel. But what about the Continuing Presbyterian Church? They have their organs, their hymns, and their politics. What has that to do with the Gospel? The ordinances of the Gospel are administered to the poor people whether they know it or not. Baptism given to parents who by their walk and life prove that they do not know what it means even in the letter. They can work at their usual occupation on the Lord's Day, building houses, gathering in the harvest

etc., and the following Sabbath sit at, what they call, the Lord's Table. Parents receiving baptism for their children can go to the dance, theatre, can gamble, can indulge in Sabbath desecration, have no family worship and neither the Word of God read nor believed. But no wonder when the minister is seen on the golf course on the Lord's Day! How could you associate with such congregations and Churches? It is a common thing for so-called Protestant clergymen to accept the infidel teaching of atheists that Christ was a mere man. The present "Continuing Presbyterian Church" of Canada harbour those with higher critical views, and have modern practices foreign to the Church of God, and contrary to the Word of God.

The same is true of the home Churches in England and Scotland. Their creed is to be creedless. That is quite plain. The Church of Rome has become their "sister," but it looks more like that the Church of Rome will be their mother ere long. Thousands of the people of England seeking re-union with Rome. Ministers of the Church of Scotland writing of the "Middle State" of the dead after death. That is the "purgatory" of Rome. The Union of the United Free Church and the Church of Scotland is based on human sentiment in order to gain more political power: and to have State emoluments. The said Churches have disregarded the Word of God long ago. They do not believe in the new birth, regeneration, nor in election; justification by faith is not in their creed at all, nor the work of the Spirit acknowledged. They live by works not by faith, and that surely shall lead to Rome. The other Churches in Scotland are professing one thing and practising very often contrary to what they preach. The general aim of the Free Church of Scotland is to have the Free Presbyterian abolished out of the land. The discipline of the Free Church is very lax; particularly in administering the ordinances of the Lord's Supper and Baptism. They pay lip service in public for keeping the Sabbath, but they do not practice what they preach, nor even try it. Their people can work on the Sabbath: doing what is absolutely unnecessary—to wit, working on the railways, on city tram cars, and in the Post-Office. How can they in conscience be honest before God, and protest against other men doing the very thing that they themselves allow? The only difference between the present Free Church and the other modern Churches is this: that the

Free Church adheres to the Bible as the Word of God, and to the Confession of Faith, and Subordinate Standards, and also to the form of worship, but, otherwise, the Free Church does not differ as far as discipline and faithfulness is concerned from the other Churches. The Honorary degree of Doctors of Divinity that have been lavished on Free Church ministers in recent years is very significant. It will not be out of place to point out who are the custodians of the suppositional honours. It is the Senatus of the Universities that bestow the honour on the worthy recipient. But the painful aspect of this matter is that the most of the men who are members of the Senatus are men who do not believe in the Divinity of Christ—who revealed the Father, nor in the Bible—men of higher critical views, evolutionists, and rationalistic infidels. How could Free Church ministers accept the honour from men who deny the Divinity of Christ? When the Church of Rome was afraid that Martin Luther was to leave the Church they made a Doctor of Divinity of him. If the Church of Rome had known beforehand what havoc Luther was to make of them they would not have made the Monk Luther a Doctor of Divinity. May the Most High in mercy open the eyes of the Free Church Doctors of Divinity to thunder out against the infidels that bestowed the honours on them as the Monk Luther did on the Church of Rome.

III. The admonition: "And be not entangled again with the yoke of bondage." Many efforts have been made to entangle the Free Presbyterian Church since the last thirty-five years. At times one would think that all was gone. Ministers leaving the Church and doing all the mischief they could before leaving the Church to wreck it for ever. The Lord in His love and pity stood by the Church and as yet saved it from being ruined. It was a great relief to the godly when they got away from the "Declaratory Act Church" in 1893. It was a time of love, joy, and much happiness because they got the Lord's presence and the consolations that are in Christ Jesus. The most of them are at their eternal rest. They fought the good fight of faith; they kept the faith too, and handed it down to us. We are in duty bound to tell our children what our fathers told us. Well, our fathers told us about the Declaratory Act what it meant, and how men forsook the Lord in His Word, ordinances, and worship. Our children must be instructed in these things, so that they shall not fall into the snares of the

devil. For if they do that let it be with their eyes open that they shall do it. The children of Israel were never to forget how the Lord delivered them out of Egypt. They were to tell their children, generation after generation, that it was the Lord that saved them. The same is enjoined on us. Through the grace of God let us not be entangled again with the yoke of bondage. May the Lord keep us from all evil.

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## Long Prayers In Public.

BY C. H. SPURGEON.

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**D**O not let your prayer be long. I think it was John Macdonald who used to say, "If you are in the spirit of prayer, do not be long, because other people will not be able to keep pace with you in such unusual spirituality; and if you are not in the spirit of prayer, do not be long, because you will then be sure to weary the listeners. Livingstone says of Robert Bruce, of Edinburgh, the famous co-temporary of Andrew Melville, "no man in his time spoke with such evidence and power of the Spirit. No man had so many seals of conversion; yea, many of his hearers thought no man, since the apostles, spoke with such power . . . He was very short in prayer when others were present, but every sentence was like a strong bolt shot up to heaven. I have heard him say that he wearied when others were long in prayer; but, being alone, he spent much time in wrestling and prayer." A man may, on special occasions, if he be unusually moved and carried out of himself, pray for twenty minutes in the long morning prayer, but this should not often happen. My friend, Dr Charles Brown, of Edinburgh, lays it down, as a result of his deliberate judgment, that ten minutes is the limit to which public prayer should be prolonged. Our Puritanic forefathers used to pray for three-quarters of an hour, or more. but then you must recollect that they did not know that they would ever have the opportunity of praying again before an assembly, and therefore, took their fill of it; and besides, people were not inclined in those days to quarrel with the length of prayers or of sermons so much as they do nowadays. You cannot pray too long in private. We do not limit you to ten minutes there, or ten hours, or ten weeks if you like.



The more you are on your knees alone the better. We are now speaking of those public prayers which come before or after the sermon, and for these ten minutes is a better limit than fifteen. Only one in a thousand would complain of you for being too short, while scores will murmur at your being wearisome in length. "He prayed me into a good frame of mind," George Whitefield once said of a certain preacher, "and if he had stopped there, it would have been very well; but he prayed me out of it by keeping on." The abundant long-suffering of God has been exemplified in His sparing some preachers, who have been great sinners in this direction; they have done much injury to the piety of God's people by their long-winded ovations, and yet God, in His mercy, has permitted them still to officiate in the sanctuary. Alas! for those who have to listen to pastors who pray in public for twenty-five minutes, and then ask God to forgive their "shortcomings!" Do not be too long for several reasons. First, because you weary yourselves and the people; and secondly, because being too long in prayer, put your people out of heart for hearing the sermon. All those dry, dull, prolix talkifications in prayer do but blunt the attention, blocking up ear-gate with mud or stones when he meant to storm the gate. No, let the portal be cleared that the battering-ram of the Gospel may tell upon it when the time comes to use it. Long prayers either consist of repetitions, or else of unnecessary explanations which God does not require; or else they degenerate into downright preachings, except that in one the minister has his eyes shut, and in the other he keeps them open. It is not necessary in prayer to rehearse the Westminster Assembly's Catechism. It is not necessary in prayer to relate the experience of all the people who are present, or even your own.—"Lectures to my Students."

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**Memoir of Rev. D. Macfarlane.**—As intimated in our last issue the above is expected to be ready this month. Intending purchasers will confer a favour by using the order slips inserted in the April Magazine. The price is 3s 6d (post free 4s); orders to be sent to Rev. D. Beaton, Free Presbyterian Manse, Wick.

## What the Church of Rome Teaches the Young.

BY REV. JAMES MACLEOD.

A CATECHISM of the Roman Catholic Church was handed to me recently, and after looking over it, I thought it might be of some benefit to some of our people, particularly the young, to see a few things of what is being taught in the Roman Catholic Church to-day.

The Catechism was issued by "The Most Reverend Dr Butler," of the Roman Catholic Church.

Here are some of the questions and answers:—Q.—On what day did Christ become man? A.—On the twenty-fifth of March, the day of the Annunciation, He was conceived by the Holy Ghost. [The proof he gives for his assertion is Isa. vii. 14.]

Q.—On what day was Christ born of the Virgin Mary? A.—On Christmas Day, in the stable of Bethlehem. [The Rev. Dr gives as proof that Christ was born on "Christmas Day," Isa. ix. 6.]

Q.—How did Christ end His life? A.—On Good Friday He was crucified on Mount Calvary. [He gives as proof for his "Good Friday" Mark xv. and John xix. No verses are given.]

Q.—Where did Christ's soul go after death? A.—It descended into hell. [His proof for this blasphemous statement is I. Peter iii. 19.]

Q.—Did Christ's soul descend into the hell of the damned? A.—No; but to the place of rest called Limbo. [His proofs are Acts ii. 24, 27.]

Q.—Who were in Limbo? A.—The souls of the Saints who died before Christ. [His proofs are Acts iii. 13, and Heb. ii. 30, 34.]

Q.—Why did Christ descend into Limbo? A.—St Peter says to preach to those spirits that were in prison: that is, to announce to them in prison the joyful tidings of their redemption.

Q.—Why did not the souls of the Saints who died before Christ go to heaven immediately after their death? A.—Because heaven was shut against them by the sin of our first parents, and could not be opened to anyone but by the death of Christ. [His proofs are Acts ii. 34.]

Q.—When did the souls of the Saints who died before Christ go to heaven? A.—When Christ ascended into heaven. [His proof is Zech. ix. 11.]

Q.—On what day did Christ rise from the dead?  
 A.—On Easter Sunday, the third day after He was crucified, He rose in body and soul glorious and immortal from the dead. [His proof is Matt. xxviii.]

Q.—How are we known to be Christians? A.—By being baptised, by professing the doctrines of Christ, and by the sign of the cross. [His proof is Matt. xxviii.]

Q.—How is the sign of the cross made? A.—By putting the right hand to the forehead, then under the breast, then to the left and right shoulders; saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q.—Where are true Christians to be found? A.—Only in the Church. [He means the Church of Rome.]

Q.—Are all obliged to be in the true Church? A.—Yes, none can be saved out of it; and he that believeth not shall be condemned.

Q.—Are we justified by faith alone, without good works? A.—No; "As the body without the spirit is dead, so also faith without works is dead."

Q.—How many are the chief mortal sins, commonly called capital and deadly sins? A.—Seven—Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

Q.—Where shall they go who die in mortal sin? A.—To hell for all eternity. [His proof is Apoc. xiv. 10, 11.]

Q.—Where shall they go who die in venial sin? A.—To Purgatory. [His proof is I. Cor. iii. 12, 15.]

There are hundreds more of questions and answers in this Catechism before me, but the above will suffice to show what is taught to-day in the Church of Rome and in Protestant ratepayers paying for the teaching of it. The Roman Catholic priest says that Christ was born on the 25th of December on the day that is called "Christmas Day," and deluded Protestants must have a "Feast," and their children a holiday in order to keep in line with the "Whore of Rome." We must have our "Easter Sunday" and our Easter holiday in conformity with the teaching of the Roman Catholic Church. The British Parliament says it. The Protestant schools must be closed while the Roman Catholic folk go to Mass on "Christmas Day," and on "Easter Sunday."

The poor children are not taught the blasphemous nature of the "Mass." No; but Protestant ministers must give their children a "Christmas Tree." This

cursed practice is carried on in many churches in the land. Free Presbyterian parents must be on their guard that they shall not allow their children to the "Christmas Tree" and "Christmas Treat." There are some who cannot see any harm or danger in it. No; but let us bear in mind that there are some who cannot see any harm in very heinous sins. Let us not listen to such. They are not of us although they are among us. We do not hate Roman Catholics. No; we hate what they preach, and practice. We must not hate them in their persons, for we are not better by nature, and if the Most High shall not prevent us we shall become pagans like them. We long for the day when the poor people shall see and hear for themselves. Christ said on the cross, "Father forgive them for they know not what they do." We should ask the Lord to forgive them.

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## Christian Overtakes Faithful.

BY JOHN BUNYAN.

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### II.

**W**ELL, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder. Faithful—I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

Christian—It is well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you? Faithful—You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Christian—Nay, she did not promise you the content of a good conscience. Faithful—You know what I mean; all carnal and fleshly content.

Christian—Thank God you have escaped her: "The abhorred of the Lord shall fall into her ditch." Faithful—Nay, I know not whether I did wholly escape her or no.

Christian—Why, I trow, you did not consent to her desires? Faithful—No, not to defile myself: for I remem-



bered an old writing that I had seen, which said, "Her steps take hold on hell." So I shut mine eyes, because I would not be bewitched with her looks. Then she railed on me, and I went my way.

Christian—Did you meet with no other assault as you came? Faithful—When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. Then said the old man, thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit. I asked him then, what was his work, and what the wages that he would give. He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters; the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, and that I should marry them all if I would. Then I asked how long time he would have me live with him? And he told me, as long as he lived himself.

Christian—Well, and what conclusion came the old man and you to at last? Faithful—Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake very fair, but looking in his forehead, as I talked with him, I saw there written, "Put off the old man with his deeds."

Christian—And how then? Faithful—Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, "O wretched man!" So I went on my way up the hill.—  
"Pilgrim's Progress."

## Bartimeus An Dall.

## XIII.

(Air a leantainn).

Thug Cain suas iobairt do Dhià, ach cha b'urrainn dha fharmad a thilgeadh dheth, agus threoraich sin, ann an uine ghoirid a dh'ionnsuidh mort e (Gen. iv. 3, 5, 8.) Dh'iarr Balaam gu'm faigheadh e bas an ionracain; ach 'nuair a chunnaic e duais na h-eucorach mheas e i na culaidh, cho ionmhiannaichte, is gu'n do tharruing e ma'n cuairt dha i, agus fhuair bas gle eadar-dhealaichte bho'n nì a dh'iarr e air dha bhi air a' chur gu bàs le claidheamh dioghaltais Israeil, le fhuil air a' measgachadh ri'm fuil-san thug e a thaobh a dh'ionnsuidh macnuis, agus iodhal-aoradh (Aireamh xxiii. 10; Peadar ii. 15; Aireamh xxxi. 8—14.) Thainig crith air Felics, aig searmonachadh Phoil, ach bha "dàil" air fhilleadh uime mar thrusgan ann an leithid de dhoigh nach b'urrainn dha a' thilgeadh dheth, agus mar sin cha d'thainig e riabh a dh'ionnsuidh Chrìosd (Gnìomh xxiv. 25.) 'Nuair a chual Herod Eoin Baiste, dh'eisd e ris gu subhach, agus rinn e moran de nithibh; ach gidheadh 'nuair a shin am faidh, dileas a mach a lamh chum trusgan anamiann a bha le a phuinsionn ag itheadh a stigh a chum anama a spionnadh dheth, dhuin e am prìosan is mhort se e, agus bhàsaich e fein na fhogarrach is fò mhasladh. Thainig am fear-riaghlaidh òg eadhon a ruith a dh'ionnsuidh Iosa, bu cho mor so iomaguin air son slainte, ach rinn focal teann timchioll air á shaoibhreas stad a chuir air gu h-obann. Thainig stad ann, mhiannaich e gu mor beannachd beatha shiorruidh. Bha cho beag de ghò ann, bha e cho làn de bheusalacha, cho fosgailte na inntinn, cho blath 'na iarrtusan as deigh gloine is sonas neo-bhàsmhor. Dh'amhaire e ri Iosa le dùrachd; dh'amhaire Iosa ris-san le gràdh. Am bheil e tuilleadh 'sa choir dhuinn a chreidsinn gu'n do ghoil iad le cheile? Ach ah! an deise riomhach ud leis an do sgeadaich se a fhein, agus as an robh e cho uailleil bha an deise ud a bha, air a deanamh suas de neamh-nuidean ro luachmhor leis, gu bhi air a' reubadh as a cheile, agus air a' roinn air na bochdaibh; agus mar sin thearmaich e i ma'n cuairt dha, dh'fhalbh e gu dùbhach, agus bha i, tha eagal orm na h-eudach bais da anam bochd (Marc x. 17—22.) Rinn Ananias agus Sapphira aideachadh air an creidimh ann an Crìosd, agus dhealaich iad ri moran dhe'n cuid air a shon, ach air dhoibh bhi eu-comasach dealachadh ri trusgan fein-ghloir bhreugaich, bhean Dia ris 'na chorruich, agus sgrios e iad-san (Gnìomh v. 1—11.) Bha Iudas air aireamh am

measg nan dà abstol deug, agus fhuair e roinn dheth am ministreileachd; ach chum e gidheadh air gu h-uaighneach trusgan an t-sannt lean i ri fheoil, agus dh'ith i steach do a chridhe mar mheirg, bhrath e a Mhaighstir, agus ghreas e dh'ionnsuidh leirsgrìos (Gnìomh i. 19).

Nach soilleir tha na nithibh sin a dearbhadh agus a dìteadh moran de luchd-aideachaidh na diadhachd! Tha cuis Chain a taisbeanadh gu'm feud muinntir tha toirt aoradh do Dhia a dhol a dhith; tha Balaam agus Felics a leigeadh ris gu'm feud iarrtusan as deigh maith, agus dearbhaidhean eagalach ann an sgrìos; tha Herod a nochdadh gu'm feud iadsan tha ag eisdeachd gu h-aoibhneach ris an t-searmonachadh a's dilse, agus a thaisbeanas umhblachd bho'n leth a muigh fadheoidh a bhi caillte. Tha cuis an duin' oig a ghràdhaich Criosd a taisbeanadh gu soilleir, cho easbhuidheach agus tha deadh bheus nadurra dealaichte bho ghràs Dhé. Ah! A thuilleadh air so, nach 'eil aobhar eagain ann nan robh am focal bha air a labhairt ris-san air a labhairt ri moran 'nar latha-ne a tha ag imeachd riaraichte leo fein air slighe an aideachaidh gu'n cuireadh e stad iomlan orra. Agus a thaobh peacadh Ananiais agus Shapphira tha e coslach gu'm bheil cuid de luchd-aideachaidh 'nar latha-ne tha smuaineachadh gu'n robh am peacadh, a co-sheasamh dheth so, gu'n do reic iad am fearann idir, agus gu'n d'fhàg iad cuid de'n luach aig cosaibh nan abstol! Nach mor an t-aobhar eagain tha ann dhoibhsan tha riaraichte gu'n rachadh anamaibh a nis do dh'ifrin, a thug tuilleadh dearbhaidh o'n leth a muith air gradh do Chrìosd. 'San aite ma dheireadh tha sgrìos an neach a bhrath Iosa, na rabhadh cha'n ann a mhain do na h-uile seorsa luchd-aideachaidh, ach mar an ceudna do mhinisteiribh, a cur an ceill gu'm feud iadsan a shearmonaich an soisgeul do mhuinntir eile a bhi iad fein, aig a cheann ma dheireadh, air an tilgeadh a mach (I. Cor. ix. 27).

Tha trusgan eile ann fathast; a tha daoine a' pasgadh umpa thairis air gach trusgan eile, agus is e sin fein-fhireantachd. Cha'n 'eil ann dheth ach ni truailidh agus salach, air a dheanamh suas de mhiribh agus de luideagan (Isaiah lxiv. 6.) Ach tha am peacadh dall ga mheas maiseach agus riomhach. Tha e ga tharruing ma'n cuairt dha le morchuis, agus tha comh-fhurtachd aig anam.

Tha cuid de dhaoine a saothreachadh fad am beatha chum an trusgan so a dheanamh farsuing, agus maiseach, agus riomhach le neamhnuidean deadh bheusan, agus deadh oibribh. Bha Pòl aig aon àm gu dichìollach ris an obair so, agus car uine mheas se e fein soirbheachail, agus bha e sealltainn air fein le mor-fhein-riarachadh ann an glòin' an lagha. Tha e cunntadh seachd dathan maiseach, a bha air

am fitheadh a steach 'na thrusgan, ga dheanamh, 'na bheachd-san mar am bogha-frois air son maise;—Ma shaoileas aon neach eile, gu'm feud e muinghin a chur 'san fheoil, is mò na sin a dh'fheudas mise. Air mo thimchioll-ghearradh air an ochdamh là, do chinneach Israeil, do threibh Bheniamin, a'm Eabhruidheach de na h-Eabhruidhich; a neir an lagha a'm Phairiseach. A thaobh eud, a dheanamh geur-leanmhuinn air an eaglais; a reir na fireantachadh a ta 'san lagh neochoireach! (Phil. iii. 3.) Bha e ag amharc air na nithibh sin uile, le mòr riarachadh, tur aineolach air cho dall is a bha e, agus ciod an truaghan bochd graineil bha ann dheth an sealladh Dhé. Ach 'nuair a dhealraich an solus mor o neamh air, agus 'nuair a dh'fhosgail Dia a shuilean, chunnaic e gu'n robh e graineil, agus as eugmhais fireantachd. Chuir e gu buileach ann an suarachas gloir an ni as an robh e roimhe a deanamh uail (Phil. iii. 7—9.) Mar a b'fhaide a bha e beò, bha e gabhail an tuilleadh tlachd ann an di-meas a dheanamh air fhireantachd fein (I. Tim. i. 15).

Fadheoidh moran bhliadhnachan a's deigh sin, sgriobh e chum a mhac Timothy, agus dh'aidich e re na h-uin' ud gu leir, gu'n robh e na fhear-labhairt toibheum, 'na fhear geur-leanmhuinn, agus cronail, agus 'na cheann feadhna 'nam peacach (I. Tim. i. 13, 15, 16).

Feumaidh an trusgan so bhi air a cur air cùl 'nuair a thig peacach gu Iosa Criosd. Ach cha'n 'eil e na ni furasda. Bha an seann treabhaiche a labhairt na firinn 'nuair a thubhairt e ri Hervey gu'm bheil e na ni ni's dorra faotainn cuibhteas dhe fhein-fhireantachd, no dheth anamiannaibh peacach. Mheas Hervey a chainnt ud aig an àm amaideach, oir cha robh aige ach beag eolas air gràs; ach as deigh sin dh'fhogluim e ann an sgoil Chriosd gu'n robh a chuis mar sin.

Ach tha fuigheall dheth-snathainnean gus mirean, a leanntainn ris na naoimh fhad 'sa tha iad air an talamh. Agus ni tha ro iongantach, eadhon as deigh dhoibh a neo-ghloine fhaicinn agus fhuathacadh, nan ceadaicheadh Dia dhoibh e, thoisicheadh iad a ris, ris na luideagan ud a chur cuideachd, agus am meas maiseach, is uail a dheanamh asda.

Bha Iob, a bha na naomh ro mhaiseach air fhaotainn aig aon àm a' dheanamh tuilleadh 's bu choir dheth so (Iob xxix.; xxx.), ach thug Dia dha gu h-obann sealladh dheth fein ann an sgàthan mòralachd neo-chriochnach agus ard-uachdranachd-Dhé, agus bha a leithid de bhuaidh aig an t-sealladh air, is gu'n d'èigh e mach, tha mi neo-ghlan (Iob. xl. 3.) A ris thaisbein Dia dha solus an sgàthain eagalaich ud, oir runaich e gu'n deanadh e obair chinnteach dheth, agus dh'eigh Iob a mach, chuala mi umad, le eisdeachd na cluaise; ach a nis chunnaic mo shail thu, uime sin tha mi gabhail grain



dhiom fein, agus a' deanamh aithreachas an dus is an luaithre (Iob xliii. 5, 6).

O gu'n deonuicheadh Dia gràs dhuinn uile, chum agus gu'n tilgeamaid an trusgan truagh so bh'uainn, ga shaltradh fò ar cosan, chum agus gu'n coisneamaid Criosd, agus gu'm biomaid air 'ar faotainn ann-san gun 'ar fireantachd fein againn tha bho'n lagh, ach an fhireantachd tha tre chreidimh Iosa Criosd, an fhireantachd, tha bho Dhia tre chreidimh (Phil. iii. 5).

*Ri leantainn.*

## The Petition Against L.M.S. Railway Sabbath Excursion Policy to the Highlands.

**D**EMONSTRATIONS were held under the auspices of the Lord's Day Observance Society. London, at Inverness, Dingwall, Cromarty, Invergordon, and Tain during February to give opportunity for the expression of popular protests against the rapidly-increasing Sabbath desecration in the Highlands. At the same time, in order to disclose more fully the opposition of the people to the Sabbath excursion policy of the L.M.S. Railway there was launched for signature a monster Petition appealing to that Company "not to arrange any further excursion trips, either by rail, steamer or motor into the Highlands on the Sabbath Day." The Petition was circulated in the districts already affected or immediately threatened by that policy. These are:—1. Inverness district—which is chiefly affected. 2. The shores of the Cromarty Firth on account of the Fleet opening and Sabbath excursions run in connection therewith. 2. Loch Ness side in anticipation of proposed Sabbath excursion steamer. 4. Skye with its ferry connections because of threatened invasion of Sabbath touring. 5. The circular route Loch Maree-Loch Broom. 6. The northern districts of Caithness and Sutherland.

These districts lie to the north of a line drawn from Ardersier through Kingussie to Fort-Augustus; thence by way of Kiltarlity to Garve, and following the Railway to Kyle, turning southward to embrace the shore belt to Glenelg for the Skye ferries. Reference to the map shows that only the north-eastern half of Inverness-shire, Glenelg, and Skye come within this line. From Ross-

shire Lewis is excluded—no part of the Western Isles has been canvassed as not being immediately threatened—and a few of the more remote localities of Sutherlandshire have scarcely been touched.

When an area is canvassed for signatures on such an issue as this, it is found that the expressed attitude of the people divides them in the first instance into more than two classes. After eliminating those who, owing to employment, etc., are from home when called on, there are:—

1. Those averse to signing anything, most of whom plead neutrality, though there can be no neutrality in matters moral.
2. Those who are sympathetic but who fear victimisation.
3. Those opposed to the scriptural observance of the Lord's Day.
4. Those who sign.

The area canvassed is computed to contain a population of about 90,000 persons over 18 years of age—the Petition limit. The first two classes above mentioned vary greatly in the different districts according to their different circumstances, and mount to a higher figure than many imagine. This brings down the above total very much before we arrive at the definite “for” and “against.” Bearing this in mind and also the lack of organisation, the short time given for canvassing and the difficult conditions under which, in some districts, the canvass has been carried out, it is very gratifying to find that 34,000 persons have signed the Petition.

This total is divided among the Parliamentary constituencies as follows:—Caithness and Sutherland, 8100; Ross and Cromarty, 11,815; Inverness-shire, 13,630; Moray and Nairn (friends across the borderline). 460; total, 34,005.

The L.M.S. Railway were approached to state a date when they would receive a deputation to present the Petition. They replied by their secretary giving a polite refusal for two reasons. 1. They assume that it is beyond their power to grant the prayer of the Petition, they being but servants of the Public, their words—“even were it possible to comply”—and they buttress their assumption with the statement, “the railway companies are under statutory obligation to meet the demands of the travelling public on all days of the week.” 2. They assume, and would have us believe, that the demand for Sabbath excursions to the Highlands is so very great that if they desist from running their trains, these determined excursionists will travel

to the Highlands on the Lord's Day by motor cars; but until they have proved their assumption by ceasing to run their Sabbath excursion trains, no unbiassed person conversant with the facts can accept such a view. There was never a word of Sabbath excursions to the Highlands until they began them. They are the great transgressors.

With regard to the first reason given, why are they so averse to hear the Petition of the people? Is this not the act of an overbearing master rather than of a reasonable servant? And when was it made statutory for railway companies in Scotland to break the Sabbath law by meeting the demands of the travelling public on "all" days of the week?

Despite the high-handed action of the L.M.S. Railway (though the matter is not to be left thus, but is to be pushed and redress demanded) benefits have already begun to flow from this Petition signing. The proposed Sabbath excursion steamer on Loch Ness in connection with the L.M.S. excursion trains from the south is not to ply. Further the L.M.S. are baulked in their attempts at finding a half-way house in their efforts at landing tourists in Skye on the Lord's Day. They sought to run a train of Sabbath excursionists to Kyle of Lochalsh to connect with a cruise on Loch Duich, but this steamer also is not to ply, consequently, for the present at least, the train to Kyle will not run.

Who can tell the incalculable moral gain to the people of the Highlands accruing from the defeat, even in part, of that policy which aims at driving the Lord's Day with its manifold blessings from the land?

It is to be hoped that more and greater benefits may yet flow from this effort at Sabbath defence. Never was there greater need for prayer and action on the part of lovers of the Lord's Day, than now.—Finlay Beaton.

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### **The Late Alexander Matheson, Missionary, Raasay and Mortree.**

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**WE** regret the delay in writing this obituary as it took some time to get the details we now give, and after all they are not so full as we could wish.

The departure of God's people is a distinct loss to the cause of Christ, and while we have reason to mourn their removal we would seek to acquiesce in the sove-

reign will of the Lord, who can raise up others to serve Him in their day and generation.

The late Mr Alexander Matheson was born in the Parish of Portree about the year 1856, and in early life came under the influence of the Gospel. It seems that he was led to the Saviour through the preaching of the late Rev. Mr Graham, at one time minister of the Free Church, Sleat, Skye, and soon afterwards he was ordained a deacon in the Free Church congregation of Portree.

When it became necessary to witness against the heresies that began in the Free Church he threw in his lot with those who formed the Free Presbyterian Church in 1893, and to the end continued unswervingly faithful to the position then taken up. As an elder he was associated with the late Mr Neil Mackinnon in looking after the affairs of the Free Presbyterian congregation, Portree. For Mr Mackinnon he had the greatest regard, and they worked harmoniously together. In various places Alexander Matheson acted with much acceptance as missionary, and he was highly respected as a man and Christian by all who knew him.

He was naturally of a quiet and gentle disposition, thinking little of himself and manifesting true Christian humility always in his conduct. As a lost sinner he was led to Christ and realised that salvation is altogether of grace. He knew the working of the carnal mind and the corrupt nature within, this knowledge causing him to look to the precious blood of Christ alone for deliverance from the power and guilt of sin.

His end was beautiful. When he finished the funeral service of the late Mrs Macpherson, Borve, he was called, we believe, to join the worshippers surrounding the heavenly throne above. Our loss is his gain, and his removal is a great blank in the Portree congregation. May the Lord raise up others likeminded to witness for him in this dark and cloudy day!—D. M. M.

### **The Late Roderick Macleod, Borve, Skye.**

**T**HIS worthy man passed away recently at the advanced age of 84 years. He was very active for his age, and occasionally walked to Portree and back to his home on Sabbath, a distance of eight miles at least,



furnishing an example to many of the young who in some places grudge to walk a few miles to the means of grace.

He was lively in his public exercises, and one could infer from his statements that he knew the deceitfulness of the human heart and the cleansing efficacy of the precious blood of Christ. It appears that the Word of God was coming to him with comfort before the end and he passed away in Edinbane Hospital during sleep.

Being a widower for some years, Roderick lived with his son Norman at Borve. For the surviving sons and daughters we would express our warmest sympathy in the loss of a loving father, and may they all be enabled to follow in the footsteps of those who through faith and patience inherit the promises.—D. M. M.

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### **Mr Norman Mackay, Late Elder, St Jude's, Glasgow.**

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**NORMAN MACKAY** was born in Crowlista, Uig, Lewis, on the 21st May, 1864. His father, Neil Mackay, was an elder in the Free Church congregation of Uig. He was well known as an eminently godly man. His mother, Annie Macleod, was also considered a truly godly woman. In these circumstances Norman must have had the two great privileges of a godly training in the doctrines and principles of God's Word, as set forth in the Westminster Assembly's Shorter Catechism, and a consistent example in the life and conversation of his parents. It will not be fully known till the last day how much the youth of Scotland were benefited by the worship of God held by their parents in their homes, and by the indefatigable pains in teaching their children in the doctrines of the Shorter Catechism parents took in those days. Alas! the vast majority of parents in our day do not bring up their children in the fear and admonition of the Lord; neither do they set a godly example before them, and the consequences are seen in the infidelity and reckless conduct of their sons and daughters. We are painfully aware of the fact that there are some parents who did their duty towards their children in these important concerns, and who have the heart agony of seeing them "walking according to the course of this world and that of the spirit that now worketh in the children of disobedience." At the great day of judgment Christ

will acquit such parents as having done their duty; but He will hold their children guilty of not having received the instruction given them and the example set before them, and of their sin in going on in rebellion against the light of their consciences in the godless ways of the world. We know some parents who endure this agony by the godless conduct of their children. We would tenderly warn all who cause this agony to consider seriously their final account and "to turn from the evil of their way to our God who will abundantly pardon."

Norman Mackay walked according to the course of this world till he was twenty-six years of age. He left home for Glasgow in the year 1889, and became a hearer in Maitland Street Church, Cowcaddens, Glasgow. He was there about a year when the Holy Spirit convinced him of sin, of righteousness, and of judgment. It does not seem that he was left long at the foot of Mount Sinai. The Scriptures that brought relief to his guilty conscience were—"Lo we heard of it at Ephratah, we found it in the fields of the wood" (Psalm cxxxii. 6) and—"Herein is love, not that we loved God but that He loved us, and sent His only begotten Son to be the propitiation for our sins" (John iv. 10). He enjoyed extraordinary peace in his soul during a long period after the Spirit applied the above Scriptures to his heart. He became a member in full communion in Maitland Street Free Church. In 1893 he separated from the Free Church, and joined the St Jude's congregation of the F.P. Church. To the F.P. Church he adhered steadfastly to the last.

In the year 1901 there was an election of elders and deacons in St Jude's congregation, and Norman was elected a deacon. He attended very diligently and faithfully to all the duties of that office. Of him it could be said:—"For they that have used the office of a deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (I. Tim. iii. 13). He was a man that did his duty in all things, whether it was in worldly affairs or in that of the Lord's cause with sincerity of conscience and with diligence. A man that could be implicitly trusted in all matters committed to his care. Beside all these excellent qualities, he was always serious and loved to converse with his fellow-men about God's Word. This was not from ostentation; for he was far from seeking praise from men; but from the delight he had in conversing about the substance of the faith once delivered to the saints.

In the year 1911 there was an election of office-bearers again, and Norman was elected an elder. He then became very useful in many ways not only in the congregation, but also in the other congregations within the bounds of the Southern Presbytery, which were without a minister. His eminence as a praying man and as a public speaker became so well known that he was very often supplying some congregation on the Lord's day. Of him it could truly be said that he did what he could to set forth law and gospel before men. He would not accept of any remuneration from these congregations, only his travelling expenses. He could afford to do this, because he had a good income as foreman with the Caledonian Railway Company. His grasp of the doctrines of grace was both scriptural and orderly, and the serious and solemn manner in which he expressed his thoughts in prayer or lecture left a deep impression upon the minds of all thoughtful listeners. He had complete control of himself even in very provoking circumstances. We never saw him in the least ruffled, but always calm, deliberate, and unflinching in what he considered right. He acted as Clerk of St Jude's Kirk Session during several years, and gave full satisfaction to all the members of the court. He behaved like a real gentleman and Christian towards not only his fellow office-bearers, but also towards all with whom he came in contact. He acted as Gaelic precentor for a considerable number of years. Several of our ministers made the remark to us that none could take the volume of sound out of the congregation that Norman did. On account of the fact that he was so often away supplying for the Sabbath, and that the singing thus fell upon others, he resigned several years before he left Glasgow.

A prayer meeting was held in his house every Saturday evening, at which a goodly number gathered. This meeting is now held each Saturday evening in one of the rooms off St Jude's Hall. Norman's very life was bound up from first to last in spiritual exercises, whether in prayer meetings or services in public, or in private conversation his thoughts and conversation seemed to be always about the Word of God, the cause of Christ, and the everlasting concerns of immortal souls. He had a very happy way of introducing and maintaining a conversation about spiritual things equal to any one we had the pleasure of knowing. Let the company be carnal or spiritually minded, he was the same. If he found that

he could not hold to profitable talk, he would not remain long in their company. A specimen of his edifying way of speaking to the question on communion Fridays has appeared in the F.P. Magazine for last April, and it shows that he knew what it is to be brought to Mount Sinai to hear the curses of the law of God against man's sin, and also what it is to be brought to Mount Sion to hear the good news "that God is in Christ reconciling the world unto Himself not imputing their trespasses to them." It also reveals his opinion of so-called Christians who (like the young pigs which would not take oatmeal and milk mixed until the mixture was poured on the ground among dust and grease) will not take the things of the Spirit of God till they are mixed with carnal songs, etc., at social gatherings in connection with religion. Norman had no quarters for such sacrilege, neither can any others have who have tasted of "the fat things full of marrow and of wine on the lees well refined" of the gospel of the grace of God. All who are effectually called by the Holy Spirit, and justified freely by faith in the blood of Christ, have had more than enough of these carnal pleasures, and will be very careful that they will not go back to these husks of the swine again. This was certainly true of Norman Mackay.

Norman's health showed signs that he was in the grip of that dangerous disease—Bright's disease—several years before he gave up his work and left Glasgow. To begin with the case did not seem to be virulent, so that with medicine and a rest now and again for a short time he hoped that it might be put back at least for some time. This was hoped also by a large circle of friends. But the Lord's thoughts and ways were not so. It became so serious after a long time of struggling with it, that the doctor ordered him away for some time to take a complete rest in his native air in Lewis. He returned much better and stronger and went back to his work. Many were delighted to see him back again seemingly strong and greatly improved in health. But the improvement did not continue long, so that he had to his own grief and that of his friends to leave Glasgow and the congregation of St Jude's and to depart permanently for his native place. After he was some time there and feeling much stronger, he took up Mission work in Breasclate, which he was able to carry on for a few years. But his health became so seriously undermined that he had to leave the Mission and go to live in the town of



Stornoway. He was falling deeper and deeper into that malady, with its many subtle ways of working on the human system, till he passed away to be for ever with Christ. Rev. M. Gillies, Stornoway, wrote us of Norman:—"We have lost a sincere friend and a faithful witness for Christ by the removal of Norman. He was the same during his short sojourn in Lewis as he was in Glasgow, a firm and steadfast defender of the truth, and an opposer of everything contrary thereto. He was one of the very few who carried the burden of the cause of Christ, and for sympathy and strength towards those who follow the Lord whole-heartedly, he has not left many his equal." We fully concur in this estimate of Norman Mackay.

We desire to express our sincere sympathy with his widow, who was truly a helpmeet for him in all his trials as regards spiritual and temporal concerns. May the Lord provide for her in all her needs, comfort her in her sorrow, and guide her to the end. Norman's remains were interred on the 10th December 1928 in Dalmore Cemetery, Carloway, Lewis.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep (Job xiv. 12).—N. C.

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## Notes and Comments.

**Dr Duff, the Famous Missionary.**—It is exactly a hundred years ago this month since the General Assembly decided to send out Alexander Duff as a missionary to India. Dr Duff did a great work there, and by his burning eloquence he stirred the hearts of men to their very depths in his native land as he poured forth his impassioned appeals to them. His name is written for ever among the great heralds of the Cross who carried the message of salvation to the dark places of the earth. They were faced with tremendous difficulties, but the Lord, who put it into their heart to serve Him, upheld them in their isolation and in times of depression and discouragement.

**Dr Duff's Shipwreck.**—One incident that was fitted to damp his ardour was his shipwreck at Capetown on the outward voyage to India. As he intended setting up a college he had taken with him 800 volumes. All these he lost in the shipwreck with his Bible and Psalm Book

presented to him by friends at St Andrews when he was ordained. The Bible and the Psalter were found on the shore by a sailor, and Dr Duff recognised in this the voice of God saying to him that human learning was to be recognised by him as a means only, not in itself an end. When the sailor handed them to Mr Duff he read aloud to his shipwrecked companions Psalm cvii., and then knelt down and gave thanks to God "for His goodness and His wonderful works to the children of men." Writing to Dr Inglis, he thus refers to the loss of his books and journals: "They are gone, and, blessed be God, I can say, gone without a murmur. So perish all earthly things; the treasure that is laid up in heaven alone is unassailable." The Bible, according to "Life and Work," is in St Andrews University Library, and the Psalm Book in the Foreign Mission Museum of the Church of Scotland, 22 Queen Street, Edinburgh.

**Increase of Roman Catholics in Scotland.**—In one of the series of special articles in the "Glasgow Herald" dealing with the "Irish in Scotland" the writer says: "I have found that in Glasgow and the seven counties of Lanark, Renfrew, Dumbarton, Ayr, Stirling, Linlithgow, and Fife the number of Roman Catholic school children increased in the six years from 1919 till 1925 by 6744, while the number of Protestant children came down by 12,046." Bishop Bennett, in his Easter Pastoral Letter to the Roman Catholic clergy and laity of the diocese of Aberdeen, says the number of Roman Catholics in Scotland in 1827 was reckoned at 70,000; to-day they numbered 600,000 or about one-eighth of the whole population of Scotland.

**The Pope as King.**—Now that the Pope has had the temporal power restored to him a nice question arises in law as to whether Roman Catholic British subjects can acknowledge him as such and give allegiance to him.

**Sports and Games on the Lord's Day.**—Scotland is moving swiftly on the downward career as far as Sabbath keeping is concerned. What a shock it would have been thirty years ago to hear that the Sabbath was desecrated by playing golf and tennis on the Sacred Day. The other week a Glasgow Tennis Club—the Whittinghame Club—decided to have "Sunday" tennis. Their decision has met with a good deal of criticism, but we may rest assured that the door that has been opened will encourage others to do the same. The plea that tennis playing on the Sabbath is quite common at hydropathies

and on private courts is no justification for the encouragement of the evil. A Glasgow Congregational minister, the Rev. H. S. McClelland, Trinity Church, is reported as saying in an interview: "Yes, I must say that I am entirely in favour of 'Sunday' tennis, and I hope that the Corporation will see their way to opening all their public courts on 'Sundays.'" We sincerely hope that they will do nothing of the kind. One enemy in the camp is of more use to Satan than a thousand outside and such encouragement to worship the god of Pleasure on the Lord's Day is an act of open and barefaced disloyalty to Christ by anyone professing to serve Him. Since the foregoing part of this note was written it has been announced that the above Club has decided not to have Sabbath tennis.

**A Foolish Sermon.**—The Rev. H. S. McClelland was not content to express his opinion on the above subject in the press, he must needs add to his folly by preaching a sermon on "The Scottish Sunday," in which he repeated the hoary legend of the funereal gloom of the Sabbath as observed in Scotland. No doubt he erred with men who ought to have known better, and if he had been only a little more familiar with the religious history of Scotland he would have agreed with the statement made by Dr Lee before the Select Committee appointed by the House of Commons on Observance of the Lord's Day in 1834, that Sir Walter Scott relied chiefly on his imagination for the gloomy picture he drew of the Scottish Sabbath. He ended his sermon by quoting the anti-Sabbatarians' favourite text:—"The Sabbath was made for man and not man for the Sabbath." Yes, but he should have reminded his hearers that the lordship of the Sabbath was not handed over to man but retained in the hands of the Son of Man who was Lord of the Sabbath. Mr McClelland's views met with a vigorous protest at a meeting of directors of the Scottish Protection Society at a meeting held in Glasgow. He further daringly said that our Lord was a Sabbath-breaker. That was not the only lie manufactured against Him by His enemies, and it is deplorable that a professing minister of Christ should repeat it.

**The Prince of Wales at Mass.**—The Church of Rome made the most of the passing of France's great soldier, Marshal Foch. A solemn Requiem Mass was held in Westminster Cathedral, at which the Prince of Wales and the Prime Minister were present. The "Glasgow

Herald" reports: "The Prince immediately performed an act of homage by kneeling at the royal kneeling-desk. He remained alone, taking part in all the devotions of the hour's service which followed. Also alone knelt the Prime Minister, who occupied a position on the opposite, or epistle side, of the catafalque." The famous Marshal was worthy of the highest honours for his military achievements, but this recognition of the blasphemous idolatry of the Mass by a professedly Protestant Prince and Prime Minister is going beyond what decorum and charity demand. It is the recognition of an idolatrous rite under the specious plea that it is an act of honour to a dead soldier. If Pope Pius XI. pays a visit to this country we have no doubt but those high in authority will be tumbling over each other to do homage to the Man of Sin. A false charity is selling our goodly heritage for too small a sum.

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## Church Notes.

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**Communions.** — May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, and Dornoch; fourth, Gairloch; fifth, Inverness. July—First Sabbath, Raasay, Lairg, Beaully, Thurso; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, Bracadale, and North Uist. August—First Sabbath, Dingwall; second, Stratherrick, Portree; third, Laide, Broadford and Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Ullapool; second, Strathy; third, Stoer. South African Mission—The following are the dates of the Communions.—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

**Meeting of Synod.**—The Synod meets (D.V.) at Inverness on 21st May, at 6.30 p.m., when the retiring Moderator, the Rev. E. Macqueen, will (D.V.) preach.

**Southern Presbytery on Sabbath Desecration.**—The Southern Presbytery of the Free Presbyterian Church of Scotland desires to draw the attention of all concerned to the alarming length to which Railway Companies, Motor Buses, the Corporations of Glasgow and Edin-



burgh, etc., have gone in profaning the Sabbath day, which is a most glaring violation of God's law. The unprecedented number of adverse providences by which trains, 'buses, etc., have been wrecked and the extraordinary number of passengers that have been killed or hurt since this reckless disregard of the Lord's day has been entered upon, should cause Railway Companies, 'Bus Proprietors, Corporations, and all Sabbath profaners to consider seriously that the Lord's hand is evidently against them even from a pecuniary point of view. The Presbytery would humbly, but very seriously, warn all concerned that God commands all men everywhere to keep the Sabbath day holy and that He will assuredly punish its transgressors either in time or in eternity.—N. Macintyre, Clerk of Presbytery.

### Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

**SUSTENTATION FUND.**—J. McL., Crianlarich, 5s; Miss E. W., Blacksboat, 5s; Mrs M. R., Ardersier, 6s; Miss M. C., Strontian, 6s 6d; Miss A. M., Kilmacolm, £3; Mrs A. C., Beauly, 3s 6d; Miss L. G., Drumbeg, 4s 6d; Miss I. M., Shader, Barvas, 10s; Anon., Finsbay, £1; Miss J. E. M., Helensburgh, 10s; Miss M. M., Onich, 10s; A. C. Shildaig, per Miss I. Gordon, £1; a Friend of the Cause, Southport, £10; Miss M. G., Aviemore, 12s; D. M., Aviemore, 7s; Mrs P. C., Drimuinn, 8s. Rev. N. Cameron acknowledges, with sincere thanks, the following:—"B. K. T.," £15; J. L., Stockton-on-Tees, £2 10s; D. M. N., £1; in Memory of J. G., £1; "Glenlean," per Hugh Macphail, £2.

**HOME MISSION FUND.**—Friend of the Cause, £10; D. M., Rannoch Station, 16s 6d; Mrs McL., Muir of Ord, per Hugh Munro, 10s.

**JEWISH AND FOREIGN MISSIONS.**—Friend of the Cause, £10; Miss J. E. M., Helensburgh, 10s; Mrs P. C., Drimnin, 5s; Miss K. McL., Melrose, 10s; Mrs D. M., Lairg, 10s; C. McK., o/a Rev. J. Tallach, 2s 6d; C. McK., o/a Mr Ndiyamabombo, Missionary at Shangani, 2s 6d; Friend of the Cause, Kirkhill, 6s 6d; C. S. M., Scotscaidier, 16s 6d; Mrs C. McD., for Clothing Fund, £1 17s; A. S., Glendessary, 16s 6d; A. McN., Kilcreggan, 6s 6d; "B. K. T.," per Rev. N. Cameron, £15; Well-wisher, do., do., £50; Miss Mackay, Slumbeg, per Rev. D. Macleod, Shildaig, £50; J. L., Stockton-on-Tees, per Rev. N. Cameron, £2 10s; Miss J. B., Aberdeen, 6s 6d; Miss I. M., Shader, Barvas, 3s.

**LEGACY FUND.**—The Executors of the late Mrs Mackenzie, Borlum, Scaniport, per Mrs Fraser, Balmore, o/a Jewish and Foreign Missions, £5; the Executors of the late Miss Helen Fraser, Dingwall, per Messrs Middleton and Ross, solicitors, Dingwall, £30 8s 8d; the Executor of the late Miss Christina Mackenzie, 18 Strath, Gairloch, late of Inverness, o/a of Sustentation Fund, £100.

The following lists have been sent in for publication:—

**BONAR CHURCH BUILDING FUND.**—Rev. D. J. Matheson, Lairg, acknowledges, with grateful thanks, the following donations:—Miss L. M., Whiting Bay, 10s. Thurso Collecting Card, per Miss Campbell, £2 15s 6d; Miss C. C., Glasgow, 10s; A. G., Dingwall, 4s; Friend, do., 10s; Friend, do., 10s; D. M., Chapelton, £1; Miss J. C., Dingwall, 2s 6d; Miss N. C., do., 2s 6d; Mrs F., Tore, 10s; Miss McD., Fettes, 10s; Miss H. F., Garve, 10s; W. M., Maryburgh, 10s. The following, per Mr D. J. Mackenzie, Ardgay:—A few Friends, Saskatoon, per Mrs Macaskill, 17 dollars; Friends, Kames, per Miss M. Maccallum, £6 5s; Collecting Card, Lochinver, per Mr J. Mackenzie, £3 6s 6d; Miss C. C., Inverness, per General Treasurer, 5s.

**EDINBURGH CHURCH PURCHASE FUND.**—Rev. N. Macintyre acknowledges, with sincere thanks, the following:—F. and I. McD., Portree, £1; Well-wisher, 10s; Well-wisher, London, 10s.

**GAIRLOCH CONGREGATION.**—Mr D. Fraser, Treasurer, acknowledges, with sincere thanks, the sum of £20 on behalf of the Congregational Funds from Mr John Macdonald, elder.

**HELMSDALE CHURCH BUILDING FUND.**—Rev. William Grant, Halkirk, gratefully acknowledges the following:—Friends, Helmsdale, Portgower, and Marrel, per Misses J. Macleod and M. Innes, £21 4s; Anon., Bute, £1; J. D., Toronto, per Mr John Davidson, £5; Friend, Portgower, per do., 10s; Miss C. C., Inverness, 5s.

**LOHCARRON CONGREGATION.**—Rev. D. Macleod, Shieldaig, acknowledges, with grateful thanks, the sum of £50 for the maintenance of the Church in Lochcarron from Miss Mackay, Slumbeg.

**LUIB MEETING HOUSE REPAIRS FUND.**—Miss F. Macrae, 7 Luib, acknowledges, with sincere thanks, the following:—Colgach and Achiltibuie congregation, per Mr R. Macsween, £6 17s; Miss F. McL., Portree, £1; Miss C. C., Inverness, 5s.

**NEWCASTLE-ON-TYNE CHURCH PURCHASE FUND.**—Mr F. Bentley acknowledges, with grateful thanks, the following:—Friends, Glenhinnisdale, per Mrs Michie, £1; Mrs F., Dunoon, 10s; Free Presbyterian, Kippen, 3s; Friend, Dingwall, per Mrs Mackay, Newcastle, 10s; Belfast Friend, per do., 10s; Friend, Newcastle, per do., 7s 6d. Collecting Cards, per Miss Dingwall, Glendale, £5 6s 6d; Do., per Miss Michie, Borerraig, £3; Do., per Mr A. Colquhoun, Lower Melvaig, £2 12s; Do., per Mrs Michie, Colbost, £2 0s 6d; Do., per Mr A. Macleod, jr., Glasgow, £7 13s 6d; Do., per Miss F. Macleod, Glasgow, £3 10s 6d.

**ROGART CHURCH BUILDING FUND.**—Rev. F. Macleod, Dornoch, acknowledges, with sincere thanks, the following:—Mrs McC., Hurstville, Sydney, £1; Mrs McA., do., 10s; Mr M., Sydney, 5s.

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**VANCOUVER.**—Mr Hugh Mackay acknowledges, with sincere thanks, a donation of £20 towards deputies' expenses by a "Well-wisher" in Scotland.

## The Magazine.

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