

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**Free Presbyterian Magazine**  
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**A Dangerous Book.\***

THIS is not the first excursion Dr. Maclean has made into territory that has given ample scope to his lively but erratic imagination. In this book, however, he has taken all the courage he had in both hands and boldly proclaimed to the world the views he holds on the Church's duty to the blessed dead and also to the dead who are not blessed. He begins badly by stressing the alleged discrepancies in the gospel accounts of the resurrection of our Lord. Dr. Maclean must be aware that these alleged discrepancies have been answered long ago in a way that is quite satisfactory to any unbiased mind. But for one who has lost himself amidst the dim light of psychical research one need not wonder that he should have hazy views of the gospel narratives. In fact it would appear that Dr. Maclean in these wanderings in the mysterious land into which he has entered finds the Bible more of a handicap than a help in his explorations. At least this is the impression his words leave on us when he says: "There are those who always appeal to the Bible, as if it were the last entrenchment of obscurantism, the foe of all change and progress. If a truth be not found in the Bible, then it cannot be true . . . . We realise that the invisible world which enfolds us is a realm of wonder and of mystery. A God whose last word was spoken nineteen centuries ago would be an exhausted and an outworn God."

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\* "Death Cannot Sever," by Norman Maclean, Minister of St. Cuthbert's Parish Church, Edinburgh. Hodder & Stoughton, London.

Dr. Maclean's inference in this last sentence is highly objectionable; if God willed to speak nineteen centuries ago as He certainly has done on some of the most vital matters that ever affected the destiny of man have we or has he a right to say that this God is "an exhausted and an outworn God?" Besides, we mean to pull Dr. Maclean up as he flies away on the wings of his imagination and lets drop from his lips such words as these: "If a truth be not found in the Bible, then it cannot be true." That is a mis-statement of the matter. Dr. Maclean must know that the Bible has a great deal to say about the dead and if it is silent on certain points where Dr. Maclean is eloquent then all the worse for Dr. Maclean. While we write thus we do not wish to leave the impression on our readers' minds that Dr. Maclean has thrown the Bible overboard altogether. This is not so; for he makes his appeal to the Bible as setting before us many mysterious messages from angel messengers to men but even here he seems to have lost his way, *e.g.*, in referring to Paul's conversion he says that Paul was "endowed with the faculties of clairvoyance and clair-audience." He explains these two terms as follows: "*Clairvoyance* is the faculty by which persons possessing it see spirits in their tenuous bodies though they are invisible to ordinary sight; and *clairaudience* is the faculty by which the spirits' voices are heard though themselves may not be seen." If this is the new light in which Dr. Maclean glories we pray that it may never cast its dim shadows on the Damascus road at the spot where a light above the noonday glory of the Syrian sun shone well nigh two thousand years ago and brought a soul from the dim obscurities into the marvellous light of the Kingdom of God's dear Son. We further object to Dr. Maclean's method of appealing to Scripture as in certain instances it is useless for the purpose he quotes it. Take for instance (1) "Wherefore God hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ

is Lord, to the glory of God the Father" (Phil. ii. 9-11). Dr. Maclean's comment on these words is: "There it is, emblazoned in language of surpassing exaltation—the fellowship that bridges the chasm between time and eternity." The hosts in heaven and the redeemed on earth join in adoration of their Lord—"The living and the dead are united in a common adoration." But what has this to do with the subject that has captured Dr. Maclean's mind and imagination and which is carrying him he knows not whither? Absolutely nothing as far as we can see. (2) The fallen tree is a stumbling block to Dr. Maclean and this is the way he gets rid of it: "'As the tree falls so shall it be' they quote with unction, consigning their fellows to the flames. The patience of these gentle Christians with the torture of other people is one of the marvels of the human heart. Think of a sated epicurean being quoted as a decisive factor in the destiny of Christian souls! There is no analogy between trees and souls. And, if there were, it is not true to say that the tree lies forever as it falls. Other forces are straightly brought to bear on it. The forester clears it away, the saw-mill cuts it into boards; and the table at which I now write may be the tree thrown down by the winter gales of long ago. And even, if left to itself, the tree does not lie very long; for it crumbles into dust and becomes grass and verdure again." We presume Dr. Maclean never saw any analogy between the cutting down of a tree and the cutting off of a soul yet we read: "Cut it down why cumbereth it the ground," etc. From one with Dr. Maclean's outlook we need not wonder that the author of Ecclesiastes is a "sated Epicurean" but between the Epicureans and the writer of Ecclesiastes there is a world of difference. (3) Dr. Maclean cannot accept the doctrine that the souls of believers at death are made perfect in holiness and immediately pass into glory. "It is no flight of the imagination to say," he writes, "that the living and the dead are so inextricably knit together that the felicity of the latter is dependent on the former. Without us they cannot be made perfect." Dr. Maclean must know from his classical training that he is playing on the word perfect and giving it a meaning different



from that which it has in the well known passage in Hebrews. Dr. Maclean seems to believe in the doctrine that our Lord went to hell to preach to the lost; his language, at anyrate, decidedly points in that direction. This is how he writes on the subject: "And because the foes of all mention of the dead before God are forever quoting the Bible, wresting it to their own purpose, their attention should be drawn to that obscure passage which tells how Jesus descended to Hades and there preached to the spirits in prison. In the early days the Church made a great deal of that passage . . . . The words throb with romance and sparkle with vision. The noble of the pagan world heard from the lips of Jesus the glad tidings of the love of God, and they set forth on pilgrimage heavenward. The early Christian Church did not believe that man was in death stripped bare of his freedom of will and fixed immutably forever, in woe or bliss. Otherwise there would have been no meaning in the story of Christ preaching to the spirits in prison." If this is not the doctrine of the Larger Hope then we do not know what it is. It is of little or no consequence to us what the early Christian Church believed if their beliefs are contrary to Scripture. There were many errors which crept into the Church after the times of the Apostles and these are not part of the accepted faith of the Church. But as our allotted space is now exhausted we must reserve for another issue a criticism of Dr. Maclean's views on prayers for the dead. He wields a fluent pen, and he clothes his subject in a fascinating Celtic glamour but he is given to build heavy superstructures on mere sentiment but sentiment which will make a tremendous appeal to many. All these qualities make his book one of the most dangerous that has emanated from a Church of Scotland minister since the days of Robinson of Kilmun who for his heretical opinions was deposed from the ministry. We have been at pains to quote Dr. Maclean at considerable length, not that we wish our readers to drink of these unwholesome waters, but that they may have evidence from his own words as to what his teaching really is. Surely the Church of Scotland will not allow the teaching of this book to go unchallenged.

## The Sinfulness of Original Sin.

The following extract is from a sermon by Dr. Shedd, New York, on the text:—"The young man saith unto him, all these things have I kept from my youth up: what lack I yet?" (Matt. xix., 20). It forms one of a collection of sermons published under the title:—"Sermons to the Natural Man." These sermons are about as solemn as any sermons one can read and he must be hardened indeed who can rise from their perusal without being awed and sobered under a sense of his accountability to God the Judge of all. The high claims of God's law are set forth in an arresting and most solemn manner but Dr. Shedd not only preaches the law he also sets forth in the clearest manner possible what the law could not do the bringing in of a better hope did. He shows in a very encouraging way that the very righteousness which God required has been provided by Jesus Christ. Dr. Shedd was Professor of Dogmatic Theology in New York Union Seminary and was one of the ablest defenders of Calvinism in modern times. He set his face sternly against the efforts made in the Presbyterian Church of America to revise the Westminster Confession and his "Calvinism Mixed and Pure" contains very able answers to the arguments brought forward by the innovating theologians. It is only right to say that while Dr. Shedd was such a distinguished Calvinistic theologian that through the adoption of the philosophical principle of Realism he took up positions in his system of theology with which we disagree. In giving the following extract it may be noted that it deals with a matter that is not often enough emphasised. Men are not willing to think that the want of original righteousness is sin.

**I**N view of the subject as thus discussed, we invite attention to some practical conclusions that flow directly out of it. For, though we have been speaking upon one of the most difficult themes in Christian theology, namely man's creation in holiness and his loss of holiness by the apostasy in Adam, yet we have at the same time been speaking of one of the most humbling, and practically profitable, doctrines in the whole circle of revealed truth. We never shall arrive at any profound sense of sin, unless we know and feel our guilt and corruption by nature; and we shall never arrive at any profound sense of our guilt and corruption by nature, unless we know and understand the original righteousness and innocence in which we were first created. We can measure the great depths of the abyss into which we have fallen, only by looking up to those great heights in the garden of Eden, upon which our nature once stood beautiful and glorious, the very image and likeness of our Creator.

1. We remark then, in the first place, that it is the duty of every man *to humble himself on account of his lack of original righteousness, and to repent of it as sin before God.*

One of the articles of the Presbyterian Confession of Faith reads thus: "Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal." \*The Creed which we accept summons us to repent of original as well as actual sin; and it defines original sin to be "the want of original righteousness, together with the corruption of the whole nature." The want of original righteousness, then, is a ground of condemnation, and therefore a reason for shame, and godly sorrow. This righteousness is something which man once had, ought still to have, but now lacks; and therefore its lack is ill-deserving, for the very same reason that the young ruler's lack of supreme love to God was ill-deserving.

If we acknowledge the validity of the distinction between a sin of omission and a sin of commission, and concede that each alike is culpable, †we shall find no difficulty with this demand of the Creed. Why should not you and I mourn over the total want of the image of God in our hearts, as much as over any other form and species of sin? This image of God consists in holy reverence. When we look into our hearts, and find no holy reverence there, ought we not to be filled with shame and sorrow? This image of God consists in filial and supreme affection for God, such as the young ruler lacked; and when we look into our hearts, and find not a particle of supreme love to God in them, ought we not to repent of this original,

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\* Confession of Faith, VI. vi.

† One of the points of difference between the Protestant and the Papist, when the dogmatic position of each was taken, related to the guilt of original sin—the former affirming, and the latter denying. It is also one of the points of difference between Calvinism and Arminianism.

this deep-seated, this innate depravity? This image of God, again, which was lost in our apostasy, consisted in humble constant trust in God; and when we search our souls, and perceive that there is nothing of this spirit in them, but on the contrary a strong and overmastering disposition to trust in ourselves, and to distrust our Maker, ought not this discovery to waken in us the very same feeling that Isaiah gave expression to, when he said that the whole head is sick, and the whole heart is faint; the very same feeling that David gave expression to, when he cried: "Behold I was shapen in iniquity, and in sin did my mother conceive me?"

This is to repent of original sin, and there is no mystery or absurdity about it. It is to turn the eye inward, and see what is *lacking* in our heart and affections; and not merely what of outward and actual transgressions we have committed. Those whose idea of moral excellence is like that of the young ruler; those who suppose holiness to consist merely in outward observance of the commandments of the second table; those who do not look into the depths of their nature, and contrast the total corruption that is there with the perfect and positive righteousness that ought to be there, and that was there by creation—all such will find the call of the Creed to repent of original sin as well as of actual, a perplexity as well as an impossibility. But every man who knows that the substance of piety consists in positive and holy affections—in holy reverence, love and trust—and who discovers that these are wanting in him by nature, though belonging to him by creation, will mourn in deep contrition and self-abasement over that act of apostasy by which this great change in human character, this great lack was brought about.

2. In the second place, it follows from the subject we have discussed, that every man must, by some method, *recover his original righteousness, or be ruined forever*. "Without holiness no man shall see the Lord." No rational creature is fit to appear in the presence of his Maker, unless he is as pure and perfect as he was originally made. Holy Adam was prepared

by his creation in the image of God, to hold blessed communion with God, and if he and his posterity had never lost this image, they would forever be in fellowship with their Creator and Sovereign. Holiness, and holiness alone, enables the creature to stand with angelic tranquility, in the presence of Him before whom the heavens and the earth flee away. The loss of original righteousness, therefore, was the loss of the wedding garment; it was the loss of the only robe in which the creature could appear at the banquet of God. Suppose that one of the posterity of sinful Adam destitute of holy love, reverence, and faith, lacking positive and perfect righteousness, should be introduced into the seventh heaven, and there behold the infinite Jehovah. Would he not feel, with a misery and a shame that could not be expressed, that he was naked? that he was utterly unfit to appear in such a Presence? No wonder that our first parents, after their apostasy, felt that they were unclothed. They were indeed stripped of their character, and had not a rag of righteousness to cover them. No wonder that they hid themselves from the intolerable purity and brightness of the Most High. Previously, they had felt no such emotion. They were "not ashamed," we are told. And the reason lay in the fact that, before their apostasy, they were precisely as they were made. They were endowed with the image of God; and their original righteousness and perfect holiness qualified them to stand before their Maker, and to hold blessed intercourse with Him. At the instant they lost their created endowment of holiness, they were conscious that they lacked that indispensable something wherewith to appear before God.

And precisely so is it, with their posterity. Whatever a man's theory of the future life may be, he must be insane, if he supposes that he is fit to appear before God, and to enter the society of heaven, if destitute of holiness, and wanting the Divine image. When the spirit of man returns to God who gave it, it must return as good as it came from His hands, or it will be banished from the Divine presence. Every human soul, when it goes back to its Maker, must carry with it a

righteousness, to say the very least, equal to that in which it was originally created, or it will be cast out as an unprofitable and wicked servant. *All* the talents entrusted must be returned; and returned with usury. A modern philosopher and poet represents the suicide as justifying the taking of his own life, upon the ground that he was not asked in the beginning, whether he wanted life. He had no choice whether he would come into existence or not; existence was forced upon him, and therefore he had a right to put an end to it, if he so pleased. To this the reply is made, that he ought to return his powers and faculties to the Creator in as *good condition* as he received them; that he had no right to mutilate and spoil them by abuse, and then fling the miserable relics of what was originally a noble creation, in the face of the Creator. . . .

Yes, this is true and solemn reasoning. You and I, and every man, must by some method, or other, go back to God as good as we came forth from Him. We must regain our original righteousness; we must be reinstated in our primal relation to God, and our created condition; or there is nothing in store for us, but the blackness of darkness. We certainly cannot stand in the judgment clothed with original sin, instead of original righteousness; full of carnal and selfish affections, instead of pure and heavenly affections. This great lack, this great vacuum, in our character, must by some method be filled up with solid and everlasting excellencies, or the same finger that wrote, in letters of fire, upon the wall of the Babylonian monarch, the awful legend: "Thou art weighed in the balance, and art found wanting," will write it in letters of fire upon our rational spirit.

There is but one method by which man's original righteousness and innocency can be regained; and this method you well know. The blood of Jesus Christ sprinkled by the Holy Ghost, upon your guilty conscience, reinstates you in innocency. When that is applied, there is no more guilt upon you, than there was upon Adam the instant he came from the creative hand. "There is no condemnation to them that are in Christ Jesus." Who



is he that condemneth, when it is Christ that died, and God that justifies? And when the same Holy Spirit enters your soul with renewing power, and carries forward His work of sanctification to its final completion, your original righteousness returns again, and you are again clothed in that spotless robe with which your nature was invested, on that sixth day of creation, when the Lord God said, "Let us make man in our image, and after our likeness." Ponder these truths, and what is yet more imperative, *act* upon them. Remember that you must, by some method, become a perfect creature, in order to become a blessed creature in heaven. Without holiness you cannot see the Lord. You must recover the character which you have lost, and the peace with God in which you were created. Your spirit, when it returns to God, must by some method be made equal to what it was when it came forth from Him. And there is no method but the method of redemption by the blood and righteousness of Christ. Men are running to and fro after other methods. The memories of a golden age, a better humanity than they now know of, haunt them; and they sigh for the elysium that is gone. One sends you to letters, and culture, for your redemption. Another tells you that morality, or philosophy, will lift you again to those paradisaical heights that tower high above your straining vision. But miserable comforters are they all. No golden age returns; no peace with God or self is the result of such instrumentality. The conscience is still perturbed, the forebodings still overhang the soul like a black cloud, and the heart is as throbbing and restless as ever. With resoluteness, then, turn away from these inadequate, these feeble methods, and adopt the method of God Almighty. Turn away with contempt from human culture, and finite forces, as the instrumentality for the redemption of the soul which is precious, and which ceaseth forever if it is unredeemed. Go with confidence, and courage, and a rational faith, to God Almighty, to God the Redeemer. He has power. He is no feeble and finite creature. He wields a mighty weapon, and sweats great drops of blood; travelling in the greatness of His

strength. Hear His words of calm confidence and power :  
"Come unto me, all ye that labour and are heavy-laden, and I  
will give you rest."

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### Christmas Keeping.

THE festivals of Rome are innumerable; but five of the most important may be singled out for elucidation, viz., Christmas-day, Lady-day, Easter, the Nativity of St. John, and the Feast of the Assumption. Each and all of these can be proved to be Babylonian. And first, as to the festival in honour of the birth of Christ, or Christmas. How comes it that that festival was connected with the 25th December? There is not a word in the Scriptures about the precise day of His birth, or the time of the year when He was born. What is recorded there implies, that at what time soever His birth took place, it could not have been on the 25th of December. At the time that the angel announced His birth to the shepherds of Bethlehem, they were feeding their flocks by night in the open fields. Now, no doubt the climate of Palestine is not so severe as the climate of this country; but even there, though the heat of the day be considerable, the cold of the night, from December to February, is very piercing, and it was *not* the custom for the shepherds of Judea to watch their flocks in the open fields *later* than about the end of October. It is in the last degree incredible, then, that the birth of Christ could have taken place at the end of December. There is great unanimity among commentators on this point. Besides Barnes, Doddridge, Lightfoot, Joseph Scaliger, and Jennings in his *Jewish antiquities*, who are all of opinion that December 25th could not be the right time of our Lord's nativity, the celebrated Joseph Mede pronounces a very decisive opinion to the same effect. After a long and careful disquisition on the subject, among other arguments he adduces the following:—"At the birth of Christ, every woman and

child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of winter was not fitting for such a business, especially for women with child and children to travel in. Therefore Christ could not be born in the depth of winter. Again, at the time of Christ's birth, the shepherds lay abroad watching with their flocks in the night-time; but this was not likely to be in the middle of winter. And if any shall think the winter wind not so extreme in these parts, let him remember the words of Christ in the gospel, 'Pray that your flight be not in winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to be in the fields in, and women and children to travel in.' Indeed, it is admitted by the most learned and candid writers of all parties, that the day of our Lord's birth cannot be determined, and that *within the Christian Church* no such festival as Christmas was ever heard of *till the third century*, and that not till the *fourth century* was far advanced did it gain much observance. How then did the Romish Church fix on December the 25th as Christmas-day? Why, thus: Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the *heathen* at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven: and it may fairly be presumed that in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ. This tendency on the part of Christians to meet Paganism half-way, was very early developed; and we find Tertullian even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition. 'By us,' says he, 'who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the *Brumalia*, and Matronalia are now frequented; gifts are carried to and fro; New Year's-day presents are made with din, and sports and banquets are celebrated with uproar;

oh, how much more faithful are the heathen to *their* religion, who take special care to adopt no solemnity from the Christians.' Upright men strive to stem the tide, but in spite of all their efforts, the apostacy went on, till the Church, with the exception of a small remnant, was submerged under Pagan superstition. That Christmas was originally a Pagan festival is beyond all doubt. The time of the year and the ceremonies with which it is still celebrated, prove its origin. In Egypt, the Son of Isis, the Egyptian title for the queen of heaven, was born at the very time, 'about the time of the winter solstice.' The very name by which Christmas is known among ourselves—Yule-day—proves at once its Pagan and Babylonish origin. 'Yule' is the Chaldee name for 'an infant,' or 'little child,' and as the 25th of December was called by our Pagan Anglo-Saxon ancestors 'Yule-day,' or the 'Child's-day,' and the night that preceded it 'Mother-night,' long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide, in the realms of Paganism, was this birthday observed. This festival has been commonly believed to have had an astronomical character, referring simply to the completion of the sun's yearly course, and the commencement of a new cycle. But there is undoubtable evidence that the festival in question had a much higher reference than this—that it commemorated not merely the figurative birthday of the sun in the renewal of its course, but the birthday of the grand Deliverer."—*The Two Babylons*, by the Rev. A. Hislop, pp. 30, 31.

## The Sabbath.

By the Rev. PATRICK FAIRBAIRN.

(Continued from page 298).

### VII.

**B**EFORE we bring our argument in vindication of a Christian Sabbath to a close, it may be well to view the question for a moment in its relation to Christianity as a whole. The discussion hitherto has necessarily turned chiefly upon the

particular testimonies regarding the Sabbath, which lie scattered through the Scriptures both of the Old and the New Testament, for on these the settlement of the question must mainly turn. But it is still an important consideration, and one that may tell with much weight upon the general argument, what correspondence such an institution as the Sabbath has with the evident scope and tendency of the gospel. Does a weekly returning day, kept apart from ordinary employment and consecrated to the immediate service and worship of God, seem to run counter to that, or rather to harmonize with it? Does it tend to promote or hinder the end which Christianity has avowedly in view? Is it relished or disrelished by those who have drunk most deeply into the spirit of the gospel? And when suffered, more or less, from whatever cause, to fall into neglect, does the religion of the gospel appear to gain or to lose in consequence?

These are very important questions, and are not to be disposed of by a general outcry, that such an ordinance as the Sabbath is not accordant with the spirit of the gospel. We ask, in what respect is it not accordant? Does it tend to beget a temper which the lessons of the gospel are intended to subdue, or to check the growth of feelings which it calls us to cherish and manifest? If this were the case, undoubtedly it would go far to prove the unsoundness of any defence which might otherwise be raised for the Sabbath. We know how little of an express nature is to be found in Scripture about the evils of slavery, how it seems to avoid the question as to the lawfulness or unlawfulness of that atrocious system, and even to suppose the possibility of its existence, to some extent, along with Christianity. These things were eagerly laid hold of by the advocates of slavery, and pressed with all diligence while the subject was under discussion in this country. And how were they met? By this at least, among other things, that a state of living and wholesome Christianity is utterly inconsistent with the continuance of slavish thralldom; that the whole spirit of the gospel is against slavery in every imaginable form, and

in favour of a just and well-tempered freedom; and that, wherever it is truly imbibed, the chains, whether of mental or of social bondage, must inevitably fall to the ground. No one, who really knows what genuine Christianity is, could be insensible to the validity and force of this line of argument, and in this country at least it carried almost universal conviction. Are the opponents of a Christian Sabbath willing to abide the result of a similar appeal? Is there any thing like the same contrariety between the design and spirit of Christianity and the strict observance of a weekly Sabbath? Let us for a moment suppose, which we are far, however, from admitting, that the Scriptures of the New Testament say as little of an express nature in favour of the Sabbath as they do against slavery, and try the question of the Sabbath by the manner in which it bears on the leading character and object of the gospel.

1. That the gospel is pre-eminently a scheme of benevolence, and looks with a kind and friendly aspect on the condition of those who stand most in need of sympathy and care, has been already remarked in connection with this question, and must be universally allowed. But a weekly Sabbath withdrawn from worldly employment, bringing to the very busiest the liberty, at least, of at once relaxing their bodies and refreshing their spirits, is one of the highest boons that can possibly be conferred on the poor. God claimed it as one of His special acts of kindness toward the Israelites, that He had conferred on them the privilege of knowing and keeping such a day. In those trades, such as that of the bakers in London, the workmen on canals in England, and many others, from which the Sabbath has been practically banished by the growing luxury and avarice of the age, a state of grinding oppression, equally unfavourable to a temporal and a spiritual life, is found to ensue; and many statements and memorials from such persons have affectingly represented, though, alas! for the most part in vain, the grievous hardships which they suffer. Nor will any thing be sufficient to secure such a day of repose for the general behoof of the poor, but the sacred obligation of keeping it holy to the Lord.



No other foundation but this can protect so important a privilege from the grasp of the avaricious and worldly. France, in the phrenzy of the Revolution, after abolishing the weekly Sabbath, affected to secure every tenth day as one of general rest; but the poor found, to their sad experience, that this was of little avail to them, for, being only a civil provision, and destitute of any religious ground, they could seldom make good their claim to it. So that the continuance of a weekly Sabbath, as a day religiously set apart for God's service and worship, not only does not in this particular counteract, but fully accords with, the philanthropic and merciful spirit of the gospel, and is even necessary to give it practical effect.

2. The gospel, however, has another characteristic still more prominent and peculiar than this, viz., its spiritual and holy tendency, being pre-eminently designed to beget those who embrace it to a pure and heavenly life. In this respect it not only equals, but far surpasses Judaism. It is not, indeed, like that—so much a revelation of law as of grace; but grace abounds, only that believers might attain to higher exercises of faith and holiness. Every doctrine it reveals, and every privilege it confers, is avowedly designed to have its present fruit unto holiness, as well as its final end unto eternal life. To be conformed to the pure and lovely image of the Son of God—to live like Him under the powers of the world to come, and dead to the corruptions, nay, comparatively loose to the possessions of a present life, is the character at which the gospel aims through all its truths and ordinances to produce, and without which its great end is practically defeated. Hence the covetous, the lovers of pleasure, the earthly-minded, though, it may be, outwardly decent and respectable, not less than the grossly impure, are expressly declared to be unfit for a place in the kingdom of God, as now constituted; and the Apostle Paul tells us how he wept over the case of many who could only be described as “minding earthly things,” because they thus betrayed themselves to be “enemies of the cross of Christ.”

Now, as Christianity is thus identified with a spiritual and heavenly character on the part of its professors, what relation has the institution of a weekly Sabbath, dedicated throughout to the worship and service of God, to such an object? Does it tend to promote, or rather to hinder and retard, the high design? The question is not, whether men may not strictly adhere to the observances of a proper Sabbath, and yet resort to unhallowed practices on other days of the week; for hypocrisy, of course, may counterfeit its regard to this as well as to any other ordinance of God. Neither does the question at all turn upon the point, whether the strict observance of the Sabbath, by the better part of the community, may not have the effect of inducing more of another class to spend the day in secret dissipation and low vice, than might otherwise be the case. We have good ground for believing that, in general, the very reverse would be the effect; but even if it should be, as some men would fain have it, that well spent Sabbaths, on the part of the community at large, become the occasion of increased drinking and profligacy among the more worthless members of society, what should that have to do, after all, with the main question at issue? We are surely not to judge of the proper effect of an institution by the vice and mis-conduct of those who choose to neglect or misuse it. Christianity itself should inevitably fall before such a false criterion; nay, fall the more certainly the higher the standard it establishes of right and wrong. For the more pure and sanctifying the effect is, which it produces upon those who truly receive it, the more will those who do not receive it be disposed to give scope to their sinful propensities in secret; ashamed to do before their fellow-men what they might otherwise have done in open day, they will be the readier to fall into the lower dens of wickedness, and become a speedier prey to the more ruinous lusts. When such unhappy results appear, neither Christianity at large, nor the Sabbath in particular, can be held responsible for them; they happen not *in consequence*, but *in spite*, of these divine institutions; and it were just as proper to say, Better have no

Christianity at all, than that it should any how tell unfavourably upon the state of its contemners, as to say, Better have no Sabbaths, with their devout and solemnizing effect upon the people, than that any, in their heedless infatuation, should thence take occasion to plunge into a worse career of profligacy and crime.

The question with which we have now properly to do, respects those only on whom the gospel is producing, or who are truly desirous that it should produce, the purifying effect at which it aims. Does a weekly returning day, consecrated to exercises of religion and kept carefully apart from all ordinary labour, in itself tend to help forward, or rather to mar and defeat so blessed a design? The question, when thus directed to its proper object, admits of a speedy answer; for not only is a day of holy rest greatly conducive to the end in view, but it is scarcely possible to conceive how, without such a day, the end could, among the bulk of mankind, be accomplished at all. Even under the Jewish dispensation, when the character as to spirituality and holiness of life was confessedly lower than it ought to be now, the Sabbath was found necessary for the same purpose; and on this account especially did God set it to be "a sign between Him and His people throughout their generations, that they might know that He was the Lord who sanctified them." How much more, therefore, must it be required now, when His people are called to live so much more by the faith of what is spiritual and divine, and to cultivate that elevated frame of mind and course of life which is proper to a near communion with God? No doubt, the gospel requires this to be common to every day of the week, and does not allow it to be confined merely to one. But take away the wholesome and renovating influence of that one, constantly coming round with its hallowed services, and what is likely to become of the rest? How soon would the other bulwarks of piety give way, and the whole spirit and character become secularized, if the Sabbath were practically abolished, and every day of the week were alike devoted to worldly pastime or business? Unquestionably,

if the interest of God is to thrive, and the great end of the gospel to be promoted in the souls of men, this day of holy rest to the Lord cannot be dispensed with, nor can it be too jealously guarded against the encroachments of worldly occupation; for it is through the sacred leisure and exercises of that day that men are especially to familiarize themselves with the things of God—through these especially that they are to grow in abstraction from a present world and blessed fellowship with the Father of their spirits. To remove or curtail the Sabbath as a day of spiritual employment, were just so far to cut off the main well-spring which feeds the powers and energies of a spiritual life.

3. There is another way of learning the relation which the Sabbath holds to practical Christianity, by inquiring how they who have drunk most deeply into the spirit of the gospel usually feel toward such a day. If we might have any doubt as to the proper connection between a Sabbath and the great ends of the dispensation of grace, we ought surely to be resolved, if we find the general pulse of holy and Christian men beating, as it were, in unison on the subject. We would seldom fail to gather aright the bearing of any particular measure on the constitution of a country, if we heard one and the same sentiment expressed regarding it by those who were most thoroughly conversant with the nature, and most deeply imbued with the spirit of that constitution. And can any such testimony be produced in favour of the Sabbath? Have the most pious and devoted men generally espoused or rejected it?—sought to promote its observance, or otherwise? Practically, there has been little difference of opinion on the subject; and from the best of every land, we may say a unanimous verdict might be returned for the strict and careful observance of the Lord's Day.

No doubt, many of the ablest and most pious divines, who lived at, and shortly after, the period of the Reformation, fell into the doctrinal error of supposing that the Sabbath, as enjoined in the Fourth Commandment, was a Jewish ordinance,

and typical of the spiritual rest which believers were to enjoy in Christ—an error into which they fell from various circumstances peculiar to their condition, though it would be out of place here to investigate them. It must not be forgotten, however, that their error was chiefly a doctrinal one; that their anti-sabbatarianism stood opposed not so much to what we understand by the proper duties of a Sabbath, as to the mere fleshly rest in which the Jews had generally made its due observance to consist; and that *practically* they both themselves observed, and inculcated upon others the duty of observing, the Lord's Day. Did our space permit, we could abundantly prove this by particular references to the lives and writings of the more eminent divines in question; and the biographies of the most lively Christians of all times might be appealed to in proof of the value of the Sabbath as an institution of God, and the importance to practical religion of its being devoutly hallowed. Many striking examples might be produced of persons who, at one period of their lives, when the truths of the gospel had taken but slight possession of their minds, disowned the obligation of the Sabbath, and treated it with little ceremony, but who, at another period, when they had become more alive to divine things, both thought and acted very differently. This, to a considerable extent at least, was the case with Dr. Paley, whose loose opinions upon the Sabbath, as published in one of his earliest works, have had the most unhappy effect in England; for when, in advanced life, he became, as is well known, more deeply imbued with a religious spirit, we find him, in one of the sermons which are understood to have been written then, mentioning, among other things, the observance of which he commended, and the neglect of which he deplored, not only “the attending upon public worship at church,” but also “the keeping holy the Lord's Day regularly and most particularly.” (Sermon on Seriousness in Religion.) The testimony of the very learned and pious Dr. Owen on this point is most solemn: “For my part,” says he, “I must not only say, but plead whilst I live

in this world, and leave this testimony to the present and future ages, that if ever I have seen any thing in the ways and worship of God, wherein the power of religion or godliness hath been expressed; any thing that hath represented the holiness of the gospel, and the Author of it; any thing that hath looked like a prelude to the everlasting Sabbath and rest with God, which we aim through grace to come unto, it hath been there and with them where and amongst whom the Lord's Day hath been had in highest esteem, and a strict observation of it attended unto, as an ordinance of our Lord Jesus Christ. The remembrance of their ministry, their walking and conversation, their faith and love, who in this nation have most zealously pleaded for, and have been in their persons, families, and churches or parishes, the most strict observers of this day, will be precious with them that fear the Lord, whilst the sun and moon endure. Their doctrine also in this matter, with the blessing that attended it, was that which multitudes now at rest do bless God for, and many that are yet alive do greatly rejoice in. Let these things be despised by those who are otherwise minded, to me they are of great weight and importance."

4. It adds much to the force and conclusiveness of all that has been said upon the necessity of a Sabbath to the life and power of godliness, that wherever the observance of such a day falls into practical neglect the consequences to religion are most disastrous. Ministers of the gospel, and teachers and guardians of youth, have often proclaimed it as the melancholy result of what they have witnessed in many lands, that neglected or ill-spent Sabbaths infallibly carry in their train a declining religion, and, for the most part also, a depraved morality. The chaplains of prisons and correction-houses have in like manner testified, that the vast majority of offenders brought under their notice have been notorious Sabbath-breakers, and that very frequently their neglect of Sabbath privileges was amongst their first steps in the career of crime. In a word, all experience testifies that, as a sense of religion decays in the soul or evil habit becomes



predominant, the proper duties of a Sabbath are at first relished and afterwards abandoned; and when that takes place, it is as when an embankment gives way—religion has lost its best safeguard, and vice its most effective restraint—the world with its cares or corruptions becomes every thing, God and eternity comparatively nothing. If the man of piety is drawn to the Sabbath as his delight, and feels that the health of his soul imperatively requires it, the irreligious or profligate man as surely repels it, and in doing so he never fails to reap the bitterness of his own doings; and from both alike a strong confirmation is afforded to the truth we have been endeavouring to establish, that the religion of the gospel, so far from being repugnant to a proper Sabbath, in reality stands or falls with its observance.

We trust we have now said enough to establish to the conviction of every serious and truth-loving heart the positions we originally advanced regarding the Sabbath, and shown that, however some men may be able to find pretexts for excusing themselves in the neglect or profanation of this day of God, those who really cleave to the service of God, and take His Word for their sole rule and warrant in duty, may abide in the conviction that he still requires them to “remember the Sabbath-day to keep it holy.” We have written to little purpose, if our readers are not disposed to join with us in the prayer of Baxter, which, with only one slight alteration, may form an appropriate conclusion to our meditations:—“O most glorious and gracious Creator and Redeemer, I humbly return my unfeigned thanks for the unspeakable mercies which I have received on thy day; and much more, for so great a mercy to all thy Churches and the world: and craving the pardon of the sins which I have committed on thy day, I beseech Thee to continue this exceeding mercy to Thy Churches and to me, that its blessed privileges and comforts may not be forfeited and lost; and let me serve Thee in the life, and light, and love of Thy Spirit, in these Thy holy days on earth, till I be prepared for, and received into, the everlasting rest in heavenly glory. Amen.”

**"The Dochter o' the King." \***

(PSALM xlv. 13).

THE Dochter o' the King! for she's wedded to His Son,  
She's crooned wi' royal trophies which He for her has won;  
Though bendin' at His fustule, [footstool] she's nearest to the  
throne,  
She's kneelin' whaur the Victor's hosanna-leaves are strewn.  
She's no' o' royal bluid, nor o' patriarchal line,  
And naething in hersel' could e'er prompt a love divine;  
An enemy o' God, she was sairly scarred wi' sin,  
Her ootward beauty gane, and her heart a' foul within.  
But in ages lang gane by He lookit frae above,  
An' widna let her vileness come atween Him an' His love;  
An' as she cudna help hersel', He bude [must] to do it a,  
He bore her sin and died for her, to busk [dress] her oot sae braw.  
The croon o' starry gems that her royal broo adorns,  
Was gifted by the Victor wha wore the croon o' thorns;  
The bonnie, bonnie raiment, as white as drifted sna,  
Was unco [very] foul and puir-like till Jesus made it braw.  
The Bride has had a wee bit o' tribulation, tae,  
Afore she reached the kintra [country] o' everlasting day;  
For when she plichted troth to Him upon this earth aneath,  
She vowed to follow onward through sufferin' and death.  
He bore the sairest wecht, ye ken, and He gaed a' alane;  
She only kissed the red cup that He had a' tae drain,  
She only followed on whaur her Lord had made a road  
Frae Earth wi' a' its waes [sorrows] to the Palace Hame o' God.  
Oh! when she saw His face then the glory was sae bricht  
That hers, like ripplin' water, juist mirrored back the licht;  
She cudna look upon Him, wham she had lo'ed unseen,  
Withoot His glory brightening' the chaumbers [chambers] o'  
her een.

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\* This poem appeared many years ago in the Magazine, and is reproduced for the benefit of those who may never have seen it. The Scottish words are explained within square brackets.—Editor.

I canna tell the glory—it's only seen abune [above],  
Where she's clearer than the sun and fairer than the mune  
[moon];

For my een are gettin' dazed wi' keekin' [peeping] on afore,  
An' lookin' at the radiance that's glintin' [gleaming] thro' the  
door.

Sae I'm sittin' doon to wait at the fit o' the Cross,  
An' I am ettlin' [expecting] Him tae rid me frae a' earthly dross;  
I'm lookin' for His waddin' day to come verra sune,  
An' then the guesses at His glory will be forever dune.

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### The Late Mrs. Alex. Sinclair, Wick.

IN the passing away of Mrs. Sinclair at the beginning of July a notable figure in the religious life of the North entered her rest. "Mrs. Alex.," as she was known to her friends, was so-called to distinguish her from the many Mrs. Sinclairs in Caithness. She was the daughter of Captain Ross, a man revered for his genuine piety and respected for his fine manly qualities. Her mother, a sister of the well known Mr. William Sinclair, Wick, was a woman of great force of character and of genuine piety. Though thus highly privileged in having such parents Mrs. Sinclair in her youth was like other girls in their natural state. She was full of vivacity, a characteristic which, though mellowed by age, was traceable up to within a few years of her death. When or by what means the change was wrought in her heart making all things new we are not in a position to say but her whole life proclaimed how thorough that change had been. Early in youth she was married to Mr. Alexander Sinclair, a prominent citizen of Wick. Owing to the wealth possessed by her husband Mrs. Sinclair was enabled to give full scope to that kindness of heart which showed itself in prosperity and was not restrained in the day of adversity. Naturally she was a woman of exuberant and impulsive

temperament and in her converted days these characteristics were still to be clearly seen though turned into new channels. Combined with these characteristics she had a warm heart and a strong will. The latter giving a driving force to her thoughts in any action she contemplated. No one could doubt the sincerity which prompted the warm impulsiveness of her heart. At times she showed plainly the defects of those possessed with such temperaments and while more soberminded people might question her wisdom they could not but recognise the warmth of her heart and her single-eyed sincerity.

When the Free Church, prior to 1892, began to show plainly that she did not intend to drive out heretical teachers such as Professors Bruce and Dods a number of professing people in Caithness left the Free Church and among these was Mrs. Sinclair. She, with a few of the foregoing, joined the Reformed Presbyterian Church as there was no Free Presbyterian Church then in existence. Some years after the formation of the Free Presbyterian Church she left the Reformed Presbyterian Church and joined the former and from that time onwards until the day of her death, with the exception of two short periods, she supported the testimony of that Church with a zeal and consistency that often made others like-minded feel cold as contrasted with her unflagging zeal and whole-hearted advocacy. She loved the Free Presbyterian Church with a warm-hearted devotion for the testimony it raised in defence of the truth. Mrs. Sinclair was well-known throughout the Church as she made it a point of attending Communion while her health permitted. She considered it her duty to witness in the high places of the nation and when things were done in Parliament of which she disapproved the Minister of the Crown who was guilty was generally made aware of the fact by a telegram from her couched in trenchant sentences and backed by an appropriate text of Scripture. She loved to read the works setting forth the contentings of the Covenanters and the famous Scottish divines. The rich spiritual experiences contained in the autobiographies of many of the English Strict

Baptist worthies were also highly appreciated by her. But above all these she loved her Bible, read it carefully and constantly, until she became very familiar with it.

After her husband's death Mrs. Sinclair's means were greatly reduced but her house was as open as ever to the Lord's people and she gave unstintedly to the poor, many a time to her own inconvenience. The warm welcome extended to the friends of the cause she loved made her home the meeting place of many a happy gathering. She delighted in the fellowship thus enjoyed and joined with vivacity in the conversation when religious experience was the theme. She loved the courts of Sion and while health and strength permitted she was always in her place there. For some time her health began to fail and her place was vacant at the beloved means of grace. The end came peaceably and Mrs. Alex. Sinclair passed to her everlasting rest in July of this year, aged 78 years. Her remains were laid to rest in Wick Cemetery. A large number of friends from different places attended the funeral to show their last respect to one who was greatly beloved. Our cause is the poorer through her removal.

We tender our heartfelt sympathy to her sons and daughters in the great loss they have sustained by the removal of one of the kindest of mothers and one who prayed and longed for their salvation with all a mother's love.

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## Short Gleanings.

### BELIEF IN GOD.

"He that cometh unto God must believe that He is, and that He is the rewarder of them that diligently seek Him."—(Heb. xi. 6.) This is the first principle and foundation of all religious worship, which, if it be not well and firmly laid in our hearts, all our supplications will be in vain. Now, unless we do believe that He doth accept and bless our duties, we

cannot believe that He is such a rewarder, or, as He expressed it in the covenant with Abraham, an "exceeding great reward." But He hath descended to the lowest instances of a little goat's hair to the tabernacle, a mite into the treasury, a cup of water to a disciple, to assure us that He despiseth not the meanest of our sincere services.—*Owen*.

#### CHURLISH CHRISTIANS.

Some good persons have naturally so much of the Nabal in them, that a man scarce knows how to converse with them. They mingle all the sweet fruits of love with so much harshness and sourness, as makes them ungrateful to those who most need them. I think it is a mistake, that grace only subdues our sinful corruptions; it will, if cared for and used as it ought, cure our natural dispositions, so far as any evil, or occasion of evil, is as it were incorporated with them. If it maketh not the forward meek, the angry patient, the peevish and morose sweet and compliant, how doth it make the leopard lie down with the kid, and the wolf dwell with the lamb?—(Isa. xi. 6.) —*Owen*.

#### THE HEART.

Oh, heart! heart! what art thou? A mass of fooleries and absurdities! The vainest, foolishhest, craftiest, wickedest thing in nature. And yet the Lord Jesus asks me for this heart, woos me for it, died to win it. O wonderful love! adorable condescension!

"Take it, Lord, and let it be  
Ever closed to all but thee."

—*Berridge*.

#### HOW TO ESCAPE DOUBTS.

Are you in depths and doubts, staggering and uncertain, not knowing what is your condition, nor whether you have any interest in the forgiveness that is of God? Are you tossed up and down between hopes and fears and want peace, consolation, and establishment? Why lie you upon your faces? Get up, watch, pray, fast, meditate, offer violence to your lusts and



corruptions; fear not, startle not at their crying to be spared; press unto the throne of grace by prayer, supplications, importunities, restless requests; this is the way to take the kingdom of God. These things are not peace, are not assurance; but they are part of the means God hath appointed for the attainment of them.—*Owen*.

#### THE SABBATH.

My own firm conviction is, that the observance of a Sabbath day is part of the eternal law of God. It is not a mere temporary Jewish ordinance. It is not a man-made institution of priest-craft. It is not an unauthorized imposition of the Church. It is one of the everlasting rules which God has revealed for the guidance of all mankind. It is a rule that many nations without the Bible have lost sight of and buried, like other rules, under the rubbish of superstition and heathenism. But it was a rule intended to be binding on all the children of Adam.—*Bishop J. C. Ryle*.

#### THE PURPOSE OF THE INCARNATION.

When the Son of God said: "Lo! I come," He referred to His Incarnation, to Bethlehem. But when He added: "To do Thy will," He looked to Calvary, to His atonement, when on the accursed tree He died the Just for the unjust. He came willingly, joyfully; He was born of the Virgin Mary, in order to fulfil that will "by which we are sanctified through the offering of the body of Jesus Christ once for all." He was born in order to die. He came to lay down His life as a ransom. He took upon Him our nature, that He might offer Himself as a sacrifice; He became Man, to become man's substitute and righteousness.—*Dr. Adolph Saphir*.

#### THE PURPOSE OF CHRIST'S HUMILIATION.

And, lastly, see the death of Christ involved in the Incarnation by considering the purpose of the Father—that Christ should be the Head of the Church, the fountain of spiritual life and joy. Christ was born not to be, as it were, the first man,

the greatest, noblest, purest member of the race, the efflorescence of humanity; He was born to be the Head, the King, the Divine Lord. And in order to be thus exalted, it became Him, first to descend into the lowest depth of death, and through this Divinely-appointed suffering to enter into glory. Now the Father anointed Him with the oil of gladness, and after His ascension, He sent forth the Spirit into the hearts of all who are chosen to be His Church—His Body.—*Dr. Adolph Saphir.*

#### SERVING GOD WITHOUT FEAR.

Wherever there are any sincere fruits of faith and obedience found in the hearts and lives of professors, God graciously accepts and blesseth them. Nothing is so small, but that, if it be sincere, He will accept; and nothing so great, but He hath an overflowing reward for it. Nothing shall be lost that is done for God—a cup of cold water, the least refreshment given unto any for His sake, shall be had in remembrance. All we have and are is antecedently due to Him, so as that there can be no merit in anything we do. But we must take heed, lest while we deny the pride of merit, we lose not the comfort of faith, as to acceptance of our duties. It is a fruit of the mediation of Jesus Christ, that we may “serve God without fear, in righteousness and holiness all our days.” But if we are always anxious and solicitous about what we do, whether it be accepted with God or not, how do we serve Him without fear?—*Owen.*

#### GOD THE STRENGTH OF HIS PEOPLE.

When we find ourselves to faint or decay in any duties, our first inquiry should be after the nature of their spring and principle. Only the Spirit of God is living water that never fails, so the prophet tells us, that “even the youths shall faint and be weary, and the young men shall utterly fail.”—(Isa. xi. 30.) They who seem to be the strongest and most vigorous in the performance of any duties, yet if they have nothing but their own strength, the ability of nature under convictions to trust unto, they will and shall utterly fail. For that such are intended is manifest from the opposition in the next words;

but "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." If our strength and duties be derived by faith from God, the more we engage in them, the more it will be increased. "The way of the Lord is strength to the upright,"—(Prov. x. 29). When we are upright in the way of God, the very way itself will supply us with new strength continually; and we shall go from strength unto strength (Ps. lxxxiv. 7), from one strengthening duty unto another, and not be weary.—*Owen*.

#### EMBLEM OF THE RESURRECTION.

There is a poor dry and wrinkled *kernel* east into the ground: and there it lieth, swelleth, breaketh, and, one would think, perisheth. But behold, it receiveth life, it chippeth, it putteth forth a blade, and groweth into a stalk. There also appeareth an ear; it also sweetly blossoms, with a full kernel in the ear. It is the same wheat, yet behold how the fashion doth differ from what was sown! And our *brawn* will be left behind, when we rise again. The body ariseth, as to the nature of it, the self-same nature; but as to the manner of it, how far transcendent! "The glory of the terrestrial is one, and the glory of the celestial another!"—*John Bunyan*.

#### NO CONDEMNATION.

There is now on condemnation to us who are not under the law, who are no longer in Adam, but who are in Christ Jesus. And as sin has been condemned and put away, the Spirit of God now dwells in us. To be spiritually minded is life and peace. True, we are still in the body, and in a world of sin and sorrow we still groan; but as the children of God and the heirs we are saved by hope. True, we are full of infirmities, even before the throne of grace, but the Spirit Himself helpeth us and beareth witness. When our hearts are overwhelmed—Christ for us, the Spirit within us. Such is our blessed state (Rom. 8, 1-27).—*Adolph Saphir*.

## Nadur an Duine 'na Staid Cheithir Fillte.

## CEANN II.

## TRUAIGHE STAID NADUIR AN DUINE.

*(Continued from page 317).*

*Brosnuchadh 3.* Thoir fa'near na comharan uamhasach air fearg Dhé; agus foghnadh iad gu d' dhusgadh gu teicheadh a mach as an staid so. Thoir fa'near, 1. Mar a thuit i air daoine. Eadhon anns an t-saoghal so, bha moran air an cur suas mar chomharan air dioghaltas Dhé, chum gu gabhadh muinntir eile eagal. Sguab fearg air falbh mor-chuideachd, a thuit le cheile le laimh Dhia ann an corruich. Thoir fa'near "mar, nach do chaomhain an Tighearn an seann saoghal a' toirt a steach na d'le air an t-saoghal aingidh, agus a' tionndadh caithriche Shodoim agus Ghomoraigh gu luaithre, gu 'n do dhìt e le leir-sgrìos iad, 'g an deanamh 'nam ball-samhuill dhoibh-san a bhiodh mi-dhiadhaidh an deigh sin! 2 Pead. ii. 5, 6. Ach tha e fathast nì's uamhasaiche bhi smuaineachadh air a' ghul, a' chaoidh, agus air a' ghiosgan fhiacal sin tha measg na dream a ta 'n ifrinn a' togail suas an sùilean, ach nach urrainn boinne uisge fhaotainn a dh' fhuarachadh an teanga. Creid na nithe sin, agus gabh rabhadh leo; air eagal gu'n tig leir-sgrìos ort mar rabhadh do mhuinntir eile. 2. Thoir fa'near mar a thuit fearg air na h-ainglibh a thuit, aig am bheil an staid gu h-iomlan gun dochas! B' iadsan a thug a' cheud oidheirp air garadh an lagha naomh a bhriseadh; agus chuir Dia suas iad mar chomharan air 'fhearg an aghaidh a' pheacaidh. Dh' fhaig iad aon uair an aite-comhnuidh féin, agus cha d' fhuiling e riamh dhoibh amhare a stigh a rìs air toll an doruis; ach tha "iad air an coimhead ann an geimhlibh siorruidh, fuidh dorchadas fa chomhair breitheanais an là mhoir! Iud. 6. "San aite mu dheireadh, Faic mar a bhuin Dia ann an corruich r'a Mhae féin, a sheas ann an aite pheacach taghta! Rom. viii. 32. "An ti nach do chaomhain a Mhae féin!" Dh' fheudta bhi an duil gu'm biodh trocair-chaomhnaidh air a taisbeanadh an so, nam biodh i idir ann. Nam faigheadh neach

'sam bith an trocair so, is cinnteach gu'm faigheadh a Mhae féin i; ach cha do chaomhain se e. Bha tlachd an Athar air a dheanamh na dhuine dhoilghiosan. Esan, a's e gliocas Dhé, thoisich e air a bhi fuidh uamh-chrith, ullamh gu failneachadh air falbh le h-uamhunn mòr! Thug cudthrom na feirge so air braona mora fola shileadh. Le lian-neart an teine so, bha 'chridhe mar cheir air leaghadh am meadhon a chuim! Faic an so cho geur-cheart 'sa tha Dia an aghaidh peacaidh. Bha ghrian air a deanamh dorchas leis an t-sealladh uamhasach so! bha na creagan air an sgoltadh; na h-uaignean air am fosgladh. Bha'm bàs, mar gu b' ann, le mor-iongantas, a' leigeadh le 'phriosanaich dol air falbh. Ciod e dile, fras do theine agus pronnuse, air Sodomitich, fuaim uamhasach an t-saoghail a' leaghadh as, steidh nan neamh agus na talmhainn a' tuiteam sios a dh' aon uair, aingle air an tilgeadh sios o na neamha do shlochd gun iochdar! Ciod iad sin uile, deiream, ann an coimeas ri so, Dia a fulang, ag osnaich! a' bàsachadh air crann-ceusaidh! Rinn naomhachd neo-chrìochnach so, a thoirt air peacadh taisbeanadh 'na dhath féin, eadhon graineil ann an tomhas neo-chrìochnach! Agus an caith daoine am beatha gu soerach, 'nuair a tha iad buailteach do'n fheirg so!

*San àite mu dheireadh*, Thoir fa'near, co e 'n Dia ris am bheil do ghnòthuch, cò'n Ti d'am bheil thu buailteach d'a fheirg. Is Dia neo-chrìochnach ann an eolas agus ann an gliocas e; air chor as nach urrainn aon do d' pheacaidh, ciod air bith eo diomhair as a ta iad, a bhi air am folach uaithe. Gheibh e gu cinnteach a mach gach uile mheadhon leis am bi fearg air a cur an gnìomh, chum dioladh a cheartais. Tha e do chumhachd neo-chrìochnach, agus uime sin is urrainn dha na 's aill leis a dheanamh an aghaidh a' pheacaich. Cia trom as eigin do bhuilean na feirge bhi, a ta air an leagail le laimh uile chumhachdaich. Is urrainn cumhachd neo-chrìochnach am peacach a dheanamh 'na phriosanach, eadhon an uair a ta e sa' bhoile as mò an aghaidh neimh. Is urrainn an cumhachd sin gach carrann air leth tlo'n duslach a thabhairt ris o'n uaigh, an cur ris r' a cheile, an t-anam agus an chorp a ris a cheangal ri cheile, an cuair nan seasamh

an làthair caithir a bhreitheanais, an greasadh air falbh do'n t-sloehd, agus an cumail suas le aon laimh, tre shiorruidheachd, 'nuair a tha iad air an sgiursadh leis an laimh eile! Tha e neo-chrìochnaichte an ceartas, agus is eigin da air an aobhar sin peanas a chur an gnìomh: Bhiodh e an aghaidh a nàduir, eir na feirge so an gnìomh taitneach dha: oir ged nach 'eil tlachd aig an Tighearn ann bàs a' pheacaich, mar is e sgrios a chreutair féin e; gidheadh tha e gabhail tlachd 'na chur an gnìomh, do bhrìgh gur e eir an gnìomh a' cheartais e: "Frasaidh e air na h-aingidh rìbeachan, teine agus pronnusc, agus doinionn uamhasach!" Thoir fa'near an t-aobhar. "Oir is ionmhuinn leis an Tighearna cheart ceartas," Salm xi. 6, 7. "Bheir mi air mo dhian fheirg luidhe orra agus bheir mi dhomh féin fois!" Esec. v. 13. "Ni mise mar an ceudna gaire ri'r sgrios-sa!" Gnath. i. 26. Fadheoidh, Tha, e beò gu shiorruidh, a ghabhail diolaidh air son na connspaid. Chì sinn air an aobhar sin, gur eagalach an nì tuiteam an lamhaibh an Dé bheò!

Dùisg uime sin, O pheacaich òg! dùisg o shean pheacaich! a ta fathast anns an staid san robh thu air do bhreith. Cha'n ann o Dhia a tha'n tearuinnteachd a ta thusa gabhail, is e codal a' bhàis a ta ann. Eirich a mach as, mu'n duin an sloehd a bheul ort. Is fìor, gu'm feud sibh uchd-eididh iarruinn a chur umaibh, bhur n-eudan a dheanamh 'na umha, agus bhur chridheachan mar an adamant: co as urrainn a leasachadh? Ach brisidh Dia an aghaidh umha sin, agus bheir e air a' chridhe adamaint sin, mu dheireadh, dol 'na mhìle bloighdibh. Feudaidh sibh, ma's aill leibh, strì a dheanamh gus na nithe sin a chur as bhur cinn, a chum gu'm feud sibh fathast codal ann an eraicionn slan, ged tha sibh ann an staid feirge; feudaidh sibh ruith air falbh gur n-obair leis 'na saighdibh saithte 'nur cognisibh, gu an oibreachadh air falbh; no gur leapaichean gu'n codal air falbh; no gu euideachd, gu sugradh, agus gu'n eir air falbh le gaire: Ach bithidh aiseirigh eagalach aig agartas coguis a ta mar so sair a mùchadh. Agus tha'n là teachd, anns am bi saighde na feirge saithte cho teann ann ad anam, as mach bi thu comasach air an spionadh a mach tre linnibh na siorruidheachd, mur gabh thu radhadh ann an àm!



Ach ma tha neach sam bith ag iarraidh teicheadh o'n fheirg a ta ri teachd, agus a chum na crìche sin ag iarraidh eolas fhaotainn air ciod an t-slighe ghabhas iad; thairginn dhoibh na comhairlean teare so, agus tha mi ag earlachadh agus a' guidhe orra, mar tha gràdh aca d' an anama féin, gabhail riu.

1. Rachaibh a leth-taobh gu aite uaigneach àraidh, agus an sin smuainichibh air bhur truaighe. Creidibh e, agus suidhichibh bhur smuainte air. Cuireadh gach aon a' cheist ris féin, Cionnus is urrainn dhomh mo bheatha chaitheadh anns an staid so? Cionnus is urrainn dhomh bàsachadh innte? Cionnus a dh' eireas mi ris, agus a sheasas mi an lathair caithir-breitheanaidh Dhé innte? 2. Smuainich gu curamach air peacadh do naduir, do chridhe, agus do bheatha. Sruthaidh beachd caoimhneil mu fheirg o mhoth achadh domhain air peacadh. Cha'n 'eil e doilich dhoibhsan a ta 'gam faicinn féin ro-pheacach, iad féin fhaicinn 'nan oighreachan feirge. 3. Dean dichòill gu Dia fhireanachadh anns a' chùis so. Cha dean a bhi gearan air Dia mu thimechioll an ni so, agus a bhi beucaich mar tharbh fiadhaich ann an lion, ach do dhaingneachadh ni 's mò innte. Tha irioslachadh anama an lathair an Tighearna, feumail a chum teichidh: cha reic Dia saorsa, ach bheir a gu saor i dhoibhsan a chi iad féin gu h-uile neo-airidh air a dheadh-ghean. *San àite mu dheireadh*, Tionndaidhibh bhur suilean, O phrìosanaiche an dochas gus an Tighearn Iosa Crìosd! agus gabhaidh ris, mar tha e 'ga thairgse féin anns an t-soisgeul. "Cha'n 'eil slainte ann an neach air bith eile," Gniomh. iv. 12. "Tha Dia 'na theine dian-loisgeach," Eabh. xii. 29. Tha sibh 'nur cloinn feirge mur seas an t-cadar-Mheadhonair a steach eadar esan agus sibhse, tha sibh cailte gu brath! Eabh. ii. 3. 'Nam b' aill leibh a' bhi tearuinte, thigibh fuaidh a sgail. Cha'n urrainn aon bhoinne do'n fheirg sin tuiteam an sin, oir "tha e saoradh o'n fheirg a ta ri teachd," 1 Tes. i. 10. Gabh ris anns a' choimcheangal, anns am bheil e 'ga thairgse féin duit; agus mar sin ni thu, mar a' bhan-trail, do bheatha shaoradh, leis an Fhear a thug buaidh, a phosadh. Cuiridh fhuilsan teine na feirge sin as a ta lasadh a t' aghaidh. Ann an trusgan geal fhireantachd san bithidh tusa tearuinte; oir cha'n urrainn doinionn na feirge dol troimh.

II. Bheir mi focal no dha do na naoimh.

*Air tùs*, Cuimhnichibh “Anns an àm sin, (san robh sibh 'nur staid nadurra) gu'n robh sibh as eugmhais Chriosd, as eugmhais dochais; agus gun Dia anns a t-saoghal.” Cuimhnichibh air an staid san robh sibh roimhe, agus gabhaibh ath-shealladh do thruaighe na staid sin. Tha cuig cuimhneachan a dh' fheudas mi uaithe sin, a thoirt do uile cho-chruinneachadh nan naomh, nach 'eil ni 's mò 'nan cloinn na feirge, ach 'nan oighreachan air Dia, agus 'nan comh-oighreachan maille ri Crìosd, ged tha iad fathast fuidh aois. (1.) Cuimhnichibh anns an là san do ghlaic an Tighearna sibhse air laimh, nach robh sibh ann an cor ni b' fhearr na muinntir eile. O ciod a ghluais e gu sibhse ghabhail, 'nuair chaidh e seachad air bhur coimhearnsnaich! Fhuair e sibhse 'nur cloinn feirge eadhon mar chach, ach cha d' fhàg e mar sin sibh. Thainig e do'n phrìosan chumanta, far an robh sibh 'nur luidhe 'nur geimhlibh, eadhon mar chach; agus o mheasg co'-chruinneachadh do luchd droch-bheart, spion e sibhse mach, dh'àithn e gu'm biodh bhur geimhlichean air an toirt dhibh, chuir e maitheanas 'nur lamhaibh, agus thug e sibh gu saorsa ghlormhoir chloinne Dhe: 'nuair a dh' fhàg e muinntir eile ann an cuibhrichean an diabhuil! (2.) A ghluasad gu gradh e thabhairt duibh, anns an la san do nochd se e féin air thùs, chum bhur saoradh. Bha sibh 'nur cloinn feirge, eadhon mar chach; iomchuidh air son ifrinn, agus gu h-uile neo-iomchuidh air son neimh: Gidheadh, thug an Rìgh d'a luch sibh! thug Mac an Rìgh a ghradh dhuibh, do chiontaich fuidh bhinn dìtidh, agus ghabh e steach sibh ann an ceangal posaidh ris féin, air an là sam feudadh sibh a bhi air bhur tabhairt amach chum a chrochaidh! “Seadh, Athair, do bhrìgh gu'm b' ann mar sin a bha do dheadh thoilsa!” Mata xi. 26. (3.) Cuimhnichibh gu'n robh sibh na b' iomchuidh a bhi air 'ur gràineachadh no bhi air 'ur gràdhachadh anns an là sin. Biodh iongantas oirbh, 'nuair a chunnaic e sibh 'nur fuil, nach 'd amhaire e oirbh le grain, agus nach deachaidh e seachad oirbh! Biodh iongantas oirbh gu'm biodh a leithid sin do àm, gu brath 'na àm graidh! Esec. xvi. 8. (4.) Cuimhnichibh gu bheil sibh air 'ur sgeadachadh le

iteagan coingheill. Is i a sgeimh-san a ta air a cur oirbh, rann 14. B'esan a thug dhibh bhur n-eudach-priosain, agus a sgeudaich sibh le trusgain fireantachd, le eulaidhibh slainte! Truasg-ain leis a' bheil sibh air bhur n-eudachadh mar na lilighean nach 'eil a saothreachadh, na a' snìomh. Thug e na cuibhrichean o bhur gairdeinibh, an cord o bhur muineil; chuire e sibh 'na leithid do dheise as gu feudadh sibh a bhi iomchuidh air luchairt neimh, eadhon a dh' itheadh aig bord an Rìgh. (5). Cuimhnichibh bhur lochdan an diugh; mar rinn buidealair Pharaoh, a dhi-chuimhnich Ioseph. Cuimhnichibh mar a dhi-chuimhnich sibhse, agus cia co neo-chaoimhneil 'sa bhuin sibh ris-san, a chuimhnich oirbhse 'nur staid iosal. An e so bhur caoimhneas do dhur caraid? Ann an là bhur fuasglaidh, neach as e bhur Tighearna.

*San dara àite*, biodh truas agaibh ri cloinn na feirge, an saoghal 'na luidhe san ole. An urrainn sibh a bhi neo-churamach mu'n staid-san, sibhse bha aon uair anns a' chor cheudna? Fhuair sibh gu tìr gun amharus, ach tha bhur companaich fathast ann an cunnart a bhi air an sgrios; agus nach dean sibh na h-uile comhnadh riu chum an saoradh? Mar a ta iadsan, bha sibhse uair eigin; feudaidd so truacantachd a tharruing, agus a thoirt oirbh gach uile mheadhon a ghanathachadh chum an leigh-eas. Faic. Tit. ii. 1, 2, 3.

*San treas àite*, Biodh iongantas oirbh ris a' ghradh sin gun choimeas, a thug a mach sibh á staid na feirge! Bha gradh Chrìosd 'na ghradh gnìomhach; ghradhaiche e t'anam o shliochd na truailidheachd! Cha b' obair fhurasda beatha pheacaich dhìte a cheannach; ach thug e bheatha féin air son do bheatha-sa. Thug e 'fhuil luachmhor a mhuchadh lasair na feirge sin, a loisgeadh suas thu. Gheibh daoine an sealladh a's fearr do na reulta o iochdar sluicidh dhomhain: o shliochd so na truaighe gus an robh thu air do thilgeadh leis a' cheud Adhamh, feudaidd tu an sealladh as fearr faotainn do Ghrian na fireantachd, 'na lan-mheud. Is esan an dara Adhamh, a thug a mach thu as an t-sliochd uamhuinn, agus a clàber làthaich. Cia leathan a bhi

sgìort a' ghraidh sin, a chomhdaich aireamh co mor do pheacanna. Feuch fhad, a ruigheachd "o shiorruidheachd gu shiorruidheachd," Salm cii. 17. A dhoimhne, a' dol co iosal as gu d' shaoradh "o'n t-slochd a's iochdaraiche," Salm lxxxvi. 13. Airde, ann ad thogail suas "gu suidhe ann an ionadaibh neamhaidh!" Eph. ii. 6.

*Ri leantuinn.*

## Church Notes.

**Communion.**—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

**Wick Manse Purchase Fund Appeal.**—This congregation, until now, has had as a manse a rented house. It was recently considered desirable that steps should be taken to purchase a Manse, and it was decided to buy the house presently rented. The members and adherents of the congregation are willing to do their utmost financially to this end, but feel that the assistance of friends throughout the Church is necessary in order that the sum of about £400, yet required, for purchasing and renovating might be raised. The congregation have already a fund of about £300. Donations will be gratefully received and acknowledged by Rev. Robert R. Sinclair, F.P. Manse, Wick, Caithness, or by Mr. D. Campbell, 33 Dempster Street, Wick.

The Northern Presbytery of The Free Presbyterian Church, met at Lairg, on 18th October, 1932, cordially endorsed this appeal.—(Signed) Ewen MacQueen, *Moderator*; D. J. Matheson, *Clerk*.

**Collection for December.**—The Collection for this month is for the General Church Building Fund. Congregational Treasurers whose buildings are not clear of debt, and who wish to participate in the allocation from the General Building Fund,

are requested to state the amount of their debt to Mr. John Grant, 4 Millburn Road, Inverness.

**Student Received.**—At last meeting of Southern Presbytery, held at Glasgow on 25th October, Mr. Wallace B. Nicholson was received as a student of the Church.

**Jewish and Foreign Mission Committee Appeal for a Female Teacher for South Africa.**—The Jewish and Foreign Mission Committee had reluctantly to give up the idea of sending a Male Teacher to take charge of their schools in South Africa. This decision had to be taken on account of financial conditions laid down in the Native Development Act passed by the Rhodesian Government. These conditions were unknown to the Committee until the Rev. John Tallach arrived in this country. The Committee would now appeal for a Free Presbyterian Female Teacher who has her certificates in ordinary teaching and Domestic Science. This is a great opportunity for one who has a mind to help in advancing the kingdom of Christ among the native people of Africa. As this matter is pressing, application should be sent in as soon as possible to the Convener, Rev. Neil Macintyre, 4 Warrender Park Crescent, Edinburgh.—Neil Macintyre, *Convener*.

**Special Meeting of Synod.**—A *pro re nata* meeting of Synod was held at Inverness on Wednesday, 2nd November, at which it was decided that the Western Presbytery be asked to place the call from St. Jude's congregation in the hands of Rev. R. Mackenzie. As we go to press, the Southern Presbytery meets and will (D.V.) fix the date and make the other necessary arrangements for the induction.

**Memoir of Rev. Neil Cameron.**—As intimated in our last issue, parcels of this book have been sent to ministers, missionaries and others of our Church. In the event of any being overlooked who would be willing to assist in the distribution of the book, they may have parcels sent to them on applying to the Editor. We may say that the book will make a very acceptable gift to send to our young people abroad. The price is 3s. 10d. post free, to be had from the Editor.

## Acknowledgment of Donations.

Mr. John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with sincere thanks the following donations:—

**Sustentation Fund.**—Anon, Portree postmark, £1; Friend, Tomatin, 5s; Friend, Tain, £1; Miss M. G., Aviemore, 14s; R. M. C., Millport (o/a Shieldaig), £2; J. C., Pine View, Carrbridge, £1; K. McK., Brooks, Alberta, \$10; D. M., 710 Main Street, Saskatoon, £2.

**Home Mission Fund.**—W. R., Morven, Ballater, 5s; D. M., Saskatoon, £1.

**Jewish and Foreign Missions.**—D. M., 710 Main Street, Saskatoon, £1 15s 6d; Friend, Tomatin, 10s; Anon, Comrie postmark, £1; Friend, Tain, 5s; H. G., Brushgrove, Clarence River, N.S.W., £1.

**Organisation Fund.**—D. M., 710 Main Street, Saskatoon, £1.

**Legacy Fund.**—Received from the Executors of the late Miss J. M. Mackenzie (Nurse Mackenzie), late of Stoer, Lochinver, the sum of £76 being one third of the residue of her estate bequeathed to the Home Mission Fund per Messrs. Alex. Kennedy & Cameron, Solicitors, 136 Wellington Street, Glasgow.

The following lists have been sent in for publication:—

**Greenock Manse Purchase Fund.**—Rev. James McLeod acknowledges with sincere thanks the following donations:—Collecting Card from Sollas, North Uist, per Mr. D. MacSween, £4 16s; Friend, Plockton, 10s; J. McK., Port Henderson, 5s; the following per Mr. J. Urquhart—Mrs M. W., Gourrock, £2 10s; Friend, Glasgow, 10s; Miss Y., Lochranza, £1; Collecting Card, per Mr. Ewen MacRae, Raasay, £14 6s.

**Oban Sustentation Fund.**—Old Age Pensioner (o/a Oban), £1.

**Gairloch Congregation.**—Mr. Duncan Fraser, Treasurer, acknowledges with sincere thanks the following donations on behalf of Gairloch Sustentation Fund:—D. McK., Grantham, Alberta, Canada, £1 3s 8d; Nurse McK., Hull, Yorkshire, £1.

**Plockton Church Building Fund.**—Mr. Alex. Gollan, Treasurer, acknowledges with grateful thanks the following donations:—Miss J. McA., Portree, 14s 6d; the following per Mr. D. Matheson, Missionary—Friend, Staffin, £1; Miss K. S., London, 10s; Miss G. R., London, 10s; Mrs McD., Inverness, 7s 6d; Mrs C., Strathyre, £1; Collecting Cards, per Miss R. Macdonald, Troon, £3 8s 6d, and Miss B. MacRae, Ardineaskan, £4.

**Raasay Manse Building Fund.**—Mr. McIver, Bank Agent, Portree, acknowledges with grateful thanks the following



donations per Miss M. A. Tallach, Raasay—Mrs McD., Inverness, 7s 6d; Friend, Raasay, 10s.

**Staffin Church Building Fund.**—Mr. A. Mackay, Missionary, Staffin, acknowledges with sincere thanks Collecting Card from D. M. D., Loch Lomond, £3 12s 6d.

**Uig (Stornoway) Manse Building Fund.**—Rev. R. MacInnes acknowledges with grateful thanks the following donations:—Mrs M. M., Northton, £1; N. F., Ness, £1; Miss A. McA., 11 Kelvin Drive, Glasgow, £1; M. McA., 27 Breasclete, £1; Mrs C. McL., 28 Breasclete, 10s; A Friend, Lionel, Ness, 5s; Friend, Inverness, £1; Friend, Raasay, £2; Friend, Raasay, 10s; Friend, Raasay, 10s; Miss McA., Portree, £1. The following per Mr. N. MacKay, Treasurer:—Three Friends, North Uist, £1 each; Two Friends, Glasgow, 10s each; M. and J. D., Tomatin, 10s; Mr and Mrs McL., Shawbost, £1; Sympathiser, Applecross, 5s; N. McL., Glasgow, £1; Friend, Inverness, 10s.

## The Magazine.

**3s 9d Subscriptions.**—Mrs Bannerman, Inchape, Rogart; M. Fraser, The Mound; D. Campbell, Fasach, Glendale; A. McInnes, 7 Fernlea, Portnalong; J. Urquhart, 6 Dudhope Place, Dundee; Neil McPhail, 24 Stewart Street, Millport; Grigor Kemp, Brae, Cullicudden; Mrs W. Mackay, Badanloch, Kinbrace; Alex. Macqueen, 10 Kingsburgh, Snizort; Mrs A. Matheson, Glenhinisdale, Skye; Miss E. Mackay, 116 High Street, Grantown on Spey; Mrs R. MacRae, Aultnasruth, Ardelve, Kyle.

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