

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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PRINTED BY N. ADSHEAD & SON, 11 UNION STREET
 AND 34-36 CADOGAN STREET, GLASGOW.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XXXVII.

February, 1933.

No. 10.

Sin.

I.

NO careful reader of the Bible can help being impressed with the world of difference between the view of sin there presented and as it is viewed in the world around him. Sin, as presented to us in the Bible, is a terrible thing—the abominable thing which God hates. Its fruits and its consequences are no less terrible. It has opened the floodgates of sorrow, shame and suffering in this world, and more dreadful still, the gates of eternal sorrow, shame and suffering in the world to come. God never looks lightly upon sin. He did not look lightly on it when laid upon His eternal and well-beloved Son. He never meant that men or angels should look lightly upon it, for upon sin there rests the curse of the Highest. As we search our own hearts and look around us in the world we feel that there must be something seriously wrong with our outlook. Sin is not to us and the overwhelming mass of our fellowmen what the Bible tells us it is. If so be that, the Holy Spirit has convinced us of sin that does not mean that we have fathomed the mystery of iniquity. When we read the solemn words: “Without the shedding of blood there is no remission of sin,” and then turn our eyes to the unspeakably solemn transactions of Calvary when the Blessed Redeemer was making an end of sin and bringing in an everlasting righteousness for a countless number who were given to Him by the Father in the counsels of eternity, how inscrutable this mystery of iniquity becomes.

Again, when it is borne in mind that neither the might of the eternal Godhead nor the unsearchable resources of divine Wisdom could find a way for its removal except by the way of the Cross, how impenetrable the mystery appears. Sin is not the trifling thing that the world regards it to be. It brought down strong angels from the blessedness of Heaven to the never-ending misery of Hell, and none of them ever had power to return. It brought down the human race likewise, and made every member of our race liable to all the miseries of this life, to death itself and the pains of hell for ever. Such a calamity is not something of merely historical interest without any special bearing on the individual. For in each of us this power reigns as a master, unless subdued by grace, dominating our understanding, will, conscience and heart. None of the human race, any more than the angels, has ever been able to break the terrible spell that sin has cast over mind, will, conscience and affections. Sin is our master and we are its willing slaves. It is only when the Great Deliverer comes to set us free that we begin to know a little of the strength of the chains by which we were bound and the deep-seated pervading nature of the corruption by which sin polluted our whole being. We are not exaggerating when we speak of sin in this way, wide though it may be from the general opinion held among men. This naturally raises the question: How is it then that there is such a wide gulf between man's view of sin and the view that God gives of it? The answer is simple—the god of this world has drugged the minds and consciences of men that they are incapable of feeling as they really are. No anaesthetic applied by man has ever been so effective in deadening the sensibility of the body as Satan's in stupefying and deadening the feelings in man's soul. His sight and hearing have been so seriously affected and perverted that he imagines the perversion is the right view and that the correct view is wrong. He calls darkness light and light darkness, bitter sweet and sweet bitter, and evil good and good evil. No amount of reasoning will put man right on these matters. God has not allotted such a task even to the angels in heaven.

It is the work of the Holy Spirit to convince of sin, and this work is of a threefold nature as the word in the original indicates (1) conviction, (2) convincing, (3) reproof. The sinner is brought face to face with his sin and the work of the Holy Spirit shows him that this is his sin. It is now a personal matter—before it might, in the sinner's estimation, be true for others, but it did not apply to him. But the situation is reversed. He is now before the Judge of the whole earth, at the bar of God, and he can make no excuse for all the sins he has committed. God has summoned him, and it behoves him to answer that summons—"Come now and let us reason together." "He showed me a heart," says Dr. Duncan in one of the most beautiful and arresting of his Communion Table addresses, "'there are seven abominations in a man's heart'—seven being the Scripture number for completeness. And my eye was fixed on that with horror. I speak not now of godly sorrow and repentance, but of horror; and with something that is surely worse, with shame. For it was not simply my eye fixed on the heart, but God showing me His own eye looking on it. 'See thy sin under my eye; see, my eye sees that.' God be merciful to me a sinner!"

(2) Convincing. The work of the Holy Spirit goes a step further, not only convicting, but convincing. A criminal may be convicted for breach of his country's law, but the judge has not always power to convince him that he has done wrong. In the case of the sinner, however, he is convinced that he has sinned. And a person so convinced will not spend much time seeking excuses, but confession will come readily to him—"against thee, thee only have I sinned."

(3) There is also reproof. The work of the Holy Spirit in the heart is of such a nature that it reproves sin, it is at ceaseless war with it as an unrighteous and unholy and an unclean thing. But if the work of the Holy Spirit ended here, how miserable would the convicted sinner's state be. None of the saints could help him. The archangel that stands before the throne of God would be helpless. The still voice of mercy whispered that there was hope, and to quote again from Dr.

Duncan: "I heard a voice, at first distant and mysterious; but it came nearer, *a still, small voice* publishing peace, proclaiming salvation; a voice which came from Zion; the city of our solemnities, the city of our God; a voice publishing peace, proclaiming salvation which comes from Zion; a voice proclaiming, as salvation, so also a Saviour: 'Behold I bring you good tidings of great joy, for unto you is born in the city of David, a Saviour': and not merely a Saviour, and a Saviour on earth—Immanuel, God with us, God among us, God for us—but a Saviour slain. Methought then I stood on Calvary and heard these words: 'It is finished.' God said, 'Look into the heart of Christ and behold Him in His vicarious death. Behold Him and "know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."' The greatest depth of this poverty being not in His incarnation—though that was a wondrous depth—look at it in His death. Then methought God said: 'Come by the blood of the mercy seat.' And I heard a voice speak from the mercy seat, from between the cherubim. And what voice was that? 'This is my beloved Son (not merely with whom, but) in whom I am well pleased, hear Him!' said He from the mercy seat, from between the cherubim. 'The Lord is well pleased for his righteousness sake,' said He from the mercy seat, from between the cherubim. 'I, even I, am He that blotteth out thy transgressions, and will not remember thy sins,' said He from the mercy seat, from between the cherubim. 'Return unto me, for I have redeemed thee,' said He from the mercy seat, from between the cherubim. Sweet invitation to me, a departer, 'Return unto me.'"

It was his deep sense of sin that made this saintly scholar value the priceless worth of Christ's atonement. A shallow view of sin necessarily leads to a shallow view of the atoning work of our Lord and Saviour Jesus Christ. Meantime we must leave further treatment of this subject, but hope to return to it in our next issue.

(To be continued).

Notes of a Sermon.

Preached by Rev. MALCOLM GILLIES, Stornoway.

“If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swellings of Jordan?” (Jer. xii., 5).

THE chapter contains the prophet's prayer and the Lord's double answer. Jeremiah confesses that the ways of the Lord are righteous, but yet he is at a loss, as Asaph before him, to understand the prosperity of the wicked. Dwelling in the midst of his own relations and acquaintances in Anathoth, he takes notice of how near they are to God in profession, but how far off they are in practice. Yet they prosper; they seem to have been rooted in the earth. Providence favours them, while they treat Jeremiah who serves the Lord with a pure heart, as a fool or worse, because he does not run with them to the same excess of riot. The prophet calls upon God to vindicate His glory by pouring down His judgments upon the wicked.

In God's answer to Jeremiah, there is no effort made to explain the mysterious workings of the Divine government in God's dealings with saint and sinner. His ways are past finding out. What we have is a re-statement of facts and a word of counsel to the prophet as his stay in troublous times. We have in the latter part of the chapter what is in many respects the most wonderful of lamentations in the whole Word of God. It resembles very much the weeping of the Son of God in our nature, as He looked upon Jerusalem ere He entered to endure His last sufferings there. It was not what was before Him that made Him weep, but that madness in sin, which caused Jerusalem, in spite of centuries of privileges, and of sufferings for the abuse of privileges, not to know, even then in her last day of opportunity, the things belonging to her peace.

In this lamentation we have such expressions as these—“I have forsaken my house; I have left my heritage; I have given the dearly beloved of my soul into the hands of her enemies.”

There is a bitter complaint about the spiritual guides of that day, which we would do well to lay to heart. Their very great number, as well as their unfaithfulness, was a curse—"Many pastors have destroyed my vineyard; they have trodden my portion under foot; they have made my pleasant portion a desolate wilderness." God laments over the utter desolation and destruction caused by the hands of the Chaldeans, though they were the express instruments of His righteous anger. We have this set before us in II. Chron., xxxvi., 16: "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of God arose against His people, till there was no remedy." But in common with all other prophecies, while sore punishments are threatened against sin, there is the promise of doing good to His chosen people in their latter end.

Jeremiah is not left without a word in season suitable to his trying condition, but the consolations of God are not like the comforts of men. It would do the prophet little good if it were man who emphasised to him the deceitfulness of the men of Anathoth and who would advise him, not to give any place to their honeyed expressions of friendship. This was real comfort, as it came from God, as was also the forewarning given him of even greater difficulties awaiting him. The people of Anathoth were mere footmen, yet the prophet found them so difficult to deal with that he had expressed his weariness in a bitter complaint. But if these are footmen, Jerusalem's king, princes, priests and people are horsemen, in audacious rebellion against the Most High; and if wearied by footmen, Jeremiah, "How wilt thou contend with horses?" If the prophet's own township, a mere country village, has been felt to be full of vexations and troubles, what will Jerusalem be to him? And how much harder will it be to encounter the rolling waves of the Chaldean invasion which, as the swellings of Jordan, will sweep all opposition before it. God is here preparing His servant for heavier and more grievous trials and thereby directing him to cleave closely to his duty in dependence on Divine

help, and to deliver the Lord's message faithfully in the face of enmity and mockery, and of the desolations of God's judgments.

I must not take up the time in speaking about the literal setting of these words. God speaks here to each one of us as surely as He spoke them to Jeremiah. We should deem it a great privilege that the words addressed to him are also addressed to us, and for the same purpose—that we also should make God our strength. Let us notice from the words—

I. Our final difficulty, "the swellings of Jordan."

II. Gods reasoning concerning this final trial.

III. God's purpose in thus reasoning with us.

I.—Our final difficulty, "the swellings of Jordan."

The River Jordan runs its course along the East coast of Caanan, and separates that country from the desert through which God lead the children of Israel. It has been taken in all ages since then as a simile of Death, that river through which all must pass who will enter the heavenly Caanan. We all should meditate oftentimes on this solemn change; it is set before us almost every day at the expense of young and old. Very soon it will convey its solemn lesson to the living at our own expense. "It is appointed unto all men once to die and after this the judgment." The Jordan safely crossed meant an entrance into Emmanuel's Land, but otherwise, this river carried him that entered its flood, down to the Dead Sea where nothing lives; a sea the depths of which cannot be sounded; the grave of those cities of the Plain, "turned to ashes and condemned with an overthrow." The Jordan is an apt illustration of Death—unavoidable to the heirs of glory, as the destined route to their inheritance, but to the Christless soul it is the Destroyer, Doom, the King of Terrors.

The Jordan always overflowed its banks during harvest time. The harvest of the souls of mankind is going on continually. The Angel with the sharp sickle has received his command: "Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." Rev. xiv., 18. This overflowing rouses the young lions in the thickets about

Jordan (Jer. xlix., 19), and they become terrible to the way-faring man. Sins that have long been forgotten are roused up when the sinner approaches the hour of death. Some die like lambs, as men say, but others are made, in their last moments, to possess the sins of their youth. That is what will make the passage over the Jordan of Death terrible, causing the sinner to ask like Pope Adrian: "Soul, where art thou going?" The swellings of Jordan are caused by the conviction, "I must meet the God against whom I have sinned." Thus God is viewed like unto a bear that has been robbed of her whelps. "I am not prepared to meet Him; I have spent my lifetime, neglecting the eternal concerns of my soul." Most of the human race are possessed with the delusion that it will be an easy matter to find mercy on a death-bed. God's Word is altogether contrary to that vain hope. The Scriptures give us but one, and only one instance of a sinner saved at the eleventh hour—the thief on the cross; that is given us, to magnify the glory of the Redeemer's power to save. The whole Bible teaches the almost complete futility of death-bed repentance, and the pulpit should teach only what the Bible teaches, and the utmost care be used so that no pillow shall be put under the head of the careless sinner, encouraging him or her to entertain such a vain hope. Many conclude that if one cries for mercy on a death-bed that all is well, not discerning that the Devil cares not how much a sinner may use such words as "Christ" and "mercy" so long as Unbelief holds the citadel. No, My Friends, this persuasion has no foundation in God's Word. If ever any of our race seemed to get real repentance on a death-bed, the foolish virgins were these persons. They saw their danger; they appealed to the Wise, just as people will ask for the prayers of the godly. "Give us of your oil," they implored, and when directed, they used all diligence to procure the one thing they now realized they needed. In spite of all their endeavours the door of mercy was eternally shut in their faces.

Mr. Spurgeon tested 1000 cases of those who seemed to have true repentance on an expected death-bed, and who were brought

back to health. Only two out the thousand proved in after life that they had repented after a godly sort. I will not deny but that there have been some who were truly turned to God in their last hours, but to me, there is nothing more sickening than the platitudes expressed often with very little foundation, in some such cases, and I cannot but view this as part of the strong delusion which has taken hold of this generation. In saying this we have no desire to wound the feelings of those who had good ground of their hopes that all was well with the dying.

Are you one of those, dear friend, who are expecting to become godly on your death-bed? (if you have such a favour which many do not get). Will not the terrors of the swellings of Jordan be terrible enough without having the concern of unforgiveness, Christlessness, and eternal ruin to contend with? Is it when a nurse is wetting your lips with a spoon that you will begin to seek the Christ you have rejected all your days? When your friend is wiping the death-sweat off your brow, think you that you can then make your peace with God, having spurned the peace that was made by the blood of the Saviour's cross all your lifetime? Give no place to such a delusion: listen, God declares: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh" (I. Prov., xxiv., 28). Do you know to what you are like, you who intend to repent on your death-bed? You are like a sailing vessel that would be built on the slip at Stornoway, completely fitted out, and taken over as soon as launched to the other side of the loch and anchored beside the coal hulks. There she was left at anchor, year after year, until the rats had eaten holes in all her bulkheads and partitions and till she had become water-logged and crazy. Then on the stormiest day of a stormy winter her anchor was taken up and she was headed out to the Minch, where she had never before measured her strength to wind and current. No sooner out past the lighthouse than the mighty billows engulf her and down she goes with all hands.

This will be your ruinous experience, unless you take warning in time and make sure of that salvation which is now offered to you in the gospel. As the swellings of Jordan were the final trial of Israel, so Death is the final and in many respects the greatest trial of all to us. These "went through the flood on foot: there did they rejoice in Him." All those who have the Captain of Salvation will conquer Death itself by faith in Him.

I must not leave this subject without pointing out that the passage opened to Israel through the Jordan illustrates the much more glorious passage which has been opened for the people of God through Death by means of the death and resurrection of Jesus Christ. When Israel came to Jordan, they found it impassable till God's power drove back the waters and opened a dry pathway from one side to the other. As soon as the feet of the priests bearing the Ark of the Covenant touched the river, it fled before them and the way was opened. That Ark was a type of God's Eternal Son in our nature who tasted death for every man, and at the same time it was impossible that He should be holden of death. He abolished death and brought life and immortality to light through the gospel. To have an entrance at all, and some will have an abundant entrance into Heaven, Emmanuel's Land, through this grim pathway, we must be united to Christ by faith, and as the members must be where the Head has been crowned, so where He is, there shall all His redeemed and saved ones be also.

II.—God's reasoning respecting this final trial.

In the opening part of the chapter, Jeremiah asks permission to reason with God respecting His government. God answers Jeremiah by reasoning with him about his troubles and how unfit he was to cope with the same. This reasoning which is as much for us as it was for the prophet, calls attention to the personal experience of each individual. Life's journey is not a procedure from great trials to lesser, though at each stage we are apt to think that matters are as difficult as they can well be. It is, speaking generally, a process from lesser trials to

greater, till we come to the greatest trial of all. God in His over-ruling providence deals thus with saint and sinner. This is brought before us in the lives of Abraham, Joseph, Moses, etc., till we come to Jeremiah, who meets first with footmen, then horses, and last of all, with the swellings of Jordan.

Without enlarging on this phase of the subject which each one can fill in for himself, and which reveals the glory of Him who provides a back to carry the heavier burden, let me confine myself to that application of it which concerns us all. Let me treat the subject in connection with the experience we have in being called upon to resist sin. Mankind is confronted with the law of God from the earliest childhood. The temptation to do wrong, to lie, steal, to break the Holy Sabbath, to neglect prayer, etc., strive for mastery with each one of us as soon as we become conscious of good and evil. Which is to be the victor—the child or the sin? What is the universal experience of mankind regarding this? As you look back on your early days, must you not confess that these early temptations to sin were as footmen, running with you? More than that, they got the better of you, forestalled you. They were the victors; you were the vanquished. You ran with the footmen and they wearied you. There was more or less of a struggle, but “Old Adam” was too much for “Young Melanethon.” God would have us call to remembrance these early struggles and conflicts, so that we might consider results. Who will dare gainsay that childhood and youth are not only vanity, but are likewise periods of our life which prove our weakness and the deceitfulness of sin and Satan.

If then, we have run with the footmen and they wearied us, how can we expect to contend with horses? If the sins of youth gained the mastery, shall not sin which has gathered strength by much sinning, be the master? When one first acts wrongly, conscience is aroused and alarmed. If the sin is repeated, the conscience becomes seared, the understanding becomes blunted, and the will loses all power to resist; sin has become strong. It is no longer a running with footmen; it is

a contending with horses. How utterly infatuated sinners are in boasting of their power to give up "the sin which doth so easily beset them." Let us take the sin of unbelief, the crowning sin—our not closing in with Christ, as our personal Saviour. The Holy Spirit in His common operations strives especially with the young. When the claims of the Saviour's love and grace are pressed home on the young heart, what an effort must be made before this rejecting of Christ gains the victory. But when this sin is committed Sabbath after Sabbath and year after year, it becomes like the leviathan, it laughs at the shaking of the spear, the sharp point of which declares that "he that believeth not the Son shall not see life, but the wrath of God abideth on him." It does not give the least concern at last to the sinner to spurn the most earnest entreaties to be reconciled to God through Jesus Christ. Thus sinners come to trample under foot the Son of God and to count the blood of the Covenant, wherewith He was sanctified, an unholy thing, and to do despite unto the Spirit of grace, and after doing so, wipe their mouths like the harlot and say, "I have done no evil." If all sin, and this sin of unbelief especially, bears this fruit, where is the reasonableness of expecting a complete change of heart in the hour of death?

Man in his depravity turns all the goodness of God into poison for himself; he turns the grace of God into lasciviousness. God has given to each one of us for the present, a land of peace. The land of the Bible, of the Sabbath, of secret, of family, of public means of grace is verily a land of peace, in spite of all the iniquity that abounds in it. All that is from God in this land is on the side of the sinner that he might forsake his sin: "The goodness of God leadeth thee to repentance." Man makes it a land of false peace. The very long suffering and kindness of God are turned into the gall and wormwood of a defiant continuance in unconcern and sin. If this is man's condition (and I appeal to your conscience to give a right judgment) each day leaving him less able to combat evil, each day finding him less willing to seek God, how then can we hope for victory, when all

physical, mental and social props are gone? What wilt thou do in the swellings of Jordan when you have been the loser and the Devil and Sin, the victors, from your earliest days till now. Man's life, apart from a saving interest in the divine Saviour, is failure, failure, failure, and every hour, every incident of his life from the cradle to his dying days witnesses that in his combat with the swellings of the Jordan of Death, his lot will be an everlasting failure.

III.—God's purpose in thus reasoning with us.

Such reasoning as we have in this passage is God's common method in Scripture in dealing with man's callous irrationality in the matter of his eternal interests. In one place the sinner is very unfavourably compared with the brutes that perish. "The ox knoweth his owner and the ass his master's crib; my people know me not; Israel doth not consider" (Isa. i., 3). God meets this want of consideration with a "Come now and let us reason together, saith the Lord, and though your sins be as scarlet, they shall be as white as snow." There is no hope for the sinner apart from laying to heart his solemn position before God. If he is to know his own miserable state as a sinner, unable to be a saviour to himself, he must begin to weigh eternal values, as they are weighed in the balances of the sanctuary. God reasons with man so that man may stand aghast at his own unreasonableness and folly in having neglected so long the eternal verities of God and his soul. God would have us face and find the answer to the question: What shall it profit a man though he gain the whole world and lose his own soul?

The Lord did not thus reason with Jeremiah merely to show him his utter insufficiency to overcome the difficulties awaiting him. Such a disclosure in itself would only unfit him for duty, and make him despair of success. He required to be brought to face all these issues only in the name and in the strength of the Almighty whose servant he was and whose will he had to obey. It was necessary for Jeremiah as sure as it was for Paul to have that truth confirmed to him: "My grace is sufficient for thee, and my strength is made perfect in weakness. Luther

had to learn the same lesson. He spent the night before his second appearance in the presence of the Emperor at the Diet of Worms, pleading that he would not be permitted to lean in the least degree upon self, but altogether upon the Almighty Arm of the God whose truth he was called upon to confess. Jeremiah, Paul, Luther, and all the other true witnesses were more than conquerors through grace that brought them off the sinking sand of vain confidence, and placed them upon the stable rock of the all-sufficiency of Jehovah.

Salvation comes to the sinner in the day he is taken out of self into Christ. It is indispensable for you to know yourself lost and undone, to have the sentence of death in yourself, in order that you may look alone to the Saviour who saves by blood and power. Your case is hopeless apart from Christ and a saving interest in Him. There is no reason for hopelessness, but rather for strong confidence, if you become one with Christ by faith. United to Him in His All-fulness and ability to save to the uttermost, you will pass out of spiritual death into life. You will begin your course in that way the walls of which are salvation and which leads to fulness of joy and pleasures for evermore. By the grace that is in Christ Jesus you will contend with footmen, horses, and though they will weary you, they will not overcome you. When you come to the swellings of Jordan, the River will be deep or shallow or dry to you according to your trust in the King that reigns over the Fair Country. Because He overcame, the River of Death will not seal your doom, but will form the avenue by which you will enter to your everlasting inheritance in Emmanuel's Land. May the Lord add His blessing to our meditation on His word.

Esau cried, not for his sin in selling the birth-right; but for his loss in missing the blessing.—*John Trapp.*

Gold may be gold, and bear the King's stamp upon it, when it is trampled upon by men.—*Samuel Rutherford.*

The Free Presbyterian Church and the Sabbath Street Car Question.

IT is sincerely hoped that all readers of the *Magazine* have read carefully the series of articles on the Sabbath from the pen of the late Principal Fairbairn, which concluded with the December issue. It would be difficult for any candid reader who has any regard for the authority of Scripture to avoid being convinced by the lucid reasoning and clear exposition presented in these articles.

As in other fields, the true friends of the Sabbath have more to fear from so-called friends than from open enemies. No one who disregards the authority of Scripture can be expected to agree with the divine authority of the Fourth Commandment. Sad to say, however, there is a large and influential section of the Christian Church who call themselves Evangelical and Fundamental and who claim to adhere to the whole Bible, who maintain that the Decalogue has no more divine authority for the believer than those institutions of the ceremonial law which were merely typical and temporary. We refer to the many interdenominational groups and those within the various denominations who adhere to such widely known authors as the late editor of the Scofield Bible, the editors of the *Sunday School Times*, L. S. Chafer, and others of the same school who place the institution of the Sabbath on a lower plane than the divine command, and who countenance practices which destroy the sanctity of the Holy Day. These people are invariably pre-Millenarian in their interpretation of prophetic Scripture.

A mild form of this pre-Millenarian view prevailed among some of the early Free Church ministers, including the Bonars. It appears that Principal Fairbairn, in his early career, held this view and wrote a pamphlet in its support. He later, however, changed his opinions and published another pamphlet in support of the opposite view. We understand that both these pamphlets have recently been reprinted in America in one volume.

Another prominent modern author, who was both a pre-Millenarian and anti-Sabbatarian, Philip Mauro, has recently turned right about and publicly renounced his former views and now condemns the teaching of the "Scofield Bible."

Readers of Fairbairn's articles will notice that he mentions the fact that Dr. Paley, who did such useful work in other fields, but who was astray in his views of the Sabbath, also repented in his later years and recommended "the keeping holy the Lord's Day regularly and particularly." These facts, while not exactly pertinent to our present purpose, are at least interesting and significant.

The Westminster standards are quite explicit on the perpetual and binding obligation of the Fourth Commandment, and it is surprising how little difference of opinion on this point has prevailed throughout the history of the Scottish Church, as well as in the ranks of the Puritans. The first fifty years of the Free Church corresponds approximately with the introduction of steam railways. During the early years of this period we find strenuous opposition to the operation of the railways on the Sabbath. Latterly, when the authority of Scripture began to be undermined, we find a corresponding relaxing of vigilance against the encroachments on the Lord's Day, and even open attempts by Presbyterian ministers to destroy its sanctity.

It is interesting to notice that the period covered by the Declaratory Act controversy and the advent of the Free Presbyterian Church on the page of ecclesiastical history of Scotland coincides with the widespread introduction of street railway systems in our large cities. These modern conveniences widened the battle front of the Sabbath conflict and brought new problems of teaching and discipline before the Courts of the Church. It would be very wonderful, considering the circumstances, if every step the Church has taken in this connection should have met the approval of all within her pale, and, perhaps, still more so, if no false step has been made. It is the purpose of this present article to review the attitude of our Church towards the particular problem introduced by the operation of these street

railways on Sabbath, and we will endeavour to show that the Church from the very beginning has held that such operation is a direct breach of the letter and spirit of the Fourth Commandment, and hence that the use of such conveyances on Sabbath for the purpose of attending public worship is contrary to the Commandment.

Much might be written from personal experience or from the experience of others, or from hearsay evidence regarding cases of discipline or refusal of privileges, but we will confine ourselves to indisputable evidence gleaned from the pages of the *Free Presbyterian Magazine*. The following extracts speak for themselves :—

March, 1897.—“ Travelling in cars is another rampant form of Sabbath desecration. Apart from those who travel for amusement or pleasure, we think it is no less a breach of the Sabbath law for church goers to make use of them. Hearers at a distance may worship at home, and there is no necessity why one divine command should be broken in order to keep another.” (Vol. I., p. 436).

August, 1897.—Sabbath Observance. Deliverance of Synod.—“ The Synod of the Free Presbyterian Church of Scotland met at Inverness on 6th July, 1897, viewing with deep concern and alarm the existence at the present day of widespread disrespect and profanation of the holy Sabbath, hereby express their profound sorrow and humiliation at this state of things, and desire, first, to bring before the members and adherents of the Church, and all who are concerned, the weighty obligations that rest upon all men to sanctify the Sabbath; secondly, to deplore and condemn Sabbath desecration in every form and especially in those more obnoxious forms presently prevalent—the running of railway trains and coaches . . . the service of cars and buses in some of our large cities.” The deliverance thus concludes : “ The Synod concludes this deliverance by pointing out . . . that it is impossible for any nation to

have spiritual or temporal prosperity that does not sanctify the Lord's Day." (Vol. II., pp. 126-7).

June, 1901.—Extract from letter, Mr. George Forrest, Ontario, Canada.—“I am sorry to say that the same state of matters prevails on this side of the ocean. A few years ago there was a sharp contest in the city of Toronto with respect to running street cars on the Lord's Day, and many wrought eagerly and earnestly against the introduction of that profanation of that day of rest. But they did not take high enough ground. They emphasised the evil of depriving the labouring man of his day of rest, but little was said about the divine authority. Surely there must be something very far wrong when it must be submitted to a popular vote whether we will obey God or not: and it must be horrible profanity to give disobedience to Him the sanction of Law. The Lord has not left it to be decided by our vote how the Sabbath is to be observed. He has decided that Himself; and His imperative command is: ‘Remember the Sabbath Day to keep it holy.’” (Vol. VI., p. 71).

January, 1901.—“Sabbath Cars in Edinburgh. On Saturday morning, 30th November, Sabbath-loving citizens of Edinburgh got a most painful surprise. It was intimated in the Press that the tramway company intended the following Sabbath day to run cars . . . It might have been expected, however, that the clergy would have risen up as one man against the new form of desecrating the Lord's Day, but should the expectation have been cherished, it has been doomed to disappointment. With very few exceptions the professed ambassadors of Christ and defenders of God's commandments are totally apathetic and inert. Principal Rainy has spoken; of course he was opposed, but on most flimsy grounds; he never mentioned the Fourth Commandment.”

Let us assume now that a kirk-session or a presbytery was divided on the point of refusing the privileges of the Church

on the ground of using Sabbath street cars, and that the minority appealed to the Synod. The Synod would, of necessity, have to make a ruling for the guidance of the lower courts. Whether any particular case was before the Synod of 1921 we do not know, but it is well known that some who were office-bearers of the Church were not in agreement with the teaching and practice of the Church on this point. In any case, we find in the records of Synod, as published in the *Free Presbyterian Magazine* of July, 1931, on pages 82 and 85, the following declaration and resolution :—"The Synod declares in accordance with former resolutions that church privileges, such as baptism, are not to be given to any who engage in Sabbath work (other than works of necessity or mercy), or who travel by trains or cars run in systematic disregard of the Sacred Day"

Motion against members travelling on street cars on Sabbath : "That it be an understood matter that such as receive church privileges from the Free Presbyterian Church should not make use of trains or street cars run for secular purposes on the Lord's Day."

Our paper might very well stop here, but a few general remarks on the subject may be permitted.

It should be remembered that street railways are a very modern invention, and hence not a necessity. No doubt they have themselves created conditions which make them, to some extent, an apparent necessity, but essentially they are not. It must also be remembered that railways and street railway systems as such are in a different category from more simple and private means of transportation. These systems are operated, owned or sanctioned by the civil authority and, as we know them, are operated in open, flagrant defiance of God's Law. Hence it is imperative that the Church, as such, as well as the individual citizen, must give not only emphatic publicity to her protest, but practical demonstration of their opposition of not being associated in any shape or form with such operation if they are to escape the individual and corporate guilt involved in such disregard of Divine Law.

It is conceivable that a street railway might be operated on the Lord's Day for the purpose of necessity and mercy only, but as a matter of fact this has never been done, and from an economic point of view would be an absurdity. We can see, therefore, that church-goers by street cars are not only involving themselves in the responsibility for robbing the employees of their Sabbath rest, of asking them to break the command by being at their ordinary occupation, of depriving the citizens as a whole of the quiet and peacefulness of the sacred day, of putting temptation in the way of many to take them away from church and home; but also actually accepting the co-operation and even the financial assistance of the pleasure-seeking multitude in order that they may be provided with a means of being carried comfortably to the house of God. Read Hebrews xi., 36-38.

We confess that we have never been able to learn the difference between a street railway, an electric railway, or a steam railway, as far as the Sabbath use of such is concerned, and we are at a loss to understand how many sincere Christians can get past the implication of the facts here presented. The Free Presbyterian Church, as we have seen, teaches that church-going does not come under the exceptions of "necessity and mercy" found in our standards.

We do not expect to see the day when every member and office-bearer of the Church will see eye to eye on every detail of duty, but we believe that all who have an eye single to the glory of God will be scrupulously concerned as to abstaining from all appearance of evil. Such an attitude, it seems to us, is better calculated to bring peace and prosperity than that which demands the full measure of one's liberties under the Gospel.

Speaking of intolerance, we venture to say that it is they who are guilty of intolerance, who would prevent us from placing a hedge around ourselves and our families. We cannot prevent them from breaking through the hedge, but for ourselves we prefer to be under the shelter of the Divine Lawgiver and be claiming an interest in the promises given to such as keep His commandments.

The operation of a street car system on Sabbath is, or is not, a breach of the Fourth Commandment. If it is, and we have shown that this has always been the view of the Church, then the matter should be settled as far as the conduct of all loyal Free Presbyterians are concerned.

This position cannot, we believe, be put clearer than it is put by Mr. Forrest in the extract which we have given from his letter published in the early days of the Magazine. Mr. Forrest, of Brucefield, Ontario, Canada, was the leader and spokesman of that group in Ontario, who, in 1901, petitioned the Home Church to send them a minister, and which later joined the Church. All our readers should turn back and read again the extract from his letter we have given.—*A Reader.*

The Broken Vase with Precious Treasure : An Allegory.

A FAMOUS KING, renowned for his wisdom and the beneficence of his reign, decided to appoint as rulers in his dominions young men of integrity and wisdom whose rule would be beneficial to his subjects. With this end in view he sent commands throughout his vast dominions that any young men who gave evidence of these qualities were to be sent to his palace where they were to be placed under teachers famed for their wisdom and knowledge. After a considerable number of years of training they were to undergo certain tests success in which was to qualify them for the high posts in the king's dominions. One of these was of rather an unexpected nature, and though crucial was not the kind the young men anticipated. It was as follows:—Before the great day came the King commanded his master potter to make a vase as beautiful as ever he had made, and to place within it a piece of metal more precious than gold itself, which was given from the royal treasury. The royal command was carried out, and when finished it was

brought to the King; it was a masterpiece of the potter's art—the graceful shape and the exquisite beauty captivated the mind and captured the heart of the onlooker. The King looked admiringly at the master potter's work and then turning to the potter, he said: "Now, break a piece out of the vase." The potter was dumb with amazement, but obeyed the royal command. "I wish," said the King, "to find out whether the treasure, which is more precious than all the vases of the potter's art, will be regarded as such by the young men." "Everything is now in readiness," said the royal master to his servants, "for the young men to undergo the test." The vase was, accordingly, placed in a room and the young men were allowed an opportunity of examining it, passing along in single file. It could be seen in the eye of some that they were entranced with the graceful tracery and colouring of the master potter's skill. They were altogether taken up with the vase as they saw it, without examining it carefully. None of these saw that it was broken, as the break was turned away from them, and when they came to speak of it they went into ecstasies and affirmed against all comers that it was incomparable. Others again, while captivated by its beauty, yet on discovering it was broken unhesitatingly said that it was so marred by this defect that it was only fit for the ashpit. A few examined the vase with more than ordinary care, admired its fine workmanship, and though they saw it was broken they also saw it contained precious treasure—of a kind the like of which they had never seen before. When these gave in their report they spoke of the beauty of the vase, they did not affirm that it was not broken, but because of its precious treasure they said it was only fools who would throw it away. When the various reports were brought before the King it was the few who gave in this latter report who were appointed to the high posts in his dominions, much to the astonishment of the others who argued long and vehemently among themselves against the King's decision. They alone, whom he had appointed, said the King, showed wisdom; all the others showed folly and were incapable of being put in places of trust.

This is an allegory: but surely it teaches something of what the apostle meant when he wrote: "But we have the treasure in earthen vessels, that the excellency of the power may be of God and not of us" (II. Cor. iv., 7).—*Selected.*

The late Mr. Peter Stewart, Kilmorack.

THE above member of the Kilmorack congregation, who passed to his rest on the 25th day of September, 1931, at the ripe age of 84 years, was born quite near the farm of Craigscorrie. His parents came there when he was about four years of age, and thus Peter Stewart passed eighty years of his life in that place. He, as the parish generally was, was favoured in his early days with a godly ministry—the minister of the Free Church being Mr. Mackenzie. As a lad he attended the Free Church School of the district, which is now the Free Presbyterian Meeting-house. Peter Stewart learned to read there, and on many a Sabbath-day, when supply from Inverness could not be secured, he himself read the sermon to the people. He was a good reader, like Alexander Gray, Lairg, and good readers who carry one along with them and, unconsciously to oneself, rivet the attention, are not probably very common. How he came to a knowledge of the Saviour savingly we do not know very precisely. It is believed that the preaching of Dr. Kennedy was the means of his awakening to concern for his immortal soul, and probably it was thereby he got relief also. He was naturally of a very reserved disposition, and unbosomed himself to very few. One of his intimate friends was Simon Campbell, Brolan, in whose house weekly meetings were conducted. Simon Campbell would, no doubt, have been a kind of elder brother and guide to him in these days. Peter Stewart did not become a member in full communion until some years after 1893. He was an earnest, zealous and consistent believer, and a firm upholder of the faith when a stand had to be taken owing to

the passing of the Declaratory Act, which nullified any really genuine adherence to the Confession of Faith on the part of office-bearers.

Peter Stewart was not gifted as a speaker to any great degree, but was an upright, firm Christian, who would have nothing but the truth. To see the cause of Christ prospering, souls being brought to the feet of the Redeemer and his own soul being refreshed and those of the godly, was his longing and unfeigned desire. His home was an open one for supply and on Communion occasions. He was an invalid for about four years before the end, but able to be up almost daily, and once and again was taken in his wheeled chair to the place of meeting on the Communion Sabbaths. He was often heard in the night-time meditating on the 119th Psalm—the Holy Spirit evidently “restoring his soul” thereby.

His removal to his everlasting rest, and that of William Macdonald, Kirkhill, is a solemn knocking of God at the doors of the Kilmorack people’s hearts—both of our Church and of every denomination—to labour and wrestle to have the fear of God, love to His whole truth and delight in His Day and dwelling-place, which both these godly men manifested in life.

The mortal remains of Peter Stewart were laid to rest near those of Mr. John Cameron—the late missionary of Tomatin, in the burying-ground of Kilmorack. With his sorrowing widow and sons we sincerely sympathise.

D. A. MacF.

The late Mr. Wm. Macdonald, Kirkhill.

WE would add to the above sketch a short account of William Macdonald, Kirkhill, who was like Peter Stewart in being of a retiring disposition and in his godliness, but very much different from him in temperament. William Macdonald was a precious servant of the Lord, of a very tender and affectionate

nature. He seems to have been brought under the power of the truth at a comparatively early age, although it was late in life when he came forward publicly as a member. He enjoyed the blessing in early days of the ministries, first, of the Rev. Alex. Fraser, a grandson of Dr. Donald Fraser, Kirkhill, and then of Mr. Mackenzie, Kilmorack, owing to his being with his parents under the ministry of the former, and afterwards when learning his trade of carpentry attending the church of the latter. William Macdonald was a highly-respected man, faithful to souls. He could and did habitually give advice and warning to people, as he got opportunity, having the gift of doing so in a loving and palatable way. He suffered much in his last illness, but was of no murmuring spirit. If one might single out the grace which shone brightly in him, it was the grace of love. He loved the Lord and knew well that "we love Him, because He first loved us," and gave "His Son to be the propitiation for our sins." His latter end was peace. He was in his 79th year at his death, on the 11th day of October, 1931.

May the Lord bless his family who mourn his loss, that they may likewise leave a fragrant memory behind when death comes.

D. A. MacF.

The late Mrs. Urquhart, Resolis.

MRS. URQUHART, whose death we of the Dingwall congregation have reason to mourn, passed away on the 11th day of May, 1931. She was about 85 years of age when the end came. Although living at such a distance from the Dingwall Church, she was in the habit of attending it as frequently as possible, and especially endeavoured to be present on sacramental occasions both here and elsewhere. She came to know her lost condition before God through the labours of a Mr. Paterson, who laboured among the fishermen of St. Andrews, and we are told that she got spiritual relief for her soul through the portion, "Fear not, thou worm Jacob, and ye men of Israel;

I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Her married life was spent at Springfield, Resolis—a parish favoured with the labours of such men as Mr. Inglis, Mr. Hector M'Phail, Mr. Sage and more recently Mr. Robert M'Dougall.

When latterly unable to leave home, she was much pleased to see those like-minded with her visiting her. The Lord granted her His presence in a very rich measure as the end was gradually approaching. Her family heard her singing the 23rd Psalm with such ardour in the early hours of a morning some weeks before the end that they thought she was about to be taken from them at that time. But it soon came after that. Psalm 84 and the latter part of the 73rd Psalm were much before her, one could see. She was not without her trials, without and within, but to her to live was Christ and to die was gain.

Her mortal remains were laid to rest in the Resolis burying-ground. May the Most High bless the family who mourn their loss, with the salvation which is in Christ Jesus unto eternal life, that they may also be Christ's at His coming! D. A. MacF.

The late Miss Betsy Sutherland, Helmsdale.

AT Gartmore, Helmsdale, early in January, 1932, there passed away Miss Betsy Sutherland, a loyal and worthy member of our Helmsdale congregation. "Betty" (as she was familiarly called), was eighty-eight years of age, and lived all her days at Gartmore. In her early days she came under the powerful gospel ministry of the Revs. A. Finlayson and J. Macdonald, Helmsdale. Many souls heard the glad tidings from these servants of Christ. From her youth she manifested a lively interest in divine things and could say, "I am companion to all those who fear, and Thee obey." The fruits of the Holy Spirit's work in regenerating her soul were evident. She was thirsty for the water of life. With such beloved friends as the late Mrs. Johnstone, Portgower, and Miss

Betty Murray, she joyed in going up to the house of God. Her place there was never vacant, except when illness prevented. For about seventy years she was a regular attendant at the various communion gatherings in the three Northern Counties. Prominent features in her character were, modesty and humility, with love to the Lord, His Word, people and cause, together with a deep sense of the plague of her own heart.

Betty saw many changes in the religious life of the community during her long pilgrimage and she grieved because of the sad apostasy from truth. In 1893 she followed those who stood for truth at the passing of the infamous Declaratory Act—an Act that has proved to be the opening of a flood-gate for unscriptural teaching and practice in Scotland.

The writer and two friends visited her during the last communion season, prior to her death. The infirmities of old age had overtaken her. Memory was gone (for the things of the world) and she could hardly recognise former acquaintances. The 17th chapter of John was read. Her memory did not fail there, for she went before the reader, audibly repeating every word. The 23rd Psalm was sung and she heartily joined in this. As the friends were leaving her little cottage, she came to the door, and, having bidden them farewell she lifted up her hands, saying—

“One thing I of the Lord desired,
And will seek to obtain,
That all days of my life I may
Within God’s house remain :
That I the beauty of the Lord
Behold may and admire,
And that I in his holy place
May reverently enquire.
For He in His pavilion shall
Me hide in evil days;
In secret of His tent me hide
And on a rock me raise,”—

adding “O, may we all get in there ” (to His pavilion).

Ripe in age and ripe in grace she ended her journey here. Those who speak to our congregations feel the loss of the presence, prayers, and sympathy of such. May a witnessing generation arise. "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."—W. G.

Short Gleanings.

CHARACTER OF MORE IMPORTANCE THAN A CASSOCK.

The Rev. Rowland Hill was once asked to occupy the pulpit of a person, whose character was not altogether immaculate, and who worried him with apologies because he could not offer him a cassock. "Sir," said Mr. Hill, who could not disguise his sentiments, "I can preach without my cassock, but not without my character—character is of immense importance, sir, to a preacher of God's holy Gospel."

FEARS.

In the hands of a skilful husbandman even weeds are turned to good account. When rooted up and burnt, they are good manure, and conduce to fertilize the land they annoyed before. So the doubts and fears, and the infirmities of the elect, are overruled by almighty grace, to their present and eternal good; as conducing to keep us humble at God's footstool, to endear the merits of Jesus, and to make us feel our weakness and dependence, and to render us watchful unto prayer.—*Toplady*.

GOD'S WORD.

The Christian needs the high truths, the deep mysteries, the strong consolations set forth in God's Word. The door of the gospel stands wide open. But it is in order that we may enter. Having entered we behold the beauty and perfection of the house. We rejoice in the safety of the foundation, in the grandeur and symmetry of the structure, in the abundance and preciousness of

the treasure it contains. Only within the house can we see the beauty of the Lord. "The love of Jesus, what it is, None but His loved ones know."—*Adolph Saphir*.

WHOM HE JUSTIFIED.

Between our call and the glory there is a long path, and on that long journey there are many failures and falls, wounds and bruises, tears and fears. We need instruction, warning, exhortation, rebuke; but we also need comfort, the assurance of our absolute safety in the eternal love of God; we need to see the unclouded sky, and to feel that the everlasting arms are beneath us. In this view of "God for us" the whole path of sanctification is not seen, only the bright end appears. "Whom He justified, them He glorified."—*Adolph Saphir*.

Searmon

leis an Urr. Seumas MacLeoid, Grianraig.

II.

"Mar sin thusa, a Mhic an duine, chuir mi thu mar fhear-faire chum tigh Israeil: uime sin eisdidh tu am focal o mo bheul-sa, agus bheir thu dhaibh rabhadh uamsa" (Esec. xxxiii. 7).

CHUR Eaglais Shaor na h-Alba leis an Achd-mhìneachaidh, focal an Tighearna an darna taobh anns a' bhliadhna 1892. Rinn Eaglais Stéidhichte na h-Alba an dearbh cheum a ghabhail ann a bhi a' dealachadh agus ag cur uaipe Leabhar Aidmheil a' Chreidimh, a bha 'na phuincean, 's na theagasgan air a bhonntachadh air Sgrìobtuirean an t-Seann Tiomnaidh agus an Tiomnaidh Nuaidh. Air an aobhar sin, cha b'urrainn i ladarnas a ghabhail orra a ràdh gur e Sgrìobtuirean an t-Seann Tiomnaidh agus an Tiomnaidh Nuaidh an aon riaghailt a tha aice gu seòladh ann an aoradh Dhé. Co-cheangailte ris an nì tha sinn ag ràdh tha na briathran a tha ann so bho chionn ùine, ann am faidhaidaireachd an fhàidh Hosea ag eirigh stas an dràsda agus a ris ri aghaidh ar n-inntinn 'n uair a bhios sinn a' gabhail beachd air cho fada agus a dh' fhalbh sluagh

Alba bho Sgrìobtuirean an t-Seann Tìomnaidh agus an Tìomnaidh Nuaidh a thaobh creud 's cleachdaidhean. Tha na briathran anns an dara caibdeil agus an dartha rann agus an treas rann. “Tagraibh ri ar màthair, tagraibh; oir chan i mo bhean-sa, nì-mo is mise a fear-sa: cuireadh i air falbh uime sin a strìopachas as a sealladh agus a h-adhaltranas o h-uchd; air eagal gu ruisg mise i lomnochd, agus gu’n cuir mi i mar anns an latha anns an d’ rugadh i, agus gu’n dean mi i mar fhàsach agus gu fàg mi i mar fhearann tioram, agus gu marbh mi i le tart.” Tha e soilleir gu leòir dha’n a h-uile fear-faire a chaidh a chur a mach ann an Alba anns a’ ghinealach a tha ann so, gu bheil Eaglais na h-Alba anns an dearbh shuidheachadh anns an robh an Eaglais an làithean Hosea am fàidh, agus sin do bhrìgh gu’n do thréig i reachdan Dhé. Cha’n éisd sluagh an fhearainn so an diugh ri focal an-Tighearna, aon chuid am bagradh, an cuireadh, no gealladh agus is nì ro-bhrònach agus cràiteach sin ri ’uaidh. Tha e air a ràdh le cuid mhinistearan nach do thréig iadsan nì ’sam bith dhe na bh’aig na h-athraichean, thaobh creud, aidmheil teagasg, no cleachdadh. Tha sluagh air an dalladh ’s air am mealladh air chor as gur h-ann ri mac-meannhainn nan daoine tha an sin ris an éisd iad. Chan ’urrainn dhuinne a ghabhail a stigh gu bheil aon mhinistear dèileas nam measg air am bheil eagal Dhé, ’s aig am bheil suim da ghlòir, ’fhocal, agus anaman dhaoine. Ma tha a leithid de neach ann, chan ’eil e r’a chluinntinn gu follaiseach a’ togail fianuis an aghaidh an strìopachais uamhasaich air an deach an eaglais a bha sin air seacharan. ’S ann a tha i ag ràdh, “théid mi an déidh mo luchdgaoil, cumaidh mi co-chomunn ri Eaglais Easbuigheach nan Sasunnach, a tha an comh-bhuinn ris an t strìopaich mhór Babiloin, Eaglais na Ròimh.

Tha ministearan Eaglais Alba ann an Gaidhealtachd na h-Alba agus an Eileanan na h-Iar na h-Alba, a’ seirm an cluasan an t-sluaigh a tha ’gan leantuinn gu bheil acasan Biobull nan athraichean, beachdan, creud, teagasgan agus cleachdaidhean nan daoine diadhaidh a bha air thoiseach orra. Tha iad mar

sin, le sodal agus teagasgan mealltach, an déidh an sluagh a dhalladh 's a mbealladh air a leithid a' dhòigh 's na n cluinn-eadh an sluagh sin an dingh, teagasgan firinneach, fallain neo-thuiteamach, neo-mhearachdach focal Dhé gu'm biodh e buailteach dhaibh a ràdh gur ann a bha fear-faire, an tomhas mór, an déidh a chiall reusonta a chall.

Tha e air aithris gu minic fhathast 'nam measg, gu bheil Eaglais na h-Alba cho stéidhichte 's cho do-ghluaisaichte agus a bha i, mar a bha i air a suidheachadh ann an 1690, agus a ris ann an 1707 mar Eaglais Stéidhichte na h-Alba, le Bìobull iomlan, le leabhar Aidmheil a' Chreidimh agus Leabhar Mór is Aithghearra nan Ceisd. Ach 's e tha sin aon de chuibheirtean an diabhail airson a bhi mealladh an t-sluaigh agus airson a bhi 'gan daigneachadh ann an ceuman dorchaidh an iodhal-aoraidh na 's mó agus na 's mó. Tha an suidheachadh gu bheil sinn air teachd cho ìosal agus nach 'eil fhios aig an t-sluaigh an dingh co ris a dh' éisdeas iad. Tha Focal an Tighearna mar leabhar air a sheulachadh. Tha Spiorad Naomha air a bhrosnachadh agus campar air a chur air—tha sin ag aobhrachadh dorchadas inntinnean dhaoine a bhi fàs na's truime agus na 's truime. 'S ann a gheibhear a ris am ministear 's an t-eildear 'nam pìopairean 's 'nan dannsairean, air ceann nan comunnan a 's dìomhaine, chum a bhi cur air adhart, agus a' cumail suas rioghachd an dorchadais 'na cleachdaidhean ain-diadhaidh. Ach 'nuair a chuireas Dia a mach luchd-faire, éisidh iad ri focal an Tighearna, agus 'nuair a chì iad an claidheamh a' tighinn air dùthaich, bheir iad rabhadh do 'n t-sluaigh bho bheul an Tighearna, agus abraidh iad ris an aingidh: "O dhuine aingidh, gheibh thu gu deimhin bàs, mar a pill thu o t' shlighe aingidh." Mar faigh an t-aingidh truagh rabhadh, bàsaichaidh e 'na aingidheachd, ach iarraidh Dia aig latha a' Bhreitheanais, fuil an aingidh ann an sgiortan an fear-fhaire nach toir rabhadh do'n aingidh chum pilltinn o dhroch shlighe, chum agus gu maireadh e béo, agus mar a pill e, agus gu'n téid e air adhart 'na aingidheachd, cha bhi 'fhuil air iarraidh air an fhear-fhaire. Tha an duine gu nàdurra

ag iarraidh fois agus fasgadh bho sgéith mholaichte na feòla. Chan' eil e airson gu'n cluinn e teagasg no gu'm faigh e rabhadh 'sam bith a chuireadh an gluasad as lugha air a chogais-nàdurra. Ach chan fhaod focal an Tighearna bhi air a chumail air ais airson dé an dragh a dheanadh e, na chuireadh e, air cogais duine neo-iompaichte, oir 's ann a tha e sgrìobhte, "gur mallaichte an neach a chumadh a chlàidheamh air ais o fhuil."

Bha e bitheanta tachairt gur e na rabhaidhean, na cronaichean, agus na h-carailean bu ghéire bha air an gràthachadh le Spiorad Dhé chum peacaich chaillte bhioradh 'nan cridhe, a bha toirt orra a bhi glaothaich, "Fheara agus a bhraithrean, ciod a nì sinn chum agus gu'm bi sinn air ar teàrnadh." Feumaidh sinne sinn fhéin bhi air ar grad-fhaiceall nach tig sinn gu bhi toirt eluas, no àite, do bhriathran sodalach, neo-thiomchioll-ghearrta dhaoine, "teagaisg dhuine nithean mìne," oir 's e sin a tha an fheadhail ag iarraidh agus chan 'e naomhachd, nì as eugmhais nach fhaic neach air bith an Tighearna.

Tha feum aig an luchd-faire air claidheamh Spioraid Dhé, nì 's e focal Dhé, a bhi rùisgte air leisraibh an anam mar tha sinn a' leughadh bha fìor mu fìr, threuna Sholaimh airson gàbhadh na h-oidheche.

Tha an t-Abstol Eoin ag ràdh, thug e tuigse dhuinn, agus tha sinn a' breithneachadh bho'n sin gu bheil a bhi ag eisdeachd ri focal an Tighearna air a ghabhail a stigh anns an tuigse thug e dhaibh. Mur eil tuigse aig an fhear-fhaire air inntinn Dhé anns an fhocal, chan 'urrainn e éisdeachd, oir chan 'eil éisdeachd agus tuigse, dealaichte ri chèile anns a' chuis tha so dir.

Anns a' cheathramh àite dh' fheumadh am fear-faire rabhadh a thoirt daibh a réir focal an Tighearna. Tha e air aithris gu minic ann am measg dhaoine, gu bheil pairt de dh' fhirinn choitcheann a bhi air a labhairt mu dhéidhinn nì 'sam bith na 's calltaich e agus na 's millte do chliù agus do ghnìomharan dhaoine, na breug a bhi air a h-aithris, gun chòmhdach 'sam a bhi orra, ach lom-ruisgte thaobh a' gné 'sa cleachdadh. 'S e a' bheachd bhitheanta tha measg dhaoine, agus a chluinnear air

a luaidh, nach 'eil còir daoine a bhi air an cronachadh no air an earailachadh, agus an cunnartan a bhi air an toirt fo'n comhair ach a' fàgail gu h-iomlan 'nam beachdan 's 'nan cleachdaidhean féin. Ach chan fhaod teachdairean Chriosda cluais no éisdeachd a thabhairt do chainnt 's do bheachdan cho neo-thimchioll-ghearrta, co dhìù dh' eisdeas an sluagh riutha gus nach eisd.

Tha am fear-faire ri rabhadh a thoirt do'n t-sluagh 'nuair a chì e an claidheamh a' tighinn air an dùthaich, agus mur dean e sin bi fuil an t-sluaigh air iarraidh air làmhnan an fhear-fhaire aig latha mór a' bhreitheanais. Nach eagalach e r'a smuaineachadh agus nach 'eil e soilleir gu leòir a réir focal an Tighearna, gu'm bi e fìor a thaobh moran dhaoine, a chaidh a mach ann an ainm Chriosda, gur ann a bhios e ag iarraidh aig an làmhnan, fuil anaman nan daoine am measg an robh iad a' teagasg air an talamh, agus sin airson nach do chuir iad an céill daibh uile chomhairle Dhé. Tha e mar fhiachan air seirbhisich Chriosd lagh naomha Dhé a shearmonachadh, toirmichean coimheangal nan gnìomh, rinn Dia ris an duine anns an latha anns do chruithich se e, a rannsachadh, a mhìneachadh agus a theasgasg, aobharan tuiteam Adhaimh agus a shliochd 'na leasraibh mar an ceudna a chur an céill ann an solus nan Sgrìobtuirean Naomha. Tha peacaidhean gion, nàduir, agus gnìomh ri bhi air an comharrachadh a mach, peacaidhean follaiseach ri bhi air an cronachadh gu geur gun chlaon-bhàigh ri neach seach a' chéile, oir chan fhaod am fear-faire àite a thabhairt do fhuil no do fheadail gun ghnuis-bhreth bhi air a cleachdadh thaobh an Rìgh air an rìgh-chathair, daoine saoi bhir, agus fòghluimte nan talmhainn, thaobh càirdean no daimhean, na thaobh an fheadhainn a's ìsle am measg an t-sluaigh. Tha sinn ag ràdh, mur searmonaich am fear-faire cunnartan uamhasach do 'n t-sluagh a bhuanaicheas anns a' pheachadh, 's mur e cuir e uamhasan mallachdan lagh naomha Dhé a bhi 'na laighe air anam an duine, fearg shiorruidh corruich naomha Dhé ann an aghaidh peacaidh, bhi laisgte agus uallamh gu bhi air a taomadh air a h-uile anam a bhuanaicheas 'na aingidheachd

fad na linntean bith-bhuan ann an dorchadas iomallach ni a's e an dara bàs. Am fear-faire nach fhaca agus nach 'eil a' faicinn claidheamh ceartas crochta os cionn dhaoine neo-iompaichte, chan 'eil barrantas 'sam bith aig an fhear-fhaire sin o fhocal an Tighearna gu'n do chuir Crìosd riamh air leth e no mach e gu bhi 'na fhear-faire dhasan. Tha, air an laimh eile, aig an fhear-fhaire ris an t-soisgeul shiorruidh a shearmonachadh a réir an fhoillsichidh thug Dia air fhéin 'na mhac Iosa Crìosda agus esan air a cheusadh ann am Focal firinn an t-soisgeil. Chan'e soisgeul fhaireachdainn fhéin, no bheachdan fhéin, a dh' fheumas am fear-faire a chuir an céill do dh' anaman dhaoine idir, ach soisgeul Dhé a mhàin, agus gach puing teagaisg bhi air an stéidheachadh air focal deachta Dhé, air eagal gur ann a bhiodh am fear-faire toirt seachad do'n t-sluagh, a mhac-mheannhainn féin an àite teagasgan neo-thuiteamach neo-mhearachdach focal Dhé. Agus a ris 's e obair an fhear-fhaire a bhi a' crìonachadh, ag earalachadh agus a' beathachadh oighreachd bhoich Dhé, a cheannaich Crìosd le 'fhuil. Mur eil am fear-faire comasach 's mur aithne dha e, araon bainne fìor-ghlan an fhocail dha uain an treud agus na biadhan a tha na 's treise airson bhi beathachadh tréud Dhé, chan 'eil aobhar no ùghdarras 'sam bith aige tighinn a dh' ionnsuidh comh-dhùnadh idir a réir focal an Tighearna, gu'n do chuir Crìosda riamh a mach e. Ann an aon fhocal mur aithne dhà lagh no soisgeul a' shearmonachadh do anaman dhaoine chan aoghaire do Chrìosd e. Chan 'eil a fìor mu aoghairean Chrìosd, 's cha robh 's cha bhi, a thaobh a h-uile teachdaire agus aoghaire a chuir e mach, gu'n b' aithne dhaibh agus gur aithne dhaibh a réir an tomhas anns an do bhuilich Crìosd na tìodhlaicean orra, uile chomhairle Dhé chur an céill araon do 'n aingidh agus do 'n fhìrean.

Tha so a' deanamh eadar-dhealachadh soilleir anns na h-uile linn is ginealach eadar aoghairean Chrìosda agus daoine a ruith nach do chuir Chrìosd riamh a mach. Bha fàidhean breuga am measg an t-sluaigh, dh' éirich mar an ceudna abstolan breugach, agus tha e soilleir gu leòir gu'n d' einch moran de

mhinistearan breugach, agus de luchd-teagasg meallta, agus an àite rabhaidh a thoirt do 'n t-sluagh, 'nuair a chitheadh iad claidheamh a' tighinn air dùthaich, 's ann a gheibhte iad aig altaran na h-aindiadhaich, aig a' bhlàr dannsa 's aig a' bhord-òil, aig an òran dhiamhain, agus a' sanntachadh cuid an coimhearsnach. Tha aon de sheirbhisich Dhé ag ràdh nach 'eil aon "ni nuadh fo'a ghréin." O! cho soilleir agus a tha e an diugh, cho fìor ghann 's tha fìor theachdairean Chriosda an Alba, agus mar a dh' fhaodas sinn a' ràdh, air feadh an t-saoghail uile. Ach tha aobhar againn a bhi moladh Dhé gu'n do thog 's gu'n do chuir Criosda mach teachdairean ann an Alba anns na ginealaichean a dh' fhalbh 'bha toirt rabhaidh do 'n t-sluagh o bheul an Tighearna, agus a bha comharrachadh a mach gu soilleir agus dìleas 'nuair a chitheadh iad an claidheamh a' tighinn air an dùthaich. Thug An t-Urramach Maighstir Mac Farlain nach maireann rabhaidh shoilleir, dhìleas bho bheul an Tighearna do 'n t-sluagh 'nuair a chunnaic e claidheamh nàmhaid glòir Dhé, fhocail, is anaman dhaoine bhi tighinn a stigh air an fhearann chum a bhi tionndadh na nithean bu ghlòirmhoire a bha am measg dhaoine a dh' ionnsuidh luaithe. Bha e cho soilleir sin, gu'm b' e Criosd chuir air leth agus a chuir a mach An t-Urramach Niall Camshron. Bha na daoine sin, 'nan dreuchd, tré ghràs Dhé, dìleas a dh' ionnsuidh a bhàis, ag cur an céill uile chomhairle Dhé dha 'n t-sluagh. O! cia cho tric agus a ghlaodh Maighstir Camshron urramach an claidheamh a bhi tighinn air an dùthaich, iodhal-aoraidh a bhi taomadh a stigh mar thuil, daoine a bhi treigsinn a' chreidhimh a chaidh a thoirt aon uair dha na naoimhe, breugan, cùil-sleamhrachadh, agus dìomhanas mac-meanmhain dhaoine, bhi air a chuir suas an àite focal Dhé. Tha aobhar againn a bhi taingeil, agus a bhi moladh Dhé gu robh a leithid de gràdhach, dìleas, onarach dha 'n dreuchd 's do anaman dhaoine. Tha e 'na aobhar taingealachd is gairdeachas gu bheil iad fathast 'n ar measg mar Eaglais, tha leantuinn ann an cas-cheumaibh an aoghairean a chaidh dhachaidh, mar a bha iadsan a' leantuinn Chriosda 'na fhocal deachdte féin. Cumamaid gréim daingean air an ni

sin a tha againn ann a bhi a' guidhe agus ag aslachadh a ghràis agus an tig e ris ann an cumhachd 's an glòir an Spiorad Naomha ann am focal na firinn, a thogail suas aobhar a tha air tuiteam ro ìosal, anns an linn anns ann bheil sinn air an talamh. 'S eagalach an eunntas a bhios aig "Free Presbyterians" ri thoirt aig latha a' bhreitheanais, ma 's e agus gu'n tréig iad aobhar Chrìosda, agus gu falbh iad a dh' ionnsuidh eaglaisean, ministearan, is coimhthionalan, a thréig an creidimh agus a tha ag cur cùl araon an cainnt 's an cleachdaidhean ri focal neo-thuiteamach, neo-mhearachadh Dhé. AMEN.

Literary Notices.

THE LITTLE WEAVER. London: C. J. Farncombe & Sons, 30 Imperial Buildings, Ludgate Circus. Price, 2/-.

In this nicely got up book we have an interesting account of the early struggles of the late Mr. Thomas Hull, Hastings,* who afterwards became a minister of the Particular Baptists. The story is well told and is full of interest. It is written for young people.

MISSIONARY BIOGRAPHIES.—Messrs. Pickering and Inglis, Bothwell Street, Glasgow, have issued in their "Bright Biographies" and "Memoir" series biographies of William Carey and Dan Crawford. These names are written large on the missionary annals of the Christian Church. William Carey laboured in India and Dan Crawford in Central Africa. The one was a Baptist and the other belonged to the Plymouth Brethren. The romance of their work has made an appeal to Christians of all denominations. Many of our readers are probably familiar with the story of the consecrated shoemaker and the marvellous career of the Gourock boy, but to those who are not, here is an opportunity to learn something of the almost super-human effort they were enabled to put forth. The books are beautifully illustrated and printed and sell for the extraordinary low price of 2/- and 1/- respectively.

Church Notes.

Communion.—February—First Sabbath, Dingwall; second, Portnalong; third, Stornoway; fourth, Breaselete. March—First Sabbath, Ullapool; second, Portree and Ness; third, Lochinver; fourth, Kinlochbervie, North Tolsta and Fort William. The date of Tarbert (Harris) Communion is changed to first Sabbath of June. 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.

Collection for this Month.—The collection for the Jewish and Foreign Missions' Fund is to be taken up this month. In connection with this collection we would direct the attention of our congregations to the Appeal made by the Convener on another page of the Magazine.

Foreign Missions Fund.—An Appeal by the Rev. Neil Macintyre.—The readers of our Magazine could not but be interested in our African Mission from its very beginning. The remarkable way in which the Lord opened the door for us to enter that field, and how He blessed and prospered our weak efforts among the coloured natives of Africa, must have been a source of wonder and joy to all right-minded people. To-day there is a Macedonian cry from many places beyond the boundaries of our Mission to which the Word of God has not yet come, pleading that the gospel be sent them. This cry on the part of the poor heathen should touch the hearts of us, who have the precious privileges of the gospel, to put forth every effort by our means and prayers to help to answer that cry.

It is not, however, my purpose to give a history of our Mission or its prosperity, but as Convener of our Jewish and Foreign Mission Committee, to make an earnest appeal to our people to show their interest in the Mission by contributing to this fund as liberally as they possibly can. In an official statement from our General Treasurer he informs me that contributions, especially donations, are not up to former years. Now, when we

take into consideration the extra heavy burdens that are incurred this year on our fund, unless liberal and kind friends will come forward to help with their means we may be compelled by and by to curtail our labours in our Mission field. This would be a calamity which all of us would lament. The extra heavy burdens I refer to are—the coming home of Rev. John Tallach and family for a well-earned furlough, and his returning to the Mission and the bringing to this country of Mr. Edwin Radasi to be educated for future service in the Mission, and his upkeep while in this country, as also the necessity laid upon us by the Rhodesian Government of sending out a teacher to take charge of our schools there. These extra items will, I think, justify my appeal for liberality towards our Foreign Mission Fund.

I am quite aware of the prevailing distress among our people at the present time and feel keenly for them, and I trust that nothing would move me to make this appeal but my concern for the prosperity of our Mission. If we believe, as we must do, that the Lord has honoured us as a Church in sending His Word in Africa by which even one sinner has been saved from going down to the pit of destruction, is it not our duty but also our privilege to help to spread His Word.

Contributions or donations will be gladly received and acknowledged by Mr. John Grant, 4 Millburn Road, Inverness, or by Rev. Neil MacIntyre, 4 Warrender Park Crescent, Edinburgh.

Appeal on behalf of Applecross Congregation.—An appeal is hereby made by the Applecross congregation to friends throughout the Church to help them to build a new manse, as they have hitherto been without one, and in the event of having a minister settled over them it is necessary that they should have a house for him. There is no suitable building in the district conveniently situated for let or sale, and they are therefore compelled to build a manse. Contributions will be gratefully received by Mr. John Macaulay, Ardbhain, Applecross,

and Mr. Murdo Gillanders, Congregational Treasurer, Applecross. This appeal is endorsed by the Presbytery—D. N. MacLeod, Moderator; D. M. Macdonald, Clerk.

The late Mr. Alexander Stewart, Elder, Glasgow.—It is with sincere regret we chronicle the passing away of this worthy office-bearer. He reached a good old age. We extend our sympathy to those who mourn his loss and to his fellow office-bearers in St. Jude's.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. C., Purley, Surrey, £1; Friend, Toronto, £1 6s; J. W., Blacksboat, 10s; E. McS., Bernisdale, 5s; K. K., Miles City, Montana, \$4; A. M., North Uist, 16s.

Home Mission Fund.—Bedford Street Prayer Meeting S.S., Glasgow, per Mr A. Macdougall, £6 4s 6d; M. H., Victoria Street, Tobermory, Mull, 5s.

Jewish and Foreign Missions.—"Pilgrim," Liverpool, £20; "X. B. L.," Killearnan, in loving memory of the late Rev. Neil Cameron, £5; Anon, Comrie, £1; R. A. M., £1; D. F., Skigersta, Ness, 5s; M. H., Tobermory, 5s; Miss McC., Parkhill, Ontario, £1 7s 4d; "B. K. T.," £10; Portree Sabbath School Children for the Children of Rhodesia Mission, per Rev. D. M. Macdonald, £5; A. M., North Uist, 4s.

Legacy Fund.—Received from Mrs Lachlan MacLean, 5 Upper Breakish, Skye, the sum of £20, being the amount bequeathed to the Church by the Will of her son, the late Donald MacLean, who died in the Royal Infirmary, Glasgow, on behalf of the following Funds—to the Jewish and Foreign Missions Fund, £10; Home Mission Fund, £10.

The following lists have been sent in for publication:—

Elgol (Skye) Church Building Fund.—Mr James MacKinnon, Elgol, acknowledges with grateful thanks Collecting Card per Mr N. Robertson, Drynan, £1 5s—not £2 15s as previously acknowledged.

Greenock Manse Building Fund.—Rev. James McLeod acknowledges with sincere thanks the following donations:—Friend, Stirling, 2s 6d; Mrs C., Stirling, £1; Collecting Card, per Miss MacAulay, Portree, £16 2s; Collecting Card, per J. N. Morrison, Finsbay, £5 1s; Collecting Card, per Miss McLean, Cairnglass, £9 10s—not Neil McLean, as acknowledged in last issue, and Friend, Gourrock, £1 10s—not Greenock; Friend, Greenock, £3, per Mr J. Urquhart.

Plockton Church Building Fund.—Mr A. Gollan acknowledges with grateful thanks the following donations:—Collecting Card, per Mr Alex. Matheson, St. Jude's, Glasgow, £12 11s 6d; Mrs H., McK., Vancouver, £1; Miss McA., Glasgow, per Mr. D. Matheson, Missionary, £1.

Raasay Manse Building Fund.—Mr Wm. MacSween, Missionary, acknowledges with grateful thanks a donation of 10s from Misses C., Thurso, per Miss M. A. Tallach.

Staffin Church Building Fund.—Mr Alex. Mackay, Missionary, acknowledges with sincere thanks the following donations:—Nurse M. McD., Glasgow, 10s; Two Sisters, Glasgow, £1.

Uig (Stornoway) Manse Building Fund.—Rev. R. MacInnes acknowledges with sincere thanks the following donations:—Congregation of North Tolsta, £16 2s 6d; Friend, Stornoway, £3; Mrs M., Timsgeary, Uig, £2; Wayfarer, Stirling, 2s 6d. The following per Rev. M. Morrison, Lochinver:—Mrs R. K., Recharn, £1; Mrs J. McL., Lochinver, 10s. The following per Mr Norman Mackay:—N. McR., Aird, Uig, 10s; Miss C. B., 18 Valtos, 10s. Achmore Congregation, as per List of Subscribers, per Capt. K. K. McLeod, £13 14s.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair gratefully acknowledges the following donations:—Friend, Ullapool, £3; M. S., Vansittart Street, Wick, £1; Miss M. D., Thurso, £1.

South African Mission—Clothing Fund.—Mrs Miller, 7 Westbank Terrace, Wick, acknowledges with grateful thanks the following donations:—"Interested," Portree postmark, 6s; Free Presbyterian, Helmsdale, 6s.

The Magazine.

3s 9d Subscriptions.—Samuel Cameron, Achnacarry, Spean Bridge; Mrs J. G. Cameron, Kintra, Acharacle, Argyre; John A. Macdonald, Riverside, Cluer, Stockinish; Mrs A. McLean, Middle Lochiport, North Uist; John Mackenzie, 36 Freehold, Golcar, Huddersfield; D. MacRae, Kilmodan School House, Glendaruel.

Other Subscriptions.—D. Finlayson, 18 Skigersta, Ness, 5s; G. Taverne, Schelpkade 35, The Hague, Holland, 4s 6d; Miss J. Mackenzie, Mill Street, Rose Cottage, Ullapool, 10s; Mrs John Hunter, 4s; Mrs C. A. Mackley, 45 Collygate Road, Nottingham, 1s 2d; Mrs H. Matheson, Badnaban, Lochinver, 7s 6d; M. MacIver, 108 Drumlanrig Street, Thornhill, Dumfriesshire, 5s 9d; Friend, towards arrears, £3.

Free Distribution.—G. Taverne, Schelpkade 35, The Hague, Holland, 4s; Mrs John Hunter, Sirrea Leone, E. Africa, 6s; Hugh MacEwen, Laird, Sask., Canada, 6s 8d.