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No. 4.

Meeting of Synod.

THE Synod held its half-yearly meeting at Inverness on the 7th July. The Moderator, Rev. Mr. Robertson, of Glasgow, conducted the opening services, and preached from the words of Ps. lxxxi. 10. Thereafter he constituted the Synod with prayer, after which the roll was called, the minutes were read and approved of, and the Business Committee was appointed to prepare for the evening meeting.

After adjournment the Synod met again at 6.30, and was opened with devotional exercises. The minutes of the first sederunt were read and approved of, and the roll was called. The attendance of members at this business meeting was fuller than at the earlier one. There were present Rev. Mr. Macfarlane, Mr. Robertson, Mr. Macrae, Mr. N. Cameron, Mr. Stewart, Mr. Beaton, Mr. Macintyre, Mr. D. Cameron, Mr. Macqueen, Mr. Macleod, ministers, with Messrs. Clunas, Macphail, and Tallach, elders. The report of the committee appointed to arrange the order of business was adopted, and accordingly a report was made as to the records of the Presbyteries. The records of only the Northern Presbytery were to hand, and they were favourably reported on. Unavoidably the records of the other two Presbyteries, in the absence of their respective clerks, were not forthcoming.

A remit from the Western Presbytery was considered, conveying an application on the part of the large congregation of Glendale to have the services of a missionary granted them. Mr. Macintyre spoke on behalf of this application. In view of the size and importance of the congregation, and the frequent necessary absence of its minister owing to the farness of our ministers in the wide western Presbytery, the request was granted for one year. The kirk session of the congregation undertake to pay half of the missionary's stipend, and a grant of £15 was made by the Synod.

Mr. Peter Macleod, Uigshadar, Skye, was appointed permanent missionary at Staffin, in room of Mr. Norman Munro, deceased. His appointment dates from May last, when he entered on his

duties, and the salary given to his predecessor is continued to him.

An application was made on behalf of our station at Dumbarton by the Southern Presbytery for some financial assistance towards the securing of occasional supply of preaching. The station is able to secure some preaching already. The people, however, feel their need of more support. This application was granted, and £7 10s. was assigned to this account to be forwarded to the interim moderator, who is to see to providing suitable supply.

Mr. Beaton, as clerk of the Northern Presbytery, reported on the examination of the students at Inverness, which showed on their part a satisfactory acquaintance with the subjects in which they were examined. Some of them, however, have some classes yet to take at the university before their ordinary course is complete.

The call from the congregation of Dornoch, &c., was now disposed of. It came before the last half-yearly meeting at Glasgow, but owing to a technical flaw it could not then be disposed of. Mr. Beaton stated the case of the Northern Presbytery in its appeal. His statement was concurred in by the rest of the Presbytery present. Mr. Macrae stated the ground taken up by the Western Presbytery, and drew attention to their desire that the call should be at least delayed. Mr. Macqueen was barely a year in Harris when it came before them. Now, however that well-nigh another year had passed, their end had been so far attained, and they stood no longer in the way if Mr. Macqueen was still of the same mind as he was last year. Mr. Macqueen then made known his mind. He adhered to the position he took up at the Presbytery, and mentioned some of the reasons that led to this decision. The Synod thereupon ordered the Western Presbytery at its earliest convenience to put the call in Mr. Macqueen's hands. This case accordingly ends here.

The annual financial report was submitted by the Treasurer, Mr. Clunas. This is published in the present issue of the *Magazine*, and we need present no abstract of it here. The treasurer and the auditors were thanked for their labours. The auditors were re-appointed on the same terms as last year, and the report was ordered to be published in the *Magazine* for the information of the Church at large.

During the consideration of the financial report various matters were discussed. In view of how unsatisfactory the response made by one station—Grimsay—to the claims of the Sustentation Fund was, it was decided that the salary of its missionary, which was fixed temporarily at £20, should be reduced to £10. Comment was made on the unsatisfactory conduct of some other stations.

A motion was submitted and favourably considered with regard to allocating a portion of the mission collection to one of the Bible Societies. The final decision was deferred until next meeting of

Synod. Inquiry is to be made as to the respective merits of the National and the Trinitarian Bible Societies.

On the motion of Mr. Macfarlane, it was unanimously agreed that the salary of our respected Treasurer should be raised to £60 for this year. Notice was taken of his self-sacrificing labours. The increase is to come out of the Organisation Fund, and is to date from Whitsunday last.

At the same time, in view of the favourable balance on hand to the credit of the Organisation Fund, and the unremunerated services that Mr. Sinclair had rendered for seven years in the conduct of the *Magazine*, it was agreed to allocate to him the sum of £20. It was also decided that henceforth he should receive the sum of £5 per annum to cover his expenses in connection with the work.

Mr. Beaton at this stage mentioned the course taken by himself and the Treasurer with regard to the supply of the Inverness congregation in the absence of Mr. Mackay. The Synod sanctioned that course, viz.—the payment of expenses for supply out of the balance in hand of the Organisation Fund, these expenses to be refunded on the arrival of our deputies to Canada.

The annual collections of the Synod were then appointed, and in consideration of a remit from the Western Presbytery anent the Missionaries' and Catechists' Fund, it was decided that the missionaries' and catechists' collection should be made half-yearly (in October and April) in all the congregations and stations of the Church. Congregations that have missionaries were instructed to make it quarterly, as this is the fund specially set apart for the maintenance of our catechists and missionaries. The fixing of the dates of the quarterly collections not made in these stations in October and April was left to the convenience of the stations themselves. The other collections were fixed as follows:—Organisation Fund in August, Students' Aid Fund in December, Building Fund in February, Foreign and Jewish Mission in June.

The Clerk now tendered his resignation, but was prevailed upon to withdraw it. Mr. Macqueen, when competent business not set down for discussion came up, moved that Committees of Synod are not to go beyond their instructions from the Synod. This was unanimously agreed to.

Mr. Macrae brought the claims of Laide before the Synod, and moved that Mr. Roderick Mackenzie, Little Lochbroom, be appointed to keep service in Laide as often as possible, and that £10 per annum be allotted to him for such services.

It was unanimously agreed upon that missionaries and catechists be instructed to Catechise annually their respective districts. Mr Murdo Morrison, student, in the absence of Mr. Mackay, Stornoway, at the East Coast fishing, was appointed to take services in Stornoway for three Sabbaths. The Clerk was asked to write Mr. Bannerman to supply in Glasgow during the month of August.

The accounts of the Raasay Building Fund were submitted and

approved of. As there is still a debt of £500 on the church property in that island, it was agreed upon that the congregation should pay the small interest payable annually, and that along with Shieldaig, in view of the exceptional claims on the Synod alike of Mr. Macdonald and Mr. Macfarlane, £25 per annum should be given to Raasay from the Building Fund towards the reduction of the debt. It was agreed upon that every minister should this year explain the distinctive principles of the Church to his people. A committee was appointed to meet at an early date, consisting of Revs. A. Stewart, Sinclair, the Clerk, and Mr. A. Fraser, to inquire into the finances of the *Magazine*, to audit accounts if required, and to report to the next meeting of Synod, which was fixed for Tuesday, November 10th, at Glasgow.

The Synod rose with the singing of Psalm cxxii. 6 to end, and the benediction.

Sermon.

By JOHN LOVE, D.D.

August 2, 1790.

Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.—*Hebrews i. 3.*

ONE of the primitive ministers of the Christian Church denominates the Apostle Paul "The cloud of God"—that is, the cloud from which God darts His lightning and rolls His thunder. This appellation is peculiarly justified in this Epistle to the Hebrews, which, being designed to counteract and overpower the prejudices of that stubborn people, speaks in a more sublime and majestic tone than any other Epistle of the New Testament. In the words which have now been read, a spiritual mind will perceive the lightning and thunder of that inimitable eloquence which proceeds from the Spirit of inspiration, and is worthy of so sublime a subject. But who is sufficient for the illustration of such a passage? Even an archangel might tremble to attempt it. Shall we therefore retire, confounded with this blaze of celestial glory? No, my brethren: this would be to disappoint the end for which these words were written. It becomes us, indeed, to tremble with humble reverence; but the rich treasures of salvation in this passage, and the condescension of the Son of God, invite our approach, that we may glorify Him who stooped so low, from such a height, for the redemption of sinners.

Three subjects of meditation, closely connected with each other, present themselves to our minds in these words.

- 1st. The personal dignity of the Son of God.
- 2nd. His accomplishment of the work of redemption.
- 3rd. His consequent exaltation.

Let us enlarge a little on each of these things, that, through the grace of the Spirit, our minds may be brought to that believing,

holy frame which is suitable to the solemn transactions of the Lord's table.

I. The Apostle, well knowing where the grand stress of Christianity lies, breaks off—like an eagle darting upwards from a towering cliff towards the sun—with this declaration of the original greatness of the Son of God, “Who, being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power.”

There cannot be a worse preparation for an inquiry into these expressions than the vain curiosity and the presumptuous boldness of an unawakened mind—a mind which never truly felt the wound of sin. This is the proper source of a heretical spirit, which the Scripture (Gal. v. 19, 20, 21) classes with the spirit of sedition, of murder, of adultery, and of witchcraft. Animated by such a spirit, in vain should we attempt to come near this passage. As well might the glimmering owl attempt to fly with the eagle at noon-day. “The high and lofty One, who inhabiteth eternity, who dwelleth in the high and holy place,” will disclose the mysteries of His nature, and the secrets of His love, only “to him who is of a contrite and humble spirit.” This, I hope, is the prevailing temper of this small assembly. Happy shall we be if no remaining leaven of superfluity of naughtiness is yet allowed among us!

“Descend, thou gracious Spirit of wisdom and revelation, guide us into all truth; glorify Thy beloved Christ; unfold to our minds, engrave on our hearts, those truths which sum up the whole perfection of beauty, the whole glory of God, the whole salvation of man!”

I shall lead you, my brethren, to contemplate the original glory of the second Person, in the Trinity in the three following views:—

1st. In reference to His possessing the one, indivisible, Divine Essence.

2nd. In reference to His peculiar personal distinction from the Father.

3rd. In reference to His sovereign dominion over the created universe.

1. The Son of God is infinitely glorious, because He is properly God—that is, the one, indivisible, Divine Essence subsists in His Person. To this the expressions in the text may be justly referred, “The brightness of His glory, and the express image of His Person.” Which may be thus interpreted; The Son is fully equal with the Father: For the same infinitely glorious Essence, which, subsisting in the Father's Person, renders Him adorably majestic, doth also with undiminished lustre, subsist in the Person of the Son; so that, in respect of essential glory, the Son is the equal and the fellow of the Father. This magnificent truth is expressly taught in the Scripture when the Son is asserted to be God in the same supreme sense with the Father (John i. 1); and

when the incommunicable name "Jehovah," which is expressive of the one Divine Essence, is attributed to Him (Jer. xxiii. 6), and when the having life in Himself, or, which is the same thing, self-existence, is ascribed to him, as is done. (John v. 26.)

Here let us pause a little, and let each one ask himself "Have I ever obtained an inward discovery of the one true Godhead? Have I been enlightened to catch some glance of that boundless fulness of incomprehensible peculiar glory? Do I spiritually understand what I mean when I say Jesus is God, Jesus is Jehovah? If I do, how ought I to revere, to bless, and to worship the Author of my salvation?"

2. The Son of God is infinitely glorious in His Personal distinction from the Father.

To this also the expressions of the text must be referred. It becomes, indeed, every speaker on this subject to stand in awe and to speak soberly lest he should be found "to darken counsel by words without knowledge." However, I may venture to say that the expressions of the text point out at once the communication of the subsistence of the Son from that of the Father, and the glorious equality of these two subsistences or Persons to each other. For the word translated "the brightness" might be fairly rendered "the effulgence" or "the beaming forth;" and seems figuratively to allude to the eternal generation of the Son from the Father. To the same mystery the other expressions seem to refer with another figurative allusion. For the word translated "express image" refers to the delineation of a figure which the seal makes upon wax. At the same time, while these expressions indicate that the subsistence of the Son proceeds in an ineffable manner from the subsistence of the Father, they also strongly intimate that between these two subsistences there is a perfect equality.

The first foundation of this equality is the sameness of that Divine Essence, which, without division or change, subsists in the Person of the Father and in the Person of the Son, so as to constitute the one and the other properly God. In this respect, though distinct in personality, the Father and the Son are not only equal but one. (John x. 38.) "I and the Father are one;" or, as it might be translated, "one thing;" that is, one in Essence. It would be heresy, therefore, to say that the Essence of the Son proceeds from the Essence of the Father. For the Father and Son are not two essences, but one and the same Essence, subsisting in two distinct ways.

But, further, the dignity of the Son is equal to that of the Father in respect of the manner of subsistence. For not only is the Essence in both Persons precisely the same, but the subsistence of the Godhead in the Person of the Son is equally necessary, equally eternal, equally independent, and equally honourable with the subsistence of the same Godhead in the Person of the Father.

For the Godhead subsists in the Person of the Son, not by a sovereign act of the Father's will, but by the same necessity of

nature by which the Godhead exists at all. The necessity of nature lies as deep and as strong that the Godhead should subsist in the Person of the Son as that it should at all exist, or that it should subsist in the person of the Father.

And hence it is impious to imagine a priority of time between the Person of the Father and that of the Son. There is here a priority of order, not of time. For this tremendous mystery is not to be measured by the rules of finite, created beings. All, in this matter, is from everlasting. The Father never could subsist by Himself or be—what he was—the Father, without the Son, any more than the Son could subsist without the Father.

And hence there is no such thing as dependence or independence or either side in reference to each other.

And hence there is an entire equality between the Infinite honourableness of the subsistence of the Father and the equally Infinite honourableness of the subsistence of the Son.

And all those expressions of Scripture which ascribe an inferiority to the Son are to be understood as pointing out the voluntary condescension of this wonderful Person for the accomplishment of redemption. Base and vile, therefore, as well as absurd, is that ingratitude which would take advantage of such expressions to derogate from that equality with the Father which the Son counts it no robbery to claim. Phil. ii. 6.

But let us relieve our minds a little from the exhausting splendour of this overwhelming subject by turning to the relative view of the dignity of the Son.

On this, as being a more easy view of the subject, the Scripture expatiates more at large. This also, in the

3rd place, is introduced in the text when it describes the Son as “upholding all things by the word of his power.” Here, the eternal Son of God is held forth as continually bearing the weight of the whole creation, as supporting and governing the universe by His own power. This is to assert His proper Divinity in the plainest and most forcible manner.

Look through the Old Testament Scriptures; look through the prophecy of Isaiah. There you find two things uniformly asserted—that there is but one Godhead, and that it is the distinguishing mark between this one Godhead and all false gods that He is the Maker, Preserver, Governor, and Lord of heaven and earth. To say then, as this passage doth, that Jesus Christ, the Son of God, is the very Creator and Preserver of the universe, is to say, in the strongest terms, that He is truly God; that He is God in a sense so high that there cannot be a higher. For these are the very eulogiums—these are the very celebrations throughout the Scripture of the one Supreme object of all worship.

And now, my brethren, have you not seen here the firm foundations of the work of redemption? Here is that Rock against which the floods of infernal spirits dash themselves, and foam in vain. Are you afraid to rest your salvation here? Are your souls too

valuable—is your guilt too weighty—is your eternity too important to be secure on this foundation? Are you not rather secretly exulting, and, with a triumphant gloriation, blessing God that you may build yourselves on such a Rock? Be assured of it, that though each of you had a myriad of immortal spirits laden with inconceivable guilt here you might risk, or rather, securely settle them all.

The two other branches of the subject I must touch upon more briefly. The truths which have been already enlarged on diffuse an infinite lustre on the sacrifice and exaltation of Jesus the Saviour.

II. With one majestic touch of the inspired writer's pen, the work of redemption is here described—"When he had, by himself, purged our sins." Who can declare the emphasis of that word, "by himself?" Having described the Godhead of the Saviour, the apostle rests all on this one expression, "by himself."

Let us take a short view of this comprehensive description of that work, which, if we may speak so, is the chief effort of Infinite perfection—"When he had, by himself, purged our sins."

This implies:—

1. That the Redeemer's human nature was taken into a personal union with His Divine nature. On this ground the term "himself," though immediately applied to the Eternal Person of the Son, extends its meaning to His assumed nature.

The human nature of Christ never did subsist as a separate person. It hath its subsistence in the Person of the Son of God. Therefore, though there are two natures, there is still but one Person. There is a mysterious intimacy in this union between the Divine and human natures of Christ, in consequence of which what is transacted in any one of the natures is considered as the action of the whole person. And hence—

2. Though obedience and suffering could be properly seated only in Christ's human nature, yet, from the personal union of that nature with the Godhead, an infinite dignity was derived, or, as it were, transfused, to the obedience and sufferings of the man Christ Jesus. To this, the expression, "by himself," hath a principal regard. The Son of God was able "by himself, to purge away sin," because He is "the brightness of the Father's glory and the express image of His Person." For though in that character, He could neither properly obey nor suffer, yet he could invest Himself with a nature capable both of obedience and of suffering, and He could unite this nature so closely with Himself, as that its holy actions and sufferings should be stamped with infinite value, being considered in law as the actions and sufferings of the Son of God. This is the doctrine of the text, and of other passages, such as Acts xx. 28—"The Church of God, which he hath purchased with his own blood." 1 John i. 7—"The blood of Jesus Christ, his Son, cleanseth us from all sin."

3. The expression before us implies that there was a complete

transference, by way of imputation, of the whole guilt to be removed from the guilty persons to the Person of the Mediator. Isa. liii. 6—"The Lord hath laid on him the iniquity of us all." 'And—

4. That all this guilt was swallowed up, and, as it were, lost for ever in the abundance and boundless worth of His obedience unto death. And, consequently—

5. That there is an effectual application, or transference, made of this abundant merit to the persons of the guilty, issuing in their assured and joyful experience of this cleansing. They say, "having purged our sins."

Having thus briefly opened the second branch of the subject, I should go on—

III. To consider the Redeemer's glorious exaltation in consequence of His accomplishing the purchase of redemption. This the text magnificently describes—"He sat down on the right hand of the Majesty on high." On this we might enlarge, as pointing out—

1. The solemn declaration of the acceptableness of His redeeming work to the Father, acting in this matter as Judge of the work.

2. A further display of the glories of the Person of the Son.

3. A rich communication of real glory and felicity to His human nature. And—

4. The fulness of His power and authority to dispense to sinful men the precious fruits of His purchase.

But having just named these things, I proceed to the

APPLICATION OF THE SUBJECT.—What impressions, my brethren, what feelings, what exercises of soul, are excellent and great enough to correspond to this subject? Let me suppose for a moment you and myself brought under an enlightened sense of the glories contained in this passage, what must be our situation, our sensations, our appearance? On that supposition must not this place become glorious as the courts above? Must not our spirits be inwardly and sweetly burdened, and ready to fail and faint under the overwhelming weight of glory? Must not astonishment—astonishment mingled with humiliation and delight—thrill through our inmost powers? Must not our inward hardness be dissolved? Must not unbelief retire, as confounded? Must not groaning of inexpressible desire to grasp and take fast hold of this infinitely great and infinitely sweet object work within us as though our souls would burst through these earthly tabernacles?

But why is this only a supposition? Why do I not see a celestial lustre now spreading itself over every countenance? Why is not every head as waters and every eye as a fountain of tears? Why do I not hear the throbbing and sighing of souls sick with the love of Christ? Or rather, why do I not give you the example of these things instead of talking of them as things at a distance? Have we little need of Christ? Is there but little glory in Him? Or is there no Spirit to manifest His glory to our souls?

Let this be the first point of the application of this subject, that we humble ourselves, that we loathe and detest ourselves, that we

be ready, as it were, to tear our souls in pieces, because they have so long, and so much, stood out against all the majesty, the condescension, and astonishing love of the Son of God? He hath knocked, but we have refused to open. He hath said, "Behold me, receive me;" but we have been otherwise engaged, otherwise delighted. We have seen His glory and have forgotten it. Perhaps, even now, our hearts provoke Him to His face by being almost weary of hearing of Him; and, what is still worse, we cannot repent of our stupidity.

I hear a cry! What cry? A cry of blood! What blood? The blood of God! And what is its voice? It's sound hath gone upwards to the heavenly places, addressing Him who sitteth on the Throne thus—"O thou justly-offended Majesty, withdraw Thy wrath, be propitious to miserable sinners!" This cry of Divine blood hath gone forth through the world, and hath sounded in the ears of mankind. And what is its language to them? "O ye miserable sinners, stand still, drop your weapons, be reconciled to God!" But I hear that voice of blood sounding again in the courts above: the Mediator's blood thus bespeaks the Eternal Sovereign—"Be Thou mine avenger; let those who have despised me be damned; let them be doubly damned; let them be tormented with seven-fold pains!"

Are you listening, my brethren? Do you not hear a living voice?

"But I turn myself to Thee, Jesus of Nazareth, my beloved, my sure friend! Thou living, triumphing Jesus, is it not Thy voice—'Behold, I stand at the door and knock; 'Open to me, for my head is filled with dew, and my locks with the drops of the night?' but why, my Lord, dost Thou frown, and seem almost to weep, in the midst of Thy glory?" I think I hear this interpretation secretly whispered—"Why should I not frown, why should I not appear in sable, in bloody robes? These three years I, the Son of God, have been held standing at the door of this little sanctuary. How many repulses and insults have I received? Some have in heart spit upon me, and said, Let Him be crucified; others have meanly betrayed and sold My interests for worldly considerations; others have stood by, neutral, or disposed to mock; only a few—a very few—have apprehended that I was coming near. But after all I am not yet gone. Who will now welcome me! If the doors are set wide open I will come in. I will bring My train with Me, a train of heavenly spirits, who shall look on while I, the Angel of the Covenant, do wondrously in the souls of saints and of sinners."

This discourse must be closed. But, my brethren, before I sit down, let me ask you, are your evidences clear that you have believed in Christ? What would you give for clear evidences of this? Are you ready to feast upon Christ—to feast with Christ? Have you laboured to bring Him with you to this place? God grant you may fairly answer these questions.

Now, to Him that loved us, and washed us from our sins in His blood, be the glory of Supreme Deity and of finished salvation!

A Fatal Holiday.

PROBABLY that huge popular ferment known as Glasgow Fair, never, even in its least eventful years, finishes without some record of lost lives and broken hearts, but this year its calendar of accidents is black indeed. A train load of trippers who left the Isle of Man per steamer at midnight on Sabbath had safely accomplished the journey by sea and land, and were, on Monday morning, July 27th, within a minute of being at the successful close of their excursion when, through some failure of the machinery, or careless management of the driver, the train dashed at full speed against the buffers of the terminus in St. Enoch Station, Glasgow. A sickening crash of railway plant ensued, and in the shock over a dozen passengers were crushed to death and a score or so dangerously injured. At the time we write the tale of death numbers 15 persons. The newspapers are giving vent to the public sorrow and sympathy felt on such an occasion, and we mingle our condolences with theirs. We are constrained, however, to extend our view a little deeper than a mere inquiry into the immediate causes of the accident. We would reverently acknowledge the hand of God in the matter, and consider whether the painful accident of that Monday has not a voice. This train load of excursionists was a company of Sabbath breakers. Their voyage from the Isle of Man at midnight on Sabbath involved a wholesale course of violation of the Lord's Day. Such abuse of the sacred day as they were guilty of is by the majority of persons not now looked upon as a sin at all, but the mind of the God of Heaven, publicly expressed in His moral law, is to a different effect, and looking fairly at the whole course of His dealings with Sabbath-breaking men and nations from the beginning, we cannot view the Tay Bridge tragedy on December 28, 1879, or the St. Enoch Station horror on July 27th, 1903, as ought else than the wrath of God revealed from Heaven against this special form of unrighteousness. It is well known that the Isle of Man holiday programme is characterised by much dancing and jollity. The contrast between the beginning and the ending of such a holiday is appalling to think of.

The Vatican Bible Society.—The Society of St. Jerome in Rome has issued 130,000 copies of the Gospels and the Acts. It is now issuing an edition of the Gospel according to Matthew, with notes and a map and illustrations, for one halfpenny. Grave doubts have been expressed in some quarters whether the New Testament was really being circulated in accordance with the published numbers, and whether the whole was not a Jesuit trick to juggle the Protestants; but Professor Luzzi says the figures are genuine, though the translations are not perfect, and the notes, as might be expected, are of a Papal tone.

TABULAR VIEW of the SUSTENTATION FUND and SPECIAL COLLECTIONS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND,

For the Year from 31st March, 1902, to 31st March, 1903.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Jewish and Foreign Missions.	Organisation Fund.	Missionary and Catechist Collection.	Students' Aid Fund.	General Building Fund.	TOTAL.
<i>Northern Presbytery—</i>								
1. Alness	..	£ s. d. 2 19 0	£ s. d.	£ s. d.	£ s. d. 3 0 0	£ s. d. 2 4 0	£ s. d. 2 3 0	£ s. d. 2 19 0
2. Assynt { Lochinver	..	27 18 6	..	..	2 12 0	2 4 0	..	35 5 6
3. Creich { Stoer	..	30 2 0	0 15 6	1 0 0	2 5 0	1 9 0	2 3 0	35 18 6
4. Creich	..	15 2 0	..	1 2 4	2 5 0	1 15 0	..	21 16 2
5. Daviot	..	33 9 0	1 10 0	1 4 0	1 17 0	3 11 6	0 18 0	42 9 6
6. Dingwall	..	36 18 11	..	..	1 9 0	..	..	38 7 11
7. Dornoch	..	21 5 6	1 8 3	1 1 9	3 17 6	3 1 8	2 0 10	32 15 6
8. Dunbeath	..	10 0 0	0 8 0	1 0 0	0 9 0	0 8 0	..	12 5 6
9. Duthil	..	19 1 6	..	..	..	..	..	19 1 6
10. Fearn	..	6 7 0	0 11 6	0 9 3	1 0 0	0 10 6	0 13 9½	11 10 0
11. Fearn	..	9 10 0	..	0 10 0	..	0 5 0	0 10 0	11 10 0
12. Golspie	..	2 11 0	..	..	0 6 0	1 10 0	..	3 2 0
13. Halkirk	..	47 0 0	..	..	..	..	..	48 10 0
14. Helmsdale	..	30 0 0	..	..	..	..	..	30 0 0
15. Inverness	..	123 7 6	..	2 0 0	6 0 0	3 0 0	..	134 7 6
16. Kilmarock	..	30 3 3	1 7 1	1 6 0	2 0 8	1 14 0	1 4 10	37 15 10
17. Kingussie	..	13 1 6	..	0 10 0	1 0 0	1 0 0	..	15 11 6
18. Kinlochbervie	..	15 7 0	..	0 15 0	1 0 0	0 16 0	0 10 6	18 8 6
19. Lairg	..	38 11 4	4 10 0	4 0 0	6 0 7	5 16 4	4 12 8	63 10 11
20. Moy	..	29 0 0	..	2 6 8	4 4 6	6 3 3	..	41 14 0
21. Newtonmore	..	4 0 0	..	..	..	0 10 0	..	4 10 0
22. Resolis	..	4 0 0	..	..	..	..	..	4 0 0
23. Rogart	..	15 0 0	0 10 5	1 5 0	1 4 5½	1 3 6	1 10 0	20 13 4½
24. Scourie	..	9 0 0	0 17 0	0 10 0	0 10 0	0 17 0	..	11 14 0
25. Stratherrick	..	13 16 0	1 6 0	1 6 7	1 12 6	2 2 1	2 0 2½	22 3 4½
26. Strathpeffer	1 1 0
27. Strathgy	..	17 0 0	1 0 0	1 1 0	2 0 0	2 0 0	1 1 0	24 11 0
28. Tain	..	25 17 0	..	1 5 0	3 0 0	..	1 10 0	30 2 0
29. Thurso	..	5 6 0	1 0 0	..	1 7 6	..	..	7 13 6
30. Wick, Lybster, and Keiss	..	143 7 11	3 0 0	2 5 0	4 10 0	7 16 3	5 0 0	165 19 2
	{ W. Campbell, Missionary	779 1 11	18 3 9	24 17 2	51 5 8½	48 13 1	25 6 8	947 8 3½

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Jewish and Foreign Missions.	Organisation Fund.	Missionary and Catechist Collection.	Students' Aid Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
72. Uist, N. { Paible	<i>Brought forward</i>	706 9 11	16 15 9½	17 18 10	62 1 8	32 7 9	22 11 6	860 5 5½
73. Uist, N. { Clad. Kyllis, &c.	A. Ross, Missionary	21 13 6	0 6 0	0 13 0	1 19 9	1 3 0	1 3 0	26 18 3
74. Uist, S. { Grimsay	A. Stewart, Missionary	8 9 0	0 5 0	0 6 5	0 9 7	0 9 4	0 7 10	10 2 2
75. Uist, S. {	D. Macleod, Missionary	1 17 9	0 5 0	0 5 6	0 4 0	0 3 0	0 2 6	2 17 9
	A. Fergusson, Missionary	2 10 6	0 13 6	0 6 0	..	0 8 0	0 0 0	3 18 0
		741 0 8	18 0 3½	19 9 9	66 15 0	34 11 1	24 4 10	904 1 7½
Northern Presbytery	..	779 1 11	18 3 9	24 17 2	51 5 8½	48 13 1	25 6 8	947 8 3½
Southern "	..	521 3 0	13 12 7	15 8 0	43 12 11	28 16 5	10 5 4	632 18 3
Western "	..	741 0 8	18 0 3½	19 9 9	66 15 0	34 11 1	24 4 10	904 1 7½
Congregational Contributions	..	2041 5 7	49 16 7½	50 14 11	161 13 7½	112 0 7	59 16 10	2484 8 2
Donations	..	8 16 6	8 3 4	0 17 3	..	..	..	17 17 1
Legacies	..	999 9 11	7 16 9	..	..	..	..	999 9 11
Interest	..	3 9 4	..	..	..	..	1 1 8	12 7 9
Total,	..	3053 1 4	65 16 8½	60 12 2	161 13 7½	112 0 7	60 18 6	3514 2 11

ABSTRACTS of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND,

FOR THE YEAR FROM 31st MARCH, 1902, TO 31st MARCH, 1903.

JEWISH AND FOREIGN MISSIONS.

CHARGE.

Balance of last Account ending 31st March, 1902,

Receipts—

1. Congregational Collections, £49 16 7½

2. Bushgrove-Grafton Congregation, New South Wales, 8 3 4

3. Interest, .. 7 16 9

65 16 8½

£432 14 5½

DISCHARGE.

Payments—
Postage, Printing, Stationery, etc.,

Balance at 31st March, 1903,

£0 10 6½

432 3 11

£432 14 5½

SUSTENTATION FUND.

CHARGE.		Payments—		DISCHARGE.	
Balance of last Account ending 31st March, 1902, ..		£929	10 2		
<i>Receipts—</i>					
1	Congregational Contributions	£2041	5 7	1. To Ministers at Whitsunday, ..	£776 19 6
2	Missionary and Catechist Collection, ..	161	13 7½	" " Martinmas, ..	910 0 0
3	Donations, ..	8	16 6		
4	Legacies, ..	999	9 11	2. To Missionaries at Whitsunday, ..	£239 8 11
5	Interest, ..	3	9 4	" " Lammas, ..	195 17 7
				" " Martinmas, ..	267 5 2
				" " Candlemas, ..	211 16 4
		3214	14 11½		
				3. Expenses—	914 8 0
				Postage, Printing, Stationery, etc., ..	3 6 0½
				Balance at 31st March, 1903, ..	£2804 13 6½
					1539 11 7
					£4144 5 1½

ORGANISATION FUND.

CHARGE.		Payments—		DISCHARGE.	
Balance of last Account ending 31st March, 1902, ..		£0	6 3		
<i>Receipts—</i>					
1	Congregational Collections, ..	£59	14 11	1. Writing Address to King, ..	£1 0 0
2	Donations, ..	0	17 3	2. Synod's Grant for Church Library, ..	10 0 0
				3. Printing, Stationery, Postage, etc., ..	0 17 9
		60	12 2	Balance at 31st March, 1903, ..	£11 17 9
		£60	18 5		49 0 8
					£60 18 5

MISSIONARY AND CATECHIST COLLECTION.

CHARGE.		Payments—		DISCHARGE.	
<i>Receipts—</i>					
Congregational Collections, ..		£161	13 7½	In behoof of Sustentation Fund Account, ..	
					£161 13 7½

STUDENTS' AID FUND.

CHARGE.		Payments—	DISCHARGE.
Balance of last Account ending 31st March, 1902,	..	£56 6 1	£99 10 0
Receipts—	..		0 14 0
Congregational Collections,	..	112 0 7	£100 4 0
			88 2 8
		£168 6 8	£168 6 8

BUILDING FUND.

CHARGE.		Payments—	DISCHARGE.
Balance of last Account ending 31st March, 1902,	..	£66 19 3	£23 2 2
Receipts—	..		11 4 0
1. Congregational Collections,	..	£59 16 10	7 0 0
2. Interest,	..	1 1 8	7 0 0
		60 18 6	6 0 0
			4 4 0
			4 0 0
			3 10 0
			2 2 0
			1 10 0
			£69 12 2
			0 13 6
			£70 4 8
			57 13 1
			£127 17 9

SHIELDAIG MANSE BUILDING FUND.

Amount of Debt at 31st March, 1902,	..	£485 2 2
Allocated from Building Fund in reduction,	..	23 2 2
		£462 0 0

We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1903, and we have found the whole transactions properly vouched and instructed. We also certify that the Balances brought out in the foregoing Abstracts are correct.

ANGUS FRASER,
CHARLES MACLEAN, } Auditors.

The Gaelic Revisers' Notes on Sheol¹ and Hades.

WE live in the days of revision. It is not so many years since the English Authorised Version of 1611 came under a thorough and scholarly revision, but the result of the learned labours of the revisers was by no means such as to create a desire for such work in the future. Moved by the spirit of the age, and under the influence of the revival of Gaelic scholarship, a movement was set on foot for the revision of the Gaelic Scriptures. The revisers, who went about their work leisurely, were men thoroughly competent to deal with the great work they undertook. That work, as far as Gaelic scholarship is concerned, has received unstinted praise from those whose standing gives them a right to speak. But the New Version has defects that to a great extent neutralise any gain that the version has received through changes in grammatical construction and idiom. The text of the New Testament is practically that of the English revisers, but as this subject has already been so ably treated in these pages, it remains for us to direct attention to another serious objection to the new Gaelic version of the Bible.

In their preface the revisers have the following note:—“*The Hebrew Sheol, which signifies the abode of departed spirits, has been generally retained in the Old Testament, thus removing a grave cause of misunderstanding. In the New Testament the Greek Hades has been uniformly explained in a foot-note as the abode of the dead.*” This is practically the substance of the English revisers' note on the same subject. In the opinion of not a few the revisers, instead of removing a grave cause of misunderstanding, have taken the very means of increasing any misunderstanding that may have existed. Had they simply given Sheol in the Gaelic as the transliteration of the Hebrew word, without adding this explanatory and somewhat vague and misleading note in their preface, one could not find any more fault with them than with the American revisers who adopted this method. But if Sheol means more than the abode of departed spirits, and the revisers themselves seem to acknowledge this, for they translate it in Deut. xxxii. 22 as “ifrinn,” then their note must be regarded as the cause of the gravest misunderstanding in the future to multitudes who may use the Gaelic Revised Version. But if their note about Sheol is unfortunate, their note on Hades is no less so. The word is always translated in G.R.V. as “ifrinn,” with one exception, Rev. xx. 13, where it is translated “uaigh” (grave), but an asterisk always directs our attention to the foot of the page, where we are told:—“Anns a' Ghreigis Hades, is e sin ionad nam

¹ *Sheol* is the Hebrew for the word invariably translated *hell* in the Old Testament; *hades* is the Greek for the word almost always translated *hell* in the New Testament.

marbh" (in the the Greek Hades, that is the place of the dead). It is the purpose of this article to show that Sheol and Hades in many places mean much more than the "abode of departed spirits," or "the place of the dead" (ionad nam marbh). Sheol occurs 65 times in the Old Testament. It is translated as "hell" 30 times in the Authorised Version (A.V.), 15 times in the English Revised Version (R.V.) ONCE in the Gaelic Revised Version (G.R.V.), viz., Deut. xxxii. 22, in which place it is rendered "pit" in the English R.V. In Hosea xiii. 14, where Sheol occurs twice in the Hebrew, the G.R.V. has rendered it first as "Sheol," and in the second place as "uaigh." In the Septuagint, Sheol is generally rendered Hades. Exceptions to this are to be found in 2 Sam. xxii. 6, Provs. xxiii. 14, where it is rendered "thanatos" (death), and possibly in one or two places by some other word.

From this it appears evident that the translators of the Septuagint regarded Hades as the equivalent of the Hebrew Sheol, and in order to arrive at the true meaning of Sheol attention must first of all be directed to the significance of the Greek word Hades. It occurs ten times in the New Testament (Matt. xi. 23, xvi. 18; Luke x. 15, xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18, vi. 8, xx. 13, 14), and in the A.V. it is always translated "hell," with the exception of 1 Cor. xv. 55, where it is translated "grave." It occurs three times in the teaching of Christ, first in reference to Capernaum, that was exalted to heaven, which was to be brought down to hell (Hades), Matt. xi. 23; secondly, in reference to His Church, against which the gates of hell (Hades) will not prevail, Matt. xvi. 18; and, thirdly, in the parable of the rich man and Lazarus. In hell (Hades), we are told, the rich man lifted up his eyes, being in torments (Luke xvi. 23). The word in classic Greek, according to Dr. Salmond, means first the king of the invisible world, and then the nether world over which he reigns. According to the pagan conception, Hades consisted of two departments, Elysium and Tartarus. This conception of Hades, under Hellenizing influences, passed into the Christian Church, and is found in some of the patristic writings, though, as Shedd points out, it is not found in any of the primitive creeds. It is only right, however, in dealing with such terms that have been transferred to Christian theology from classical sources, such as "pistis," "pneuma," and "logos," to make allowance for the altered standpoint from which Christianity views the matters designated by these terms, and in dealing with the New Testament use of Hades it is but just that its treatment should come under the almost universally acknowledged and extremely safe canon—the analogy of the faith. At the outset, I may as well acknowledge my great indebtedness to Dr. Shedd's "Doctrine of Endless Punishment," and his "Dogmatic Theology," vol. II., for many of the facts about to be presented. From a careful consideration of New Testament passages, it appears that Hades has two meanings—(1) the grave, (2) the place of punishment. As the matter of

dispute, however, turns on the second point, it remains now for us to give some proof that in many passages in the New Testament

HADES MEANS THE PLACE OF PUNISHMENT.

1. In proof of this, the impressive and solemn language used in the parable of the rich man and Lazarus seems convincing enough: "The rich man died and was buried; and in hell (Hades) he lifted up his eyes, being in torments. And he cried and said: Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame" (Luke xvi. 22-24). The whole imagery of this dread scene has haunted the Christian imagination in every age. The torment, the flame, the great gulf fixed, the yearning desires unsatisfied, and the utter hopelessness that broods over the whole scene, present as vivid and awful a picture of retributive suffering as will be found in the New Testament. To say that this is a parable, and that it is unfair to appeal to what is evidently its mere drapery for a dogmatic conclusion, does not rob the parable of its teaching on the state of the lost. To interpret Hades here as the place of the dead (*ionad nam marbh*), as the Gaelic revisers do, is to rob the parable of its very strength. Again, the utter vagueness of the expression—*place of the dead*—makes one wish that they had left Hades in the text without their misleading foot-note. Does it mean, as the place of the dead, that only the wicked are there? or does it mean that all the dead are there, good and bad? If all the dead—the good as well as the wicked—then such an interpretation runs directly in the face of the long and rightly-cherished Christian belief that in the world beyond, where moral issues are for ever righted, there is no torment for the righteous. To speak of Hades—such a Hades as we have in this parable, with its torments, flame, and impassable gulf—as the abode of any of the righteous dead is shocking to every believer.

2. In Matt. xi. 23, Hades is contrasted with heaven: "Thou Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Hades). And it is worthy of note that connected with this threat reference is made to the day of judgment: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." The contrast is striking; it loses its force if we read: "Thou Capernaum, which art exalted to heaven, shalt be brought down to the 'place of the dead.'" Such an interpretation robs the sentence of its force, and makes the threat almost meaningless. Something more dreadful than the mere dissolution that is to overtake all things was threatened against Capernaum.

3. The next reference to Hades in Christ's teaching is to be found in Matt. xvi. 18, in connection with the promise given to His Church: "The gates of hell (Hades) shall not prevail against it." The language, it is true, is symbolical; but there is here again a contrast between Christ's kingdom and the kingdom of

Satan, which loses all its significance if Hades be only the place of the dead. Let us read it as the Gaelic revisers instruct us: "Thou art Peter, and upon this rock I will build my church, and the gates of 'the place of the dead' shall not prevail against it."

It may be asked, however, if Hades means hell, then why is another word, Gehenna, used in the New Testament, and is there any distinction between them? Dr. Shedd explains the matter as follows:—On the death of the wicked, their souls pass to their own place—such a place as the Hades of the parable—a place of retribution, awful and hopeless; but on the day of judgment, hell (Hades) gives up its disembodied spirits, and after they are re-embodied and receive their final sentence, they are cast into hell (Gehenna), and hell without the body (*i.e.*, Hades) becomes hell with the body (*i.e.*, Gehenna).

From the discussion, as far as it has gone, it will be seen that Hades in many passages in the New Testament means a great deal more than the place of the dead; that in some passages it is evident that it means the place of everlasting woe, and to say without a single qualifying word that it is simply the place of the dead, as the Gaelic revisers do in their prefatory note and foot-notes, is most misleading, and fitted to give a very false impression.

It now remains to show that Sheol in many places, like Hades, has quite a different signification than that given to it by the revisers. Our purpose might be attained by simply pointing out that the word Sheol is almost invariably translated Hades in the Septuagint; but as there is sufficient material to establish our contention from the context of passages in which the word occurs, it may be as well to lay these under contribution. As the revisers inform us, Sheol has been generally retained in the Old Testament Gaelic Version for its Hebrew equivalent, or to be more definite, it occurs 52 times in the Gaelic Version as *Sheol*, 9 times as *uaigh*, once as *ifrinn* (Deut. xxxii. 22), once as *ionad iochdrach* (Ez. xxxi. 16), twice as *slochd* (Nums. xvi. 30 and 33), that is, of the 65 times that Sheol occurs in the Hebrew, it is transliterated 52 times into Gaelic and 13 times translated by the other words given above. Now, in this question of translation and transliteration the revisers do not seem to have been guided by any well defined rule, if we may judge from their rendering of Hosea xiii. 14. "Fuasglaidh mise iad o lainh *Sheoil* (Heb. Sheol). Saoraidh mi iad o'n bhas: O bhais c'ait am bheil do phlaighean? O *uaigh* (Heb. Sheol) c'ait am bheil do sgrios." Here the Hebrew word is first transliterated Sheol and then translated uaigh.

But without dwelling longer on these preliminary points, it seems evident, from a careful study of passages in the Old Testament, that in many places

SHEOL SIGNIFIES THE PLACE OF FUTURE PUNISHMENT.

1. It is used as a threat against the *wicked*—"The wicked shall be turned into hell (Sheol) and all the nations that

forget God" (Ps. ix. 17). To say that the wicked shall be turned into the "abode of departed spirits," where the righteous too must go, is as pithless a threat as was ever directed against the wicked. "The wicked," we are told, "in a moment go down to hell (Sheol)" (Job, xxi. 13). "Thou shalt beat thy child with a rod, and shalt deliver his soul from hell (Sheol)" (Provs. xxiii. 14), that is, according to the Gaelic revisers, "Thou shalt beat thy child with a rod, and shalt deliver his soul from the *abode of departed spirits*."

Again, the Lord says: "A fire is kindled in my anger, and it shall burn to the lowest hell (Sheol)" (Deut. xxxii. 22). This is the only passage where Sheol is translated *ifrin* by the Gaelic revisers. Commenting on these passages, Shedd has well said—"There can be no natural doubt that in this class of Old Testament texts the wicked are warned of a future evil and danger. The danger is that they shall be sent to Sheol. . . . To give it a meaning that makes it the common residence of the good and evil is to destroy its force as a Divine menace. If Sheol be merely a promiscuous under-world for all souls, then to be turned into Sheol is no more a menace for the sinner than for the saint, and consequently a menace for neither. In order to be of the nature of an alarm for the wicked Sheol must be something that pertains to them alone. If it is shared with the good, its power to terrify is gone. If the good man goes to Sheol, the wicked will not be afraid to go with him. *It is no answer to this to say that Sheol contains two divisions, Hades and Paradise, and that the wicked go to the former. This is not the Biblical text, or in its connection. The wicked who are threatened with Sheol, as the punishment of their wickedness, are not threatened with a part of Sheol, but with the whole of it.* Sheol is one undivided and homogeneous in the inspired representation. The sub-division of it into heterogeneous compartments is a conception imported into the Bible from the Greek and Roman classics. The Old Testament knows nothing of a Sheol that is partly an evil and partly a good. The Biblical Sheol is always an evil, and nothing but an evil. When the human body goes down to Sheol, in the sense of the grave, this is an evil. And when the human soul goes down to Sheol, in the sense of 'hell and retribution,' this is an evil. *Both are threatened, as the penalty of sin, to the wicked, but never to the righteous*" (Endless Punishment, p. 23).

2. That Sheol is not the place of the righteous, who, if the revisers' note stands, must also go to Sheol, is evident from the description of the place as given in the Old Testament. Principal Salmond's summary of the Old Testament presentation of this dread and gloomy abode may well be quoted. "Sheol," he says, "in contrast with the upper realm of light and life, is the under realm of gloom and death. It is described as in the deeps of the earth, in the deepest deep, in the land of deeps, lower than the earth and its denizens; it is the place of desolations, as far beneath

earth as earth is beneath heaven. As the under-world it is the land of darkness, where chaos reigns, and even the light is as darkness; and—last horror in the Semitic feeling toward the world of the dead! It is the land of dust—dust that speaks of the waste of things and the barrenness of the scene—that deepens the dread stillness and chokes the creeping light. Personifications, such as the monster with the open mouth, figures like that of the prison with the gates and bars, bespeak the sense of its unwelcomeness and terror. It is conceived to be a locality, but no topography of it is attempted. It is simply all that the world of the living is not—the land of silence, gloom, cessation, destruction, and disorder, unvisited by God's wonders, wrapped in a sleep lasting as the enduring heavens. . . . Worst of all the miseries of Sheol, darkest of all fears in the anticipation of Sheol, is the loss of God's fellowship. His omnipotence reaches that dire realm of the dead. His eye searches it. Sheol and Abaddon are before Him. Sheol is naked before Him, and Abaddon hath no covering. If one makes his bed in Sheol God is there" (Christian Doctrine of Immortality, 3rd Ed.). Contrast this with the Old Testament representation of the state of the blessed dead. Balaam's prayer was, "Let me die the death of the righteous, and let my last end be like his." If the last end be such as Principal Salmond describes it, then Balaam's prayer adds another mystery to Balaam's somewhat inexplicable character; but if it be such as David describes it to be, then the prayer can be well understood. David looks forward to the end—the gloom and darkness of Sheol do not rob him of joy when he looks before him. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness" (Ps. xvii. 15). "My flesh shall rest in hope. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm xvi. 2). "Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee" (Ps. lxxvii. 24). It seems evident from these passages that the place of the righteous and the place of the wicked are diametrically opposed, and that to speak of Sheol as the abode of departed spirits (presumably including the righteous and the wicked) is most misleading.

Enough has now been written to show the Gaelic revisers' notes on Sheol and Hades stand in much need of revision themselves. The whole subject of Old Testament eschatology is beset with difficulties, and he who would discuss the subject with anything like the thoroughness that its importance requires would require more space and time than the writer has at his disposal; but from this brief discussion of the subject one point stands out as evident—viz., that Sheol and Hades in many passages in the Old and New Testament mean nothing less than hell. And if this be the case, then the sooner the revisers' notes on Sheol and Hades be expunged from their preface the better. This may appear to many

simply a question for scholars; but if it be true, as Dr. Shedd says, that Universalism receives strong support from all versions and commentaries which take the idea of retribution out of the term Sheol, it becomes a question of deepest interest to every believer, and it is not too much to hope that their earnest prayer will be that the Gaelic Revised Version will, like its English companion, die an unlamented death.

D. B.

The Sabbath on the Continent.

THE following interesting rehearsal of particulars regarding a Sabbath movement on the Continent is taken from *The Protestant Observer*, which in turn has extracted it from *The News*. In every case where the heathen word "Sunday" occurs we have substituted "Sabbath":—

The progress of the Sabbath Rest movement on the Continent has been simply marvellous, nearly every Government in Europe having taken some steps to win back the apparently lost Rest Day. In Switzerland, where the reform took its rise, there is now only one Sabbath delivery of letters, and none of parcels. Postal orders are neither granted nor cashed. The St. Croix and Yverdon Railway is entirely closed on Sabbaths. In Geneva the municipal authorities pay their men on Fridays, so that they can do their shopping on Saturday instead of on the Sabbath. The Bale, Geneva, and other Societies for compulsory rifle practice prohibit shooting on Sabbath by their own rules. The legal restriction of Sabbath goods traffic led to the closing of the ordinary goods depots, released the Customs House officers from Sabbath work, and caused the Geneva coal wharves to be closed. A Federal law enjoins Sabbath rest in factories. All railway, steamboat, tramway, omnibus, postal, telegraphist, and telephonist employes have secured to them by law, without loss of pay, fifty-two days off duty in the year, seventeen of which must be Sabbath. The great cattle fairs in the Cottian Alps and in the Bernese Oberland, formerly held on Sabbaths, now take place on week days. After a struggle of four years the Swiss Federal Council has prohibited the printing of Sabbath newspapers. Very recently the railway directorate at Berne has ordered the cessation of all cheap Sabbath pleasure trains.

Germany, with some exceptions, has but one Sabbath delivery of letters, and no Sabbath parcels post. Postal orders are neither granted nor cashed. Considerable restriction has been placed on the Sabbath goods traffic in Saxony, Hesse, Bavaria, Baden, and Prussia, but Germany is as yet far behind Switzerland. The large German province of Alsace-Lorraine has, however, in a very thorough manner, suppressed its Sabbath goods trains, every one of them having ceased to run, except those coming from other countries.

Belgium, as all stamp collectors know, issues a special Sabbath postage stamp, which forbids Sabbath delivery. Young people are forbidden to labour in manufactories for more than six days in the week. The goods traffic on railways has been almost entirely suspended, thus, as in Switzerland and Alsace, liberating great numbers of workmen from Sunday labour, and, as a natural consequence, diminishing by more than one half the number of casualties on the State lines.

In Holland there is but one Sabbath delivery of letters, and none of parcels. Sabbath goods trains have almost entirely ceased to run since May, 1894. The law prohibits the Sabbath employment of women and children, and there are very few shops open.

In Austria the printing of newspapers on Sabbath is forbidden, and the Monday issues do not appear until noon. The same regulation has been introduced into Hungary, where also the Sabbath goods traffic has been restricted.

Roumania has also forbidden the Sabbath printing of journals, and public works are henceforth not to be carried out on Sabbath. The law also permits three-fourths of the masters in any branch or trade, if they can agree, to demand the entire closing on Sabbaths of all the shops of that particular trade. Sabbath goods trains are also under restriction.

In few European countries is Sabbath labour so thoroughly restricted as in Sweden and Norway, where not only are the ordinary business houses closed, but the public-houses are shut from 6 p.m. on Saturday to 8 a.m. on Monday, and the tobacconists' shops, as well as the bakeries, are unopened. In Christiania the Sabbath printing of newspapers has ceased since 1892, and, as in London, there is no delivery of letters. The railway servants in Norway and Sweden have a legal right to seventeen off-duty Sabbaths in the year. In Denmark there has been but one Sabbath delivery in the towns and none in the country since 1899. Thousands of shopmen get most of their hours of rest on Sabbath, through the law of April, 1891.

France is the most recent country to give some measure of rest to its post-office employes on the Lord's Day. By order of the Minister of Posts and Telegraphs every post-office official throughout the Republic leaves off work at noon on Sabbath. Since 1892 women and children have been forbidden to labour on Sabbaths in manufactories. The seven hundred men employed in flushing the celebrated sewers of Paris are permitted their Sabbath rest. The three thousand employes of Mons. Honoré, of the large business establishment known as "The Louvre," are almost entirely liberated from Sabbath toil without any detriment to the business. In the department of the Somme, a glass manufacturer reports that for several years, during which Sabbath glass-making has been stopped in his factory from midnight to midnight, both the output and the money receipts have increased. Weavers and spinners, carpenters and builders in various places also report that

where the effort is made, no difficulty is found in the insertion in every contract of a clause forbidding Sabbath labour. The holding of reviews on Sabbath is prohibited. Under the persistent efforts of Mons. de Nordling, who does not seem to be discouraged at the immense difficulties which confront him in his task, the French railways have been moved so far as to give their men a few—a very few—days of rest, which are doubtless an earnest of good things to come.

Thus far we have been able to speak of Sabbath reforms actually achieved. As much space as that already occupied would be required if we detailed those projects in favour of Sabbath rest which are at present in embryo or under discussion. A few of these may, however, be indicated. If we may judge from the earnestness of the struggle now going on in the cities of widely separated countries, we may soon hear of important changes. Switzerland is still leading the van, and the cry is for more rest. Many of the Cantons, like St. Gall and Fribourg, have already Acts which restrain Sabbath labour; but Zurich, Neuchatel, Geneva, and other places are petitioning for larger measures of relief for business people. Whether in the adoption of a new constitution, as in that of the Canton of Berne, or in the framing of new laws, as in those recently passed at Basle and in the Canton of Vaud, the great endeavour is to limit Sabbath toil as injurious to health.

Everywhere this idea comes to the front. Even the *Indépendance Belge* a short time ago advocated for itself and other journals the prohibition of Sabbath printing. The newspaper proprietors of Venice have approved a proposal to stop the Sabbath issue of their papers. At a great gathering of working men's societies, held in the same city, a resolution in favour of making the national closing of all shops and places of business obligatory, was carried, and the Italian Parliament, which has recognised the necessity for such a course of action, was petitioned to carry the project into law. France has witnessed in some of its large provincial cities noisy processions carrying banners and raising outcries with a similar object in view. Both in France and Belgium, projects of law, unfortunately not as yet carried out, has been introduced into the Legislature,, with the object of securing to workmen and business assistants their weekly day of rest. Chambers of Commerce and business employés, even in Spain, are making strenuous efforts to throw off the intolerable burden of Sabbath labour.

We cannot conclude this review of the Sabbath Rest movement on the European Continent without placing on record our firm conviction that it would be supreme folly on our part if we, as Englishmen, permitted speculators or false philanthropists to do anything which would tend to diminish regard for that Day of Rest which has been so long happily established in our midst, and which is our God-given heritage.

Searmon.

LEIS AN URR. ARCHD. COOK A BHA 'N DEIMHIDH.

Isaiah l. 10. (An dara cuid de'n t-searmon.)

THA eagal an Tighearna iongantach priseil anns a' cheud aite do bhrìgh gur e 'a th'ann gealladh priseil cumhnant nan gras. "Cuiridh mi m'eagal 'nan cridhe." Cuiridh an Tighearna anns an t-saoghal 'eagal fein anns a h-uile neach a bha air a chur air leth o shiorruidheachd airson gloire. Mar sin cha-n 'eil neach sam bith a dol as an t-saoghal a dh' easbhuidh eagal an Tighearna ach creutair air an deach' E seachad anns an run. Ach cuiridh na lasraichean siorruidh eagal annta. 'Nuair a chi sinn creutair a' tighinn gu fìor-churam mu a choir ann an Crìosd, feudaidh sinn fhaicinn ann an sin creutair a bha air a chur air leth anns an run shiorruidh; agus gus am bi sin mar sin, cha dean meadhon grais air bith feum air bith do chreutair. Tha thu ann an sin aig an robh an fhìor-dhiadhachd maille riut o d' oige agus tha thu fhathasd 'nad' charraig chruaidh. Cha dean meadhon sam bith maith do'n chreutair gus am bi eagal an Tighearna air a chur anns a' cridhe leis an Spìorad Naomh. Ach o'n la sin cha bhi freasdal a thig an rathad a' chreutair nach fhaigh e maith dheth no meadhon grais anns an cuir an Tighearna drap de thoradh nach fhaigh e maith dheth.

Tha eagal an Tighearna iongantach priseil a ris do bhrìgh mar a ghleidheas e an creutair o bhi 'socrachadh air bunachar nach toir fois dha ann an la an dearbhaidh. Cha-n 'eil ni a's fhusa na socrachadh air bunachar cli. Tha e moran ni's fhusa na socrachadh air carraig a sheasas tre'n t-siorruidheachd. Cha dean ni sin ach cumbachd siorruidh Dhe. Agus 'nuair a tha an t-eagal so anns a' chridhe bidh eagal air a chreutair e fein earbsadh ris a h-uile ni agus aig a bhas chithear gu bheil bunachar comhfhurtachd aig a' chreutair sin. Cha-n ann eadhon air a h-uile gealladh a shocraicheas an t-anam sin airson siorruidheachd agus 's e sin a tha 'deanamh eagal an Tighearna cho ro phriseil mar a bheir e an t-anam o bhi 'socrachadh air ni nach toir fois shiorruidh.

Tha e priseil a ris do bhrìgh mar a ni a an creutair anmhunn. Tha thu ann an sin agus tha fhios agad fein ciod na saorsainnean a ghabhas tu 's an uaigneas. Chithear fathasd na nithe de'n robh an saoghal ciontach anns an uaigneas. Ach leanaidh eagal an Tighearna duine anns an uaigneas gu cul nan cnoc. Bu mhaith sin do Ioseph, "Cionnus uime sin a ni mise an t-olc mor so agus a pheacaicheas mi an aghaidh Dhe?" Mar so tha bochdan Chrìosd air an cumail anmhunn eadar iad fein agus an Cruithneach agus cha-n 'eil boinne deth so nach 'eil air a chompanachadh le gras an aithreachais mar a tha teas a' companachadh teine. Far am bi sin ni e an creutair iongantach seasmhach "A'm' chridhe ma bheir mi speis do'n olc, cha-n eisd an Tighearna mi." 'Nuair a chi an creutair gu'm feud miann peacach dealachadh siorruidh a chur eadar e fein

is Dia tha e air a chumail ann an urnuigh ri Dia airson grais gu 'chumail seasmhach gu fulang call an t-saoghail agus call fabhar athar no mathar. Cuiridh eagal an Tighearna eagal duine a mach agus bheir a stigh eagal na Morachd. Mar is anmhuinne bhios an creutair 's ann is duille a bhios e dha faghail tre'n t-saoghal 's a bhi beo ann anmhunn mu bhithbhuantachd, ag urnuigh airson siorruidheachd, a' deanamh aithreachais air a son, a' dol gu meadhon air bith gràis le flaitheanas agus ifrinn fa chomhair. Far am bheil fìor eagal an Tighearna tha sin mar sin.

A ris tha eagal an Tighearna iongantach priseil do bhrìgh gur e a th' ann toradh bas Chriosd. Gheall an t-Athair siorruidh do'n Mhac gu'm biodh 'eagal air a chloinn o linn gu linn a chaoidh, agus choisinn bas Chriosd gu'm biodh na geallaidhean uile air an coimhlionadh. "Oir geallaidhean Dhe annsan is seadh iad; agus annsan is Amen iad." An robh an reiseigeadh (arrest) air a thogail dhiot-sa? 'S e a bh' agad ann an sin toradh bas Chriosd, agus ma tha Chriosd stigh air do shon-sa, ghin e drap a dh' eagal an Tighearna a' d' anam mar thoradh a bhais. Cha-n 'eil drap de eagal Dhe ann an anam anns an t-saoghal nach 'eil an Trionaid a' faicinn ann an sin toradh an ruin shiorruidh agus toradh a h-uile meadhon a bha air a chomharrachadh chum na crìche sin.

Tha eagal an Tighearna a ris priseil do bhrìgh gu bheil e 'g eirigh o aithne spioradail air Dia. "Co d'ann b' aithne thu air nach biodh d'eagal. Tha an creutair nadurra lan de smuaintean feolmhor mu'n Mhorachd. Mar sin cha-n 'eil eagal 'fheirge no iarrtus airson 'fhabhair ann. 'S e sin a tha 'cumail an t-saoghail socrach, nach 'eil eagal 'fheirge orra. 'S ann mar sin a tha sinn a' tighinn gearr air glòir Dhe. Faic thu fein, bidh tu 'deanamh cumachdan de Dhia ann ad inntinn agus bidh tu 'g amharc air flaitheanas mar aite breagh. Ach bheir eagal Dhia a stigh smuaintean spioradail air bith na Morachd. 'S e bhios ann an sin ni nach fhag an t-anam tre'n t-siorruidheachd. 'S e bhios ann toirt air ais na h-ìomhaigh agus "is e so a' bheatha mhaireannach eolas a bhi aca ortsa an t-aon Dia fìor agus air Iosa Chriosd a chuir thu uait." "Dh' fhoillsich mise d' ainm dhoibh agus foillsichidh mi e chum gu'm bi an gradh leis an do ghradhaich thu mise annta-san agus mise annta." 'S iongantach sin drap a dh' aithne spioradail air Dia anns an anam. 'S e th' ann dìreach a bhi toirt air ais na h-ìomhaigh oir "is eigin do'n ti a thig a dh' ionnsuidh Dhe a chreidsinn gu bheil E ann."

Tha eagal an Tighearna iongantach priseil do bhrìgh an t-seallaidh a gheibh an t-anam air an dealachadh a tha eadar e fein agus a Mhorachd. Tha e sgriobhta mu'n chreutair, "Shaoil thu mar a ta thu fein gu'm b' amhluidh mi gach achd." Cha-n eil ni a's faide o'n chreutair na an Cruithear. Agus 'nuair a chluinneas tu cuid ag urnuigh tuigidh tu nach 'eil ni a's fhaide as uatha na Dia, lels cho ladurna 's a tha iad. Faic air an laimh eile na naoimh anns an robh an t-eagal so. Cìod an t-urram naomh agus an t-eagal

diadhaidh anns an robh iad a' tighinn dluth do Dhia. Faic Abraham, "Feuch a nis ghabh mi orm fein labhairt ri mo Thighearn agus gun annam ach duslach agus luaithre," agus Iob a ris, "le eisdeachd na cluaise chuala mi thu; a nis chunnaic mo shuil thu. Uime sin gabhaidh mi gràin diom fein agus ni mi aithreachas ann an duslach agus an luaith." Agus Iosa fein, cha robh aon riamh anns an t-saoghal anns an robh a leithid a dh'urram 's a bha annsan oir cha robh aon riamh aig an robh a leithid de shealladh de'n dealachadh a tha eadar a' Mhorachd agus creutairean cruthaichte. Ach bidh urnuighean cuid air an cumail gus am bi iad air am foillseachadh aig la a' bhreitheanas. 'S iongantach drap de'n urram a bhuineas do Dhia anns an anam. Cha bhi an t-anam sin toilichte, 'nuair nach bi sin aige a h-uile uair a tha e a' tarruing dluth do Dhia.

Ann an so thig an t-anam gu bhi 'faicinn luachd an Eadar-mheadhonair. Cha bhi gnothuch aige ri Dia ach troimhe—cùspair gu socrachadh air. Tha dorchadas spioradail ann tre nach comasach e air dol ach ann an Eadar-mheadhonair anns am bheil an da nadur aonaichte ann an aon phearsa, anns am bheil cha-n e a mhain comhfhaireachadh a' chreutair ach comh-fhulangas na Morachd. Cha tig an creutair am fagus air rathad air bith eile. Ach is iongantach sin aon a' tighinn dluth air an doigh so. Thusa a thig mar so gheibh d' anam fois shiorruidh annsan.

Tha eagal an Tighearna prìseil do bhrìgh nach 'eil amhghar no trioblaid a thig air an t-saoghal so nach 'eil an Cruithear a' cur dealachaidh eadar a luchd-eagail fein agus an saoghal, uairean ann an rathad uaigneach, uairean eile gu follaiseach mar a rinn e ri Noah aig an tuil. 'S aithne do'n Tighearn an t-urram a bhuineas dha agus tha gradh aige d'on anam anns am bheil an drap a's lugha dheth. Tha e 'cur dealachaidh eadar iad agus an saoghal 'nuair a tha e a' sgiursadh an t-saoghail mar a rinn e ann an Sodom do Lot agus an aite eile tha am focal prìseil ag radh, "A chionn gu'n do ghleidh thu focal m' fhoighidin-sa, gleidhidh mise thusa mar an ceudna o uair a' bhuairidh a thig air an t-saoghal uile a dhearbhadh na muinntir sin a tha 'nan comhnuidh air an talamh." Tha e 'cur dealachaidh eatorra ann am meadhonan nan gras. Thusa gun eagal Dhe suidhidh tu o mhaduinn gu feasgar ann am meadhon gun drap a dh'urachadh a' tighinn a nuas ort. Ach gheall an Tighearn gu'm biodh e "mar an druchd do Israel," agus 's iomadh uair a bha E mar sin doibh anns na meadhonan; 'nuair a tha cach cho tioram ris an t-suidheachan air an robh iad 'nan suidhe ann an sin feudaidh drapan milis de'n druchd o'n Tighearn bhi 'tighinn air aon d' an eagal E.

Tha e 'cur dealachaidh eadar iad 's an saoghal ann an trioblaidean cumanta. Tha an trioblaidean aig an t-saoghal cho lionmhor 's a th' aig na fireanaibh ged a tha e sgriobhta gur "lionmhor trioblaid agus teinn thig air an fhìrean choir, ach asd' air fad ni Dia nan gras a theasairginn fadheoidh." Tha iomadh trioblaid aig pobull Dhe anns an t-saoghal ach anns a h-uile triob-

laid tha ni aca a bhios a' fireanachadh Dhe, mar a bha Iob. 'Nuair a tha an Cruithear a' labhairt ris an t-saoghal tha nadur na mon-mhor annta 'na aghaidh : ach aig an anam ghrasmhor tha ni' a tha 'fireanachadh Dhe anns a h-uile ni, mar a bha am faidh, "'s ann de throcairibh an Tighearn nach 'eil sinn air ar caitheamh, a chionn nach 'eil failinn air a throcairibh." Tha iad a' faicinn gur iad fein a thug sin orra fein agus 's e sin a tha 'toirt tosdachd anns an anam anns am bheil eagal an Tighearna. 'S e duine a dh' easbhuidh eagal an Tighearn agus gun an t-slat air a dhruim an creutair a's truaighe air an talamh. Ach anns an anam ghrasmhor tha ni a tha 'fireanachadh Dhe is tha sin 'ga eadar-dhealachadh o'n t-saoghal.

Far am bheil eagal an Tighearna tha e an cumantas a' dortadh Spiorad grais agus aithreachais. Tha bron aig an t-saoghal, ach faic 'n ann a' dortadh am broin ann am brollach an Tighearna a tha iad? 'S e tha ann an sin ni priseil o'n Tighearn. Seall mar a bhios an Tighearn a' labhairt ris an neach aig am bheil e anns na trioblaidean a's mo air an talamh. Tha sinn a' leughadh air an Eaglais anns an fhasach. Bha uisge searbh aice ach bha craobh mhilis ann. Cha deach' an t-uisge searbh a thoirt air falbh ach chaidh craobh mhilis a chur ann. Mar sin fein bha aig bochdan Chriosda iomadh uair oran milis ann an uisgeachan searbh, anns an robh an saoghal 'gan call fein. Tha Dia a' cur dealachaidh eadar iadsan anns am bheil 'eagal agus iadsan anns nach 'eil, agus cuiridh, gu la a' bhreitheanais.

Tha ni-eigin anns na trioblaidean sin a tha 'glanadh an dream anns am bheil eagal an Tighearna. Anam bhochd, ma chuireas E thusa ann an amhuinn cha tig thu mach aise mar a chaidh thu stigh. Cha d' thainig an t-or riamb mach as an teine gun a' mheirg fhagail ann. Tha nadur glanaidh agus dearbhaidh anns an teine agus mar sin tha an Tighearn a' cur eadar-dhealachaidh eadar a luchd-eagail 's an saoghal. Chaidh iad a stigh anns an amhuinn gle talmhaidh, gle fhoirmeal, ach thainig na sruthanna glanaidh nuas orra anns an amhuinn. "Bheir mise an treas trian troimh an teine agus glanaidh mi iad mar a ghlanar an t-airgiod agus dearbhaidh mi iad mar a dhearbhar an t-or." Ach oh! tha thus' ann an sin aig an robh trioblaid an deigh trioblaid agus tha thu fathasd 'nad' chreutair cruaidh. Faic fear dhuibh air leabaidh na trioblaid agus gheibh thu e cho talmhaidh, direach faileadh na talmhainn dheth agus ged a labhradh e mu Dhia bu cheart cho maith leat a chluinntinn a' labhairt mu'n t-saoghal.

Tha eagal an Tighearna priseil do bhrìgh gur e an Tighearn fein a tha 'ga altrum ann an cuspairean a ghaoil agus mar sin tha nadur fais ann. 'Nuair a ghin an Spiorad Naomh an toiseach anns an anam e bha e gle bheag ; ach mu'm fag e an saoghal fasaigh e gle mhor. Tha sinn a' leughadh air an neul a hha mar leud bois. Chi sibh bochdan Chriosd le eagal Dhe a' lionadh a h-uile buaidh dhe'n anam. Bha e gle bheag aig a thoiseach, 's math dh' fheudta cho beag 's gu'm bu chomasach e dol a luidhe gun urnuigh ; ach

thainig ni eigin an rathad nach comasach e a nis air dol a luidhe gun urnuigh. Bha e 'fàs ; bha solus ur a' tighinn a stigh anns an anam air nadur peacaidh agus air bith na Morachd agus air fearg Dhe agus sin a' lionadh an anama le eagal Dhe gus am bi e lan deth air leabaidh bhais. Thusa a tha 'g urnuigh agus eagal an Tighearna cho beag agad an diugh 's a bha e a 'cheud la tha aobhar agadsa a bhi 'gabhail eagail.

Cha-n e an t-aon fhoillseachadh dhe fein a tha an Cruithear a' toirt an comhnuidh. Tha cuid a fhuair aon fhoillseachadh o'n Tighearn agus geda bhiodh tu 'g an eisdeachd gu la 'm bàis cha chluinn thu aca ach an t-aon ni. Ach cha-n e an t-aon fhoillseachadh a tha an Cruithear a' toirt a h-uile uair ; cha-n e am foillseachadh a thug E dheth fein a' cheud uair a bheir E an ath-uair ; agus nam biomaid ceart ged a gheibheamaid beachd ur air an Tighearn an diugh chiomaid ni ur eile ann an Dia an ath-la ; agus ged a gheibheamaid foillseachadh ur dheth a h-uile la cha bhiodh againn ach drap dhe na th' ann an Dia. Mar is mo a gheibh neach dheth 's e is taitniche leis an Tighearn. 'S iongantach na briathran sin a tha e a' labhairt, "Anns an ionad ard agus naomh gabham-sa comhnuidh, maille ris-san fos a ta leonta 'na Spiorad a bheothachadh spiorad nan iriosal agus a bheothachadh cridhe nan daoine leonta." 'Nuair a thug an Tighearn foillseachadh ur dhe fein do'n fhaidh 's e thubhairt e, "Mo thruaighe mise, oir chaidh as domh ; oir is duine mi aig am bheil bilean neoghan, agus am measg sluagh aig am bheil bilean neoghan tha mi a'm' chomhnuidh, oir chunnaic mo shuilean an Rìgh, Tighearn nan sluagh." Thusa ann an so nach 'eil a' faotainn drapan ur de bheachdan spioradail air a' Mhorachd cha-n iongantach ged a tha thu foirmeal agus ladurna a' tarruing dluth do Dhia. Ach tha an Cruithear ag altrum an eagail so ann an cuspairean a ghaoil, math dh' fheudta ann am beachd-smuaineachadh air fein agus air a naomhachd. Feudaidh an Tighearn mar sin solus ur a chur air nadur a' pheacaidh mar a tha an sgrìobtur ag radh, "Amhaircidh iad a'rsan a lot iad agus ni iad caoidh air a shon." Cionnus a tha iad a' lot Dhe? Tha dìreach, do bhrìgh gloinead agus naomhachd Dhe. Faigh thusa sealladh dhe naomhachd agus anmhuinneachd Dhe agus tha mise cinnteach gu lot sin d' anam-sa. Is maith leis an Tighearn sin anns an anam. 'Nuair a tha an t-anam a' call sin tilgidh an Tighearn an creutair ann an àmhuinn gu 'ghlanadh. Bheir E sìorruidheachd am fagus ann an sealladh an anama agus chi e gur ni eagalach tuiteam ann an lamhan an Dia bheo, "Oir a ta ar Dia-ne 'na theine dian-loisgeach." Feudaidh e air uairibh sin 'altrum anns an anam air chosd muinntir eile. Tha mi cinnteach gu'n do rinn e so ann an Aaron 'nuair a thainig a dhithis mhac dluth le teine coimheach. Tha mi cinnteach gu'n do rinn sud e ni b' anmhuinne a' cuairteachadh aoradh an Tighearna. 'Nuair a thug Daibhidh suas airc Dhe, tha sinn a' leughadh gu'n do "chuir Usah a mach a lamh a dh' ionnsuidh airc Dhe agus ghabh e greim dhith" agus "bhual Dia an sin e airson a dhanadais agus fhuair

e bas an sin laimh ri airc Dhe.” Ciod a tha sinn a’ leughadh mu Dhaibhidh? “Bha eagal air Daibhidh roimh ’n Tighearn air an la sin agus thubhairt e cionnus a thig airc an Tighearna a’m ionnsuidhse?” ’S iomadh foirmealach a bhual e gu bhi ’cur eagal ’na chloinn. Tha e ’gabhail iomadh doigh gu ’eagal a ghleidheadh ’na phobull, air uairean a’ cur sradan teine ’nan coguis airson smuain pheacach altrum, agus feudaidh E a lathaireachd a tharruing air falbh agus bidh eagal air an anain gu’n do threig an Tighearn e. Ann an cumantas a thaobh luchd eagal Dhe tha am bas ’na eagal dhoibh am feadh a tha e fad uatha agus ’nuair a tha e ’tighinn am fagus tha oran buaidh ’nam beul, ’nuair nach bi aig an t-saoghal ach sgal le pian cuirp. Mar sin tha e a’ cur eadar-dhealachaidh eadar an dream d’ an eagal e agus an saoghal. Ach ’s ann aig la a’ bhreitheanais a chuireas e an dealachadh mor eadar a luchd-eagal ’s an saoghal. Tha gloir a’ Chruitheir ag agairt gu’m faicadh a’ chruitheachd an t-eadar-dhealachadh eadar an dream air am bheil eagal an Tighearna agus an saoghal gun eagal. “Co e ’nur measg air am bheil eagal an Tighearna a ta ’g eisdeachd ri guth a sheirbhisich, a ta ’siubhal ann an dorchadas agus aig nach ’eil solus, earbadh e as ainm an Tighearna agus leigeadh e a thaice r’a Dhia.” Ach—“Feuch sibhse uile a ta ’fadadh teine, a ta ’gur cuairteachadh fein le sradaibh, siubhlaibh ann an solus ’ur teine agus nan sradan a las sibh. So gheibh sibh om’ laimh-sa, luidhidh sibh sios ann an doilghios.”

A New Attempt of the Romanists.

I T has probably escaped the notice of many of our readers that a new, but happily unsuccessful, attempt was lately made to abolish the Royal Declaration against Popery. On June 25 Earl Grey in the House of Lords moved the second reading of a bill to that effect. The motion was sprung as a surprise on the House, the Lord-Chancellor being absent, and no suspicion of any sudden tactics being entertained. Earl Grey who engineered the motion is a professedly Protestant Peer, but his Protestantism is evidently of a dangerously lax order. In the course of the discussion it came out that nothing less than total abolition will satisfy the Roman Catholics. No half-way modification will serve the turn. But total abolition, we are glad to note, is a thing that many influential British statesmen still scruple to grant. The Duke of Devonshire warned those who were agitating for the abolition of the Declaration that their action involved a danger in this country of which they appeared oblivious. “His Majesty’s Government,” his Grace urged, “are of opinion that to raise this question at a time when there is no probability of its leading to a settlement would be likely to revive religious controversy and to provoke controversial discussions far more likely to retard than to facilitate any possible settlement of the question.” The great part of the people of this country looked upon the

Declaration as a Constitutional security, and to it they were "supremely and deeply attached." The question raised by the Bill for its abolition touched the convictions of a large number of men who would feel the greatest apprehension at what they would consider any weakening, much more the removal, of a Declaration which in their opinion is a most valuable security for the maintenance of the Protestant Succession to the Throne of this country."

The Archbishop of Canterbury, though inclined to shuffle and make concessions, also gave his voice against actual abolition. In answer to the artful complaint of the Romanists that the British Statute Book has a provision to bar out Catholics from the Throne, but none to exclude Mohammedans or Buddhists, the Archbishop said he relied on the testimony of history. "It is simply impossible," he said, "to look back along the last few centuries of English life and regard the parallel as a true one between the dangers which might conceivably arise in the future, as they have in the past, with regard to one particular form of faith, and the difficulties which might conceivably arise with regard to those creeds which have nothing to do with Christianity at all." It is evident that perilous times have fallen upon this Protestant nation—times when there is a conspiracy on all sides to undo the glorious Reformation. The Catholic Emancipation Act of 1829 was a fatal concession to the Romish party, and they are now pushing home their advantage. Saving clauses were then made against the admission of Jesuits to the country, but these statutes are now scorned. In these days of foreboding and discouragement it is good to remember the years of the right hand of the Most High. The deliverance from slavery and superstition vouchsafed three centuries ago to this and other nations of Europe was a display of Almighty strength worthy to rank with the overthrow of Pharaoh and the glorious manifestation of Pentecost. The more the enemy prevails, the more does he pave the way for that final contest with the King of kings and Lord of lords which is to prove his ruin. Awake! O Arm of the Lord. Awake, as in the ancient days. Art Thou not it that hath cut Rahab and wounded the Dragon!

The Late John Macrae, Lochinver.

JOHN MACRAE, the subject of this sketch, whose decease was duly notified in the *Magazine*, was born at Nedd, a small crofting hamlet in the parish of Assynt, Sutherlandshire, in the month of July, 1815. His mother was an eminently pious woman, of whom he often spoke in his latter days. Being much in the exercise of secret prayer, she frequently resorted to the barn for this employment. There John, while yet a little boy, would follow her, and sit in a corner listening while she was pleading at the Throne of Grace. Truly he was the son of a praying mother, who, like Jacob, wrestled with the angel of the covenant

and prevailed, saying "I will not let thee go except thou bless me." The Divine blessing she obtained both for herself and her family.

John was the second youngest of a family of eight children, a full account of whom cannot be given in this short sketch. Brief mention, however, may be made of two besides John, who became very pious men—Roderick and Alexander. The former was a catechist in Coigach, in the parish of Lochbroom, and was highly esteemed for his gifts and graces, while the brother lived in Assynt, and although not perhaps so gifted as his brother Roderick, was not behind in his profound experience of law and gospel, nor in his godly walk and conversation, wherein few would equal him. About the age of 15 years John took a very severe illness, and when everyone thought it would prove fatal, his mother, who had been pleading for him in private, came in and said that he would soon recover, quoting that passage of Scripture—"Is there no balm in Gilead; is there no physician there?" When he grew to manhood he went to sea, and during that time had various narrow escapes. On one occasion, during a great storm in the Bay of Wick, when several fishing crews were lost, John, at great risk of his own life, was the means of saving from death one of the crew of an Assynt boat. Different attempts were made to save the man by a small boat, but all these failed, until John with signal skill and bravery rushed into the water and succeeded in dragging him safely to the shore. These incidents show the providential care and preserving hand of God.

John was about forty-six years of age when he came under concern about his soul. His mother was anxiously looking forward to his conversion, and longing to see a change in his life. One day shortly before his death, while talking about his mother, he said, "My mother was longing for my coming home." One of those present remarked, "Were you far away from home?" thinking he was speaking in a literal sense. "O yes," he replied, "I was from home, and that far, far from home, but not the home you mean. Like the prodigal son I was far away from the Father's house." Being asked if anyone was the means of bringing him back to the fold, he said, "O yes; the beloved and eminent Alexander Kerr, Achmeloich." Through him he first heard the truth in the power and demonstration of the Spirit. To give an account of the excellent Sandy Kerr would fill a volume. He was well known in Caithness and the North, but the most of those who intimately knew him have now passed away. We often heard John Macrae relate the following brief account of Sandy's spiritual experience given by himself. "I was," he said, "seven years under conviction, and the day I was set free I was for some time prostrate. The new birth goes through every joint in the body as well as the soul. Then I was nine years standing in the righteousness of Christ in joy and comfort. Yet after all that, I was tempted.

by the tempter to such an extent that I was almost brought to despair.

'In my prosperity I said
That nothing shall me move.
O Lord, thou hast my mountain made
To stand strong by thy love.

'But when that thou, O gracious God,
Didst hide thy face from me,
Then quickly was my prosp'rous state
Turn'd into misery.'" (Ps. xxx. 7.)

John's convictions were also deep and protracted. During this experience he spent most of his time in the hills night and day, and scarcely would be prevailed upon to take food to sustain his body, so that he wasted away almost to a skeleton. Although it was quite evident when the time came that he was set free, and had felt the power and efficacy of the blood of Christ that cleanseth from all sin, yet during the greater part of his life he was kept very low and empty in the experience of his soul. He was one of those of whom it could be said in truth, "Blessed are the poor in spirit." He had a profound knowledge of the exceeding sinfulness of his own heart, and would often speak of the enmity of the carnal mind, which is enmity against God. Being greatly harassed by the wiles of the devil he could from experience say with the apostle, "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 12.)

Being much interested in the public cause of Christ, he read extensively the press, especially in his latter days of leisure, and in this way was able to judge for himself how matters were going on both in Church and State. He viewed with alarm the flood of error and corruption that he saw coming in upon the land. He regarded with disapproval and dread from the very first the movement in the former Free Church for union with the Voluntaries, as also the Disestablishment movement. He keenly read the reports of the General Assemblies, and was much grieved to see the once noble Free Church of 1843 fast drifting from her moorings. In 1893 he rejoiced to see a testimony raised on behalf of the truth and cause of Christ in the land, and cordially embraced the constitution of the Free Presbyterian Church. He read the Word of God with much reverence, and often trembled to think of the judgments that must some day be poured out on this backsliding nation. He was a strict observer of the Sabbath, and mourned over the almost universal desecration of the Lord's Day.

About three years before his departure, he was for above a whole year harassed by the Tempter, so much so that while walking on the road he heard as it were a voice behind him saying, "See, there is a man that will be lost throughout the endless ages of eternity." No one but those who have felt in their own consciences

something of the awfulness of being eternally lost can understand and sympathise with one in such a condition.

His last two years, however, on earth were much brighter, and he had very happy moments on his death-bed. Having passed through much trouble in his last illness, he often said when asked how he was, "Fairly well; there is no trouble or pain in this world in comparison with that in eternity, where the worm dieth not and the fire is not quenched."

Shortly before he was taken away he said, "My first rest will be eternal rest and eternal glory." The last words he was heard to utter were, "Lord, take me to Thyself, and put out the murderer." He departed this life on Monday morning, the 8th of December, 1902. "Blessed are the dead that die in the Lord."

D. G.

The Puritan Preachers at their Post.

ONE great benefit (says Mr. Baxter) the plague brought to the city—that is, it occasioned the silent ministers more openly and laboriously to preach the gospel, to the exceeding comfort and profit of the people, insomuch that to this day the freedom of preaching which this occasioned cannot by the soldiers nor by the imprisonment of multitudes be restrained. The ministers that were silenced for nonconformity had ever since 1662 done their work very privately, and to a few (not so much to their timorousness as their lothness to offend the king, and in hopes still that their forbearance might procure them some liberty, and through some timorousness of the people that should hear them). And when the plague grew hot most of the conformable ministers fled and left their flocks in the time of their extremity, whereupon divers non-conformists, pitying the dying and distressed people, that had none to call the impenitent to repentance, nor to help men to prepare for another world, nor to comfort them in their terrors, when about 10,000 died in a week, resolved that no obedience to the laws of any mortal men whatsoever could justify them for neglecting of men's souls and bodies in such extremities, no more than they can justify parents for famishing their children to death: And that when Christ shall say, inasmuch as ye did it not to one of these ye did it not to Me, it will be poor excuse to say, Lord, I was forbidden by the law. (Life of Baxter, part iii., page 2.)—The pious intrepidity with which one of these ministers (Mr Thomas Vincent, author of a well-known Catechism) devoted himself to this perilous work of love surpasses any of the justly-lauded labours of the philanthropic Howard. To the arguments employed to persuade him not to expose his valuable life by his brethren assembled for the purpose of dissuading him from his purpose, Vincent replied, "that he had very seriously considered the matter before he had come to a resolution; he had carefully examined the state of his own soul, and could look death in the

face with comfort. He thought it was absolutely necessary that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of service in the exercise of his ministry through his whole life like that which now offered itself. He had often committed the case and himself to God in prayer, and, upon the whole, had solemnly devoted himself to the service of God and souls upon this occasion, and therefore hoped none of them would endeavour to weaken his hands in this work." When the ministers present had heard him out they unanimously declared their satisfaction and joy, that they apprehended the matter was of God, and concurred in their prayers for his protection and success. He went out hereupon to his work with the greatest firmness and assiduity. He constantly preached every Lord's Day through the whole visitation in some parish church. His subjects were the most moving and important, and his management of them most pathetic and searching. The awfulness of the judgment, then everywhere obvious, gave a peculiar edge to the preacher and his auditors. It was a general inquiry through the preceding week where he was to preach: multitudes followed him wherever he went, and several were awakened by every sermon. He visited all that sent for him without fear, and did the best he could for them in their extremity, especially to save their souls from death. And it pleased God to take particular care of him, for though the whole number reckoned to die of the plague in London this year was 68,596, and seven persons died of it in the family where he lived, he continued in perfect health all the while, and was afterwards useful, by his unwearied labours, to a numerous congregation till the year 1678, when he died at Haxton. (Palmer's Nonconformist's Memorial, vol. i. p. 125-6.)

Literary Notice.

CHURCH AND CHEER OR SPIRIT AND SPORTS. (London: Arthur Stockwell.) Crown 8vo. 6d.

This booklet is written with the good intention of showing the danger and wickedness of the present abandonment to sport and pastime. Although the author's perception of the causes and remedies of this vice of the twentieth century may be somewhat lacking in depth, yet he speaks many things very much to the purpose. He begins by affirming the claims of the Bible as a revelation of the Divine will, and of the Church as a Divine institution. It is well known that the present-day devotion to sport has made havoc of that public regard to the word and ordinances of God that formerly prevailed. The author grants that the desire for recreation is an innocent, beneficent feature of man's nature as originally created. In this he agrees with our Larger Catechism, which expounds the Sixth Commandment as requiring a "moderate use of meat, sleep, and recreation." He very truly asserts, however, that the present excesses of excitement on the

football field and elsewhere are more destructive to mind and body than a long course of overwork would be. Of sports which are essentially immoral and bad the author gives a fairly complete catalogue, noting in particular horse-racing, and launching a merited shaft of condemnation at the conduct of Lord Rosebery, who was wont to combine the opposing functions of devotee of the turf and Prime Minister of Great Britain. One colossal instance of wholesale abandonment to sport the author notes is the case of the 120,000 people who on a Saturday afternoon in April, 1901, flocked through the turnstiles of the Crystal Palace, London, to witness a football match. He justly stigmatises this as a monstrous spectacle, dangerous to health and a waste of time and money. The poor victims of last year's football orgie in Glasgow truly found that their misspent Saturday afternoon was dangerous to health, as many of them will go limping and mutilated to their graves as a consequence of their presence at that scene of folly and sin. Misspent Saturdays followed by wasted Sabbaths, constitute a record that will fearfully aggravate the terror of the Judgment Seat. A Saturday of swearing, drinking, and gambling is as violent a contrast as can well be conceived to the condition of soul called for in the admonition, "To-day, if ye will hear his voice, harden not your hearts." The writer, proceeding to suggest remedies for the sporting mania, tarries amid human expedients which have some temporary and superficial value, such as parks, halls, picture galleries. He also desiderates that the pulpit should witness in a clear and unmistakable manner against what is really wrong. He does not, however, give any fit or honourable place to the regenerative agency of the Holy Ghost, nor entertain any recollections of the glory of His goings in this and other lands in the days of old, when ancient, world-wide, deeply-rooted forms of evil were brought to an everlasting end, and when moral wastes of idolatry, folly, and wickedness were made into gardens of the Lord. Moral reformers and philanthropists do themselves a very ill turn when they omit views and recollections of this character.

Notes and Comments.

Death of the Pope.—The decease of Pope Leo XIII. took place on Monday, July 20th. His disease reached a fatal stage three weeks previous, and much cheap sentiment was indulged in by the editors and correspondents of Protestant papers, as well as by King Edward and the German Emperor, regarding the venerable and interesting figure who was gallantly fighting death in the Vatican. The Popes from first to last have been a very mixed lot, some of them being criminals of the biggest size. We suppose the late Pope was a favourable character in respect of intellect and morality. Testimonials, however, to his character as a man are quite frivolous and irrelevant. In his official capacity he was the

main pillar of an old, incurable system of superstition and error. His titles and assumptions were a life-long blasphemy; and the curse of centuries of bloodshed and cruelty was resting on his head. The Papacy is becoming strangely transfigured in the eyes of the leading men of the twentieth century, and either they or the founders of the Protestant world have been under a remarkable hallucination.

An Outspoken Irishman.—Mr. F. Hugh O'Donnell, the outspoken Roman Catholic author of the "Ruin of Education in Ireland," has written a letter to the *London Morning Post* of June 22 on the subject of the depopulation of Ireland. His contention is that the new Land Bill with its loan of £150,000,000 will do nothing to remove the deep causes of Ireland's decay, but will only be a further endowment of the hierarchy. That the priests and the Jesuits are the chronic ruination of Ireland and a standing menace to the stability of the King's Government is a song that has been rehearsed in the ears of many British Governments, but for the most part quite in vain. The treacherous pro-Romish policy of the present Government has been a grief and offence to all patriotic minds. As if to vindicate the outraged Protestant sentiments of the nation, the providence of God has in these last days raised up in the Romish Church itself witnesses who say the identical things that Protestant lecturers have been expounding these many years, but with added force, fulness and point. Mr. O'Donnell's letter to the *Morning Post* is very worthy the attention of Prime Ministers and politicians. He assigns five causes to explain why the Irish are deserting their native soil in such numbers—Gladstone land courts, unpaid family labour, clerical tyranny, improved education, clerical extortion. The letter is much too long for insertion, but we here subjoin the closing passage:—

"It would be an error to imagine that it is merely the influence and domination of the cleric, however intolerable they become to every mind above the herd, which makes life so hard for the Irish layman and laywoman. Even the poor servile herd are none the better off, in innumerable cases, for all their unresisting servility.

Unobservant Protestant writers are peculiarly prone to go into rapture over what are called convent industries and the like. 'Here is an oasis in the desert,' they cry, 'thanks to the good religious.' But all the lay trades and occupations which are undersold and extinguished by the 'cheap labour' at the disposal of the religious manufacturers have a different opinion, and the poor workers themselves, the profit on whose skill and toil raise the convent architecture and swell the treasury of the parent house, perhaps as far away as Rome—all these helpless ones know that there is no future but drudgery, without hope of advancement, without old-age provision, without promotion, without the possibility of saving or advance of any sort. The view of that hopeless labour and those trades extinguished by the convent competition

does not make Ireland a more inviting place for all who can hope to live elsewhere. The French have risen against these armies of manufacturing monks and nuns who swarmed by the hundred thousand. The Irish are ruled by non-Catholics, and are kept under the yoke accordingly. They cannot rise, but they emigrate.

If clerical competition hits the poorest poor, clerical begging and extortion are the terror of all who have made a little money. To support the Church, and to support it well, is the just pride of every Catholic. But these interminable extortions, on every pretext, or without pretext at all, the perpetual collections, the meanly avaricious fees for almost every sacrament, the battenning on the grief of the bereaved, the extortion of the last shilling before the priest will accord the decencies of the burial rite—these are grievances which are fiercely denounced wherever half a-dozen laymen meet together, but which are not mentioned by intending members of Parliament. And then there is the terror of every family that, when the head of the house lies on death's border, the solemn adjurations of the ghostly comforter, the solemn advice of the spiritual adviser in the last awful hour of tottering reason, may whisk away from child and relative a larger and a larger portion of the family patrimony.

There is no account ever rendered for the enormous sums annually extorted from the Irish laity, but they form an appreciable aggravation of the struggle for existence. Whoever hears of public benefaction among the Catholic Irish? What funds for public education, what endowments of poor scholars, what grants for free libraries, what opening of social institutions can ever be set to the credit of the wealthy Irishman in his dying hour? There is an omnipotent adviser at the swooning creature's pillow, and the service of man is never allowed to thwart the clutch of the hidden hand. Go into any Irish town. Question the local gossips on the rich people who died for the last score of years. 'And what did they do for the old town?' 'They built three convents, and they'll soon finish the fine houses for the clergy. And they gave a power o' money to the bishop.' But not a penny for the promotion of lay industry, for the uplifting of those bright young lads and lasses who might be the wealth of Ireland, but who must emigrate if they are ever to be anything. 'The Catholic clergy can find money for everything except education,' said, at Belfast the other day, the Catholic Commissioner of National Education. And what a sweet share they hope to milk of the £150,000,000 which the British taxpayer is asked to invest in buying peasant properties for the hereditary 'milch cows' of their reverences!

This is but a sketch of the realities of the Irish situation. No Protestant statesman seems to have any idea of what is the true scope and working of the modern organisation of Catholic Clericalism in Ireland. Assuredly the new land Bill, only accepted in thanklessness and with the design of further revolution, does not

touch a single one of the actual causes of Irish depopulation. On the contrary, it aggravates them by diminishing and discouraging the employing class, by exiling every thinking class, by enriching the priest-ridden class, and by handing over the country to the dominant priest and his peasant slave. I deny that Irish Clericalism is the necessary outgrowth of the Catholic Church. It has been created, encouraged, and maintained by non-Catholic calculations of political expediency, destructive as shortsighted for Ireland and England both."—Yours, &c., F. HUGH O'DONNELL.

Anglican Bigotry.—From the *British Weekly* we cull the following:—A respected Baptist minister in London has told of a poor widow, a member of his church, who sent her son to the nearest school, which happened to be Anglican. The clergyman called and pressed for the baptism of the child. The mother replied that his father had been a Baptist, and she did not wish the boy to be baptised till he made a profession of his faith. The clergyman looked at a photograph on the wall and said, "Is this your husband?" Receiving a reply in the affirmative, he went on "Then he is in hell, and the child will follow him there." The point of this is the priestly bigot's tenet that salvation is only possible through the sacraments administered by a Churchman. It is a sample of delirious bigotry, and logically lands every Dissenter within the jurisdiction of the Inquisition.

Another Dupe.—Rev. Henry Graham, Established Church minister of Avondale, Lanarkshire, and a member of the Scottish Church Society, has gone over to Rome. It is about a year ago since the Rev. John Charleson, Established Church minister of Thornliebank, led the way over the fatal precipice, and now the fashion has set in, the folly may be epidemical. We have no new thing to say in regard to such doings. Professing Protestants, especially if they be clergymen, who lapse so foully as this, declare plainly that they have never known the secret of the Lord. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

To Popularise Atheism.—The Secular Society are presently conducting a forward movement on the lines of cheap bookselling. Sixpenny reprints of the masterpieces of unbelief are being put on the market. The free-thinking holidaymaker can now vary his sixpenny novel with Haeckel's "Riddle of the Universe," Clodd's "Pioneers of Evolution," Matthew Arnold's "Literature and Dogma," and several other perverted efforts of cultured unbelief. This is another sign of the times.

Church Notes.

Communion.—Dingwall, first Sabbath of August; Portree, second; Lairg, Sutherland, and East Side, Skye, third; Broadford, and Stornoway, fifth; Lochcarron, first Sabbath of September.

Induction.—The Rev. Ewen Macqueen will (*D.V.*) be inducted at Lairg on August 7 over Lairg, Rogart, and Dornoch.