

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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The Present Distress.

IN our days men have become so materialistic in their outlook that God as the Ruler of the world is scarcely taken into account in what is happening in the world. The storm, the earthquake and the great catastrophes in nature, are, in an age intoxicated with the triumphs of science, attributed to the laws of nature and the titanic forces at work in the universe. If law is recognised, and even the most atheistic can scarcely shut their eyes to the mighty sweep of law in this marvellous universe, still there is little, or no recognition, in many quarters of the Lawgiver behind the law. God, however, is too great to be relegated by the decree of men to a merely secondary place in His universe. Now and again He speaks to men to whom He is practically non-existent in a terrifying way and they are confronted with forces and powers that mock their boasted triumphs and make sport of their greatest achievements. To the God-fearing these visitations of the Highest have a message and they reverently listen to the same. God is in His universe guiding and controlling these mighty upheavals in nature. The attitude of God's people is reverently set forth in the Psalmist's words: "Then the earth shook and trembled; the foundations also of the hills moved and were shaken because He was wroth. There went up a smoke out of His nostrils and fire out of His mouth devoured; coals were kindled by it. He bowed the heavens also, and came down; and darkness was under His feet" (Ps. xviii. 7-9). There is much more here than majestic poetry—the words indicate the attitude of a believer in his recognition of God's

work in nature. This is an attitude of mind that meets us throughout the Bible—especially in the Psalms. It is an attitude that is well nigh now non-existent but if God's moral creatures are ever to view these matters aright there must be a return to the reverent outlook presented to us by the Psalmist in the words: "Praise the Lord from the earth, ye dragons and all deeps; fire, and hail; snow, and vapours; stormy wind fulfilling His word" (Ps. cxlviii. 7, 8). We are not living in a Masterless world wheeling through space at the mercy of forces and powers that are beyond the control of the Almighty and when the storm rages and the earthquake terrifies men neither are at work without a purpose. We have been led to say so much about this attitude of the modern mind to God's relation to the mighty happenings in nature inasmuch as we see the same attitude to His over-ruling providence in the affairs of nations and individuals. "In Him we live and move and have our being" but for any practical purposes to millions in this land God is non-existent. All power (authority) in heaven and earth was committed to the Risen Lord but men proceed with their plans, call their conferences and make their laws as if no such announcement had ever been made. God, however, is jealous for the glory of His name and for the honour of His Son and if men are determined to ignore His existence He has means at His disposal to bring the vast machinery of government and commerce to a state that will make men hold their breath. The civilised nations of the world were heedlessly pursuing a course of utter disregard of God when He left them to their own counsels and immediately the world was deluged with blood—perhaps the most fearful carnage since man appeared on the face of the earth. That did not sober men for they were no sooner out of this furnace than they went down the hill faster than ever. They were to build up a better world, great schemes were planned, war was never to be heard of any more (the League of Nations was to make sure of that); councils and conferences were called and the crippled nations were to be delivered from the devastating effects of the titanic struggle which convulsed and shattered

the civilized world. All seemed to go well for a time, there was tremendous activity like the unnatural strength of the fevered patient that only too plainly tells to the skilled physician how strong the grip the fever has. Then came gradually signs that the body politic was not so sound as had been fondly believed and ominous sentences fell from the lips of keen-sighted business men telling us that we were fast heading to a dangerous gulf. These warnings were unheeded. The press, at least, that section of it which thinks it has a mandate to counsel the people of these islands because it numbers its readers by millions, kept on telling us that all was going well and that there were definite signs of a business revival as if the words of a local reporter could stay the mighty floods of the Mississippi as it broke the levees when he sent a dispatch saying that things were not really so bad as they looked.

But soon the unemployment figures pointed all too plainly that matters were far from bright in the business world. Our statesmen professed to have a cure and as trained politicians they went about finding a remedy in the usual way by extravagantly blaming the opposite political party in the State. Every politician had a sure remedy but it never materialised and if our statesmen have not yet reached the stage when they must admit they are baffled by the gravity of the crisis that has overtaken the nations we believe it will be generally admitted by the people of these islands that there is not a shadow of doubt in their minds that our statesmen are confronted with a condition of things before which the wisdom and power of man is helpless. The trouble was world wide and though it might be easy to trace the operation of economic laws yet it is well that we should recognise that behind these laws as behind the laws of nature there is a controlling Hand and the present state of things calls for the solemn recognition on our part that one of God's heavy judgments has been poured out on the world in the presence of which our great men are helpless.

The excitement in financial circles over the announcement of President Hoover's gesture of an emergency act allowing the

debtor nations to suspend payment of their war debts for a year shows all too plainly the fear that was gripping their hearts of the leading business men of this and other countries. This is not the place or the time to appraise President Hoover's "gesture" but the excitement it caused and the manner in which it was received by the press shows all too plainly the dark shadows that were falling on the finances of the nations. Then came the hectic rushing from one capital to another of the German Chancellor with the news that this once flourishing Empire, one of the most powerful of modern times, was on the verge of bankruptcy. By such a calamity Germany would have done more damage to her enemies than she had done in the field of battle. Hurried meetings of the leading statesmen of Europe were called and Germany was given a prop to help her to weather the storm but her position is still precarious. Now, it may be said what is the purpose of a religious magazine calling attention to these financial upheavals? Our answer is that we recognise in them God's voice speaking to the nations of the world. His Word makes it very plain that it is righteousness alone that exalteth a nation. But the nations intoxicated with the lust for material greatness pursued a course with their faces set towards this goal and carelessly ignored God's Word. As in the case of Israel of old they would not hearken to His voice and would have none of Him so He gave them up to their heart's lust; and they walked in their own counsels (Ps. lxxxi. 11). It is not a sign of more than ordinary spirituality of mind to ignore the voice of God when He is speaking loudly in mighty upheavals in nature and in the financial affairs of nations. The gold and silver are His and He can make it slip through the fingers of the greatest financiers of the world like sand if they purpose to get on without Him. This is pre-eminently seen in the Railway Companies of Great Britain. At their head the cleverest brains are at work devising means to make these great concerns pay. A policy was embarked on which ignored the laws of God and without a blush the organizers made it known publicly that they were out to

gather in the golden harvest for the shareholders that would inevitably follow from their Sabbath desecration policy. All looked promising as it was worked out on paper in the accountancy departments and in the directors' boardrooms but these clever and somewhat autocratic gentlemen who are at the head of affairs thought they could deal with God as they might deal with one of their staff but, in this, they made the mistake of their lives. The gold is not flowing into their coffers as they anticipated and the outlook is anything but encouraging. The 'bus companies instead of taking warning are openly and defiantly transgressing the laws of God and their time may be nearer at hand than they anticipate. God is not a God whom the potentates of this world can ignore with impunity. He may, at times, allow men to go an extraordinary length in defying Him but now and again He appears in terrible judgment. We have no desire to be alarmist but the present state of the business world is serious. Men are being paid off daily and thousands go to work with the fear that it will soon be their turn. All classes are affected, just as it was during the War its sorrows and anxieties reached almost every home in the land. Such an experience, one would have thought would have sobered the people like death but it was not so. And now He has brought upon us this great evil and what it may yet lead to no one can tell. Our leaders in the State and the great financiers are at their wits end in trying to find a solution to the tangled state of matters. It would be well, if not only the British people, but all the nations involved would come in the spirit of the words of Solomon: "Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when everyone shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest (for Thou only knowest the hearts of the children of men); that they may fear Thee, to walk in Thy ways, so long as they live in the land which Thou gavest unto

our fathers" (II. Chron. viii. 29-31). Would that the day would dawn when we, as individuals and as a nation, would come to the Lord saying: "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgiveness, though we have rebelled against Him" (Dan. ix. 8, 9).

A Closing Address to Communicants on a Sacramental Sabbath.

By the Rev. WILLIAM ALEXANDER,* Minister of Duntocher,
Dumbartonshire.

FELLOW-COMMUNICANTS—The solemn work of sitting down at a communion table, in obedience to our blessed and beloved Lord's dying command, and of there eating the bread, and drinking the wine, in commemoration of His wonderful love—this solemn work being now over, I would crave your indulgence a little longer, while I briefly exhort you in a few words:—

Fellow-communicants, I know not whether you have now made a warrantable approach at the table of the Lord. God knoweth. This, however, I do know, that you have been engaged this day in most serious, most solemn work. You have been transacting business for eternity—business which must affect your weal, or your woe for ever—business which, ere long, must be brought forward and reviewed at the court of final judgment. It would be wise in you, therefore, to examine carefully and thoroughly into the business you have presently transacted, to see whether it will be profitable or unprofitable to you—whether or not it will stand the searching scrutiny of the holy and righteous Judge—the scrutiny of Him who scanneth the motives, and trieth the reins, and knoweth the hearts of the children of men. What

* Mr. Alexander was an eminent minister of the Gospel. His preaching at times was very searching. He died in 1890.

have you been doing, then, this day, at the table of the Lord? I will tell you what you *were* doing, and what you *did* do. You made a covenant—a covenant with Christ, or a covenant with your sins—a covenant of life, or a covenant of death—a covenant of salvation, or a covenant of condemnation. Yes, either of these two covenants, this day in this church, and at that table, *you did make*; and, moreover, you made it most solemnly—you called heaven and earth to witness—you summoned angels and men to bear you testimony—you appealed to the God of truth Himself for your sincerity—yea, you ratified and confirmed your covenant with blood, even with the blood of the Cross. Now, communicants, which of these two covenants did you make? Do not evade the question. You cannot evade it. Evade it now, and it will meet you like a thunder-clap at judgment. Was it with Christ, or with your sins, you covenanted? Conscience! thou vicegerent of heaven in the human heart—conscience! in the name of thy Maker, I call upon thee; in the name of the Omniscient God, I summon thee at this time to speak out and tell the truth. Was it with your sins, then, communicant—was it with your sins you covenanted this day at the communion table? With your sins—was it? And so you were not contented simply with standing aloof and rejecting Christ, but you must come to His banqueting-house to insult Him?—were not satisfied merely with keeping fast hold of your sins, but must step forward to this holy ordinance to strengthen your hold, and if possible to render the union and friendship between you and them more close, more endearing, and more imperishable?—not satisfied merely with trampling the blood of Christ under your feet, and thereby counting it an unholy thing, but must even come to His table to have that blood poured upon your head to curse you—yea, to have it poured upon your sins, not indeed to wash them out, but to brighten them—not to wipe them away, but to make them like scarlet, to render them red like crimson? This, unworthy communicant, this was your covenant, was it? Ashamed of your sins before men, you made a show of renouncing them; and honouring Christ before men, you made a show of embracing Him; while before God you were not ashamed to hug your sins to your bosom, and to spurn and spit upon

the Son of His love—were not ashamed to cry out, Crucify Him, crucify Him, away with Him, away with Him—not this man, but my lusts and my sins—not this man, but Barabbas the robber. This, unworthy communicant, this is your covenant—the covenant you have this day solemnly ratified and confirmed. And what think you of it, now that its terms and its import have been explained and rehearsed in your hearing? Is your mind made up—is your resolution taken—and are you prepared to abide by its consequences? Down, unworthy communicant, down upon your knees, lest the God of vengeance hurl a thunderbolt at your head, and strike you down in your sins. Down upon your knees, and dissolve your covenant with death, and break asunder your agreement with hell, and turn your back upon your sins. Down upon your knees, and lift up your eyes to heaven, and look up unto Him whom you have this day wounded and pierced, and cry out before Him the helpless yet hopeful and mighty cry of faith, “Lord save me, or I perish.” You are fast sinking amid the depths of your sins, like waves they are rolling over you, like floods of water they are encompassing you, like the boundless ocean they are about to swallow you up—the ark of the covenant is receding further and further away from you—the Spirit of God is ceasing to strive with you—the day of grace is well-nigh done with you—your case is dark and dreadful—it is all but desperate—all but hopeless. But there is hope. Down upon your knees, therefore, oh! down this night, this moment upon your knees, and cry out for mercy. “O Lord, thou Son of David, have mercy upon me.” Care not who hears you, so be that God hears you. Cry out as if judgment were come, and the books were opened; cry out as if you already felt the devouring flames beginning to feed upon you; cry out as if already the echo of the weepings and the wailings of lost souls were falling upon your ear; cry out thus in faith; cry out thus believing, and yet there is mercy for thee, yet there is pardon for thee, yet there is salvation for thee; yea, though thou wert the very chiefest sinner that ever lived, still there is efficacy enough and virtue enough in the blood of the Lamb slain, to cleanse and save you from all your sins, for Christ Himself doth say, “Him that cometh unto me, I will in no wise cast out.” And coming

unto Him, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And may God give you grace to come by faith unto this Almighty Saviour, that your sins may be washed away in His precious blood.

But, again, there are some among you, I would hope, who, instead of covenanting this day with your sins, have covenanted with Christ. Fellow-communicants! ye did well thus to renounce sin, and thus to renew and establish your covenant with your Lord. Ye did well to say, "Get thee behind me, Satan—get thee behind me, sin—get thee behind me, world—what have I any more to do with idols?" Ye did well to say, "Whom have I, O Lord, in the heavens but thee, and there is none upon all the earth that I can desire besides thee; my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." Ye did well, communicants, in saying thus, and in covenanting thus. Ye have this day chosen the better part. God the Father, God the Son, God the Holy Ghost—the three-one God—the Redeemer of Jacob—the Holy One of Israel—He, even He is the portion of your souls. And having such a portion, you shall lack no good thing; for the Lord God is a sun and shield, He will give grace and glory—grace here, and glory hereafter; yea, no good thing will He withhold from them that walk uprightly. You are poor indeed in yourselves; but having God the Father for your portion, He will enrich you with that favour which is life, and that loving-kindness which is better than life. You are indeed guilty sinners by nature; but having God the Son for your portion, He will bestow upon you all the unspeakable blessings of that salvation which He hath purchased with His blood.

You are surrounded, indeed, with many dangers, and encompassed about with great infirmities; but having God the Holy Ghost for your portion, He will lead you and guide you—lead you by the still waters, and guide you to the green pastures of Zion; yea, He will conduct you in the paths of righteousness and peace. If Jehovah Jesus, therefore, be your portion, there is nothing you shall want. Whatsoever ye shall ask, believing, even that you shall receive. If He hath loved you, and given

Himself for you; what else is there He can withhold? If He hath loved you, and given Himself to you; what greater blessing could He bestow? If He hath loved you, and given His Spirit to dwell in you; what richer gift could ye receive? Be satisfied, then, communicants, with your portion; for, ye have indeed got a goodly heritage. Ye have the Spirit testifying with your spirit that ye are the sons of God; and, if sons, then heirs, heirs of God, and joint heirs with Jesus Christ. Heirs of God, and joint heirs with Christ!—Astonishing! What! is the creature the heir of the Creator—the heir of the universe? Yes, dear fellow-communicants, ye are the heirs of all things; heaven is yours, the earth is yours, and the fulness thereof; things present and things to come are yours, life is yours, and death itself is yours; for all things are yours, and ye are Christ's, and Christ is God's. Oh! what a rich, what a royal, what a noble inheritance. Enough, surely, to make a poor man rich; enough to make a sick man well; enough, one would even think, to make a sinner a saint. Communicants, it doth not now appear what you shall be; the men of the world know it not, they believe it not, they see it not; and, therefore, they may look down upon you and despise you, as they despised your Master of old; but, when your Elder Brother cometh the second time, then the mystery will be revealed, for He will tell of all the riches, and speak of all the dignity, and proclaim abroad all the glory, which He hath prepared and reserved for you at His Father's right hand—yea, He shall present you with a throne, with a crown, with a kingdom, and, clothed in the robes of blessedness and beauty, you shall sit down with Him in the new Jerusalem, and reign with Him for ever and ever. But, communicants, though all things be yours, yet there is one exception—there is one thing not yours, and that is yourself; ye are not your own, ye are Christ's. “The Lord's portion is His people, and Jacob is the lot of his inheritance.” Ye are Christ's, therefore, His property, His portion, His inheritance. He bought you with His blood; He hath redeemed you to Himself. Take care, then, of Christ's property. Devote yourselves to His service. Give not yourselves up to the world, nor to sin, nor to the devil; but give yourselves up wholly to Christ, in thought, in word, and in deed. And ever remember, that they

that are Christ's have crucified the flesh with the affections and lusts—that they are a peculiar people, zealous of good works—that they run on in the way of His commandments with alacrity and delight, and live at all times to the praise and the glory of His grace.

But once more, I would yet speak a word with another class of persons, and what I *shall* say, though I may say it strongly, still, you may rest assured, it shall not on that account be the less kind and affectionate. The class of persons to whom I allude are those who are not communicants—those who never have obeyed—who are stoutly determined, in spite of every warning, and in spite of every remonstrance, not to obey our Lord's last dying command—"do this in remembrance of me." Fellow-sinners, for fellow-communicants I cannot call you, and fellow-Christians, I will not—yea, dare not call you; for, by your own deliberate and voluntary act this day, you have declared yourselves to have not even the shadow of a title to the name: Fellow-sinners, then—since that alone appropriately designates you—why is it that you will not obey Christ's command, to show forth His death? You allow that it is a command of Christ, you allow that it is a command which was given under peculiar and solemn circumstances—given on the night on which He was betrayed—the night before He suffered and hung on the cross; you allow all this: Why, then, will you not obey it? why is it that five communion seasons have now passed over your heads since we first came amongst you, and still you are daring and hard-hearted rebels to the King of Zion's dying command? I say daring rebels; for the King of Zion keepeth the key of hell, and can unlock the door of that flaming prison, and cast you into it at His pleasure. I say hard-hearted rebels; for you would not thus treat your minister. Were he to be summoned away into the land of spirits, and his body buried in some corner of our little kirkyard; and were he to make it his dying request to any of you, that you would annually pay a visit to his grave, and there drop a tear in remembrance of him, because he had often preached to you the Word of Life; we doubt not but you would kindly and cheerfully comply with his request. And why is it, then, that you treat Christ worse than you would treat even your minister? Why is it that you

trample and tread upon His dying request? Has He no title, think you, no right, no business to issue His commands, and to exact your implicit and willing obedience? He made you, He upholds you, He preserves you, He gives you every breath you draw, and every comfort you enjoy. That you are not upon a bed of sickness at this moment; that you are not deaf, or dumb, or blind, or lame, or palsied, is simply because He is kind to you, and making goodness and mercy to follow you. Has He, therefore, no right to command you, and no claims upon your obedience? Why, then, will you not obey Him, why do you disown His authority? He says expressly: "Do this in remembrance of me;" and you say as expressly: "No, we will not do it in remembrance of you. You may entreat us, you may beseech us, you may command us; you may send your messengers, your ambassadors, your ministers to us, and they may tell us what they please about your power and authority, and about your having the key of hell, and about your claims upon us, and our obligations to thee; still, we do not care about any or all of these things, we will not obey your command, we will not comply with your request, we will not eat bread and drink wine in remembrance of you; others around us may do it, but we will not. Our mind is made up, our resolution is taken, we shall not encompass the communion table." Fellow-sinners, this may not be the language of your mouths, but it is assuredly the language of your actions; and, think you that Christ will not take vengeance upon you for thus basely insulting His divine majesty? Yea, I tell you, when He cometh a second time in flaming fire to take vengeance upon His enemies, He will undoubtedly first take vengeance upon you. But again, I ask you, why will you not eat the bread and drink the wine in remembrance of Christ? It is a very easy—it is a very simple task, to eat bread and drink wine. Nothing more easy than to sit down at that table, and partake of what is set before you. Why, then, will you not sit down? Ah! brethren, the reason is obvious; though the duty be easy—though the task be simple, still, you do not love the Master of the feast—you hate Him. Yes, you hate Christ, and therefore you do not commemorate Him, but wish the very memory of Him blotted out from the face of the earth; yea, and are doing

what lieth in your power to blot it out; and, if every one were to act as you do, soon, very soon, the knowledge of the fact, that such a personage as Jesus Christ, was crucified in the land of Judea, would disappear, and vanish away, and be altogether forgotten. But, perhaps you say, you do not hate Christ, but love Him. Why, then, will not you obey His command and commemorate His death? I will tell you why. You have a burden upon your back—a weight upon your head; a weight so heavy—a burden so vast, that you cannot come under it for a token of admission—that you cannot rise up under it from your pew to enter the communion table. It has crushed you to your pew, it has pressed and borne you down to your seat during the whole of this solemn service, so that you could not move a foot in the direction of the blessed symbols of the broken body and the shed blood of Jesus. And this accursed burden you love, and love so heartily and so dearly, that nothing—that not even the love of Christ, whom you say you love (though verily you love Him not, else your burden would drop off your back, and fall away into everlasting forgetfulness), that not even the love of Christ, nor the terrors of His law, nor the fear of His wrath, nor the dread of His hell, can induce you to part with it. And, my dear brethren, that vile, that filthy, that heavy burden, is the load of your sins and iniquities—a load which, if you will not part with it now, will cling to you and cleave to you throughout eternity, and will sink you down and down for ever and for ever into the bottomless deep of the wrath of the Lamb. O brethren! dear brethren, be wise for your souls, and part with your sins and come to Christ. Dying in your present state, better far you had never been born; for dying in your present state, unfit, by your own confession, for sitting down at the table of the Lord upon earth, you must necessarily be unfit for sitting down at the table which is in heaven; and, therefore, dying in your present state, your final and fearful doom must be: “Depart from me, ye cursed, into everlasting fire.” Be wise, therefore—Oh, be wise for eternity. This may be the last communion season you shall ever see. Before the next one comes round, you may have gone to give in your account. Oh, have mercy, therefore, upon yourselves—have mercy upon your souls, and begin now—this

very day, to establish your peace with God through the blood of the Cross. So that, when death doth come to summon you away, he may not find you unprepared; but may find you washed and cleansed in the blood of Christ, and sanctified and made meet by the Spirit of Christ, for sitting down at that blessed and glorious table, which is in the temple above—a table, that is ever full, and that shall never be withdrawn, and where you shall eat the bread of life, and drink the wine of everlasting gladness and joy. And now, brethren, in conclusion, I commend you all to God, and to the word of His grace. The Lord bless us, and keep us; the Lord make His face to shine upon us, and be gracious unto us; the Lord lift up His countenance upon us, and give us peace—even that peace of God which passeth all understanding. Amen.

Is it a Tower of Babel?*

DOES God ever bring judgments upon individuals, or nations, or even the human race as a whole? There are men who tell us He does not. They say that earthquakes, cyclones, epidemics, are the result of natural causes, and that God has nothing to do with them except in so far as He establishes natural laws which may have their outworking in disaster.

The Bible tells us a different story. When sin began, judgment began. This is recorded early in Genesis; we are told of the fall of the human race in its first parents, and of God's judgment upon them and upon the race. But that did not end sin or judgment. A few chapters later we find the record of the flood, with the wiping out of the entire race except for one righteous family through whom mankind was given a new start. It would take a long study to trace the

*The above leader appeared in *The Globe* (Toronto), 3rd June, and treats a subject of international importance in a sane and scriptural way. The article is re-printed with the permission of the Editor of *The Globe*.—Editor.

judgments of God throughout the Scriptures; but there is another outstanding instance recorded early in human history. It is that of the tower of Babel.

Civilization was flourishing. We read that "the whole earth was of one language, and of one speech," and that men came together for the purpose of forming a great world-wide merger or combine. They said: "Let us build us a city and a tower, whose top may reach unto heaven, and let us make a name, lest we be scattered abroad upon the face of the whole earth."

It was an ambitious plan for the exaltation of man. There was no recognition of God, no mention of His name, no divine worship. Evidently it was displeasing to God, for the inspired record tells us of the Lord's comment that "this they begin to do: and now nothing will be restrained from them which they have imagined to do."

God broke up the plan represented by the city and tower bearing the name Babel. Something supernatural happened, which only God could have brought to pass. He confounded the language of men. Instead of speaking one language, which all understood, they now spoke different languages, "that they may not understand one another's speech." Babel, man's ambitious plan, was a failure.

Is there any danger that men and nations to-day are attempting to repeat the spirit and purpose of the original Babel? What has been the chief interest of the civilized world in the past twenty years? Has it been the worship of God and the evangelization of the lost, or the exaltation of man and the worship of mammon? There cannot be much argument about the question: it answers itself.

And there can be little doubt, among thoughtful Christian people, that the astounding economic condition in which most countries of the civilized world find themselves goes beyond any merely natural explanation. Many theories have been offered; the wisest minds, trained and disciplined by years of experience in the world of business, finance, commerce, economics, and government, have done their utmost to explain what is

happening: but those who know most are readiest to admit that they are baffled.

A group of business men in Lethbridge Alberta, have recently drafted an extraordinary declaration addressed to Canada and the United States. The declaration has been signed by a long list of Canadian and United States nationals doing business in that city; other copies with other signatures are in circulation. The declaration explains itself, and is worthy of careful reading. It is as follows:—

We, the undersigned, managers and senior members of business and professional enterprises in the City of Lethbridge, Alberta, hereby declare:—

(a) The following undisputed facts:

1. That there now exists a world-wide and prolonged business depression for which no natural or necessary cause can be given.
2. That this depression is accompanied by an overproduction of most of the world's staple products.
3. That coincident with this overproduction is the distress of unemployment and individual want seriously affecting millions of families in all the great civilized and producing countries of the world.
4. That the world as a whole, and especially its so-called civilized nations, have at their disposal everything needed to produce the highest degree of prosperity ever conceived by the mind of man.
5. That the best intellects the world possesses confess their impotence either severally or jointly to find a solution for the problem which has thus presented itself.

(b) Our belief:

1. That the foregoing facts constitute the most astounding phenomenon in the history of the world.
2. That this phenomenon calls for an explanation which divine wrath alone can give.
3. That it is for our sins that this distress has been brought upon us.

4. That God Almighty has allowed us to erect this, our Modern Tower of Babel, to the end that He may show forth His power.

5. That we shall find no relief until we confess our sins to each other and humble ourselves before Him and ask for His forgiveness and His wisdom.

6. That relief will come promptly and fully whenever we do so humble ourselves.

(c) Our confession :

1. That we business and professional men, both individually and as a class, are responsible for this distress and this punishment.

2. That we have not loved our neighbours as ourselves nor considered their distress as our distress.

(d) Our desire :

1. To have our respective Governments appoint a day of prayer and fasting.

2. To have our respective national leaders lead us to humility and prayers for grace and wisdom to the end that we may find the Divine solution of our problems and relieve distress the world over.

3. To have our brethren throughout our land join us in this declaration and its promulgation.

(e) Our promise :

To do our part heartily as unto the Lord as our respective national leaders may appoint for us to do to accomplish fully the purposes for which this Declaration has been made.

THE BRIDE, THE LAMB'S WIFE.

Next to the sight of the Lamb, that is the sight I would like to see ("I will shew thee the bride, the Lamb's wife"). I would like to see the Lamb : I would like to see the Father of the Lamb : I would like to see the Spirit of the Lamb ; but next to that I would like to see the Bride, the Lamb's wife.—*Dr. John Duncan.*

The Nature and Import of Evangelical Repentance.

By the Rev. JOHN COLQUHOUN, D.D., Leith.

(Continued from XXXV., page 301.)

Lastly, The exercise of evangelical Repentance, includes the *sinner's turning from all sin, to God in Christ*.—This is the formal nature of true repentance, or that which completes it. It is under this notion of it, that evangelical repentance is, in the Old Testament, often styled, *returning* or *conversion*. In the exercise of this repentance, the convinced sinner returns, and comes to himself (Luke xv. 17); and then he turns from all sin to God. Whenever he comes to himself, he will come to Christ by faith, and to God in Him by repentance.

1. The true penitent *turns from all sin*. “Repent, and turn from your idols, and turn away your faces from all your abominations” (Ezek. xiv. 6). To continue in the practice of sin, is inconsistent with the exercise of true repentance. Sincere penitents cease from sin. Though sin remains in them, yet it does not reign as formerly. Though they cannot shake themselves loose of the remains of sin, yet they turn from it, both in their *heart*, and in their *life*.

They turn from all sin in *heart and affection*. Although iniquity still cleaves to them, yet they no longer cleave to it as formerly, but detest and loathe it (Rom. vii. 24). Sin still hangs on them, but it is only as chains on the captive, which are his grievous burden; or, as the grave-clothes on Lazarus, when he was raised from the dead, which he was trying to shake off. Their esteem and love of sin, are changed into hatred of it. “I hate vain thoughts,” says the holy Psalmist (Psal. cxix. 113). And again, “I hate every false way” (Verse 104). In the exercise of true repentance, their hearts are turned against all iniquity, and they abhor it as the worst of evils—worse than even the most exquisite suffering. Instead of taking pleasure in sin as formerly, they now loathe it. Hence, the exercise of such repentance is styled, *a casting away* of all their transgressions (Ezek. xviii. 31); as one would do, some very loathsome thing, which he cannot endure to be near him. “Thou shalt cast them away as a menstruous cloth; thou shalt say unto it,

Get thee hence" (Isa. xxx. 22). In a word, their cleaving to sin, is turned into an ardent, and increasing, desire to be freed from it. Though formerly, sin was dear to them as the apple of the eye; yet now that their heart is rent from it, as well as for it, they long vehemently to be delivered from it. Thus, they turn from the love of all sin in their heart.

True penitents turn also from all sin in *their life, or external conduct*. They study to have clean hands, as well as a pure heart. In the exercise of repentance, they refuse compliance with the corrupt desires of the flesh, and of the mind; and so, they through the Spirit mortify the members, and deeds of the body of sin (Rom. viii. 13). They turn from gross sins, or outward abominations. They may indeed be left, on some occasion, to fall into a gross sin, as David and Peter were; but they are not suffered, as the impenitent are, to lie in it. They are raised again by repentance. "A just man falleth seven times, and riseth up again" (Prov. xxiv. 16). They watch habitually against all temptations to sin (Psal. xviii. 23), and all occasions of it (Prov. iv. 14, 15); and in proportion to the degree of their sanctification, they abstain even from all appearance of evil. They not only turn from the practice of open and gross sin; but they strive daily, against the sins of common infirmity. They exercise themselves, "to have always a conscience void of offence, toward God and toward men" (Acts xxiv. 16). Their conscience is tender with respect to secret, as well as to open sins; and therefore they are as deeply concerned, to resist motions of sin, and temptations to it in secret, before the Lord, as to strive against sinful words and actions openly, before the world. And when through infirmity, any of them is overtaken in a fault, he, under the sanctifying influences of the Holy Spirit, renews his exercise of faith and repentance; and so, he is always departing from iniquity. True penitents will always be repenting, as long as sin remains in them, and prevails against them. They who consider turning from sin, as the work only of a few days or weeks, at a man's first conversion, are *not true* penitents. As evangelical repentance is included in sanctification, and as turning from sin both in heart and life, is the same as dying to sin; the evangelical penitent is, in principle and practice, constantly turning from sin.

2. True penitents turn from all sin to God in Christ. They departed from God by sin; they return to him by repentance. "Come, and let us return unto the Lord" (Hos. vi. 1). This is the term to which, sinners turn in evangelical repentance. Many who profess repentance, turn from one sin to another, and never to God: "They return but not to the most High" (Hos. vii. 16). But when the Holy Spirit, enables sinners to trust in Christ for that salvation, of which, pardon of sin and repentance are essential parts, he thereby turns them from all sin to God; and when they are thus turned, they turn to him. "Surely, after that I was turned, I repented." "Turn thou me and I shall be turned" (Jer. xxxi. 18, 19). By faith, sinners return to God as their God and portion; and through Christ, take up their everlasting rest in Him, as the strength of their heart, and their portion for ever. But by repentance, they return to the love of him as their Lord or Master, and to their duty to him as such.

In the exercise of evangelical repentance, they turn to the love of God as their Lord and Master. "O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name" (Isa. xxvi. 13). They account Him infinitely worthy to be obeyed, and served, and pleased in all things. They see the transcendent glory, and amiableness of God in Christ; and therefore they count Him, infinitely worthy of all the love of their hearts, and of all the worship and obedience of their lives (James ii. 7). They testify their supreme love of him, by a deliberate and cordial choice of him, as their only Lord. "Then shall she say, I will go and return to my first husband; for then was it better with me than now" (Hos. ii. 7). They discern the excellence and amiableness, not only of the Lord God himself, but also of his laws and ordinances, his image and service; and, therefore, they firmly resolve to cleave to him and serve him. They also testify their love of him, by regarding his service as the greatest freedom, the highest honour, and the truest happiness. When the prodigal came to himself, he said, "How many hired servants of my father's, have bread enough and to spare!" (Luke xv. 17). To the same purpose the Psalmist, "Blessed are they that dwell in thy house; they will be still praising thee"

(Psal. lxxxiv. 4). All true penitents consider the service of sin, as the greatest bondage, the deepest misery; but the service of God in Christ, as the truest freedom, the sweetest happiness. Their minds have been enlightened, to see the deformity of sin, and the beauty of holiness; and therefore their hearts abhor the one, and delight in practising the other.

True penitents turn also, to *their duty* to God as their Lord and Master. When Saul of Tarsus became a penitent, he said, "Lord, what wilt thou have me to do?" (Acts ix. 6). All who return to God, come home as servants to do his work. All who become his friends, do whatsoever he commands them (John xv. 14). They "delight in the law of God after the inward man," and have respect to all his commandments. As it is with their whole heart, that they return to the love and practice of their duty; so, they have a full and fixed purpose of heart, in dependance on the grace of Christ, to yield new obedience to God. "O Lord, I have said that I would keep thy words." "I have inclined my heart to perform thy statutes alway, even unto the end" (Psal. cxix. 57, 112). They return to their duty, with a full purpose to enter upon, and keep the way of duty; to pursue and practise holiness, in all manner of conversation. This full purpose is, a sincere resolution to return to the *practice* of every known duty. True penitents study to know what is duty, in every situation, and when it is known, to perform it. They endeavour to serve the Lord cheerfully and diligently, in heart and in life. It is also a purpose, to return to *spirituality* in every duty. "We are the circumcision," says the apostle, "which worship God in the Spirit" (Phil. iii. 3). Sincere penitents resolve through grace, to have their hearts, as well as their hands, engaged in their duties; to perform them from union with Christ, faith, and love, as the principles; from the grace of God, and the love of Christ, as the motives; in the strength of the grace of Christ, and with the whole heart, as the manner; and to the glory of God in Christ, as the ultimate end of them. This resolution is usually called a *full purpose*, because it is a resolution, which is put in execution without delay. "I made haste," says the holy Psalmist, "and delayed not, to keep thy commandments" (Psal. cxix. 60). It is so called also, because a sincere endeavour

after new obedience, is inseparably connected with it. Although true penitents are sensible, that they cannot in their own strength perform new obedience; yet they habitually aim at it, and even at perfection in it (Phil. iii. 14). The obedience, which they purpose and endeavour to yield, is styled *new* obedience, because the principles, the motives, the rule, the manner, and the end of it, are all *new*.

The true penitent's turning from all sin to God, is *voluntary*. Some turn from their sins sore against their will. They part from their darling sins with great reluctance, as the covetous man, from his possessions at death, when he is forced to let them go. The true penitent, on the contrary, turns from all iniquity with willingness, or by choice. In the same manner does he turn to God. He voluntarily and heartily yields himself to Him, to serve Him. "Thy people shall be willing in the day of thy power" (Psa. ex. 3). His turning from all sin is also *sincere*. He turns from iniquity, not so much because it is hurtful, as because it is hateful to him. He departs from it, because it offends an infinitely holy and gracious God, dishonours His dear Son, grieves His Holy Spirit, violates His law, and defaces his image. His return to God in Christ is sincere. He turns to him not feignedly, but with his whole heart (Jer. iii. 10). Hypocrites have a divided heart, one part for God, and another for sin. But "no man can serve two masters." Moreover, he turns *speedily* from sin to God (Psal. cxix. 60). As long as a man delays to turn from all sin, his repentance is feigned. A true penitent will no more delay, than a man would, to snatch a burning coal from his bosom. He will not delay a moment. He will make no truce with sin. He knows that, if he delay a single moment longer, it may prove fatal to him. He therefore imitates the holy Psalmist, who says, "I made haste, and delayed not, to keep thy commandments." His turning from sin is also *universal*. Whoever turns sincerely from any sin, turns from all sin. Accordingly, Jehovah gave this command to the house of Israel: "Cast away from you *all* your transgressions" (Ezek. xviii. 31). One sin retained, would render all his exercise of repentance vain; just as Abimelech the son of Jerubbaal's concubine, was the death of all his seventy sons by his wives, except one. The

true penitent, therefore, abstains from all appearance of evil, and carefully avoids every avenue of temptation. Every sin as such, is the object of his deep abhorrence. And if any iniquity has prevailed against him, more than another, if any sin has easily beset him; this, he resolutely and cheerfully foregoes, and with unreluctant mind abandons. He so abandons every known sin, as to return to the love, and to the spiritual performance, of every known duty. He not only yields new obedience, but attempts the performance of it in *all* its parts.

So much for the nature and import of evangelical repentance.

Notes on Some Old Words in the English Bible.*

By the Rev. WILLIAM BINNIE, D.D., Stirling.

IT would not be a very formidable task to set forth a complete catalogue of all the words and phrases in the Bible which have fallen obsolete, and which, in consequence, suggest to the unlearned reader of the present day either no meaning at all, or (which is worse) a meaning different from the one which the translators intended to convey. A single page of the "Family Treasury," or two pages at the most, would afford space enough for the exhibition of every word and phrase entitled to demand admission into such a catalogue.

The list of obsolete Bible words is astonishingly small when one remembers the antiquity of the Version, the infancy of the English language at the time when the Version was executed, and the vast changes which have passed upon the language during the eventful generations which have intervened. It is now a little more than two centuries and a half since King James' translators set forth the Bible in the form in which we now possess it. It is to be noted, moreover, that those venerable men were quite as much Revisers as Translators. They found printed and in general circulation several older versions of great

*This is the first of a series of articles which appeared in the *Family Treasury* for 1866.—Editor.

merit; and so careful were they to limit themselves to the function of revision, that the style and flavour of those older versions have been transmitted unimpaired. It is the unanimous testimony of the most competent authorities—including such writers as Mr. Froude, and the late Rev. Christopher Anderson, the historian of the English Bible—that the English of our present Bible is substantially the English which flowed from the pen of the first translator, the saint and martyr William Tyndal. It was most providential that the first who undertook the task of transferring the Word of God direct from the original languages into English was a great master of the English tongue; and it is to him we owe the inimitable style of our present version, the remarkable combination of simplicity, strength and melody, which have won for it the heart of all the English-speaking nations. This carries us back more than eighty years beyond the publication of the Authorised Version. The first edition of Tyndal's New Testament is to be seen in one of the glass cases of the British Museum—the only copy known to exist being among the treasures of that great national collection—and it is known to have been secretly printed on the Rhine in 1526.

It would detain us too long from our proper subject if we were to investigate the causes of the character of permanence which so happily distinguishes the English of the Bible. Doubtless they are mainly these two. On the one hand, the translators, and especially Tyndal, possessed in a high degree the poet's faculty of seizing on the best elements in the spoken dialects of the country. Rejecting what—with the sure instinct of genius—they felt to be the wood, hay, and stubble of the popular speech, and fixing on the gold and silver and precious stones, they fashioned out of these more honourable elements, enduring vessels in which to set forth the Word of God. On the other hand the general use of the Authorised Version has done much to impart fixity to the language. The words and idioms of a book which has all along been daily read in myriads of families, which has been generally taught in schools, and the reading and exposition of which has everywhere been the most prominent part of the Sabbath services of the Church—the words and idioms of such a book could not fail to fix themselves in the speech, especially the graver speech, of the whole people.

The obsolete words of the Bible, then, are few. But the fact that they are Bible words invests them with importance. Among readers of the "Family Treasury" there are not many who would like to be convicted of inability to explain a number of words in the Holy Scriptures, especially if these should be such as express plain everyday ideas. Of course it is no shame to any reader to be non-plussed with some of the strange terms that occur in certain chapters of the Old Testament. None but a learned naturalist could explain all the names of birds in the Levitical law of clean and unclean meats—and even he might have to confess himself puzzled with some of them. We shall not meddle with words of this necessarily recondite order. There will be matter enough for a useful paper or two on the obsolete words of the Bible which stand for objects or ideas in themselves sufficiently common and trite.

Some of these old Bible words are very much of the nature of curiosities. Such, for example is the binary word *ALL-TO*. It occurs only once, namely, in Judges ix. 53: "A certain woman cast a piece of a mill-stone upon Abimelech's head, and all-to brake his skull." The impression which the statement, as thus worded, leaves on most readers, is, that the woman not only cast the stone upon Abimelech's head, but that "it was all to brake his skull." Indeed, the very printers themselves have been sorely deceived by the sound of the verse. Before sitting down to put these notes on paper, we had the curiosity to examine the editions of the Bible lying about on our shelves, with the view of testing their accuracy on this minute point. Out of twenty editions, the half, as nearly as may be, we found to be in error. They printed the words thus—"all to break," as if the verb had been in the infinitive; whereas a glance at the Hebrew is sufficient to show that our translators must have set it down in the preterite, inasmuch as the meaning is, that the woman "utterly brake his skull;" or, as Bishop Patrick explains, "made such a fracture in it that he concluded it to be mortal."

The following words are of more importance, although, perhaps, they might also be ranked among the curiosities of the subject. The piece of armour denominated the *BRIGANDINE* in two places in Jeremiah (xli. 4; li. 3) would now be described

as a coat of mail— The “BROIDERED hair,” mentioned with disparagement in 1 Tim. ii. 9, is just the *braided* hair of the modern toilet. Curiously enough, the form in which the word appears in Tyndal’s version, “broided hair,” comes nearer the modern one than that which our translators substituted for it; doubtless under the notion that theirs was the more likely to live. The term CEILING is now so constantly used to denote the upper surface of an apartment—the surface facing the floor—that one is apt to miss the point of the reproach which the prophet Haggai addressed to the Jews, when he demanded of them, “Is it a time for you to dwell in your *cieled* houses and this house lie waste?” The *ceiling* here has no special reference to what we should call by the same term. This is plain from the account of Solomon’s temple in 2 Chron. iii. 5, where we are told that “the greater house he *cieled* with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.” The style of ornament shows that it was the walls that were *cieled*. The *cieled* houses, therefore, were what we should describe as *wainscotted*.* The sin which Haggai reproved in the people was not that they enjoyed the shelter of a roof over their heads, but that they took care to lodge in luxurious splendour, while the Lord’s House lay waste.

So long as we employ in daily speech such phrases as “a deal of noise,” “a great deal more,” etc., it can hardly be said that the use of DEAL in the sense of a *portion* or *part* (like the German *Theil*) is obsolete. Yet we suspect that, in at least one class of passages, the Bible use of the word, in that sense, fails to suggest the right idea to most readers. When one reads, for example, in the law of the Daily Sacrifice, that there was to be offered with the unblemished Lamb, morning and evening, “a tenth *deal* of flour,” the notion is apt to be taken up that *deal* denoted a measure of quantity among the Hebrews: whereas the meaning of the law, of course, is, that “a tenth part of flour” was to be the meat-offering presented along with the Lamb. This *’Issaron*, or tithe, according to the Septuagint and Gesenius, was the tenth part of the ephah, which again was the tenth of the homer.

* *Wainscott*, i.e., a wooden lining or boarding of walls of houses.

To a Scottish reader it is rather amusing to observe the care with which recent English commentators and critics explain that, when the disciples are said, in John iv. 8, to have gone into Sychar to buy "MEAT," the word is used to denote *food* in general, and is not to be understood as referring to animal food in particular—a sense to which it is nowhere restricted in the Bible. The Five Clergymen who lately published an excellent revision of the authorised version of this Gospel, carefully substitute *food* for *meat* throughout the story of our Lord's sojourn among the Samaritans. North of the Tweed the alteration is quite unnecessary. The word *meat* has not yet, in that region, become infected with any savour of the shambles.

It is, perhaps, scarcely necessary to note that in some two or three texts in the Gospels the word *ROOMS* is used in a sense which it now no longer bears. Thus in Luke xiv. 7, "He marked how they chose out the *chief rooms*." These chief rooms are "the *uppermost rooms* at feasts," mentioned in Matt. xxiii. 6; that is to say, the most honourable places at table. The word still bears its ancient sense in the singular—as in these phrases, "Make room for the stranger," "Plenty of room," etc. That golden sentence, so suggestive of hope to the fainting soul who would fain knock at the door of the Lord's Banqueting House, *Yet there is room*, has lost none of its distinctness to the most unlettered hearer. We are not sure but the plural form of the word suggests the modern sense of apartments to unwary readers.

Hitherto we have been commenting upon words that play a very humble part in the Bible, and properly belong to the curiosities of biblical English. More regard is due to a word which, although it occurs only twice in the Bible, is familiar to every eye. We refer to the *EARING-TIME* mentioned in Genesis xlv. 6 and Exodus xxxiv. 21. The latter passage contains the Mosaic statute respecting the Sabbath: "In earing-time and in harvest thou shalt rest." We venture pretty confidently to affirm, that if ten ordinary readers of this statute were interrogated regarding its sense, the answer of nine would be something like this—Why to be sure, it means that the Sabbath was to be religiously observed, not only at those times of the year when there was no special urgency of demand for labour, but all the year through, even when the corn was in the ear, and

when the golden fields called for the sickle. There is one obvious objection to this interpretation of Earing-time. The time of the ears—that is to say, the period intervening between “the ear” and “the full corn in the ear”—is not one of the farmer’s busy times; it is rather a breathing-space before the toils of harvest. But the truth is, that except in sound there is no sort of connection between the *ears* and the *earring-time*. The Hebrew word translated *earring-time* denotes *ploughing-time*. What the statute forbids is Sabbath labour during seed-time and harvest—the two supremely anxious seasons for the farmer; the two seasons in which a hard master would be most apt to rob his servants of the rest conceded to them by the Lord of lords. Our etymologists have a liking for ancient words, and, doubtless, would fain hear the farmers speak, as our fathers did, of *earring the ground*. Their fondness, in this instance, is excusable, for the word is of very ancient lineage and wide-spread kindred. If our memory is not at fault, Professor Max Müller, in the first series of his Lectures on the Science of Language, devotes a considerable space to it, and shows that the root is one of the few that can be discovered in all the languages of the Indo-Germanic group. No doubt, it would be a pity to drop such a word out of the English Bible. But after all, it would be a degradation of the Bible to force on it the office of conserving ancient words. If the *earring-time* of our present version hinders plain readers from perceiving that the Seed-time is meant, it should be dropped whenever the next revision takes place.

A much more important word or rather pair of words, occurs in the noted text with which the Apostle introduces the ethical portion of the Epistle to the Romans: “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” REASONABLE SERVICE; whatever may have been the case three centuries ago, certainly these words do not now express the sense of the Greek original. The text is wretchedly misunderstood by the most. How constantly is it taken to mean, that when God claims our continual obedience, it is a “most reasonable claim;” that God’s service is “a very reasonable service!” Now this is plainly to mistake the sense of both words. In the first place the Greek term translated

Service being *latreia*, the English form must have been used by the translators in the sense of Divine Service, or Solemn Worship; the allusion which underlies it, is, not to the toils of a servant, but to sacred sacerdotal ministration. The title Service-Book, when applied to the Book of Common Prayer, furnishes a surviving example of the same usage. As regards the other word, it was taken by our translators from the Latin of the *Vulgate*, which has *rationabile* in this text, and was intended to mean *rational* or *spiritual*. The other usage of it, to denote that which is not excessive or unjust, is quite modern and foreign to the text. The doctrine which underlies the text is the grand Scriptural and Reformation doctrine of the Priesthood of all Christians, and the drift of the Apostle is this—That we ought to offer ourselves on God's altar a living sacrifice, so that our entire life may be a kind of unintermitted worship of God, *a rational and spiritual worship*. This is just Luther's version, *euere vernünftiger Gottesdienst*.

There is one other verse in the Bible which shares with that just commented upon the misfortune of containing within its brief compass two distinct words which have forgotten their original meaning. It is 1 Tim. v. 4: "If any widow have children or nephews, let them learn to show piety at home, and to requite their parents." The NEPHEWS here are plainly *grand-children* (*nepotes* in Latin). It is certainly a curious change that has passed on a word of so sharply-defined a meaning. It seems a harsh and unaccountable transition from *child's child* to *the child of brother or sister*. The other term, which has drifted from its old moorings, is the beautiful word PIETY. It is commonly used now to denote *Godliness*. A worthy minister, not very long ago, was so far misled by the ambiguity of the word as to entitle a volume of Family Prayers, which he published, "*Piety at Home*." It is scarcely necessary to point out the mistake. The piety which this verse inculcates on the sons and grandsons is that which finds its expression, not in the keeping up of Family Worship, but in ministering to the widowed grandmother's necessities. Ellicott makes the true sense sufficiently distinct without discarding the fine old word. His translation is as follows:—"If any widow have children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents."

Nadur¹ an Duine 'na Staid Cheithir Fillte.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 190.)

1. Tha na h-uile duine neo-iompaichte, 'na nàmhaid do Chrìosd, 'na oifig faidh. Tha e air orduchadh leis an Athair, mar am Faidh mòr agus am Fear-teagaisg; ach cha'n ann air gairm an t-saoghail, a chuireadh 'na aghaidh le aon ghuth 'nan staid nadurra; agus air an aobhar sin, an uair a thainig e, bha e, air a dhìtheadh mar fhear-meallaidh agus toibheum. Mar dhearbhadh air an naimhdeas so, bheir mi fa'near dà ni.

1. *Dearbhadh.* Thoir fa'near an aoidheachd a tha e faotainn, 'nuair tha e teachd a theagasg anama san taobh a stigh le Spiorad. Tha daoine deanamh na dh'fheudas iad 'a dhruideadh an cluas, cosmhuil ris an nathair bhodhar, a chum as nach cluinn iad a ghuth; tha iad a ghnàth a' cur an aghaidh an Spioraid Naomh. Cha'n 'eil iad ag iarraidh eolas a shligheanna; agus tha iad uime sin, ag iarraidh air imeachd uapa. Tha'n seann droch-sgeul gu tric air a thogail 'na aghaidh, san àm sin, Eoin x. 20. "Tha e air mhi-cheill, c'arson a tha sibh ag éisdeachd ris?" Tha saothair anama a th' air a dhusgadh le spiorad na daorsa, air a mheas le moran mar bhoile agus mar chuthach; tha daoine mar so a' toirt toibheim do obair an Tighearn a chionn gu bheil iad féin air mhi-cheill, agus nach urrainn iad breth a thabhairt air na nithibh sin.

2. *Dearbhadh.* Thoir fa'near an aoidheachd a tha e faotainn 'nuair a tha e teachd a theagasg dhaoine o'n taobh a mach le 'fhocal.

(1.) Tha dimeas air a dheanamh air 'fhocal sgriobhta, am Biobul: dh'fhàg Crìosd againn e, mar an leabhar air son ar teagaisg, a sheoladh dhuinn an slighe anns am feum sinn gluasad, nam bu mhaith leinn teachd gu duthaich Emanuel. Is lochran e, a thoirt soluis dhuinn tre shaoghal dorecha, gu solus siorruidh. Agus dh' fhag e mar fhiacha oirnn gu'n ramnaicheamaid e leis an dìchioll sin, leis an cladhaicheadh daoine anns an talamh airson airgid agus òir, Eoin v. 39. Ach, mo thruaighe! cionnus a tha'n t-ionmhas naomh so air a mhi-naomhachadh le moran! Tha iad

a' deanamh fanoid air an fhocal naomh, leis an teid breth a thoirt orra aig an là dheireannach : agus is fearr leo an anama a chall no dealachadh ri 'm fanoid ; a' sgeudachadh an cainnt fheinspeiseil ana-miannach le briathraibh seriobtuir ; anns am bheil iad a' deanamh ni co mi-chiallach, as ge do chladhaicheadh neach ann an slochd a dh' fhaotainn miotailte, gu leaghadh, chum a thaomadh sios 'na scornan féin agus an scornan a choimhearsnaich ! Tha mòran gan caitheadh féin, a leughadh leabhraiche sgeula agus tha'n inntinnean tòir orra, mar tha'n lasair air an asbhuain thioram ; 'nuair nach 'eil eridhe no blas aca do'n fhocal naomh, agus air an aobhar sin, is ainmie a ghabhas iad Biobul 'nan laimh. Ge b'e ni ta taitneach do dhiomhanas an inntinn, tha e solasach agus ciatach ; ach ge b'e ni tha moladh naomhachd d' an eridheachan mi-naomba, tha sin a' deanamh an spioraid trom agus muldach. Is mor an toil-inntinn a gheibh iadsan ann an leughadh oran diomhain, no leabhar sgeulachd, d' am bheil am Biobul co beag blas ri gealagan uibhe ! Tha moran a' cur seachad am Biobuil le'n eudach-Sàbaid ; agus ciod sam bith feum a tha aca air an trusgain, cha'n 'eil feum ac' air am Biobuil, gu pilleadh na h-ath-Shàbaid. Mo thruaighe ! Tha'n duslach a tha luidhe air bhur Biobuil 'na fhianuis 'nur n-aghaidh a nis, agus bithidh e 'na fhianuis aig an là dheireannach air naimhdeas 'ur eridheachan an aghaidh Chrìosd mar Fhàidh. Thuilleadh air so uile, measg na muinntir tha gu gnàthaichte a' leughadh nan Seriobtuir, nach teare iad a tha 'ga leughadh mar fhocal an Tighearna d' a anamaibh, agus a tha cumail co-chomunn ris anns an fhocal. Cha'n 'eil iad a' deanamh a theisteis 'nan comhairlichean dhoibh ; agus cha'n 'eil an cor fa leth 'gan cur a dh'ionnsuidh am Biobuil. Tha iad 'nan coigrich do fhior shòlas nan Seriobtur. Agus ma tha iad uair sam bith trom-inntinneach, is ni eigin eile thuilleadh air an fhocal a dh' ath-bheothaicheas iad ; mar a bha Ahab air a leigheas o throm-inntinn, le fion-lios Naboit fhaotainn.

(2.) Tha dimeas air a dheanamh air focal Chrìosd air a shearmonachadh. Tha'n aoidheachd a thug a' chuid is mò do'n t-saoghal, a dh' ionnsuidh an robh e air a chur, air a h-ainmeachadh ann am, Mata xxii. 5. "Chuir iad an suarachas

e.' Agus a thaobh an fhocail, tha dimeas air a dheanamh orrasan a ta 'ga shearmonachadh; ciod air bith leithsgeul eile ghabhas daoine air son an tàir air a' mhinistireileachd, Eoin xv. 20. "Cha'n 'eil an seirbhiseach ni's mò na a Tighearn. Ma rinn iad geur-leanmhuinn ormsa, ni iad geur-leanmhuinn oirbhse mar an ceudna; ma choimhid iad m' fhocalsa, coimhididh iad blur focalsa mar an ceudna. Ach na nithe so uile ni iad oirbh air son m' ainme-sa." Gu'm b'e Lebhi am mac a bh' air fhuathachadh, is diomhaireachd e, a rinn an saoghal a mhìneachadh, anns gach linn. Ach ged tha'n soitheach criadha san do chuir Dia an t-ionmhas air a thionndadh le moran gu soithichean anns nach 'eil tlachd sam bith; gidheadh, c'arson a tha'n t-ionmhas féin air a chur an dimeas? Ach tha dimeas air a dheanamh air, agus sin le fianuis air an là'n diugh. A Thighearn, co a chreid ar teachdaireachd? Co ris a labhras sinn? 'S urrainn daoine, Sabaidean tosdach, aon an deigh aon a dheanamh dhoibh féin, gun chlaoidh d'an cogais; agus mo thruaighe! an uair a ta iad a' teachd gu orduighean, cha'n 'eil iad sa' chuid mhor ach 'gan taisbeanadh féin (mar tha'm focal, gu bhli air am faicinn) an lathair an Tighearn, agus gu a chuirtean a shaltairt; mar a dheanadh àireamh do bheathaichean, nam biodh iad air an iomain d'an ionnsuidh, (Isa. i. 12) 's co beag a chithear do urram agus do eagail Dhia air an spioraid! Tha mòran a' seasamh mar bhallachan umha 'g éisdeachd an fhocail, nach dean searmonachadh an fhocail am bhriseadh is lugha air an caith-beatha truailidh? Cha teare iad a tha fàs ni's miosa, fuidh àithn' air àithne, agus is e as erioch dha so uile, tha "iad a' dol, agus a' tuiteam air an ais; agus a' briseadh, agus air an ribeadh, agus air an glacadh! Isa. xxvii. 13. An leoir deoir fhola a chaidh, gu'm bheil (an soisgeul) gràs Dhé, mar so air a ghabhail ann an diomhain! Cha'n 'eil annaine ach guth aoin ag éigheach, tha'm Fear-labhairt ann an neamh, agus tha e a' labhairt ribhse o neamh le daoine: C'arson a tha sibh 'ga dhiultadh-san a ta labhairt? Eabh. xii. 25. Rinn Dia ar Maighistir-ne 'na oighre air na h-uile nithibh, agus chuireadh sinne a dh' iarraidh ceile dha. Cha'n 'eil neach ann co luachmhor, ris-san! Cha'n 'eil aon co neo-airidh as a ta iadsan do am bheil an tairgse so air a

tabhairt! Ach tha prionnsa an dorchadais air a roghnachadh air thoiseach air Prionnsa na sìth! Thainig neul uamhasach dorchadais air an t-saoghal le peacadh Adhaimh: ni's uamhasaiche, no ged bhiodh a' ghrian, a' ghealach agus na reulta gu brath air am filleadh a suas ann an duibhre dorchadais! Agus an sin blitheamid gu siorruidh 'nar luidhe, mur biodh gràs so an t-soisgeil, air a thaisbeanadh mar ghrian dhealraich gu fhogradh air falbh, Tit. ii. 11. Ach gidheadh tha sinn a' teicheadh mar chailleach-oidheche uaithe! agus, mar na beathaichean fiadhaich, tha sinn a' luidhe sìos ann ar sluicd: 'Nuair a tha ghrian ag éirigh, tha sinn air ar bualadh dall le solus; agus mar chreutairean dorchadais, a gradhachadh dorchadais a roghainn air solus! 'Sann mar sin a tha naimhdeas cridheachan dhaoine an aghaidh Chrìosd, na oifig fàidh.

2. Tha'n duine nàdurra 'na namhaid do Chrìosd, 'na oifig sagairt. Tha e air orduchadh leis an Athair, 'na Shagairt gu siorruidh; a chum le iobairt agus eadar-ghuidhe-san a mhàin, gu'm biodh aig peacaich sìth agus comas teachd a dh'ionnsuidh Dhé; ach, tha Crìosd air a cheusadh, 'na cheap-tuislidh agus 'na amaideachd do'n chuid neo-nuadhaichte do'n chinne-daoine, d'am bheil e air a shearmonachadh, 1 Cor. i. 23. Cha ghabh iad ris, mar an t-slighe nuadh agus bheò. Is cha'n 'eil Esan, le guth an t-saoghal, 'na Ard-Shagart os ceann tighe Dhé. Tha nadur truailidh a' dol rathad eile gu oibreachadh.

1. *Dearbhadh.* Cha'n 'eil aon do chloinn Adhaimh gu nàdurra toileach am beannachadh a ghabhail ann an trusgain a bhuineas do neach eile; ach bhiodh iad do ghnàth cosmhuil ris an damhan-alluidh, am fiachaibh dhoibh féin air son gach ni; agus mar sin streapadh iad suas do neamh le snàithein air a shniamh as an uchd féin; oir tha iad ag iarraidh a' bhi fuidh 'n lagh, (Gal. i. 21.) agus "a' dol mu'n cuairt ag iarraidh am fireantachd féin a chur air chois," Rom. x. 3. Tha'n duine, gu nadurra, ag amharc air Dia mar Mhaighstir mòr, agus e féin mar a sheirbhiseach, d'an eigin oibreachadh, agus neamh a chosnadh mar a thuarasdal: Uaithe so, 'nuair a tha chogais air a dusgadh, tha e'n duil, a chum e féin a shabhaladh, gu'm feum e uile agartas an lagha a fhreagradh; seirbhis a dheanamh do Dhia co maith agus is

urraimn e, agus guidhe air son trècair anns na bheil e teachd goirid. Agus mar so tha moran a' teachd gu dleasdanas, nach 'eil gu brath a' teachd o'n dleasdanas gu Iosa Crìosd.

2. *Dearbhadh.* Mar a tha meas àrd aig daoine gu nadurra air an dleasdanas, tha iad am barail a rinneadh gu maith; mar sin tha iad ag amharc gu'n gabh Dia riu a réir mar tha'n obair air a deanamh, cha'n ann a réir na cuibhrionn a ta ac' ann am fuil Chrìosd! "C'arson a thraisg sinn, deir iad, agus nach 'eil thusa a' faicinn?" Tha iad a' cur meas orra féin air son an gnìomhara agus air son nan nithe air an d' ràinig iad seadh air son a bheachd a tha aca mu chreidimh, (Philip. iii. 4—7.) a' gabhail dhoibh féin, an ni a tha iad a' spùineadh o Chrìosd, an t-Ard-Sbagart mòr.

3. *Dearbhadh.* Gheibhear an duine nadurra 'na dhol a dh'ionnsuidh Dhé ann an dleasdanas, do ghnàth, an dara cuid as eugmhais Eadar-mheadhonair, no le tuilleadh is an aon Eadar-mheadhonair, no le tuilleadh is an aon Eadar-mheadhonair Iosa Crìosd. Tha nàdur dall, agus uime sin an-dàna: cuiridh i daoine dh'ionnsuidh Dhé mach á Crìosd; a' ruith le cabhaig 'na lathair, agus a' cur an iarrais 'na laimh, gun a bhi air an toirt a steach le Fear-ruin na neamha, na bhi cur an iarrais 'na laimh-san. Tha a' ghnè so co daingean air a shuidheachadh anns a chridhe neo-nuadhaichte, 's gur ainmie a chluinnear ainm Chrìosd á beoil moran do luchd-eisdeachd an t-soisgeil an uair a labhrar riu mu dhochas an slàinte! Feoraich dhiubh cionnus a tha duil aca maitheanas peacaidh fhaotainn? Innsidh iad duit, gu bheil iad ag iarraidh agus ag amharc air son trècair, a chionn gu bheil Dia 'na Dhia trècaireach: agus is e sin uile na tha do dhòchas aca: Tha muinntir eile ag amharc air son trècair as leth Chrìosd: Ach cionnus a tha fios aca gu'n gabh Crìosd an cuis 'na laimh? Cionnus, ach mar a tha aig na papanaich an eadar-mheadhonairean ris an Eadar-mheadhonair, mar sin tha aca-san. Tha fios aca nach urraimn e gun a dheanamh; oir tha iad ag urnuigh, ag aidmheil, a' bròn, agus tha iarrais mhor aca, agus an leithide sin; agus mar sin tha ni eigin aca d'an cuid féin, g'am moladh dha: cha robh iad riamh fhalamh a dh' ionnsuidh Chrìosd a leigeadh an uile chudthrom air 'fhuil-san a ta reiteachadh.

3. Tha'n duine nadurra 'na namhaid do Chrìosd, 'na oifig rìgh. Shuidhich an t-Athair an t-Eadar-mheadhonair 'na Rìgh ann an Sion, Salm ii. 6. Agus tha e air aithne do na h-uile gus am bheil an soisgeul a' teachd, air an cunnart a's àirde, am mac a phògadh agus iad féin a strìochdadh dha, rann 12. Ach is e guth nadurra a' chinne-daoine, Air falbh leis! mar a chi sibh, rann 2, 3. Cha'n àill leo esan a bhi 'na rìgh os an ceann, Luc. xix. 14.

1. *Dearbhadh.* Na h-oidhirpean a tha nadur truailidh a' toirt air an uachdranachd a spionadh as a lamhan. Cha luaithe bha e air a bhreth, ach air dha bhi air a breith 'na Rìgh, na rinn Herod gear-leanmhuinn air, Mata ii. Agus an uair a bha e air a cheusadh, "chuir iad a' chùis-dhìtidh' sgriobhta os a cheann, Is e so Iosa, Rìgh nan Iudhach," Mata xxvii. 37. Ged is rioghachd spioradail a rioghachd-san, agus nach ann do'n t-saoghal so; gidheadh cha'n urrainn iad rioghachd fhulang dha (an taobh a stigh do rioghachd,) rioghachd nach aidich uachdaran no ceannard sam bith eile ach an t-Eadar-mheadhonair rioghail. Tha iad a' deanamh dànadas air a chòirichean rioghail, ag atharrachadh a statuin-ne, a reachdan, agus 'orduighean, a' cumadh aoraidh ri innleachdan an eridhe; a' toirt a steach luchd-dreuchd agus dreuchdan d'a rioghachd, nach 'eil ri'm faotainn anns an leabhar sam bheil *riaghailt* a rioghachd: ag orduchadh riaghladh faicsinneach a rioghachd, mar is fearr a fhreagras da'n rùn feolmhor féin. 'S ann mar sin a ta naimhdeas eridheachan dhaoine, an aghaidh Rìgh Shìoin.

Ri leantuinn.

Literary Notices.

THE REFORMATION IN ENGLAND, by W. H. BECKETT, London.
Sovereign Grace Union, 98 Camberwell Grove. Price, 2s.

In these days when Reformation doctrines are ignored largely through ignorance it is well that people should be well informed as to what our fathers contended for even unto death. The story of the Reformation in England is one of the profoundest interest, and though it was not so thorough as the Reformation

in Scotland, yet God raised up noble witnesses to defend His truth, and thousands loved it so dearly in England as to die for it. The story told by Mr. Beckett is worth giving heed to, and our readers, especially the young, will find instruction in these pages.

ROMAN CATHOLICISM, by the Rev. Charles H. H. Wright, D.D.,
London. Sovereign Grace Union, 98 Camberwell Grove.
Price, 2s.

This well-known work on the controversy between Roman Catholicism and Protestantism is now in its sixth edition. Dr. Wright was a scholar of standing in his day, and he brought the stores of his learning to bear on the subjects discussed in this book. In a work covering such a wide field it is to be expected that it will contain statements with which one cannot agree, but the careful reader will not be misled by these.

Church Notes.

Communions.—September—First Sabbath, Vatten, Ullapool and Bresaclete; second, Strathy; third, Tarbert and Stoer. October—First Sabbath, North Tolsta; second, Ness, Gairloch; third, Scourie; fourth, Lochinver and Wick. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December.

Note.—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

The Rev. N. Cameron's Illness.—As many of our readers are aware, Mr. Cameron has had to undergo a rather severe operation. He came through the operation successfully, and at the time of writing this note has made an excellent recovery. The prayers of the Lord's people, we are sure, will go forth on behalf of our friend that he may be speedily restored to health and his usefulness in the Lord's vineyard.

Opening of New Church at Rogart.—The Rogart congregation has been without a place of worship of their own since a congregation was formed there in connection with our Church. They have now built a very suitable Church in a central part of the parish. The new Church was opened on the Thursday of the Communion (16th July), when Rev. M. Morrison, Lochinver, preached. The interest shown in the opening services was manifest by the number of our people that attended from the surrounding parishes. The collection taken at the opening services amounted to £27 5s. 0d. The congregation has contributed liberally towards meeting the cost of the Church, and wish to take this opportunity of thanking most sincerely friends who came to their assistance by sending donations to the building fund. There is still about £200 to be gathered before the Church is free of debt, and contributions, however small, will be gratefully received and acknowledged in the Magazine.—F. MACLEOD.

Presbytery of the Western Isles.—This Presbytery, constituted by the Synod, met for the first time at Uig (Lewis) on the 14th June, when the Rev. John MacIachlan was appointed Moderator and Rev. Malcolm Gillies, Clerk.

Communion Services at Winnipeg.—The Sacrament of the Lord's Supper is to be dispensed at Winnipeg (D.V.) on the 3rd Sabbath of September. The Rev. D. J. Matheson, who is at present supplying Winnipeg, expects to be assisted by the Rev. Ewen Macqueen.

Appeal on behalf of Raasay Congregation.—The Raasay Congregation hereby appeal to kind friends for help to enable them to build a new Manse, the old one having been sold and the purchase money used for the payment of the new Church. The congregation have, by great diligence and generosity, with some outside help, paid for their new Church without any appeal to the public, but they find that, by their own unaided efforts, they cannot pay for a new Manse, and they, therefore, ask the support of all willing to help. Contributions will be gratefully received

by Mr. William McSween, The Cottages, Raasay, and Mr. McIver, National Bank, Portree. This appeal is endorsed by the Western Presbytery — M. Morrison, Moderator; D. M. Macdonald, Clerk.

Ordination and Induction at Wick.—The Northern Presbytery of the Free Presbyterian Church of Scotland met at Wick on Wednesday, 19th August, for the ordination and induction of Rev. Robert Ross Sinclair, a son of the late Rev. James S. Sinclair, Glasgow, and who for the past number of years has been acting as assistant to the Rev. Neil Cameron, St. Jude's. The Rev. D. A. Macfarlane, M.A., preached an appropriate sermon from Is. xl. 11: "He shall feed His flock like a shepherd." A narrative of the proceedings in the call was given by Rev. Finlay Macleod, and thereafter the questions appointed to be put to ministers on their induction and ordination to a pastoral charge were put by Rev. Wm. Grant and Mr. Sinclair having returned satisfactory answers to the same and having signed the Formula in presence of the congregation the Moderator then ordained him by solemn prayer and imposition of hands. After the ordination prayer Mr. Sinclair was formally received and admitted in the name of the Presbytery and by the authority of the divine Head of the Church to the pastoral charge of Wick congregation and in token thereof he received the right hand of fellowship. The newly ordained minister was then suitably addressed by Mr. Macfarlane and thereafter the congregation by Mr. Macleod. Wick congregation, which was vacant ten months through the translation of Rev. D. Beaton to Oban, has now had a pastor set over it. We wish the congregation every blessing and our prayer is that their young minister may be blessed and be a blessing to them. There was a large gathering of friends from Strathy, Thurso and Halkirk and, in addition to the congregation, many of the townspeople were present.

Collection for the Month.—The Collection for this month is for the Organization Fund.

Acknowledgment of Donations.

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

Sustentation Fund.—"B. K. T.," per Rev. N. Cameron, £9; Mrs G., Purley, Surrey, £2; Mrs H. N., Fort William, Ontario, 4s; D. M., Fort William, Ontario, 4s; Sincere Well-wisher, £1; Nurse N., Inverness, £1; A. McK., Innisfail, Canada, £1 0s 5d.

Home Mission Fund.—A. N., Borge, 10s; Nurse N., Inverness, £1.

Jewish and Foreign Missions.—B. K. T., per N. Cameron, £9; D. C., Valencia, U.S.A., £6; T. McD., Brock, Canada, £4; Hopeful, for S. African Mission, to assist in sending out a Teacher, £1; "Interested," 10s; A. N., Borge, 10s; Nurse N., Inverness, £1; D. M., Fort William, per Rev. N. McIntyre, £1.

Organisation Fund.—A Sincere Well-wisher, £1.

The following lists have been sent in for publication:—

Dunoon Church Debt.—Rev. N. Cameron desires to express his sincere gratitude for the following contributions:—Retiring collection on the Communion Monday at Lochcarron, £11 15s 8d; Margaret Matheson, £2; Friend, £1; B. K. T., £2; Retiring collection on Monday at Gairloch Communion, £22 0s 3d; J. G. Sutherland, £1; County Angus, £2; Retiring collection, Monday, of Dingwall Communion, £14 10s.

Halkirk Congregation.—Rev. William Grant acknowledges with sincere thanks the sum of £5 for Congregational Funds from Mrs C., Weybridge.

Raasay Manse Building Fund.—Miss Tallach, School House, Raasay, acknowledges with sincere thanks a donation of £1 from D. McP., Kames.

Staffin Church Building Fund.—Mr. A. Mackay, Missionary, Staffin, acknowledges with grateful thanks the following donations:—A Friend, Applecross, 10s; Well-wisher, £1; Friend, Inverness, 10s; P. McD., Tobermory, 5s; Nurse N., Inverness, 10s.

Sollas (North Uist) Church Building Fund.—Mr. L. MacDonald, Treasurer, acknowledges with sincere thanks the following donations:—M. McA., Geocrab, Harris, 5s; M. McD., Middle-quarter, 2s 6d.

Tallisker Church Building Fund.—Mr. A. Nicolson, Struan House, acknowledges with sincere thanks Collecting Card for £3 0s 6d, per Mr. John Mackay, Dunvegan. Mr. John McIntyre, Carboist, acknowledges with grateful thanks the following:—Psalm 133-3, £1; A. McM., Eynord, 5s, per Mr. D. MacAskill; Rev. J. M., Glendale, 10s; M. L., Glasgow, 10s; Wm. C., Glenbrittle, 5s.

Rogart Church Building Fund.—Rev. F. Macleod, Dornoch, acknowledges with grateful thanks the following donations:—Friend, Rogart, £5; Three Friends, Rogart, £1 each; S. F., Strathpeffer, £1; D. F., Strathpeffer, 10s; K. M., Dingwall, £1; Mr and Mrs R., Lairg, £2, per Mr Ross, Kinnauld.

Uig (Lewis) Manse Building Fund.—Mr. Norman Mackay, Treasurer, 31 Valtos, Miavaig, acknowledges with sincere thanks the following donations:—Miss J. M., Newmore, Invergordon, £1; A. S., Halkirk, 10s, per Rev. Wm. Grant; J. McL., Crianlarich, 10s; W. J. H., Oban, 5s; J. McL., Ardrol, £1; County Angus, £2; Two Friends, £1 10s, per Rev. D. R. Macdonald, Tarbert. Mr. J. Grant, General Treasurer, acknowledges with grateful thanks the following:—K. M., Dingwall, £5; M. McK., Manchester, £2; Miss M. G., Lochgilphead, £1.

Bonar Bridge Church Building Fund.—Donation of £1 from "Friends in Drumbeg" as previously acknowledged should read £1 12s.

The Magazine.

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Other Subscriptions, etc., held over.