

# THE Free Presbyterian Magazine

## AND MONTHLY RECORD

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

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

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

THE  
**Free Presbyterian Magazine**  
and MONTHLY RECORD.

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VOL. XXXVIII.

February, 1934.

No. 10.

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## The Second Coming of our Lord.

### I.

NO one can read the New Testament with any care without being impressed with the large place given to the Church's hope that the Lord Jesus is to come again. When the disciples looked steadfastly toward heaven as their Lord and Master ascended they were made conscious of the presence of two men in white apparel who addressed them in these words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). So in like manner the Apostle Paul in announcing the doctrine that "the grace of God which bringeth salvation hath appeared to all men" indicates that it has a practical bearing on the believer's present life and his out-look for the future—"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus. ii. 12-14). There can be very little doubt that the doctrine of the Second Coming has not the place in the teaching of many who are rightly regarded as conservative in their doctrinal position as it had in the teaching of the Apostles. This may have arisen as an offset

to the labyrinthine wanderings of so many pre-millennarian teachers; but the fact that many have gone out of the way in their interpretation of a certain doctrine is no reason why we should neglect that doctrine especially if it is clearly revealed in the Scripture. How seldom one ever hears a sermon on the subject or even a reference to the doctrine! This could not be said about the late Rev. D. Macfarlane who not only preached on the Second Coming but made reference also to it in his sermons. The emphasising of the doctrine does not necessarily involve the fixing of the date of that great event. Too many have indulged in these conjectures and notwithstanding their failures others are as ready to indulge in these speculations. Such excursions into the unknown should be avoided. The Scriptures make it clear that the Lord is to come again but they do not make it clear as to the exact date of His Coming. The attitude of the Church is to be that of patient waiting for the Coming of her Lord. Such an attitude is fitted to keep faith in lively exercise, to minimise the importance of the claims of the world, and to make the Church never forget her mission in the world as a witness to her Lord. The doctrine it will thus be seen is not visionary but has a practical bearing on the religious experience and life of the Lord's people. In these articles it is not our intention to establish the doctrine so clearly revealed in the New Testament that the Lord Jesus is to come again but rather to call attention to various views that have been held on this doctrine by evangelical Christians. These views may be classed under three main heads—1. A-millennarian; 2. Pre-millennarian and 3. Post-millennarian.

1. The A-millennarians are so-called because they deny the doctrine of an earthly Millennium. The most recent statement of this position we have come across is to be found in Dr. Masselink's *Why Thousand Years?* (Grand Rapids, Mich.). Dr. Masselink points out that nowhere else in Scripture is the millennium found except in Revelation xx. He maintains that the numbers in this book are symbolic such as 3; 4; 7; 144,000; 666, etc. What then according to this view is the meaning of Chapter xx.? Dr. Masselink answers: "The third foe of

Christ is the dragon, which is Satan. His destruction is reserved for chapter 20. The great theme of this portion is the overthrow of Satan. It is preceeded by the overthrow of the false prophet and the beast in chapter 19, and is immediately followed up by the scene of judgment. The whole section gives us a vivid picture of the condition of the souls of the believers after the bodily death and before the resurrection. This millennial peace and blessedness which the saints enjoy is hedged in by war. The war which immediately precedes it in chapter 19 terminates with the conquest of the false prophet and the beast, and the war which follows ends with the final destruction of the Devil" (*Why Thousand Years?*, p. 201). The symbolical method of interpretation is the only logical method, says our author, for this chapter. The thousand years cannot be taken literally any more than the other numbers in the Book. The binding of Satan for a thousand years is a figure used to teach that Satan's power is completely broken for a season. The thousand years is symbolical of the completeness of the *rest of God's saints in their intermediate state*. This intermediate state is summed up as being "the first resurrection." This interpretation of "the first resurrection" as referring to the intermediate state is that set forth by Dr. Warfield in his article "The Millennium and the Apocalypse" in the *Princeton Theological Review* (vol. II. pp. 599-617). Warfield uses language, the meaning of which, leaves us in no doubt as to his view of the thousand years when he says: "John knows no more of two resurrections—of the saints and of the wicked—than does Paul: and the whole theory of an intervening millennium—and indeed of a millennium of any kind on earth—goes up in smoke. We are forced, indeed to add our assent to Klieforth's conclusion, that 'the doctrine of a thousand-year kingdom has no foundation in the prophecies of the New Testament, and is, therefore, not a dogma but merely hypothesis lacking all Biblical ground.' *The millennium of the Apocalypse is the blessedness of the saints who have gone away from the body to be at home with the Lord*"



(Ibid. ii. 615). Post-millennarians, while accepting the statements concerning "the thousand-year kingdom" of the pre-millennarians as having no foundation in Scripture, will challenge the statements that the millennium does not refer to a state on earth but "to the blessedness of the saints who have gone away from the body to be at home with the Lord." Philip Mauro, in a sentence, indicates the real question between the A-millennarians and the Post-millennarians and Pre-millennarians when he says, in the foreword to his *The Hope of Israel*; "The great question concerning the Millennium is not *When?* but *Where?*" Post-millennarians and Pre-millennarians say the Millennium is on earth. A-millennarians hold that it is the intermediate state of the saints until Christ come. Dr. Masselink, in the book referred to, devotes the most of it to a criticism of the Pre-millennarian position and with his arguments generally we are in hearty agreement but he has not dealt with his own position—the A-millennarian—with the thoroughness one would wish on such a subject. In a review of his book we have seen, the reviewer evidently failed to understand Dr. Masselink's position in asserting that Dr. Masselink denied a millennium altogether. What Dr. Masselink and leading A-millennarians deny is an *earthly* millennium. The thousand years or millennium of Revelation xx. is the millennium of the saints in their intermediate state of perfect blessedness. This view is beset with many difficulties. We were inclined to charge it with a novelty almost as recent as that of modern Dispensational Truth teaching until we came across a statement on the subject made by Dr. Stafford in his *A Study of the Kingdom* (Nashville, Tenn.). In a reference to the above interpretation Dr. Stafford writes: "Some years ago I thought out for myself this interpretation and the proof just cited. I thought I could claim originality for it. But to my chagrin I discovered the other day that Augustine made the same interpretation supported by the same words of Jesus (*City of God*, 20, 7). I cannot, therefore, claim originality for the interpretation; but there is more assurance that it is

sound." We are not in a position at present to say definitely what place this view, if any, occupied in the historical theology of the Church. One thing is certain, however, that in the great controversy waged around the doctrine of the Millennium it never entered the lists until comparatively recent times. It is the view that was adopted by Philip Mauro when he renounced his Dispensational Truth teaching. His views are set forth in the above quoted book—*The Hope of Israel: What Is It?*\*

Some of our readers, unacquainted with the subject, may be inclined to think that some of the matters dealt with in these articles are not important enough to receive so much attention and that they are too intricate for those who have had no special training in theology. In regard to the first objection it may be said that it rests on ignorance. No one acquainted with the views held by thousands of evangelical and conservative Christians can shut his eyes to the facts that the doctrine of the Millennium occupies a very prominent place in their teaching and to take up the position because we are not feeling the strength of the rushing tide in our little sheltered nook that we should ignore it is neither indicative of intelligence nor wisdom. The fact that the subject is beset with many difficulties and caused considerable controversy is no more reason that we should ignore it than that we should ignore the doctrine of the divine infallibility and inerrancy of God's Word because the waves of controversy are surging menacingly around this rock. The Pre-millennarian position which falls to be dealt with next is full of difficulties for the expositor. There are so many views held on different points by individual pre-millennarians that it is impossible within our self-imposed limits to deal with them. It will only be possible to touch upon the leading positions taken up generally by Pre-millennarians.

(*To be continued.*)

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\*The only religious periodical known to us advocating this view is *Christianity To-day* (Philadelphia) copies of which come to this country.—Editor.

## Notes of Prayer Meeting Address.

By the late Rev. NEIL CAMERON.

“Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known” (Psalm lxxvii. 19).

WE see here the great depth into which godly Asaph came at this time when he was asking such despairing questions as these—Will the Lord cast off for ever? Will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? These were not sounds from his tongue, but were deep experiences. But you find that in his difficulty, he began to remember the things of old, what God did in trying times in the past, and that helped him very much, and that is why we have got the whole Bible—that we might remember the things of God and what He has done.

Referring to the words of our text—“Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known”—we shall notice a few illustrations of this from God’s Word. If we look to the extraordinary experiences of that eminent man of God—Job, you find a very distinct illustration of what we have here. It is easy enough to see that Job lost all that he had in the world in one day, and it is easy enough to see after that that he lost his health and strength and was in absolute misery, but these things could not be understood or even guessed by any person in the world, why God dealt in such a way. “Thy footsteps are not known.” It was after the deliverance came that it was made known why God dealt in this way with the most upright and God-fearing man in the world. His footsteps were hid, no person could guess (not but that some tried, and spake too, saying that Job was a hypocrite). Even Eliphaz said some hard things against Job, and blamed him for having done what caused God to have dealt with him thus.

It was not at all for some special sin in Job, although he was a sinner like other men, that he was put through such

awful depth and misery as he was. Men in the world who knew Job well, would certainly be amazed why God laid such a burden on the most upright and God-fearing man of his day, and we ought to bear that in mind in all the afflictions that we meet with in the world. We see the reason God dealt in this most extraordinary way was to prove for ever that grace is of such a nature that Satan or wicked men cannot overcome it. You find the reason that Job was so terribly exercised was because Satan called him a hypocrite, and God put him to the test to show that it was not possible for either Satan or wicked men to overcome grace. The result of the test was—Satan was spoiled and grace came off victorious, and this was a lesson to encourage men—men that have got grace, that they may depend on it that faith will overcome in all the trials and difficulties that they may meet with in the world.

Another instance, which is, if anything at all, more like the truth we have here than the one we mentioned, “Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known”—is the case of Joseph. God told Abraham that his seed would be in a strange land, and that they would deal ill with them and that He would bring them out of that land in such a time. The time was drawing nigh when they would have to go to this strange land according to God’s purpose and the first thing that appeared was, God brought about in His Providence that Jacob loved Joseph more than any of his other sons and because of this, envy got up—that worst spirit out of Hell—the spirit that crucified the Lord of Glory. His brethren hated him and that ended in his being sold as a slave down into Egypt, which certainly was a dark providence indeed. These were certainly steps in the deep waters. After that things became more promising, for you find that his master, Potiphar, made him manager over all that he had, but after that again you find him down in irons, bound in chains in a prison and this was probably what left him lame to the day of his death and all this was on account of his integrity and high moral character. He may have been

many years in that dungeon in Egypt and surely these were dark steps indeed. You find that God provided a way by which He would take him out of the dungeon in the ordinary course of providence, by two of the servants of Pharaoh having a dream, each in the one night in the prison. The interpretation of these dreams in the end of two years brought Joseph, in connection with another dream, to the notice of Pharaoh, King of Egypt, who commanded that he should be brought out of prison. He interpreted the dream of Pharaoh—seven years of famine and seven years of plenty and advised him and his counsellors concerning these things and they decided that there was no man with such wisdom as Joseph and he was made ruler over Egypt the very day he was brought out of the prison. Who could see these footsteps while Joseph was going through them? Who could see God's purpose being fulfilled to the very letter in them? And you find that the very day on which these people departed from Egypt was 400 years after that—the very day in which God purposed to do it. What a mysterious and amazing way God took to bring about His own purpose and how dark it must have been to any who might look at these steps of divine providence.

We have recorded in the Bible many events illustrating the words of our text, which we would do well to take heed to and to meditate upon, but you have something that is greater than all other steps, that is the step He took in order that He might save with an everlasting salvation a number of Adam's lost race. He revealed immediately man felt that there was to be a Saviour—the Seed of the woman—but how dark and mysterious for ages down through history and how conflicting to the carnal wisdom of men, the promises concerning the Messiah were. Some of these predictions stated that He would have dominion from sea to sea, from the river to the ends of the earth, that all kings would bow down before Him, that all nations should serve Him and that He would reign on the throne of David for ever. These would suit the carnal pride of the Jews very well, in having such a great man as

this. But there were other descriptions given of Him, which described Him as "a man of sorrows and acquainted with grief"—a man who was to pass through great sorrows and trials—who was to be rejected and despised of men and the reason was—"The Lord laid upon Him the iniquity of us all." "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed." These two predictions to human reason are quite contrary the one to the other. He was born in a stable in Bethlehem—this man whom the Jews expected to come in a very glorious way—no human being taking any notice of it at all, but the angels of glory declaring: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Men were dumb.

You find Him going through the world and the people, especially those who were the Jewish Church in these days, blankly refusing to have this man as the promised Messiah and they could point out to you in the Scriptures that such and such things were promised concerning the Messiah, that He was to be a King, a Governor, nations obeying Him and so on and who was this Carpenter of Nazareth with a few fishermen following him? There were steps here that were not known—"Thy footsteps are not known," and then you find Him going down to the grave—an ignominious grave as far as men were concerned, for He died as a malefactor. You find on the day of Pentecost, however, how God began to bring His own footsteps to light, when the Holy Spirit was poured forth and three thousand of these very Jews, who were before probably crying: "Away with Him, away with Him," were brought to realise that they had put to death their own Prince of Life. They began to see the footsteps of God in this—life and immortality were brought to light through the gospel and now it was revealed what was meant by kings bowing down and all nations serving Him. It was the sending of the gospel abroad to the heathen and Gentiles that was to bring this about, for nations turned from idols to serve the one, living and true God.

It is not at the time that blinded men see the footsteps of God in thousands of ways even in daily life itself. His dealing with His own Church in the world, in every age, is wonderful and mysterious. His people are a despised people, as their Lord was, in every age—they are too low for mighty men and women to have anything to do with. That is true in our generation, for there are plenty of kinds of Christianity you can have, but not this despised kind—it is too strict, too narrow—it cannot praise Scribes and Pharisees, it only warns them and that does not suit the carnal mind. “Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.” That has been taking place in every age in connection with His own Church—mysterious dealings, which afterwards were brought to light and things have taken place in our day too, which were not easily seen and which have not fully developed yet.

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### Letter from Rev. John Tallach.

**I**NGWENYA MISSION, Bembesi, 4th December, 1933. My

Dear Mr. McIntyre,—As our schools are closed now for the Summer holidays and as we are nearing the end of the year you will wish, no doubt, to know what we have been doing during the last few months.

In September we had a visit from the Inspectors of both the Scholastic and Industrial work in schools. The Scholastic Report (a favourable one) is to hand; but the Industrial Report has not yet come to hand. The desirability of raising the status of Ingwenya School to that of a Boarding School was brought forward and following an application to the Department in this connection this has been granted. From 1934 Ingwenya Central School will be rated as Ingwenya Boarding School. You will realize that this is one of the first fruits of Miss Nicolson's coming among us. We have already certain accommodation for girls but not enough and we hope to build a three roomed

house for them early next year. This, of course, will be built of raw brick with a roof of thatch and will be what is called, "A Model Hut." In it, about ten girls will live under an older girl who will act as "mother" under the teacher's supervision. A good sized wash-house is already well on its way to completion. In order to bring our domestic equipment up to date and acting on Miss Nicolson's recommendation we have purchased a new set of cooking utensils, etc., have added three tables, and some irons to the Laundry Department, and, also, two cupboards. Nearly all the above have been bought at the market, Bulawayo, and so were procured very cheaply. Last week we had our examinations and the results on the whole were very satisfactory. Classes 3, 4, and 5 were taught by Miss Nicolson and considering the fact that her medium as yet is English the children did very well. The girls who passed Standard 5 this year are keen on entering Standard 6 next year but so far we have not had a Standard 6 in the School and we are considering the advisability of opening a Standard 6 next year. As usual there was an examination in Bible Knowledge and one is pleased to see that the children have done well in this also. I enclose a copy of the Scripture questions set as I think these will interest you. Three of the bigger girls came forward for membership at last Communion and the elders were thoroughly satisfied with them and we are thankful for this Lord's token from the educational part of our work.

We visited Shangani in September and stayed for the week-end finding things there as usual. Regarding Murray Farm out-station you will remember that early in the year you had a letter from Dr. McDonald saying that the people there were to be shifted. A number of them had to leave last June and, the teacher going with them, they opened a school. The place where they now are is about 20 miles north of Murray Farm. Dr. McDonald and myself visited them in September but we stayed one night only, our main errand being to find a road to the place. We found that the people had finished building



a meeting house and were nearly ready with the teacher's dwelling. There are over 70 children attending school and the Sabbath attendance is, I believe, good. This station is not officially recognised but on speaking to the Native Commissioner I found that there will be no difficulty in this when we make formal application for the opening of the School next year. Not all the people from Murray Farm left and we intend to visit them (D.V.). If there is enough children left to make another school we will make an effort to re-open there; if, on the other hand, there are no children we will keep Murray Farm as a preaching station. Thus the breach at Murray Farm results in an added station as preaching is still carried on there each Sabbath three male members being left in charge. The people at Stephen's Farm are very eager to have a school and it is our intention to visit the proprietor of the Farm to see about the opening of one. For the last four years there has been preaching there and now that there is a number of members it is natural that they should desire a school for their children.

I think that you were informed that the Government intended sending the Fingoes off the Location and as this would mean the closing of two preaching stations and one school we were all anxious about it. Now, the news to hand is that the new Government does not intend to clear them off. It is in the Fingo location that we opened a preaching station last year at Mpenges's Kraal. The headman of the kraal was so opposed to the Gospel that it was with difficulty that any of the office-bearers was persuaded to begin work there. But his mother being a member and an old woman and unable to come to church it was thought good to begin by simply holding worship in her hut each Sabbath. Gradually her son was reconciled to the preaching and ultimately became a regular hearer. He built a nice meeting hut, bought a table and stool for the preacher and showed other signs of a change of mind. Then, about two months ago he confided to one of the elders that he hoped a change had come over him; conversations followed and it became clear that the truth was working in him. Only

six weeks ago he took ill and in three days he was taken away. On his death bed he was praising the Lord for having recorded the thief's conversion as it was an encouragement to him seeing that he was not to have opportunity to serve the Lord on earth as was now his desire. He was one of the hardest of men and very rough, people in general being very frightened of him. But the Lord will not leave a "hoof" behind.

We have had wonderful rains during the last month but locusts are very plentiful in large swarms and these give ground for anxiety. However, we trust that the Lord will be favourable in sending a good harvest this year as on the whole many of the people are suffering. All members of the mission are very well and all send warm regards. We were very sorry to hear of Mrs. Day's removal. She was a warm friend to the Church at home and abroad. Your sincere friend, J. Tallach.

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## Carnal and Spiritual Wisdom.

By the REV THOMAS BOSTON, M.A.

*Carnal Wisdom.*—Thy body is weak, spare it, and weary it not; it cannot abide toil, labour, and weariness; spare thyself then.

*Spiritual Wisdom.*—Your body is God's as well as your spirit; spare it not for glorifying God, I. Cor. vi. 20. "In weariness and painfulness," II. Cor. xi. 27. "He giveth power to the faint, and to them that have no might He increaseth strength," Isaiah xl. 29. This thou hast experienced.

*C.W.*—Labour to get neat and fine expressions; for these do very much commend a preaching to the learned; and without these they think nothing of it.

*S.W.*—Christ sent thee to "preach the Gospel not with wisdom of words," I. Cor. i. 17. Go not to them with "excellency of

speech or of wisdom," I. Cor. ii. 1. Let not thy speech and preaching be with "the enticing words of man's wisdom,"

*C.W.*—Endeavour to be somewhat smooth in preaching, and calm; and do not go out upon the particular sins of the land, or of the persons to whom thou preachest.

*S.W.*—"Cry aloud, and spare not, lift up thy voice like a trumpet: shew my people their sins," Isaiah lviii. 1. "Open rebuke is better than secret love," Prov. xxvii. 5. "Study to show thyself approved unto God, rightly dividing the word of truth," II. Tim. ii. 15.

*C.W.*—If thou wilt not do so, they will be irritated against thee, and may create thee trouble; and what a foolish thing it would be for thee to speak boldly to such a generation as this, whose very looks are terrible?

*S.W.*—"He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue," Prov. xxviii. 23. I have experience of this. "Fear them not, neither be afraid at their looks, though they be a rebellious house. I have made thy face strong against their faces," Ezek. iii. 8, 9. Experience confirms this.

*C.W.*—It is a dangerous way to speak freely, and condescend on particulars: there may be more hazard in it than thou art aware of.

*S.W.*—"He that walketh uprightly, walketh surely," Prov. x. 9. "Whoso walketh uprightly shall be saved," Prov. xxviii. 18.

*C.W.*—Thou wilt be looked on as a fool, as a monster of men; thou wilt be called a railer; and so lose thy reputation and credit; and thou hadst need to preserve that. Men will hate and abhor thee; and why shouldst thou expose thyself to these things?

*S.W.*—"Thou must become a fool, that thou mayest be wise," I. Cor. iii. 18. "We are made a spectacle to the world," I. Cor. iv. 9, see verse 10. "The servant is not greater than his Lord," John v. 20, compared with chapter x. 20. "He hath a devil and is mad, why hear ye him?" If thou wilt be Christ's disciple, "thou must deny thyself," Matthew xvi. 24. "If the world hate

you, ye know it hated me before it hated you" (John xv. 18), says our Lord.

*C.W.*—Great people especially will be offended at you; if you speak not fair to them and court and caress them. And if you be looked down upon by great people, who are wise and mighty, what will you think of your preaching.

*S.W.*—"Accept no man's person, neither give flattering titles to man: for, in so doing, thy Maker will soon take thee away," Job xxxii. 21, 22." "Few of the rulers believe on Christ," John vii. 48. "Not many wise men after the flesh, not many mighty, not many noble are called," I. Cor. i. 26. "Speak thou God's words to kings, and be not ashamed," Psalm cxix. 46.

*C.W.*—Our people are new come out from under Prelacy, and they would not desire to have sins told particularly, and especially old sores to be ripped up. They cannot abide that doctrine. Other doctrine would take better with them. Hold off such things; for it may well do them ill. It will do them no good.

*S.W.*—"Thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious," Ezek. ii. 7. "Give them warning from me. If thou do it not, they shall die in their sins, but their blood will I require at thy hand," Ezek. iii. 17, 18. "What the Lord saith to thee, that do thou speak," I. Kings xxii. 14.

*C.W.*—If you will preach such things, yet prudence requires that you speak of them very warily. Though conscience says you must, yet speak them somewhat covertly, that you may not offend them sore, and especially with respect to them that are but coming in yet, and do not fill them with prejudices at first; you may get occasion afterwards.

*S.W.*—"Cry aloud, and spare not," Isaiah lviii. 1. "Cursed be he that doeth the work of the Lord deceitfully," Jer. xlviii. 10. "Handle not the word of the Lord deceitfully." Peter, at the first, told the Jews that were but coming in to hear, "Him (Christ) ye have taken, and by wicked hands have crucified and

slain," Acts ii. 23. "Work while it is called to-day; the night cometh wherein thou canst not work," John ix. 4.

*C.W.*—Be but fair especially to them that have the stroke in parishes, till you be settled in a parish to get stipend. If you will not do so, you may look for toiling up and down then; for parishes will scare at you, and will not call you, and how will you live? And so such a way of preaching will be to your loss, whereas otherwise it might be better with you.

*S.W.*—"To have respect of persons is not good; for, for a piece of bread that man will transgress," Prov. xxvii. 21. "The will of the Lord be done," Acts xxi. 14. "God hath determined your time, before appointed, and the bounds of your habitation," Acts xvii. 26. "And His counsel shall stand, oppose it who will," Isaiah xlvi. 10. "It is God that sets the solitary in families," Psalm lxxviii. 6. "If thou be faithful thou shalt abound with blessings; but if thou makest haste to be rich, thou shalt not be innocent," Prov. xxviii. 20.

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## Short Gleanings from George Whitefield.

1. O PRAYER, prayer! It brings and keeps God and man together. It raises up man to God, and brings down God to man.

2. It is remarked of Old Testament saints, that they rose early in the morning; and particularly of our Lord, that He rose a great while before day to pray. The morning befriends devotion; and if people cannot use so much self-denial as to rise early to pray, I know not how they will be able to die at a stake for Jesus Christ.

3. Good works have their proper place. They justify our *faith*, though not our *persons*; they follow it, and evidence our justification in the sight of men.

4. Do not say I preach despair. I despair of no one, when I consider God had mercy on such a wretch as I, who was running in a full career to hell.

5. Give the world the lie. Press forward. Do not stop, do not linger in your journey; but strive for the mark set before you.

6. If any here do expect fine preaching from me to-day, they will go away disappointed. I came not here to shoot over people's heads, but, if the Lord be pleased to bless me, to reach their hearts.

7. Why should I lean upon a broken reed, when I can have the Rock of Ages to stand upon, that shall never be moved?

8. O grey-headed sinners! I could weep over you. Your grey hairs, which ought to be your crown, are now your shame.

9. Come, little children, come to Christ. Come while you are young. Do not stay for other people. If your fathers and mothers will not come to Christ, come you without them.

10. What if thou hadst committed the sins of a thousand—what if thou hadst committed the sins of a million worlds? Christ's righteousness will cover, Christ's blood will cleanse thee from the guilt of all.

11. It is very remarkable that the Old Testament ends with the word *curse*; but the New with a precious blessing, even the grace of our Lord Jesus Christ.

12. God is not only a help, but a *present* help; the gates of the New Jerusalem stand open night and day.

13. Did you ever hear any of the devil's children compose an ode, that the devil is "our refuge," that the god of this world is a present help in time of trouble? Did you ever hear any say that the forty-sixth Psalm was founded on a lie?

14. What will you do when the elements shall melt with fervent heat? when this earth, with all its fine furniture, shall be burnt up? when the angel shall cry that time shall be no more?

15. There is no river to make glad the inhabitants of hell, no streams to cool them in the scorching fire.

16. Fly, sinner, fly! God help thee to fly! Hark, hear the word of the Lord! See the world consumed, the Avenger at thy heels! Before to-morrow you may be damned for ever!

17. We do not live up to our dignity, till every day we are waiting for the coming of our Lord from heaven.

18. I did not speak that word strong enough, which says, "He that believeth not shall be damned." It is said of one of the primitive preachers, that he used so to speak that word "damned," that it struck all his hearers. We are afraid of speaking that word, for fear of offending such and such; who yet despise the servant for not being so honest as his Master.

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### **Short Gleanings from Samuel Rutherford.**

1. It is now accounted wisdom for men to be partners in pulling up the stakes, and loosing the cords of the tent of Christ; but I am persuaded, that that wisdom is cried down in heaven and shall never pass for true wisdom with the Lord, whose word crieth shame upon wit against Christ and truth: and accordingly it shall prove shame and confusion of face in the end.

2. Alas! that men dare shape, carve, cut and clip our King's princely testament, in length and breadth and in all dimensions answerable to the conceptions of such policy (policy against truth) as a kind of wit thinketh a safe and trim way of serving God. How have men forgotten the Lord, that they dare go against even that truth which once they preached themselves. Certainly the sweetest and safest course is, for this short time of the afternoon of this old and declining world, to stand for Jesus.

3. Stand fast for Christ. Deliver the gospel off your hand and your ministry to your Master with a clean and undefiled conscience. Loose not a pin of Christ's tabernacle: do not so much as pick with your nail at one board or border of the ark.

4. When the truth is come to your hand, hold it fast. Go not again to make a new search for truth. It is easy to cause conscience believe as ye will, not as ye know. It is easy for you to cast your light into prison and detain God's truth in

unrighteousness; but that prisoner will break ward, to your incomparable torture. Fear your light and stand in awe of it; for it is from God.

5. Union in judgment with men not tender of our Lord's interest, is a conjunction; such union, I hope, you shall never think desirable. Sectarian separations I am confident you never loved, though men who are become transgressors in destroying what they have formerly been building, give it forth so . . . I am convinced that it is for conscience toward God that you suffer. The bottom of your testimony and suffering is not so narrow as some think, who study more to decline the cross than to be tender for every truth. School heads talk of fundamentals and non-fundamentals, and, say they, "The present controversy is not about fundamentals: ministers may keep their places, peace, stipends, and make less din." But are non-fundamentals nothing? I would choose rather not to be brought up at school than to grow so subtle and wily by school distinctions, to decline the cross. Sir, you divide not from others for nothing; you contend not for nothing; you suffer not for nothing. They that will be unfaithful in little will be unfaithful in much. Mistake me not, as if I thought the ground of your testimony a little thing and a trifle. I think you and all that be faithful to God are bound to follow it to bonds and to blood.

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## "Under the Shadow of the Almighty."

By Dr. JOHN G. PATON.

**M**Y first baptism on Tanna was that of a teacher's child. About fifty persons were present, and Miaki, the war Chief was there also. Alas! that child died in the plague of measles, and, of course, the Worship was blamed. Deaths, hurricanes, all seemed to be turned against us.

A thunderstorm came in the wake of the last hurricane. A man and a woman were killed. Not far from my house the hill was struck; a large mass was dislodged from its shoulder and



hurled into the valley below. This was the manifest token to them that the gods were angry and that we were the cause! God's grace alone kept us from sinking, and the hope of yet seeing them delivered from their heathenism, and brought to love and serve Jesus Christ. For that everything could be borne, and I knew that this was the post of duty, for it was the Lord undoubtedly that placed me there.

One day, about this time, I heard an unusual bleating amongst my few remaining goats, as if they were being killed or tortured. I rushed to the goat-house and found myself instantly surrounded by a band of armed men. The snare had caught me, their weapons were raised, and I expected next instant to die. But God moved me to talk to them firmly and kindly; I warned them of their sin and its punishment; I showed them that only my love and pity led me to remain there seeking their good, and that, if they killed me, they killed their best friend. I further assured them that I was not afraid to die, for at death my Saviour would take me to be with Himself in Heaven, and to be far happier than I had ever been on earth; and that my only desire to live was to make them all as happy, by teaching them to love and serve my Lord Jesus. I then lifted up my hands and eyes to the Heavens and prayed aloud for Jesus to bless all my dear Tannese,\* and either to protect me or to take me home to glory, as He saw to be for the best.

One after another they slipped away from me, and Jesus restrained them once again. Did ever mother run more quickly to protect her crying child in danger's hour, than the Lord Jesus hastens to answer believing prayer and send help to His servants, in His own good time and way, so far as it shall be for His glory and their good? A woman may forget her child, yet will I not forget thee, saith the Lord. Oh! that all my readers knew and felt this, as in those days and ever since I have felt that His promise is a reality, and that He is with His servants to support and bless them even unto the end of the world.

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\*Natives of Tana in the New Hebrides.

## William Hunter, the Martyr Boy.

IN the year 1554 soon after the accession of "the Bloody" Mary to the throne of England, there lived in London a lad about nineteen years of age, an apprentice to a silk weaver. His soul had been illumined by divine grace during the controversies of the preceding reign, and he had learned to abhor the falsities of the Papal Church.

When the edict requiring the people to attend mass was published in the name of the bigoted Queen, William's master ordered him to comply, and to go with him to the church. But the boy replied that he dared not, for he believed that it would be a sin against God for him to countenance such idolatries, and the master drove him from his house.

William walked to the house of his father at Bruntwood, and was kindly received, for his parents loved the boy, feared God, and abhorred Popery. He sat one day at the door of his father's cottage, poring over a well-worn copy of Tyndale's Bible, which his father had laboured long to purchase, and his soul was feeding with joyous relish upon its precious truths, when a priest passed by the door. William, absorbed, did not observe him until he softly approached, looked over his shoulder, and saw the hated volume. The boy started and closed the book. But it was too late. The priest uttered never a word, but scowled portentously, and walked on.

That night William Hunter was thrust into a dungeon. The next day he was taken before Master Justice Brown, who questioned him closely concerning his faith. William would not lie, nor would he conceal what he believed. He confessed that he was in heart and soul a Protestant, and that he dared not in conscience attend the mass. He was sent back to his dungeon. His pious father and mother visited him, and encouraged him to persevere in his good confession even to death. "I am glad my son," said his mother, "that God has given me such a child, who can find it in his heart to lose his life for Christ's sake."

"Mother," he replied, "for the little pain I shall suffer, which is but a short space, Christ has promised me a crown of joy. May you not be glad of that, mother?"

Then they all kneeled together upon the hard floor of the cell, and prayed that his strength might not fail; that his faith might be victorious.

His parents, as far as they were permitted, supplied his wants and ministered to his comfort. A few of the faithful came to see him, and encouraged him to hold out faithful to the end and prayed to God with and for him. Others of his acquaintance came and urged him to recant his opinions, to profess or pretend submission to the priests, and not to provoke them to deal more harshly with him. But William in his turn exhorted them to come out from the abomination of Popish superstition and idolatry. The priests, too, expostulated with him, and promised and threatened, but all to no purpose; he would not abandon his faith in Jesus as a sufficient and only Saviour.

In a few days he was tried, and condemned to be burned to death as a heretic. They took him back to his dungeon, and after long communion with God in prayer, he lay down and slept. He dreamed that the stake was set and the fagots piled around it at a place that had been familiar to him from his boyhood at the Archery Butts, in the suburbs of the town, and that he stood beside prepared to die. And there came to him, in his dream, a robed priest, and offered him life if he would recant and become a faithful son of the Papal Church. But he thought that he was impelled to send him away as a false prophet, and to exhort the people to beware of being seduced by such false doctrines.

He awoke from his dream encouraged and strengthened, believing that grace would aid him to do in reality as he had done in vision. With the morning dawn, the sheriff came and bade him prepare for the burning. And when his father had gone, the sheriff's son approached him, and threw his arms around his neck, and wept. "William," said he, "do not be afraid of

these men with their bows and bills, who have come to take you to the stake." "I thank God," said William, "I am not afraid, for I have cast my count what it will cost me already."

As he passed cheerfully out of the prison he met his father. The tears were streaming down his face, and all the old man could utter amid his choking sobs was, "God be with thee, William, my son; God be with thee, my son." And William answered, "God be with thee, dear father! be of good comfort, for I hope we shall soon meet again where we shall be happy."

So they led him to the place where the stake was prepared and he kneeled upon a fagot and read aloud from the Bible the 51st Psalm. As he read the words, "The sacrifice of God is a contrite spirit, a contrite and a broken heart thou wilt not despise," William Tyrell of the Bratches interrupted him and said, "Thou liest, thou readest false; the words are, a humble spirit." "Nay, but the translation saith, a contrite spirit." "The translation is false," quoth Mr. Tyrell; "ye translate books as ye list yourselves, ye heretics." "Well, there is no great difference in the words," said William, and continued his reading.

Then came the sheriff and said to him, "Here is a letter from the Queen offering thee life if thou wilt yet recant." "No!" said William, "God help me, I cannot recant."

The executioner passed a chain round his body, and fastened him to the stake. "Good people, pray for me," said William. "Pray for thee!" said a priest. "I had as soon pray for a dog." "Well, you have that which you have sought for; I pray God it be not laid to your charge at the last day. I forgive you." "Ah!" said the priest, "I ask no forgiveness from you." "Well, if God forgive you not my blood will be required at your hands."

And then the lad raised his eyes to heaven and prayed, "Son of God, shine upon me." And as he spoke, the sun over which a dark cloud had floated, suddenly burst as from a veil, and beautifully illumined his countenance.

Then came the priest, whom he had seen in his dream, with a book in his hand to urge him to recant. But the boy, whose soul was nerved to the endurance of martyrdom, waived him away, saying—"Away thou false prophet. Beware of these men, good people, and come away from their abominations lest ye be partakers of their plagues." "Then," said the priest, "as thou burnest here, so shalt thou burn in hell." But William answered, "Nay, thou false prophet, I shall reign with Jesus in heaven."

And while a voice in the crowd exclaimed, "God have mercy on his soul," and many voices responded, "Amen, amen," they kindled the fire, and the brave Christian boy prayed, "Lord, Lord, receive my spirit"; his head fell into the smouldering smoke, and his soul fled to the loving embrace of the Redeemer, who had purchased it with His own blood.

### Nollaig Nam Pàpanach.

**T**HA an t-àm a nis a tarruing dlùth oirnn ris an abair na Pàpanaich an Nollaig, an t-am anns am bheil moran de aifrionnann (*masses*), air an toirt suas air altairean iodhol-aoraidh eaglais na Ròimhe. 'Se e so aon de na h-amannan àraidh anns am bheil eaglais na Ròimhe a toirt a stigh moran airgid, ann an ainm a bhi cuideachadh ann a bhi toirt anaman dhaoine á "Purgadair," no as àite-glanaidh anaman o thruaillaidheachd a' pheacaidh mar a their am Pàp agus a' chuid sagart ris an t-sluagh neo-iompaichte agus dhorch, a tha leantuinn an teagasgan agus an cleachdaidhean ain-diadhaidh.

'N uair a thug Dia 'na throcair daoine a dh' ionnsuidh eòlais na firinn mar tha sin ann an Crìosd, aig àm an Ath-leasachaidh, agus a chunnaic iad tre 'n solus a chuir an Spiorad Naomh 'nan anaman, cho toibheumach agus cho mallaichte agus cho sgriosal do anaman dhaoine agus a bha a leithid so de theagasg

agus de chleachdaidhean, ghairm iad gu dileas, treibhdhireach air luchd-àiteachaidh an domhain, 'nan ginealach, iad a thighinn a mach á eaglais na Ròimhe agus iad a dhealachadh ri h-iodhal-aoraidh agus ri cleachdaidhean ain-diadhaidh. 'Nuair a thuig agus a bhreithnich an sluagh a lean Fir an Ath-leasachaidh, an dorchadas agus an iodhal-aoraidh gus an robh iad air an toirt, tre chuibheirtean agus innleachdan na striopaich mhór Bàbiloin—eaglais na Ròimhe, cha b' e 'mhàin gu'n do chuir iad cùl ris na cleachdaidhean ain-diadhaidh sin mar chleachdaidhean, nach robh ùghdarras no barantas air an son o fhocal Dhé, ach 'sann a bhris iad sìos altairean eaglais na Ròimhe air an robh i ag ìobradh a h-aifrionnan agus a dealbhan snaidhte agus leaghta agus thug mìltean sàr-fhacal le mìonnan a sheulaich iad le fuil ann am moran àitean 'san Roinn-Eòrpa, nach biodh cuid no gnothach acasan no aig an slìochd as an déidh ri ni 'sam bith a bhuineadh do Nollaig eaglais na Ròimhe. B 'e toradh prìseil a thug so a mach am measg an t-sluaigh aig an àm sin, agus a lean fad ciadan bhliadhnachan as a dhéidh, agus ann an tomhas gu ruig an là anns am bheil sinn beò, gidheadh tha e duilich ri aithris gu bheil Pròstanaich na Roinn-Eòrpa, agus ni tha ro-chràiteach buileach agus duilich dhuinn-ne r 'a luaidh, gu bheil Pròstanaich na h-Alba ann an tomhas do-labhairt cunnartach, bi air an slaodadh 's air an slugadh gu seòlta, cuibheirteach agus innleachdach air an tarruing a ris a stigh as déidh cleachdaidhean ain-dligheach bhi eumail Nollaig eaglais na Ròimhe gu h-àraidh ann a bhi cur tiodhlacan a dh' ionnsuidh aoin a' ehéile agus a bhi toirt làithean féille do na sgoiltean air son a' chloinne a bhi saor bho uallaichean foghlum anns an àm anns am bheil eaglais na Ròimhe a gleidheadh an Nollaig. Tha an t-àm féille so air a chuir air leth agus air a dhaingneachadh le reachd Tigh nan Cumanntan. Tha sinn ag guidhe agus a' sparradh air sluagh ar n-eaglais agus gu h-àraidh air na parantan, iad a theagasg na h-òigridh agus gu h-àraidh a' chlànn mhaoth, gu dé cho peacach agus cho toibheumach 's a tha e bhi toirt gnais 'sam bith ann an seadh 'sam bith do Nollaig nam Pàpanach. Tha na Papanach a'

ciallachadh leis an aifrionn nach robh an iobairt a thug Mac Dhé suas aon uair a mhàin, iomlan agus gur ann a dh' fheumas an sagart le ùghdarras a' Phàp a bhi toirt suas na h-aifrinn air son a bhi deanamh suas call nan anaman a chaidh do 'n t-siorruidheachd, 's a b' éiginn a bhi air an cuir do' n àite ris an abair iadsan Purgadair, do bhrìgh, a réir am beachd agus an teagas, nach robh éifeachd no luach gu leòir ann am fuil Chrìosd air son peacaich chaillte bhi air an deanamh réidh ri Dia, agus air fàn glanadh o 'n uile pheacaidhean. Tha sinn anns a' chunnart as motha a thaobh mar tha sinn air ar cuartachadh le tuithean eagalach an iodhal-aoraidh, mur bi chlann òg a tha ag éirigh suas air an teagasg gu mionaideach, gu faicilleach agus gu gràdhach ja réir an Sgrìobtuir Naomha, nach fhada an ùine gus nach cuir na ginealaichean a dh' éireas suas an t-eadar-dhealachadh as lugha eadar aifrionn nam Pàpanach agus òrduigheàn naomha an Tiomnaidh Nuaidh.

Tha e soilleir bho chleachdaidhean dhaoine, mar tha sin air aithris gu neo-thuiteamach ann am focal Dhé, gu bheil e farasda gu leòir do dhaoine a dhol a stigh agus air ais an comhair an cinn do 'n iodhal-aoraidh as an robh iad gu miorbhuileach air an toirt a mach, ach chan' eil e ann an duine, no ann an daoine, iad féin a philleadh a mach o'n iodhal-aoraidh, dealaichte ri cumhachd neo-chrìochnach gairdean deas an Tighearna bhi pilleadh dhaoine air an ais o leithid a dh' uamhas agus a bhreitheanasan eagalach. Bha an salmadair ag radh a thaobh diathan luchd an iodhal-aoraidh "air an ainmean ann am bheul, cha toir mi luaidh am feasd."

Mo chàirdean ionmhainn, ann a bhi toirt na comhairle so gu dùrachdach agus gu gràdhach, tha mi 'eur fo ar comhair gu sòlaimte mar neach a dh' fheumas cunntas a thoirt Dhà-san a tha rannsachadh chridheachan agus a sgrùdadh àirnean, gu' m buin e dhuibhse agus dhòmhsa, bhi toirt fianuis dhìleas agus fhìrinneach, gu h-uaigneach agus gu follaiseach, air Sàbaid agus air seachduin, ann an aghaidh na h-uile gné iodhal-aoraidh agus gu h-àraidh ann an aghaidh an iodhal-aoraidh eagalach sin a tha eaglais na Ròimhe a taomadh a mach á bolg ain-diadhaidh air sluagh Alba, a ghearradh air

falbh bhuainn dochas an t-soisgeil agus rathad tèarnaidh Dhé ann an Iosa Criosd. Tha e mar an ceudna soilleir nach fhaigh sibhse móran a thogas an guth air ar taobh anns an tìr so an diugh. Tha àrd luchd-riaghlaidh an fhearainn, na daoine as àird ann an cathraichean-foghlum agus móran de mhinistirean a tha ann an ainm Phròstanaich tha ag radth gur iad seirbhisich Chrìosda, ag oibreachadh anns an tomhas as eaga-laiche làmh air làmh ri iodhal-aoraidh eaglais na Ròimhe. Tha fios a' chuid as mò agaibh gu bheil cuid anns an eaglais ris an abrar Eaglais na h-Alba ag iarraidh co-aonadh ri Eaglais Easbuigeach nan Sasunnach, agus tha aireamh mhór, mur 'eil an aireamh as mótha, ann an Eaglais Shasunn ann an comhbhuinn ri eaglais na Ròimhe. Tha so a' ciallachadh, mur cuir Dia 'na thròcair bacadh agus stad air an tuil eagalach so, gur ann a bhios a h-uile nì a bha maiseach, feumail agus a reir nan Sgrìobtuir o àm an Ath-leasachaidh, air an sguabadh mach agus air an giùlan air falbh le tuil an iodhal-aoraidh á caithe-beatha sluagh an fhearainn. Tha feum air caithris aig cathair gràis, ann a bhi tagradh ris an Tì aig am bheil a h-uile cumhachd 'na làmh air neamh agus air talamh, nam biodh e a réir a ghlòir, gu 'n togadh E fathast bratach ann an Alba, agus anns an rìoghachd air fad, ann an aghaidh an nàmhaid tha tighinn a stigh mar thuil.—Seumas MacLeoid.

\*This was held over from last month.—Editor.

## Yeddie.

**B**HA amadan bochd anns a' Ghàidhealtachd air a chumail suas leis an sgìreachd anns an robh e, agus chaith e a thìm o thigh gu tigh. Bha e sàmhach, sìochail, agus choisinn sin dhà cridheachan blàtha a cho-chreutairean. Cha robh móran comas aige ri còmhradh a dheanamh riù, ach bha e mar gu'm biodh e an comhradh, agus ann an co-chomunn 'gràdhach an Tì a dh'amhairceas air daoine ann an staid iosal ged is E an Tì àrd agus uasal. Is e "Yeddie" a theirteadh ris.



Bha e 'na chleachdadh aige a bhi bruidhinn ris fhéin 'n uair a bhiodh e a' coiseachd air an rathad mhór, no bhi bruidhinn ris féin 'n uair a bhiodh e ag obair do charaid 'sam bith. Air àm àraidh, an uair a chuala gille òg, aotrom e gu dùrachdach a' tagradh ann an ùrnuigh, dh' fheòraich e dheth, (agus faodaidh sinn ag ràdh gu ladurna,) "Gu dé an tannasg no am faileas uamhasach air am bheil thu ag iarraidh fàbhar an dràs, a Yeddie?" "Chan e aon chuid de 'n dà chuid a bhalachain," arsa Yeddie. "Bha mi dìreach ag ràdh beagan fhaclan ris an Tì nach urrainn thusa no mise fhaicinn, ach gidheadh chi Esan sinne le chéile."

Air là àraidh, 's ann a chaidh Yeddie le aodach duaichnidh agus le bhrogan tacaideach far an robh am ministear, agus dh' ùmhlaich e e féin, glé chosmhuil ri bogha 'n uair a bhiodh e air a tharruing le iall, agus thuirt e: "Gu ur cead a' mhinisteir, an leig sibh le Yeddie bochd ithe de 'n t-suipeir air an là màireach maille ris an Tighearna Iosa?" Bha am ministear ag ullachadh airson òrdugh Suipeir an Tighearna, a bha air a ghleidheadh anns an àite sin an ceann a h-uile ràidhe, agus a bha air a choinhead ann an iomadach coimhthional còmhla, agus a thaobh na bhiodh ann a' shluagh, dh' fheumadh na seirbhisean an cumail anns an achadh fhosgailte. Bha am ministear anabarrach trang aig an àm, agus dh' fheuch e ris an truaghan fhaoin a chuir air falbh air mhodh cho seimh 's a b'urrainn e. Ach 's ann a bha Yeddie a' tagradh, "O, a mhinisteir, nam biodh fios agaibh—'se an gràdh a th' agamsa Dhà, (an Tighearna Iosa), leigeadh sibh dhòmhsa a dhol do' n àite aig a bhòrd far am bi Esan. Bhean so ri eridhe a' mhinisteir air a leithid a dhòigh, agus gu'n tug e cead do Yeddie suidhe aig a' bhòrd maille ri càch. Agus map a bha an t-seirbhis a' dol air adhart, bha na deòir a' sìleadh gu frasach o shùilean a' chreutair gun ghò, agus an uair a chluinneadh e an t-ainm Iosa, chrathadh e a cheann gu brònach agus chanadh e ris fhéin "Ach chan 'eil mi 'g a fhaicinn." Ach mu dheireadh, an déigh dha gabhail de' n aran agus de' n fhion, thog e suas a cheann agus thiormaich e na deòir

o shùilean, agus a' sealltuinn air a mhinisteir 's an aodann, chrom e cheann le fiamh gàire. An déigh so chuir e a dhà làmh mu aodann agus a cheann eadar a ghlùinean agus dh' fhan e anns an t-suidheachadh so, gus an robh am beannachadh air a chuartachadh, agus an do thòisich an sluagh air sgapadh. An déidh sin, agus aghaidh a' lasadh le aoibhneas, agus sòlaimte ri fhaicinn, lean e càch. Labhair neach an déidh neach ris anns an sgìre d' am buineadh e, ach cha tug e freagradh 'sam bith do h-aon dhiubh, gus an robh e air a cho-éigneachadh le cuid de na gillean. An sin thuirt e: "A bhalacha, na iarraibh air Yeddie bruidhinn an diugh! Chunnaic e aghaidh an Tighearna Iosa am measg a shluaigh féin: sheall E orm le sùil bhlàth, agus labhair e facal rium le 'bheul, agus tha eagal orm labhairt air eagal gu' n diochuimhnich mi sin, oir chan 'eil agam ach droch chuimhne 'nuair as fheàrr i. O 'illean! 'illean! chunnaic mise E air an là diugh, mar nach fhaca mi riamh roimhe E; leis na shùilean dorch a so chunnaic mise an cuspair àluinn. Na bruidhnibh—se rium, ach leigibh le Yeddie bochd a bhi 'na cho-chomunn-san." An uair a ràinig Yeddie bochd an-t-àite ris an abradh esan "a dhachaidh," cha b' urrainn e labhairt ri Granny, a bha toirt aoidheachd dhà, air eagal, mar a chanadh e féin, "gu'n cailleadh e a aghaidh mhaiseach." Dh' fhàg e am brochan agus an treacail gu'n bheantuinn dà, agus le fiamh a' ghàire fathast air aodann, thoisich e air sliobadh gruaidh na seana mhnatha, gu bhi foillseachadh dhi nach robh dad ceàrr air, dhìrich e am fàradh do 'n lobhta far an robh seid fhodair air am biodh e laighe, gus am faigheadh e sealladh eile agus facal eile, o 'n neach fhathail a chunnaic e.

Chluinnt e fuaim a ghutha gu h-iosa, ged nach robh e bruidhinn àrd: "A Thighearn, is mise an creutair bochd a bha ùine mhór 'gad shireadh, agus a nis, fanaidh sinn cuideachd agus cha dealaich sinn ni's mó! O 's ann an so tha an lobhta bhreagha; tha e uile 'na òir agus 'na neamhnuidean luachmhor. 'Se àite bochd a th' ann an talla a' chaisteil

ann an coimeas ri mo lobhta-sa air an oidheche mhaiseach so!" Bha an sin a ghuth a' dol na bu laige agus na bu laige gus mu dheireadh nach cluinnte tuilleadh e.

Bha an t-seann bhean 'na suidhe os ceann an teine le h-uillean air a glùinean ag innse do bhan-nàbaidh naigheachd nan gillean a thàinig air thoiseach air Yeddie o 'n t-seirbhis, agus a bhriathran agus a' choltas iongantach féin! "Agus a thuilleadh air a so," arsa an t-seana bhean, "dhùilt e blasad air a shuiper, nì nach d' rinn e riamh roimhe, oir bha càil anabarrach aige, ach 'n uair a thàinig e stigh an nochd, sgith agus fann mar a bha e, an déidh a leithid a choiseachd, thuirt e "Cha ghabh mise biadh an nochd a 'Ghranny;" oir fhuair mise féisd tha mi faireachadh an taobh a stigh dhìom, agus nach dealaich rium fhad agus a bhios mi beò. Oir ghabh mise mo shuiper maille ris an Tighearna Iosa, agus a nis feumaidh mi dhol thun an lobhta, agus cadal maille Ris." 'N uair a dh' éirich a' ghrian air an là maireach, cha robh "Granny" air son dragh a chuir air "Yeddie" a bha sgith agus chaidh ise timchioll air a h-obair mar a b' àbhaist. Thug i mòine as a' chruaich agus uisge as an tobar. Dh' ullaich i am brochan agus sgaoil i am bord agus chuimhnich i an sin gu 'n deach esan an leabaidh gun suiper, agus ghairm i air o bhonn an fhàraidh, ach cha d' fhuair i freagairt. Ghairm i a rìs agus a rìs, ach cha robh gluasad air bith r' a chluinntinn gu h àrd, na bu mhótha na ghaoth a bha séideadh o na tuill a bha anns an tugh. Cha deach ise suas an t-fhàradh critheannach air son bhliadhnachan, ach thug a ro-chùram neart d' a casan, agus cha robh i fada gus an robh i shuas anns an t-seòmar-mhullaich, a bha 'na ionad còmhnuidh is fasgadh do 'n leth-amadan air son iomadaich latha. Fa chomhair furn beag bha esan an sin 'na leth-shuidhe, agus air a leth-ghlùn; agus a cheann 'na laidhe air a ghairtean, so an suidheachadh anns an d' fhuair i "Yeddie." Leag i a làmh gu séimh air a cheann agus cha bu luaithe a rinn i e na thug i air ais e le uamhas. Bha an crùn iarunn

air thogail dheth, agus an uair a bha ise 'na cadal, bha crùn muinntir shaorta an Tighearna nach searg gu brath air falbh, air a chuir air a cheannsan. Fhuair "Yeddie" sealladh do Iosa agus cha b' urrainn dha bhi beò ach na cho-chomunn-san. Agus mar a ghabh e de 'n t-Suipeir, mar sin chaidil e maille Ris.

## Nadur an Duine 'na Staid Cheithir Fillte.

(Continued from page 388.)

### STAD I.

EADHON,

STAD GRAIS; NO SAORSA AIR TOISEACHADH.

### CEANN I.

#### ATH-GHINEAMHUIN.

"Air dhuibh bhi air bhur n-ath-ghineamhuin, cha'n ann o shìol truailidh, ach neo-thruailidh, le focal an Dé bheo agus a mhaireas gu sìorruidh." 1 PHEAD i. 23.

3. Tha bhi tionndadh o mhi-naomhachd fholaiseach gu modhalach agus measarrachd a' teachd gearr air an atharrachadh shlainteil so. Tha cuid, a ta car aimsir, glé fhuasgailte, gu h-àraid an laithibh an òige; ach tha iad an deigh sin ag ath-leasachadh, agus a' fàgail an slighean mhi-noamha. Ann an so tha caochladh, gidheadh is caochladh e a dh'fheudar fhaotainn ann an daoine a ta gu tur as eugmhais gràis Dhé, agus aig am bheil am fireantachd a' teachd cho fada gearr, is nach 'eil i teachd suas ri fireantachd nan Sgrìobhaiche agus nam Phairiseach. 4. Feudaidh neach a bhi 'n sàs ann an uile dhleasdanas na diadhachd o'n taobh a mach agus gidheadh gun a bhi air a bhreith a ris. Ged fheudar luaidhe a thilgeadh gu iomadh dealbh, gidheadh chan 'eil innte fathast ach miotailte shuarach. Feudaidh daoine dol as o shalachar an t-saoghail, agus gun iad a bhi ach 'nan coin agus 'nam mucan (2 Pead. iii. 20, 21). Tha uile ghnìomhara na diadhachd o 'n taobh a mach, an taobh a

stigh do chomasan nadurra. Seadh, feudaidd dealbh uile ghrasan an Spioraid a bhi aig cealgairean; oir tha sinn a leughadh mu fhior-naomhachd (*Eph.* iv. 23) agus creidimh neo-chealgach (1 *Tim.* i. 5) a ta taisbeanadh gu bheil dealbh naomhachd, agus creidimh cealgach ann. 5. Feudaidd daoine bhi glé theann anns an diadhachd a th' aca; agus gidheadh a bhi 'nan coigrich do'n nuadhbhreith (*Gnìomh.* xxvi. 5). "Chaith mi mo bheatha a' m' Phairiseach, a reir an luchd chomh-bharail as teinne d' ar creidimh-ne." Tha a teanntachd neo-naomhaichte féin aig nadur ann an creidimh. Bha urrad de'n teanntachd so aig na Phairisich, as gu'n robh iad ag amhare air Crìosd mar neach nach b' fhearr no duine fuasgailte. Duine aig am bheil a choguis air a dusgadh, agus a ta beo fuidh chumbachd choimheangail nan oibre, ciod nach dean e, a ta 'n taobh a stigh d' a chomasan nadurra? B' i 'n fhirinn a bh' ann, ge do thainig i mach o bheul ifrinneil, "croicìonn air son croicinn, eadhon gach ni a ta aig duine, bheir a air son anama" (*Iob.* ii. 4). Feudaidd geur shaothair-anama agus pianta a bhi aig neach, agus gidheadh bàsachadh anns an inbhe bhreith. Bha moran ann am pein, nach d'thug a mach ach, mar gu b' ann, gaoth. Feudaidd piantan gorta agus agartais coguis a bhi ann, a thig gu neo-ni mu dheireadh. Bha aig Pharaoh agus aig Simon Magus a leithid do mhothachadh, as a thug orra urnuighean muinntir eile iarraidh air an son: ghabh Iudas aithreachas, agus fuidh uamhasan coguis, thug e air an ais a bhuinn airgid a fhuair e gu h-ana-ceart. Chan òr gach ni a dhearsas: Feudaidd craobhan teachd fuidh bhlath gealltuinneach 'san earrach, air nach faighear toradh 'sam bith san fhoghara; agus tha aig cuid de mhuinntir saothair-gheur anama, nach 'eil ach 'nan roimhbhlas air ifrinn.

Feudaidd dochainn bhi air a dheanamh air an nuadhbhreith, ciod 'sam bith an deadh choslas a ta orra 'na toiseach, air dà dhoigh. *Air tùs*, Tha cuid cosmhuil ri Sarah (*Gen.* xxxviii. 28, 29) a' teachd gus a' bhreith ach a' dol air an ais a ris. Tha mothachaidhean geur aca car tamuill; ach tha iad sin a' dol air falbh, agus tha iad a' fas cho neo-churamach mu thimchioll slainte,

bha iad riamh; “bithidh an staid dheireannach nì's miosa na cho ain-diadhaidh 'sa bha iad riamh, agus gu tric nì's miosa na an toiseach” (*Mat.* xii. 45). Tha iad a' faotainn gràs dusgaidh, ach chan 'eil iad a' faotainn gràs iompachaidh; agus tha sin a' dol air falbh a lion ceum is ceum, mar tha solus an fheasgair a' dol air falbh, gus an crìochnaich e ann an dorchadas a' mheadhoin oidhehe.

'*San dara àite*, Tha cuid a tha cosmhuil ri Ishmael a' teachd a mach tuilleadh is luath; tha iad air am breith roimh àm a' gheallaidh (*Gen.* xvii. 2, coimeis *Gal.* iv. 22) agus na roinn a leanas. Tha iad air an togail le oibre lagha mhàin, agus chan 'eil iad a' fuireach gu àm geallaidh an t-soisgeil. Tha iad a' glacadh thuca comhfhurtachd an t-soisgeil, is chan 'eil iad a' feitheamh gus am bheil e air a thabhairt doibh; agus tha iad gu h-amaideach a' tarruing an comhfhurtachd o'n lagh a lot iad. Tha iad a' caradh an ioc-shlaint leigheas riu féin, mu'm bheil an lot gu leoir air a rannsachadh. Tha'n lagh, am fear-posda an iochdmhor sin, 'gam bualadh gu goirt, agus tha e tilgeadh mallachadan agus dioghaltais a steach air an anama! An sin tha iad a' toiseachadh air ath-leasachadh, air urnuigh, air bròn, air geallaidhean agus air bòideachadh, gus am bi an spiorad so air a chur 'na thosd; 'nuair a tha sin air a dheanamh, tha iad a rìs a' tuiteam 'nan codal ann an gàirdeinibh an lagha: ach chan 'eil iad idir air an crathadh a mach asda féin, no as am fireantachd féin, no air an tabhairt air an aghaidh gu Iosa Crìosd. '*San àite mu dheireadh*, Feudaidd gluasad iongantach nan aignidhean a bhi ann an anama ris nach do bheanadh idir le gràs an iompachaidh. Far nach 'eil gràs, feudaidd gidheadh gu'm bi tuilte do dheoir, mar ann an Esau, nach d' fhuair àit' aithreachais, ge do dh'iarr se e gu durachdach le deuraibh (*Eabh.* xii. 17). Feudaidd lasaidhean mór de dh'aoibhneas a bhi! mar ann an luchd eisdeachd an fhocail, a ta air an cumail a mach “a ta gabhail ris air ball le gairdeachas. (*Mat.* xiii. 20). anns a' chosamhlachd, leis an fhearann chlachaidh, muinntir Feudaidd mar an ceudna iarrtais mhór a bhi 'n deigh nithe maith agus mor-thlachd annta mar an ceudna, mar anns na cealgairribh

sin a ta air am ainmeachadh (*Isa. lviii. 2*). “Gidheadh o là gu là tha iad ‘gam iarraidh-sa; agus is toil leo eòlas a ghabhail air mo shlighibh.”—Is miann leo bhi teachd dluth do Dhia. Faic cho ard as a dh’ fheadas iadsan air uairibh seasamh, a ta fathast a’ tuiteam air falbh! *Eabh. vi. 4, 5, 6*. Feudaidh iad a bhi air an “soillseachadh, agus blasad air an tiodhlac neamhaidh, a bhi ‘nan luchd comh-pairt de’n Spiorad naomh, agus blasad air deadh fhocal Dhé, agus cumhachdan an t-saoghail ri teachd.” Tha oibreachadh coitichionn spioraid Dhé, cosmhuil ri tuil air fearann, a’ deanamh tionndaidh iongantach air nithe ‘gan cur bun os ceann. Agus ‘nuair tha iad a’ dol seachad, tha na h-uile ni a’ ruith anns a’ chlais ghnathaichte a rìs. Feudaidh na nithe sin uile bhi, far nach ‘eil spiorad naomhachaidh Chriosd aig àm ‘sam bith a’ tàmh anns an anam, ach tha’n cridhe cloiche fathast a’ mairsinn; agus anns a’ chor sin, cha’n urrainn na h-aignidhean sin gu’n seargadh, a chionn nach ‘eil freumh aca.

Ach tha ath-ghineamhuin ‘na h-atharrachadh fìor, agus iomlan leis am bheil an duine air a dheanamh ‘na chreutair nuadh, 2 *Cor. v. 17*. Tha’n Tighearna Dia a’ deanamh a’ chreutair ‘na chreutair nuadh, mar tha’n t-òr-cheard a leaghadh sìos soitheach na h-eas-onoir, agus ‘ga deanamh ‘na shoitheach a chum onoir. Tha’n duine, a thaobh a staid nadurra, gu h-uile as a riaghailt leis an tuiteam; tha gach aon bhuaidh de’n anam, mar gu b’ ann air an cur as an àite: Ann an ath-ghineamhuin, tha’n Tighearn a’ fuasgladh na h-uile alt, agus ‘ga chur ceart a rìs. A nis, tha ‘n t-atharrachadh so a ta air a dheanamh ‘san ath-ghineamhuin.

*Ri leantuin.*

## Notes and Comments.

**Sabbath Cinemas.**—The *Lord’s Day Magazine* (London) has a striking article by Mr. F. E. Adams formerly a magnate of the film world. Mr. Adams is strongly opposed to Sabbath

opening of cinemas. His article is of special interest because of the knowledge possessed by the writer. In answering the question, Who is really behind the Sabbath Cinema Opening? he answers: "The great Picture-Producing Combines are mostly American and controlled by Jews. The Cinema Theatres in England show 85 per cent. American films; we pay them for our week-day Cinema Programmes some £13,800,000 . . . . The producers of many films and the financial controllers of a great number of Cinemas have no sympathy with either our religious beliefs or the observance of our Sabbath; nor do they agree with that sacred possession of the English—the Day of Rest." He mentions that there are 4,500 Cinemas in Britain and if these are opened on Sabbath they will probably be visited by 8 million people and a sum of £16,000,000 will go to the Film-Producing and the Cinema-Owning Companies. This will explain the determination of these conscienceless individuals to set up their god, mammon, at all costs.

**Irreparable Harm of the Cinemas.**—Mr. Adams, who claims "a greater, more all-round, and, perhaps, a more successful association with, and knowledge of, the Cinema business in all its many ramifications, than any other man" bears this testimony against the modern Cinema: "Backed by that knowledge and experience, I maintain, without fear of serious contradiction, that the present-day type of film, with sex and crime appeal predominating, is definitely undermining the moral tone of the youth of our Nation and doing irreparable harm which will take generations of effort to eliminate. The uplifting, educative, harmlessly-amusing and entertaining film of a few years ago, is all but a thing of the past. Film producers (having learnt that the nearer the knuckle the subject the greater 'the draw,' and so the profits) expend almost their entire talent and resources on the production of the type of film that panders to modern craving. Can, or dare, any one claim a benefit from extending the opportunity of screening



that type of stuff from six to seven days a week? By so doing they rob us of our Day of Rest, take millions of pounds a year from us for foreign films, and establish the principle of 'Sunday' Trading for profit."

**Bill for the Closing of Shops on Sabbath.**—Mr. D. M. Mason, M.P., has introduced a Bill into Parliament having for its object the closing of shops on the Sabbath. The Bill, which applies to Scotland only, is to be debated in Parliament on 9th March. The evil of Sabbath trading is growing in this country, some of the chief transgressors being Italians. Unfortunately many of our own countrymen are following suit. The Bill imposes a penalty of £5 for the first offence and £20 for the second or subsequent offence. This may get at the Italian ice-cream shops though this is questionable as the sale of refreshments is permitted. Formerly the Italians could pay their £2 fine on Monday and keep open every Sabbath as their drawings left them a fair margin of profit. Unfortunately the Bill does not go as far as we would like it. It does not prohibit the business of supplying refreshments (except ice-cream) for consumption on the premises; the business of dairymen (for supply of milk only); and the business of supplying petrol or other fuel for motor vehicles, etc. -

**A Clever and Effective Retort.**—Recently the famous Cocoa Manufacturers, Messrs. J. S. Fry, made arrangements for a Sabbath broadcast to give publicity to their products. Circulars were sent out to grocers asking them to give as much publicity as possible to this new scheme. The energetic Secretary of the Lord's Day Observance Society sent a strongly worded protest pointing out to the firm that whatever they might gain in one direction they would lose in another by the withdrawal of orders from those who loved the Lord's Day. One of these, Mr. J. R. Huntley, head of the firm of Messrs. John R. Huntley & Son Ltd., Bath, wrote to Messrs. Fry saying: "You claim the right to break the fourth commandment,

'Remember the Sabbath Day to keep it holy.' If I were to claim the right to break the Commandment which reads, 'Thou shalt not steal' and refused to pay your account, I daresay you would enter your protest against it—as I most solemnly do in regard to your present action."

**A Perverted View of God's Commandments.**—As this number of the Magazine is issued from the press there will be, we have no doubt, the usual flood of vapid sentimentalism with Bohemian touches extolling the virtues of Robert Burns to the heavens. We take this occasion of uttering an emphatic protest against the view that the possession of genius demands a different standard by which the conduct of those so favoured is to be judged. When a genius breaks the law he may be more culpable for his transgression than a less favoured person. The possession of genius does not convey the right to any man to ride rough shod over any of the commandments of God. Goethe was a great genius but lived a lax life; Byron was a brilliant star in the literary firmament but that does not excuse the irregularities of his life; Shelley was a sublime poet but that did not keep him from setting decency at defiance. These were mighty rebels against the divine law and the fact that they were geniuses is no excuse for their rebellion. God did not make one law for ordinary mortals and another for geniuses and Burns' orators, especially ministers, should not forget this.

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## Church Notes.

**Communions.**—February—First Sabbath, Dingwall; third, Stornoway; fourth, Breasclete. March—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie and North Tolsta. April—First Sabbath, Stoer, Portnalong; second, Lochgilphead; third, Greenock; fourth, Glasgow; fifth, Wick. South African Mission.—The following

are the dates of the Communion—Last Sabbath of March, June, September, and December. *Note.*—Notice of any addition to, or alterations of, the above dates of Communion should be sent to the Editor.

**Collection for February.**—The Collection for the Jewish and Foreign Missions Fund is to be taken up this month.

### Acknowledgment of Donations.

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

**Sustentation Fund.**—"Free Presbyterian," In memory of the late Rev. N. Cameron, £20; Mr and Mrs K. McD., Opoho, Dunedin, New Zealand, per Rev. D. N. MacLeod (o/a Lochbroom Congregation) (£10 N.Z. Note), £7 13s 4d; Mrs A. C., Purley, Surrey, £1; Mrs H. C., Kingussie, 10s; A Free Presbyterian, Larbert, £3; Stockton F.P. Mission, per Mr Alex. W. Wallace, Linthorpe, Treasurer, £2 1s; Mrs J. McM., Dalnabreac, Rogart, £10; Mrs H. N., Fort William, Ontario, 11s 7d; Nurse P. McL., Dundee, per Rev. M. Morrison (o/a Lochinver), £1; A Friend, per Rev. N. McIntyre (o/a Edinburgh), 10s.

**Jewish and Foreign Missions.**—A. M., Brora, per Rev. R. MacKenzie, Glasgow, £10; "Free Presbyterian," in Memory of the late Rev. N. Cameron, £10; Mrs McM., Dalnabreac, Rogart, £5; Anon, Gairloch, 5s; Friend, Lochinver, 10s; "M. A. R."—Ardrishaig Postmark, £1; Mrs E. F. L., Detroit, 12s; Misses Alex., Bristol, 5s; Mrs D. G., Fernabeg, Arrina, for securing a Hall for Rev. D. J. Urquhart, 10s; "M. M.," per Rev. J. Colquhoun, Glendale, 10s; "A. K.," Westhill, Culloden, 2s 6d; Portree Sabbath School, for the children of the South African Mission, per Rev. D. M. Macdonald, £5 5s. The following per Rev. N. McIntyre—Wellwisher, Glasgow, £1; Friend, Edinburgh, 5s.

**Home Mission Fund.**—Mrs M. McM., Dalnabreac, Rogart, £5; Wellwisher, per Mr M. MacKenzie (o/a Stoer), 10s.

**Organisation Fund.**—Free Presbyterian, in Memory of the late Rev. N. Cameron, £10.

**Winnipeg Church Fund.**—Rev. D. J. M., Lairg, £2.

**Legacy Fund.**—Received from the Executors of the late Mr John MacKenzie, Retired Banker, Beaulieu, the sum of Four Thousand, Five Hundred and Twenty-Two Pounds, Fourteen

Shillings and Four Pence (£4,522 14s 4d) being the residue of his estate bequeathed to the Free Presbyterian Church of Scotland, which sum includes Five Hundred Pounds (£500) bequeathed in terms of his will to be held by the Church in Trust on behalf of the Free Presbyterian Church Congregation of Beaully, per Messrs. Davidson Scott & Company, Solicitors, Inverness, Agents for the Executory.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr. M. Gillanders, Treasurer, acknowledges with grateful thanks the following donations:—D. M., 12 Aignish, Stornoway, £1; S. F., Strathpeffer, £1; K. McL., Strathpeffer, £1; K. M., Dingwall, £1. Collecting Cards, per Mrs Dunbar, Kyleakin, £5 9s 6d and Mr K. McLeod, Gardener, Raasay, £10 5s 6d.

**Beaully Congregation.**—Mr John Stewart, Treasurer, acknowledges with sincere thanks a donation of £10 from Anon, Greig Street, Inverness postmark, for the painting of the inside of the Church at Balblair.

**Greenock Manse Purchase Fund.**—Rev. James McLeod, acknowledges with grateful thanks the following donations:—M. M., Skye, £3; Nurse F. F., Govan, 10/-; N. M., Glendale, Skye, 10/-; Two Friends, Glasgow, £1; and a donation of £2 from M. M., Skye, on behalf of Greenock Sustentation Fund.

**Kames Congregation.**—Rev. Jas. A. Tallach, acknowledges with grateful thanks the receipt of a Legacy of £20, left for the Kames Congregation, by the late Miss Mary Taylor and received from Miss J. Taylor.

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**Islivig and Breanish (Stornoway) Mission House Fund.**—Rev. R. McInnes, Uig, acknowledges with grateful thanks the following donations:—Friend, Stornoway, per Rev. M. Gillies, £5; J. McCa., Cleasero, £1; M. McC., Kames, £2; the following per Mr M. McLeod, P.O., Islivig—Mrs McL., Cromalt, £1; Two Perthshire adherents, 10s.

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behalf of St. Jude's Sustentation Fund:—M. McI., Thornhill, per Rev. R. MacKenzie, £2; A. F., Glasgow, 10s, on behalf of Foreign Missions; Anon, £1; A. McD., per Mr M. MacPhee, 5s.

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