

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

CONTENTS.

	PAGE
William Tindale's Work as Translator	241
A Famous Book: Calvin's Institutes	245
Sermon; by the Rev. James Guthrie	249
The Church and the World	257
The late Mr. Malcolm Fraser, The Mound, Sutherland	261
The late Mr. Finlay Morrison, Missionary, Flashadder, Skye	263
Beachd Gràis air an t-Saoghal	265
Nadur an Duine 'na Staid Cheithir Fille	267
Literary Notices	276
Church Notes	278
Acknowledgment of Donations	279
The Magazine	280

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

PRICE 3d. Post Free 3d. ANNUAL SUBSCRIPTION 3s 9d Prepaid Post Free  
 (including July double number). The Annual Subscription for the F.P. Magazine and  
 the Young People's Magazine is 6/- post free prepaid.

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

---

VOL. XLI.

October, 1936.

No. 6.

---

### William Tindale's Work as Translator.

FOUR hundred years ago on 6th October William Tindale, Reformer and Translator, was strangled and then burnt at Vilvorde in Belgium. And as the quatercentenary of his death will be taken advantage of to call the attention of the English-speaking world to its great debt to this noble Reformer for his work as translator of the Scriptures we are devoting this article to a short account of his work which we are afraid has not received the attention it deserves. The story of Tindale's life has been told in Demaus' standard biography, *William Tindale*, a curtailed edition of which has recently been issued by the Religious Tract Society at the exceptionally low price of one and sixpence. In this article it is not so much to the facts of his life we are directing our readers' attention as to his work as a Translator. Dr. Wescott, an authority on the subject, says: "With Tindale the history of our present English Bible begins; and for fifteen years the history of the Bible is almost identical with the history of Tindale. The fortunes of both, if followed out in detail, are even of romantic interest" (*History of the English Bible*, p. 25). Tindale had high expectations that the Bishop of London, Tunstall, whose love of scholarship Erasmus had praised would be helpful to him in the design that lay so near his heart. But he met with a very cold reception from the proud Romish prelate. According to his own words: "In London I abode almost a year and marked the course of the world . . . and understood at the last,

not only, that there was no room in my lord of London's palace to translate the New Testament but also there was no place to do it in all England." But, if the Bishop of London failed him, Tindale found in Humphrey Monmouth, a wealthy alderman of London a friend who helped him financially and otherwise. The Bishop of London's treatment of him, however, determined him to leave his native land to which he was destined never to return. In 1525 he went to Cologne and there began to print the translation of the New Testament which he had by that time completed. Troubles were coming thick and fast upon the Reformation cause and its enemies were busy and unscrupulous. The printing of the New Testament in the language the English people could understand was a crime that could not be tolerated and there were men who imagined they were doing God service in putting a stop to the work. Cochlaeus, a relentless enemy of the truth, managed to stop the work of printing when only ten sheets in quarto had been printed. Cochlaeus has left an account of his success in his Satanic work. He got into touch with the printers and plying some of them with wine he learned where three thousand copies of the New Testament were being worked off for despatch to England. The authorities forbade the printers to proceed but Tindale and his friend Roye escaped with the printed sheets to Worms. While at Worms, Tindale found a safe retreat as the city, by this date, had become wholly Lutheran. To baffle his enemies, Tindale, instead of publishing the quarto edition first, which had been stopped by Cochlaeus, issued an octavo edition. In a preface he apologises for "the rudeness of the work." This edition, with the quarto edition, reached England without any indication of the translator's name early in 1526. Henry VIII. had received a warning before their arrival that such books had been printed. The books were eagerly bought when they came to England but there was also strong opposition. Sir Thomas More fiercely attacked the translation as ignorant, dishonest, and heretical. Warham, Archbishop of Canterbury, and Tunstall, Bishop of London, issued mandates for the suppression and

surrender of copies. The efforts to suppress the book failed, so eager were the demands for it. In burning the book Tindale had a premonition of what was awaiting himself. "They did none other thing than I looked for," he said, "no more shall they do if they burn me also, if it be God's will it shall be so. Nevertheless in translating the New Testament I did my duty." Tindale continued his work and early in 1530 the Pentateuch, the five books of Moses, was published. In 1531 the book of Jonah appeared but no more of Tindale's work on the Old Testament was published during his life-time.

In 1534 Tindale's revised New Testament appeared. "He had worked," says Dr. Wescott, "for thirteen years in exile by foreign instruments, and now in his last moments he was allowed to rejoice in the thought that his labour had found its proper home in his own land. For this end he had constantly striven; for this he had been prepared to sacrifice everything else; and the end was gained only when he was called to die" (*History of the English Bible*, p. 49).

A traitor had worked his way into his confidence notwithstanding the warnings Tindale had received. He was apprehended, tried, and condemned. He was first of all strangled and then burned. His last prayer was: "Lord open the King of England's eyes." So died one of England's noblest martyrs after accomplishing a work the fruitfulness of which only the opening of the records on the Great Day will declare.

His aim in translating the Scriptures is set forth in his own words. "As concerning all I have translated or otherwise written, I beseech all men to read it for that purpose I wrote it: even to bring them to the knowledge of the Scripture."

Tindale approached the work of translation with a knowledge of Greek and Hebrew and all external evidence it has been truly said goes to prove Tindale's originality as a translator. While making use of Luther's German translation and also of the Vulgate it is evident he translated independent of both. We conclude our article with the following tribute to Tindale's genius as a translator by one whose judgment on the subject



is worthy of respect. "Before he began," says Dr. Wescott, "he had prepared himself for a task of which he could apprehend the full difficulty. He had rightly measured the momentous issues of a vernacular version of the Holy Scriptures, and determined once for all the principles on which it must be made. His later efforts were directed simply to the nearer attainment of this ideal. To gain this end he availed himself of the best help which lay within his reach, but he used it as a master and not as a disciple. In this work alone he felt that substantial independence was essential to success. In exposition or exhortation he might borrow freely the language or the thought which seemed suited to his purpose, but in rendering the sacred text he remained throughout faithful to the instincts of a scholar. From first to last his style and his interpretation are his own, and in the originality of Tindale is included in a large measure the originality of our English version. For not only did Tindale contribute to it directly the substantial basis of half the Old Testament (in all probability) and of the whole of the New but he established a standard of Biblical translation which others followed. It is even of less moment that by far the greater part of his translation remains intact in our present Bibles, than that his spirit animates the whole. He toiled faithfully himself, and where he failed he left to those who should come after the secret of success. The achievement was not for one but for many; but he fixed the types according to which the later labourers worked. His influence decided that our Bible should be popular and not literary, speaking in a simple dialect, and that so by its simplicity it should be endowed with permanence. He felt by a happy instinct the potential affinity between Hebrew and English idioms, and enriched our language and thought forever with the characteristics of the Semitic mind" (*History of the English Bible*, pp. 157, 158).

While this tribute to his scholarship is well deserved it would be a grave omission to overlook the fact that his equipment as a successful translator of God's Word was not altogether due to scholarship. Behind that scholarship there were the mighty

impulses of the new life begotten by the Holy Ghost which vitalised his scholarship and consecrated all his work as a translator to the service of God. "My part," he writes, "be not in Christ if mine heart be not to follow and live according as I teach, and also if mine heart weep not night and day for mine own sin and other men's indifferently, beseeching God to convert us all and to take His wrath from us and to be merciful as well to all other men, as to mine own soul, caring for the wealth of the realm I was born in, for the king and all that are thereof, as a tender-hearted mother would do for her only son."\*

### A Famous Book: Calvin's Institutes.

FOUR hundred years ago there was issued from the press one of the most important theological books which was ever published. This was *The Institutes of the Christian Religion* by John Calvin. It was first published in Latin at Basle, in March, 1536, under the title *Christianae Religionis Institutio*. The book has passed through many editions since then and has been translated into Arabic, Bohemian, Dutch, English, French, German, Hungarian, Italian, Spanish and Japanese (as lately as this year). It has exercised an extraordinary influence on the theological thinking of the Reformed Church in particular. Apart altogether from this extraordinary influence the work is remarkable coming from a young man who was not yet 26 years of age when the book was written. "The Institutes of Calvin," says Dr. Cunningham, "is the most important work in the history of theological science, that which is more than any other creditable to its author, and has exerted directly or indirectly the greatest and most beneficial influence upon the opinions of intelligent men on theological subjects. It may be said to occupy in the science of theology, the place which it

\*These words are the closing sentences of his disclaimer of Joye's unauthorised revision of Tindale's New Testament.—*Editor*.

requires both the *Novum Organum* of Bacon and the *Principia* of Newton to fill up in physical science—at once conveying, though not in formal didactic precepts and rules, the finest idea of the way and manner in which the truths of God's Word ought to be classified and systematized, and at the same time actually classifying and systematizing them, in a way that has not yet received any very material or essential improvement" (*The Reformers and Theology of the Reformation*, p. 295). It would not be difficult to fill pages of tributes couched in terms of the highest praise of the splendid merits of the *Institutes* but our purpose is to give a brief history of the book and to indicate the substance of its contents. The famous Epistle Dedicatory to Francis, King of France, is dated August, 1535. This Epistle was printed as a preface to the *Institutes* and was written sometime after the book itself and from a sentence in the Epistle one may infer that the book was written in 1535. However, as already stated, the first edition was published in 1536. Calvin himself gives the reason for undertaking the work. Many of the witnesses to the truth were being put to death. Lying charges were brought against them, they were classed with the Anabaptists and seditious persons. Calvin's spirit was stirred within him. "Observing," he says, "that the object which these instruments of the court aimed at by their disguises was not only that the disgrace of shedding so much innocent blood might remain buried under the false charges and calumnies which they brought against the holy martyrs after their death, but also that afterwards they might be able to proceed to the utmost extremity in murdering the poor saints without exciting passion toward them in the breasts of any, it appeared to me, that unless I opposed them to the uttermost of my ability, my silence could not be vindicated from the charge of cowardice and treachery. This was the consideration which induced me to publish my *Institutes of the Christian Religion*. My objects were, first, to prove that these reports were false and calumnious, and thus vindicate my brethren, whose death was precious in the sight of the Lord; and next, that as the

same cruelties might very soon after be exercised against many unhappy individuals, foreign nations might be touched with at least some compassion toward them and solicitude about them.”\* It was this noble purpose which was the propelling force urging Calvin to write his famous work. In estimating the nature of this performance Dr. Warfield calls attention to the fact that Calvin’s book had practically no predecessors. It broke out a new path for itself. The book in its first edition was only the first stage of what it was afterwards to be. Calvin had a very poor estimate of his work though his readers thought differently. The second edition was almost twice the size of the first. From Calvin’s words it is evident that he now wished his work to be a doctrinal introduction to the study of the Scriptures—his aim, to use his own words, was “to prepare and train candidates in sound theology for the reading of the divine Word that they might both have an easy introduction to it and proceed in it with unfaltering step.” Calvin continued revising each edition until the definitive one of 1559—the eighth edition—was issued. This edition was about five times the size of the first edition and the arrangement was changed to the order in which it has come down to the present time. This edition was divided into four books. These treat in turn the doctrine of the Scripture on the Father, Son and Holy Ghost and the Holy Catholic Church—“of the knowledge of God the Creator”—“of the knowledge of God the Redeemer”—“of the mode of receiving the grace of Christ” and “of the external means of salvation.” This sequence was suggested by the order in the Apostles’ Creed. Notwithstanding the elaboration of the *Institutes* as the various editions appeared the first edition contained the substance of what appeared in the 1559 edition.† Dr. Cunningham says: “It is a most extraordinary proof of the maturity and vigour of his mind, of the care with which he

---

\**Works* (Calvin Translation Society), vol. i., p. xli., xlii.

†It is true, however, that Calvin says of the 1559 edition that “it could almost be considered a new work.”—*Editor*.

had studied the Word of God, and of the depth and comprehensiveness of his mediations upon divine things, that though the work was afterwards greatly enlarged, and though some alterations were even made in the arrangement of the topics discussed, yet no change of any importance was made in the actual doctrines which it set forth. The first edition produced at that early age contained the substance of the whole system of doctrine which has since been commonly associated with his name—the development and exposition of which has been regarded by many as constituting a strong claim upon the esteem and gratitude of the Church of Christ, and by many others as rendering him worthy of execration and every opprobrium” (*The Reformers and Theology of the Reformation*, p. 294).

The *Institutes* was also published in French in 1541—translated by John Calvin himself from the Latin edition. In his preface he says: “And first I wrote in Latin that it might be serviceable to all studious persons, of what nation soever they might be; and afterwards, desiring to communicate any fruit that might be in it to my French countrymen, I translated it into our own tongue.” Various editions of the French translation were issued—during Calvin’s lifetime a new edition of the *Institutes* in French was almost an annual affair. Calvin had begun to make a new translation of the 1559 Latin edition but it was not completed. “Had he completed this new version,” says Dr. Warfield, “no doubt his place in the history of French letters and in the development of the French language might have been much more distinguished than it is . . . . Even on the basis of the French *Institutes* of 1541 alone, however, Calvin takes his place in the first rank of French prose writers” (*Calvin and Calvinism*, p. 397). A French literary critic assigns to it the place of “the first of our books which we can call classic.”

The *Institutes* has thrice been translated into English—by Thomas Norton (1561 and often afterwards); John Allen (1839 and often afterwards); Henry Beveridge (1845-6: 2nd edition 1863; another edition in 2 vols. was published in 1879). In

addition to these versions there have been four or five abridgements. Dr. Warfield in reference to the three main translations into English says: "So far as one may judge from so brief an extract, it would seem that Allen's version is entirely independent of Norton's, and that Beveridge worked with his predecessors' versions before him, indeed, but with a conscious effort to give a fresh rendering of the original. Any one of the three would appear to provide a plain and sufficiently clear and faithful rendering of the original, while the 'perfect version,' or the version which conveys the sense of delight and satisfaction with which Calvin's Latin affects the reader, is yet to seek" (*Calvin and Calvinism*, p. 427).

### Sermon.\*

By the Rev. JAMES GUTHRIE.

"And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary."—Matt. xiv. 22-25.

IT is of purpose, and choice, in reference to the condition and trial of these times, we have resolved, through the Lord's assistance, to speak somewhat of this piece of trial, and of the storm wherewith the disciples of our Lord Jesus Christ were exercised at sea; and the rather we have chosen to speak somewhat of these words, because they were the choice of a very precious and worthy man, to speak of in a day of trial; I mean, that eminent servant of God, John Knox, whom the Lord did help to be a most eminent instrument of the work of reformation in the Church. We shall not much stand on

\*This was James Guthrie's last sermon, preached at Stirling before his martyrdom in June, 1661. Cromwell referred to him as the "little man who would not bow" and his adherence to the Covenanted cause brought him to the scaffold. The sermon was first printed by the Rev. Ebenezer Erskine in 1733.—*Editor*.

any particular unfolding of the branches of the text, but take these as they lie in order.

I. The thing we desire you first to look to, is, how the story that is recorded in these verses, is knit with these that go before, for we will find them knit together by many of the evangelists, viz., the story of the glorious miracles wrought by Jesus Christ the Lord, in feeding so many thousands of people with a few loaves, and a few little fishes; after this, that sad trial which the disciples met with at sea. They are knit together by the evangelists Matthew, Mark, and John. After that the Lord Jesus Christ had preached to the people and His disciples, and had fed many thousands with a few loaves, and a few fishes, and had manifested much of His power and glory, "He constrains His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitude away." He sends His disciples to the sea, and the multitude away, that they should not for a season hear any more of His doctrine, and see any more of His miracles.

That we may lay a foundation for somewhat for your edification, First, It may be inquired, why it is that He sends away both His disciples and the multitude at that time, and would have an interruption of His doctrine and miracles, when He sends His disciples to the sea, and the multitude to their own homes? If we look to the other evangelists, we will find the causes there enough (Mark vi. 52); the cause is given there, why He thus exercised His disciples, "for they considered not the miracle of the loaves, for their hearts were hardened." Albeit, the Lord Jesus Christ had revealed much of His power and glory in the miracle of the loaves, yet His disciples did not duly consider thereof. Therefore He would needs exercise them with a storm, and a tempest at sea, that they might both be taught in the knowledge of their own weakness, and also might be better schooled in the faith of His power and glory. The reason why "He sent the multitude away," is set down in the Gospel written by John, vi. 26. When the multitude comes again, "Verily, verily, I say unto you, ye seek me, not because

ye saw the miracles, but because ye did eat of the loaves, and were filled." Compare it with that in the 15th verse, "When Jesus Christ therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." He knew that for all that they had seen and heard of His word and miracles, they were of a very carnal disposition, and seeking to establish to themselves carnal prosperity and peace, therefore He sent them away for a time.

From the connection of these two histories, and from the scope of the whole, we offer you one point of doctrine; that the Lord Jesus Christ is oftentimes, and ordinarily pleased, after special manifestations of His power and glory in His Church, and amongst His people, to exercise them with special pieces of trial, and troubles, and storms. After His doing of great work for their comfort, He is ordinarily pleased, to raise great and dreadful storms and tempests, for their exercise and trial. So here, when He hath in a most comfortable, and kindly way, banqueted them, and revealed much of His power and love in so doing, He sends them a storm and tempest on the back of it, and will have an interruption of His doctrine and miracles for a time, wherein they are all like to be drowned.

There are many instances in the Word, of the Lord's dealing thus. Look in the books of Moses, what follows on the back of that glorious deliverance, that the Lord gave to the people of Israel out of Egypt: they are exercised forty years in the wilderness, in which they had many a sad day, ere they entered the land of Canaan.

The like we may see in the church of Israel (1 Sam.). The Lord gave a great deliverance from the Philistines by the ministry of His servant Samuel, and a glorious blessed work of reformation there was; but all that was again destroyed by the hand of Saul, and persecution raised against the church of God.

A third instance ye will find, if ye will read the history of the reigns of Hezekiah and Manasseh, kings of Judah, as it is recorded in the second book of Chronicles. There was a



great reformation in the days of Hezekiah, a covenant sworn by the king, princes, priests, and the whole body of the land; all corruption cast out, the pure worship and ordinances of God set up; but there was a dreadful trial by the hand of Sennacherib: so, scarcely was Hezekiah well in his grave, till Manasseh succeeds in his room, and brings in corruption and persecution both at once.

A fourth instance was in the days of Josiah. How much of the power, and glory of the Lord is manifested; but how sad a trial comes on the back of it, that the church seems to be wholly defaced by the king of Babylon.

A fifth instance we will find, after the return of Israel out of Babylon. In the 4th of Ezra, the foundation of the Lord's house is laid; but in a little while the work is interrupted (till the second year of Darius the king), by the derision and enmity of wicked men.

A like instance you shall also find in the New Testament. Look what a length our blessed Lord brought the work of the gospel: but what follows in the 16th of John? 31, 32 verses, "Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone." And He is crucified, and laid in His grave, and a stone laid on the grave's mouth, and little appearance that ever there should have been more mention of Him in the land of the living.

Then look at another instance in the days of the Apostles. In the 1st, 2nd, 3rd, 4th, and 5th chapters of the Acts, what a blessed reformation there was; but in the close of the 6th chapter, and in the beginning of the 8th, you see what a sad interruption and scattering is in the church, and a great persecution raised against it.

And as there are many instances in the Word, so there are many instances in the story of the church. Many great things were done by the apostles, and a glorious reformation there was in the bringing in of the Gentiles; but how dreadful a persecution is raised through all the world.

And there is a notable instance, when the Lord began to reform the church from the darkness of popery, by that worthy instrument Luther. But shortly after, did not Charles the Fifth raise a cruel war, against all the princes of Germany, and raised cruel edicts against all that clave to the church?

And also, in the days of King Edward the Sixth, that good prince, what a glorious work was in England. But a few years after that godly prince died, Queen Mary succeeds, brings in popery, and raises a bitter persecution against the saints of God.

And ye cannot be so great strangers to our own condition at home; how sad an interruption the work of reformation met from the prelates not long ago.

So that there is nothing more ordinary in the church, than after the Lord has communicated Himself in a special way in His power and glory, to exercise them with sad storms and tempests on the back of it.

Concerning this dispensation, we would first inquire a little into the grounds and reasons of it, why the Lord sees it fit to do so? Next, into the kinds of it, or in what several ways it is, that He sees it fit so to do?

For the reasons, grounds, and causes of it, we shall not speak of many, though many might be spoken of, but shortly touch some of the most common and obvious.

1. First, the Lord makes such a changing of His dealing, with His church, for the chastising of their sin, and correcting of their iniquity. A people to whom he manifests Himself in His power and glory, and mercy, and truth, do not always behave themselves as they ought to do, but even while He is dealing kindly with them they do many ways provoke Him to wrath. Therefore, God for correcting their sin, and chastising their iniquity, brings troubles and storms upon them. In the 99th Psalm, the Lord is brought to take vengeance on the inventions of His people in the wilderness. That ye may understand this the better, look at the 78th Psalm, which is a clear commentary to this, where His rod wherewith He punished that people in the wilderness, and delayed their entrance into Canaan,

and their sin both are set down; their unstedfastness in the Lord's covenant. Ye may look out some of the proofs of these sins.

1st Sin. First, in the 10th and 11th verses of Psalm lxxviii., "They kept not the covenant of God, and refused to walk in His law: And forgot His works and wonders that He had shewed them." They were unstedfast in the Lord's covenant. In the 19th and 20th chapters of Exodus, they entered into a most solemn covenant with God, that all of them undertook to stand to, and to prove faithful therein; but they kept not His covenant, but dealt deceitfully in it, therefore He brought such storms on them in the wilderness, and so long suspended their entrance in the promised land. 2nd Sin. A second sin is in the 18th verse. They sinned yet more, "and tempted Him in their hearts, by asking meat for their lusts." They are not satisfied with the things that God has allowed them, but lusted after strange things, and became lustful in their appetites: therefore God is wroth, and thus exerciseth them in the wilderness. 3rd Sin. A third sin is in the 22nd verse: their diffidence and unbelief. They believed not in God, and trusted not in His salvation, they put tempting questions concerning His power and goodness in the 19th verse, "Can God furnish a table in the wilderness?" Therefore He thus exercised them with storms. 4th Sin. A fourth sin is, they despised and undervalued the precious manna, which God sent down from heaven, for feeding of them, "Our soul loatheth this light bread," (Numb. xxi. 5). 5th Sin. A fifth sin is, their murmuring, grudging and repining against God. 6th Sin. A sixth sin is, their complaint of coming out of Egypt; their rebelling, and speaking of a captain to return back again. 7th Sin. The last sin is, their corrupting the worship of God, and making a golden calf. And because of these sins, the Lord is angry, and correcteth and chastises them forty years long in the wilderness.

2. A second reason is, the Lord's bringing sad storms on the back of the glorious manifestations of Himself in His Word and works, is for purging of His people. As He will correct them, and have them to know the bitterness of their sin,

so He will have them to be purged of it. There is a sad trial in the 11th of Daniel, and this is given as the reason of it; to purge, to try, and to make white: in the 35th verse, "and some of understanding shall fall, to try them, and to make them white, even to the time of the end; because it is yet for a time appointed." There is in the Church and people of God, much dross, therefore He sees it necessary they be put into the fire, for purging away of their dross.

3. A third reason, why the Lord brings sad storms on the back of glorious manifestations of Himself is, for discovering and bringing forth the hypocrites, and such as are unsound (Daniel xi. 34). Many cleave to the Lord's people by flattery: especially it is so, when the Lord is eminently appearing, and revealing Himself gloriously in His word and works; many then undertake a profession in whose hearts there is no sincerity and truth; many then cleave to the cause and work of God by flattery, which His soul cannot endure; therefore He brings a winnowing fan, and sets them up before the wind, that He may know who is chaff and who is corn. "He doth good to those that are upright in heart: but as for such as turn aside to crooked ways, the Lord shall lead them forth with the workers of iniquity" (Psa. cxv. 4, 5). Therefore, for discovery of such, He sends sad storms on the back of reformation.

Another reason of the Lord's bringing sad storms and tempests on His people, on the back of glorious manifestations of Himself, is, that He may prove and take a trial of the integrity, faith, and patience of His saints; and in trying of them to purchase glory to Himself, and a name to them. "That the trial of your faith (being much more precious than of gold that perisheth, though it be tried with fire), might be found unto praise, and honour, and glory at the appearing of Jesus Christ" (1 Pet. i. 7). There is also a reason concerning adversaries which we shall not now meddle with.

II. But we come to the second point—How it is, or in what several sorts of ways it is, that the Lord is pleased thus to dispense, I mean, to send storms and trials on His servants and people, immediately on the back of some glorious appearance,

and notable works of kindness and mercy amongst them. There might be a great many ways named, how the Lord is pleased to do this: we shall name only four generals.

1. First, He does it sometimes by interrupting of His work. Thus He did it in that place cited before, Ezra iv. After the foundation of the Lord's house is laid, a company of malignant men, enemies to the poor people of God and His work, who are exceedingly ill satisfied that the work of God should prosper, come, by all means to interrupt the work of God; and when they could not prevail by flattery, they go to the king of Persia, and load the people of God with false aspersions, that they were about to rebel, &c., by which suggestions, they obtain letters from the king, commanding them to cease building of the temple, and when the copy of the king's letter was read, they made them to cease by force and power.

2. A second way is, by corruption, when he suffers evil instruments, not only to make an interruption, but to make a corruption, so to speak, and to mingle these with the purity of His ordinances and worship. God raises up ill instruments, to make people lick up the vomit of these corruptions, which have been formerly cast out. There had been a blessed reformation in the days of Hezekiah, and all corruption cast out; but all that corruption is brought in again in the days of Manasseh, and more and worse than ever had been before.

3. A third way is, by destruction, so to speak; not only when the work of God is interrupted and corrupted, but when it is destroyed and taken away. There is in the days of Zedekiah, a total destroying of the temple, and all the work.

4. The fourth way is, by persecution to those that cleave to the truth and work of God. Thus it was in the days of the apostles (Acts v.). They fall on the ministers of the Lord's house, and slay some of them with the sword, and put others in prison, "so that they could not preach the word in Jerusalem." Some one, or all of these ways, the Lord sets on foot such dispensations.

*(To be continued.)*

## The Church and the World.

The Church and the World walked far apart  
On the changing shores of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.  
“Come, give me your hand,” cried the merry World,  
“And walk with me this way;  
But the good Church hid her *snowy hand*,  
And solemnly answered “Nay.”

“I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way of endless death,  
Your words are all untrue.”  
“Nay, walk with me but a little space,”  
Said the World with a kindly air  
“The road I walk is a pleasant road,  
And the sun shines always there.”

“Your path is thorny, and rough, and rude,  
And mine is broad and plain;  
My road is paved with flowers and gems,  
And yours with tears and pain.  
“The sky above me is always blue,  
No want, no toil I know;  
The sky above you is always dark,  
Your lot is a lot of woe.

“My path, you see, is a broad, fair path,  
And my gate is high and wide;  
There is room enough for you and me  
To travel side by side.”  
Half slyly the Church approached the World  
And gave him her hand of snow;  
The old World grasped it and walked along,  
Saying in accents low—

"Your dress is too simple to suit my taste,  
I will give you pearls to wear;  
Rich velvet and silk for your graceful form,  
And diamonds to deck your hair."  
The Church looked down on her plain, white robes,  
And then at the dazzling World;  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.

"I will change my dress for a costlier one,"  
Said the Church with a smile of grace;  
Then her pure *white garments* drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,  
And roses, and gems, and pearls;  
And over her forehead her bright hair fell,  
Crisped in a thousand curls,

"Your house is too plain," said the proud old World,  
"I'll build you one like mine;  
Carpets of Brussels and curtains of lace,  
And furniture ever so fine."  
So he bought her a costly and beautiful house,  
Splendid it was to behold;  
Her sons and her beautiful daughters dwelt there,  
Gleaming in purple and gold.

And fairs and shows in the halls were held,  
And the World and his children were there;  
And laughter and music and feasts were heard  
In the place that was meant for prayer,  
She had cushioned pews for the rich and the great  
To sit in their pomp and pride,  
While the poor folks clad in their shabby suits  
Sat meekly down outside.

The Angel of Mercy flew over the Church,  
And whispered "I know thy sin;  
The Church looked back—a sigh, and longed  
To gather her children in.  
But some were off in the midnight ball,  
And some were off at the play;  
And some were drinking in gay saloons,  
So she quietly went away.

The sly World gallantly said to her,  
"Your children mean no harm;  
Merely indulging in innocent sports,"  
And she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers  
As she walked along with the World;  
While millions and millions of deathless souls  
To the horrible pit were hurled.

"Your preachers are all too old and plain,"  
Said the gay old World with a sneer :  
"They frighten my children with dreadful tales,  
Which I like not for them to hear.  
They talk of brimstone, and fire, and pain,  
And the horrors of endless night;  
They talk of a place that should not be  
Mentioned in ears polite.

"I will send you some of the better stamp,  
Brilliant, and gay, and fast  
Who will tell them that people may live as they list,  
And go to heaven at last.  
"The Father is merciful, great, and good,  
Tender, and true and kind,  
Do you think He would take one child to heaven,  
And leave the rest behind?"



So he filled her house with gay divines,  
    Gifted, and great, and learned;  
And the plain old men that preached the Cross  
    Were out of the pulpit turned.  
"You give too much to the poor," said the World,  
    "Far more than you ought to do;  
If the poor need shelter, and food, and clothes,  
    Why need it trouble you?

"Go, take your money and buy rich robes,  
    And horses and carriages fine;  
And pearls and jewels, and dainty food,  
    And the rarest and costliest wine.  
My children they dote on all such things,  
    And if you their love would win  
You must do as they do, and walk in the ways  
    That they are walking in."

The Church held tightly the strings of her purse,  
    And gracefully lowered her head  
And simpered, "I've given too much away  
    I'll do, sir, as you have said."  
So the poor were turned from the door in scorn,  
    And she heard not the orphan's cry;  
And she drew her beautiful robes aside  
    As the widows went weeping by.

The sons of the World and the sons of the Church  
    Walked closely hand and heart;  
And only the Master, who knoweth all,  
    Could tell the two apart.  
Then the Church sat down at her ease, and said,  
    "I am rich, and in goods increased;  
I have need of nothing, have nought to do  
    But to laugh, and dance, and feast."

## **The late Mr. Malcolm Fraser, The Mound, Sutherland.**

**M**ALCOLM FRASER was born over eighty years ago in the parish of Golspie. His parents came to live at The Mound when he was about five years of age. His mother was noted for her piety, and his father gave ample evidence that he, too, feared the Lord. This was a great blessing to young Malcolm, as he saw daily the reality of true religion in the home from his childhood. He had also the privilege of seeing many of the Lord's people in his father's house at The Mound. He used to relate how he would be sent with James Matheson, Clashnacraive, to accompany him home as James did not wish to be alone on the road at night. James was a noted man in Israel, and the true people of God often got a portion from him. He knew, as few did, the powerful assaults of Satan, and this kept him a needy sinner at a throne of grace. Malcolm had a great regard for him, although he was himself ignorant of the faith for which James Matheson earnestly contended.

Malcolm was, like the rest of our race, "without God and without hope," and ignorant of the awful consequences of being in this state, until the Lord's time came to reveal to him that he was "born in sin and shapen in iniquity" and "dead in trespasses and sins." We cannot say who the instrument was whom the Lord used to awaken him to a sense of his lost and ruined state. It was, however, very evident, that the Holy Spirit convinced him of his sins, and brought him to a saving knowledge of the glorious way of salvation.

The Free Presbyterian Church was formed in Scotland in 1893 to maintain the integrity and infallibility of God's Word, which is the basis of the profession of the Church of Christ. The worship and practice of the New Testament Church was again established and all professing the Christian faith brought to conform to it. This was a great relief to the Lord's people and a number in the parish of Dornoch formed themselves into a congregation in connection with the Free Presbyterian Church. From that time Malcolm Fraser worshipped every Lord's Day

in the parish of Dornoch, first at Berichen, and afterwards at Evelix, where a church was built. He was early taught by example and precept the duty incumbent on all to attend the means of grace. He was a regular hearer every Sabbath and he used to notice how seldom he had any real difficulty on account of stormy weather when in the path of duty.

It was when the Rev. D. A. Macfarlane was minister of the four parishes in Sutherland that Mr. Fraser came before the Kirk Session to be admitted to the Lord's Table for the first time. From references he made afterwards to this particular time, one could gather that he was greatly exercised in his mind regarding the solemn duty before him. Some years after he became a member he was elected to the Eldership. This caused him deep exercise of mind, and were it not that he received a portion of truth to guide and strengthen him, the acceptance of an office in the Church of Christ, with the responsibilities attached to it, was sufficient to overwhelm him.

When the congregations of Dornoch and Rogart were, by the Synod, united under one Kirk Session, Mr. Fraser was appointed Session Clerk. It is not too much to say that he daily prayed for the prosperity of the congregation. He was yearly elected to represent the congregation in the Presbytery and Synod. The meetings of these Courts he attended as often as circumstances permitted him.

It was with difficulty he could be prevailed upon to take the services on Sabbath or week-day, especially if any other was present to take them. His humility was very real, always eager to take the lowest place. He felt the fellowship meetings a heavy responsibility. The marks of grace that he was expected to give, he knew, could not be given unless he had them himself. When, however, he rose to speak, one felt that he knew in his own experience that to him religion was not a name, but a living reality.

He gave liberally of his means to advance the cause of Christ in connection with the Free Presbyterian Church. To the poor among the Lord's people, he showed real kindness. The love

which he manifested to the Lord's cause at the beginning, continued unabated to the end of his days in the world. It may be said of him, also, that through grace he continued faithful to the end—he kept the faith and received the reward. “The archers have sorely grieved him and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel.”

For a number of years he conducted the services in Rogart every alternate Sabbath. On the 5th April last he conducted the service as usual and after he had given the last psalm to be sung, it was evident to the congregation that he was not well. He was brought home, and received every attention but he passed away to be with Christ on the Wednesday night, and was buried in Golspie on the Saturday. In his death our Church has lost a warm-hearted friend and a consistent office-bearer who looked well to his words and actions in the world. His house at The Mound had always an open door for the Lord's people and others. It was a pleasure to visit his home and the kindly reception awaiting friends from Mrs. and Miss Fraser (his sister) and himself leaves one with a feeling of regret that the house is now closed (at least, as far as they are concerned).

To his sorrowing widow and sister we desire to express our deep sympathy. His death has left a great blank in our midst, and may we be enabled to please that the Lord will raise up Jacob when he is small.”—*Finlay Macleod.*

---

## **The late Mr. Finlay Morrison, Missionary, Flashadder, Skye.**

**A**MONG those recently removed to their eternal rest and whose departure we have reason to mourn because of their usefulness in Christ's vineyard we mention the above as one well known to many of our people in Skye. Mr. Morrison was born in Kyles Scalpay, Harris, in September, 1854, and passed

away on the 2nd of May, 1935, in the eighty-first year of his age. In appearance he was tall and of powerful build. He always enjoyed good health until within a few years of his death when his heart gave way and he became gradually weaker until he died. For nineteen years he ministered to our people in Flashadder and was well liked because of his genial disposition and kindly manner.

He cast in his lot with the Free Presbyterian Church at the beginning and continued faithfully his attachment to its principles, doctrines, and practice to the end. From his successor in Flashadder (Mr. Nicholson) we have received the following particulars about the Lord's dealings with him. He did not pass through much law work but was drawn to the Saviour in prayer and by the Word of God. He was led to cast his burdens on Christ by that passage; "Father, I will that they also whom thou hast given me be with me where I am" (John xvii. 24).

"I very often," Mr. Nicolson says, "went to see him while he was bedridden, a period of about four months, and enjoyed being with him although at times he was very low in mind and full of doubts. Calling one day shortly before the end I asked him how he was. 'Well,' he replied 'I was very happy most of the day.' 'What made you so happy,' he was asked: 'The Holy Spirit enriched my soul,' he said, 'with several portions of Scripture but especially by one passage and I have lost it. That is what makes me so downcast at present.'

We then had worship together and I concluded with prayer during which I happened to quote the verse he had lost and which caused his temporary depression. On rising from my knees I noticed he looked quite cheerful and, taking my hand, he said: 'I have to thank the Lord that it pleased Him to give you the portion of Scripture while on your knees which I lost. This is it: "The time to favour is come, the time that thou hast set"' (Psalm cii. 13). On being asked what application the passage had to himself, he replied: 'I am either to get better for a short time or to be taken away soon.' 'Then,' I

remarked, 'You look for a home better than any earthly one.' 'Yes,' he said, 'and I would not give up my hope of that for the whole world.' About a week afterwards he departed, we believe, to be with Christ."

His conscientiousness and care for Christ's cause were exemplified in a somewhat uncommon manner many years ago when he and one of our best known ministers, returning from a meeting, were caught in a heavy storm in Loch Tarbert. He was then a deacon and had the Church collections with him. Mr. Morrison was afraid they all might be drowned so severe was the storm and in order that the collections might not be lost he tied them securely to one of the boat seats hoping that they might be saved should he be lost. We extend our sympathy to his widow and relatives. May they be enabled to follow in the footsteps of those who through faith and patience inherit the promises.—*D. M. Macdonald.*

## Beachd Gràis air an t-Saoghal.

### II.

An sin bi'dh sonas anns gach rioghachd,  
'S cuirt gach rìgh mar fhiònan taitneach,  
Torach, làn le gràdh, 's le fìrinn,  
'S bheir gach sluagh deagh ìobairt seachad:  
Tionnda'idh 'n t-Arabach 's an t-Inns'nach,  
Fo thrombaid bhinn an t-soisgeil,  
'S cumaidh 'm Pàp na h-aitheantan dìreach,  
'S cha bhi ìomhaigh ann no croisean.

Ach bi'dh 'n soisgeul air a leughadh,  
Anns a' bheus an robh e 'n toiseach,  
'S bidh an luchd-teagaisg làn de éifeachd,  
'Toirt an léirsinn do na bochdaibh.  
'S binn am fuaim 's gach cluas 'bhi 'g éisdeachd  
Ait-sgeul aoibhinn cléir nan abstoil,  
Anns 'n do shuidh iad cruinn gu léir,  
Le Spiorad Dhé 'toirt géill dha fhocal.

'S thusa, dhuine, cluinn, a's leugh so  
 'S cuimhnich fhéin bhi ceum air thoiseach,  
 'S thu cho pailt de stòr 's de dh'fhendail,  
 'S banc gu d' ghéill, 's coig ceud air ocar;  
 A mheud 's ged thionail thu ri chéile  
 Do mhac gun chéill 's do oighre cosdail,  
 B' fhèarr dhuit beannachd bho luchd-déirce,  
 Na na dh'fhag thu 'd dhéid gu droch bhuil.

'S bho na shiùbhlas sinn gu léir  
 Do'n chill bho'n d' éirich sinn an toiseach,  
 Anns an uaigh 's nach luaidh sinn feudail,  
 'S nach bi feum againn air cosdas;  
 'S faoin gach fasan 's deagh éididh,  
 'S tan' an léin an téid an corpsa,  
 'S ni na daola cuilm de 'n chreubhaig,  
 'M fad 's a mhaireas réud gun chosd dhi.

An sin gach duine 'chuir 's an éucoir  
 Buainidh e le déuraibh goirte,  
 'S bi'dh an duais gu truagh mar thoill iad,  
 'S aird a chluinnear caoidh an ochan:  
 Bi'dh an lochd 'n a' chrois 's gach éudann,  
 'S an cogais reubach fhéin ga 'n lotadh,  
 Sgiursar iad gu slochd na péine,  
 'S corruich Dhé mar leus ga 'n losgadh.

Ach na fireanaich gu aoibhneas,  
 Crùn, a's oighreachd gheibh gach neach dhiubh,  
 'S còmhnuidh ait an teach na soillse—  
 Sona, soim' bhios cloinn na maise,  
 'Chlìuthachadh Aon-mhae na Maighdinn,  
 'Choisinn saibhbreas dhoibh le 'ghaisgeachd,  
 'S a thug buaidh bho 'n uaigh le threun'-laimh,  
 'S geat an éig le 'ghairdean spealg e.

'S chaidh e suas le buaidh-ghàir aoibhneis,  
 Dh' ullachadh dha chloinn an dachaidh,  
 'S thug e àithntean d' a luchd-muinntir  
 Uain 's a chaoraich stiùradh faic'leach :  
 'S 'n uair a thig e ris na mhórachd  
 'Thoirt am porsan do gach neach dhiubh,  
 An seirbhiseach rinn céilg a's fòirneart,  
 Sgiùrsar e le còrdaibh gorta.

—Mrs. Clark.

## Nadur an Duine 'na Staid Cheithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS  
 CREIDMHICH.

(Air a leantuinn bho t.d., 183).

*Is mise an fhìonain, sibhse na geugan.*—EOIN xv. 5.

Uaith so ehi sinn an t-eadar-dhealachadh a ta eadar fìor Naomhachd, agus am faileas, a ta ri fhaotainn am measg teann-luchd aideachaidh a' chreidimh Chriosdaidh, nach 'eil fathast 'nam fìor Chriosdaidhean, nach 'eil air an ath ghineamhuin le Spiorad Chriosd, agus a tha de 'n cheart ghné a chunnacas anns na Cinnich stuama. Is e fìor-naomhachadh an ni sin a ta 'g éirigh o aonadh an anama ris an Iòsa naomh, an ti is e an ceud àite còmhnuidh do Spiorad an naomhachaidh; agus as lànachd-san tha bhuill a' faotainn, do bhrìgh an aonaidh ris-san, feartan naomhachaidh. 'S 'm faileas, an ni sin a ta mhàin a' sruthadh o spiorad an duine féin; ni, ciod air bith a ta aige, no a ta e taisbeanadh bhi aige de chruth na fìor naomhachd, gidheadh nach 'eil ag éirigh o nàdur air a naomhachadh, no gu àrd iarrtuis agus gu crìochaibh na naomhachd : Oir, mar a ta e ag éirigh o fhéineileachd; mar sin, tha e ruith a mach gu cuan marbh na féineileachd a ris; agus tha e cho falamh de fhìor-naomhachd, is a tha nàdur de ghràs. Tha iadsan aig am bheil an naomhachd dhiolain so, cosmhuil ri luchd-bàta, a ta deanamh an gnothuch le 'n ràimh féin; 'uair tha 'n long a ta dol a dh' ionnsuidh tìr



Immanuel a' seòladh le sèideadh an Spioraid naoimh. Cionnus a ta e comasach gu'm biodh fìor naomhachd as eugmhais Chrìosd? Am feud fìor-naomhachadh a bhì as eugmhais co-phairteachadh de Spiorad na naomhachd? Am feud sinn co-phairteachadh de 'n Spiorad sin, ach tre Iosa Chrìosd, an t-slighe, an fhìrinn, agus a' bheatha? Feudaidd an drùchd a thuiteas, slighe dhèanamh cho luath tre 'n charraig aìlbhinn, is a thig feartan gràis o Dhia gu peacaich, air slighe sam bith eile, ach troimhe-san a dh'òrduich an t-Athair 'na cheann nam feartan, *Col. i. 19.* "Oir b'e deadh-thoil an Athar gu 'n còmhnuicheadh gach uile iomlaineachd annsan." Agus, caib. ii. 19. "Agus gun an ceann a chumail, o 'm bheil an corp uile, air dha bhì air a bheathachadh trid altan agus bhannan, agus air a dhlùth-cheangal r'a cheile, a' fàs le fàs Dé." Uaith so faic mar tha teachd gu crìch, gu bheil mòran a' tuiteam air falbh, o an coslas naomhachd, agus chan 'eil iad pilltinn tuilleadh: 'S ann a chionn nach 'eil iad 'nan geuga a ta gu fìor air an ceangal ris an Fhionain fhìor. Anns an àm cheudna tha dream eile air an leigheas o 'm fàilingean; do bhrìgh an aonadh ris an stoc a ta tabhairt beatha, le Spiorad a' bheothachaidh, *1 Eoin ii. 19.* "Chaidh iad a mach uainne, ach cha robh iad dhinn: Oir na'm biodh iad dhinn, gu deimhin dh'fhanadh iad maille ruinn."

'Se 'n coigcamh sochair, fàs ann an gràs: Air do bheatha bhì air a frithealadh dhoibh, tha iad a' fàs le fàs Dhé, *Col. ii. 19.* "Thig am firean fo bhlàth mar chrann-pailme: Fasaidd e suas mar sheudar air Lebanon," *Salm xcii. 12.* Tha gràs de nàdur fàis: anns an t-slighe chum Shìoin, imichidh iad o neart gu neart. Ged tha 'n duine naomh air tùs 'na leànabh beag ann an gràs, gidheadh, mu dheireadh tha e fàs 'na dhuine òg, 'na athair, *1 Eoin ii. 13.* Ged nach 'eil e ach air uairibh a' snàgadh anns an t-slighe gu neamh; gidheadh, an déigh, sin tha e "a' siubhal, a' ruith, ag éirigh suas mar iolair air a sgiathaibh," *Isa. xl. 31.* Mur fàs geug a ta air a suidheachadh ann an stoc, is comhara soilleir e nach robh i riamh air a ceangal ris an stoc.

Ach feudaidd cuid a ràdh, ma tha na h-uile fìor-Chrìosdaidh a'fàs, ciod a deirear rìusan, ann an àite fais a ta dol air an

ais? Freagram, *Air tùs*, Tha eadar-dhealachadh mòr eadar fàs a' Chrìosdaidh aig aon àm, agus 'fhàs aig gach uile am. Tha na h-uile fìor Chrìosdaidh a' fàs, ach chan 'eil mi ag ràdh gu bheil iad a' fàs aig gach uile àm. Fàsaidh craobh aig am bheil beatha, agus altrum gu h-iomlaineachd, gidheadh chan 'eil i a ghnàth a' fàs; chan 'eil i fas sa' gheamhradh. Tha 'n geamhraidhean mar an ceudna aig Crìosdaidhean, anns am bheil stad air feartan a' ghràis, *Dan-Shol.* v. 2. Tha mi 'm chodal. Is ann trìd creidimh a ta 'n creideach a' tarruing feartan gràsmhor o Iosa Crìosd; cosmhuil ris gach lòchran anns a' choimhleir a fhuair ola o'n chopan, leis an fheadan a bha dol eatorra, *Sech.* iv. 2. A nis ma theid am feadan a dhùnadh, ma luidheas creidimh an naoimh 'na thàmh, agus neo-ghnìomhach; an sin fàsaidh na gràsan eile mall, agus bithidh iad cosmhuil ri bhi ullamh air dol as. Agus a réir sin, cruinnichidh nàdur truailidh neart, agus fàsaidh e gnìomhach. Ciod an sin a thig ris an anam? Ciod; tha fathast aon bhonn cinnteach dochais. Chan 'eil creidimh an naoimh mar tha creidimh a' chealgair, cosmhuil ri feadan nach 'eil a' ruigsinn na tobrach, tre nach 'eil ni sam bith a' sruthadh: tha e do ghnàth a' mairsinn 'na bhann de'n choimheangail eadar Crìosd agus an t-anam; agus air an aobhar sin, do bhrìgh gu bheil Crìosd beò, bithidh an creideach beò mar an ceudna, *Eoin* xiv. 19. Cuiridh an Tighearn Iosa a stigh a làmh troimh tholl an doruis, agus rèitichidh e cladhanna an treòrachaidh; agus an sin sruthaidh feartan fàis, agus seallaidh gràsan a' chreidich ùr agus gorm a ris, *Hos.* xiv. 7. "Pillidh iadsan a ta chòmhnuidh fo a sgàile: mar an t-arbhar bithidh iad air an ath-bheothachadh; agus fàsaidh iad mar an fhionain." Anns na h-amannaibh as miosa, tha aig na naoimh gnè-fàis annta, 1 *Eoin* iii. 9. "Tha shìolsan a' fantuinn ann." Agus uime sin, an déigh seargaidhean, tha iad ag ath-bheothachadh a ris: eadhon, 'nuair tha 'n geamhradh air dol seachad, agus a ta Grian na fireantachd a' pilleadh le a feartan blàtha. Feudaidh meall salachair a thilgear ann an lochan, luidhe an sin gu sàmhach; ach ma thilgear ann an tobar e, oibrichidh an sruth a mach mu dheireadh e, agus ruithidh e cho glan 'sa b' àbhaist dhà.

'S an dara àite, Feudaidh Crìosdaidhean dol mearachd mu 'm fàs, agus sin air dà dhòigh. (1.) Le breth a thoirt air an staid a réir am mothachaidh aig an àm. Tha iad a' toirt fa'near iad féin, agus cha 'n urrainn doibh a mhothachadh gu bheil iad a' fàs; ach chan 'eil aobhar aca uaith sin, a cho-dhùnadh nach 'eil iad a' fàs *Marc. iv. 27.* "Tha 'n siol a' gineadh agus a' fàs suas, air dòigh nach fhios da." Ged shocraicheadh duine a shùil car aimsir fhada gu daingean air a' ghréin a' ruith a rèis no air craobh a' fàs; cha'n aithnicheadh e ghràin a' gluasad no a' chraobh a' fàs: ach, ma choimeasas e a' chraobh mar a tha i nis, mar bha i bliadnachan roimhe sin; agus ma bheir e fa'near an t-àite anns na neamhaibh far an robh a' ghrian 'sa' mhaduinn; aithnichidh e gu cinnteach gu 'n d' fhàs a' chraobh, agus gu 'n do ghluais a' ghrian. Air an dòigh cheudna, feudaidh aithne bhi aig a' Chrìosdaidh, co dhiubh a ta e ann an staid fais no clonaidh, le a staid a choimeas 'san àm so, ris mar a bha i 'san aimsir a chaidh seachad. (2.) Feudaidh Crìosdaidhean dol mearachd mu 'n staid, le bhi tomhas am fais le àirde a' mhullaich a mhàin, gun bhi beachachadh air an fhreumh. Ged nach 'eil duine a' fàs na's airde, feudaidh e bhi fas na's làidire. Ma tha craobh a' gabhail ris an talamh, 'ga daingneachadh féin anns an talamh, agus a' sgaoileadh a mach a freumhan; tha i gu cinnteach a' fàs, ged nach 'eil i fàs na's airde na bha i roimhe. Mar sin, ged nach bi aig a' Chrìosdaidh an sòlas milis agus na plathan de ghràdh a bha uaireigin aige, gidheadh ma tha e fàs ann an irioslachd, féin-àicheadh, agus ann am mothachadh air 'fheum air a thaic a bhi air Iosa Crìosd, is Crìosdaidh e a ta fàs, *Hos. xiv. 5.* "Bithidh mi mar an driùchd do Israel, cuiridh e mach a fhreumna mar Lebanon."

*Ceisd.* Ach am bheil cealgairean a' fàs idir? Agus ma tha iad a' fàs, cionnus a chuireas sinn eadar-dhealachadh eadar am fàs-san, agus fìor-fhàs a' Chrìosdaidh? *Freag.* Mar fhreagradh do 'n cheud chuid de 'n cheisd, tha Cealgairean a' fàs. Tha fhàs féin aig a' chogul, cho maith ris a' chruithneachd: agus dh'fhàs an siol a chuireadh am measg dhroighionn suas, a mhàin cha d' thug e toradh uaith gu h-iomlaineachd, *Luc. viii. 14.*

Seadh, feudaiddh fàs mealltach a bhi aig an fhìor Chrìosdaidh. Bha coslas air Seumas agus Eòin a bhi fàs an gràs an eud naoimh, 'nuair a dh'fhàs an spiorad cho teth ann an aobhar Chrìosd, as gun cuireadh iad teine ri bailtean iomlan, air son nach gabhadh iad ri'n Tighearn agus am Maighstir, *Luc.* ix. 54. "A dubhairt iad, a Thighearn, an àill leat gu'n abramaid teine a theachd a nuas o neamh, agus an losgadh, eadhon, mar a rinn Elias?" Ach cha b'e 'm fàs ceart idir a bh' ann: Agus, uime sin, thionndaidh esan agus-chronaich e iad agus a dubhairt e, "Chan 'eil fhios agaibh ciod a' ghnè spiorad d' am bheil sibh," rann 55. Mar fhreagradh do'n dara cuid de 'n cheisd bheir sinn fa'near, gu bheil maise shònraichte ann am fàs mealltach: tha e farsuinn, riaghailteach, agus co-fhreagarach. Is "fàs suas annsan e; anns na h-uile nithibh, a 's e an ceann," *Eph.* ix. 15. Tha'n Chrìosdaidh a ta fàs, a' fàs co-fhreagarach anns na h-uile earrann do'n duine nuadh. Fo fheartan caoimhneil grian na fireanntachd, fàsaidh creidich suas mar laoigh-bhiadhta, *Mal.* iv. 2. Shaoileadh sibh gu 'm b' uabheisteil am fàs anns na h-ainmhidhean sin, na'm faiceadh sibh an cinn a' fàs, agus gun an cuirp a' fàs; no na'm faiceadh sibh aon chas a' fàs, agus gun a' chas eile a' fàs; mur 'eil na h-uile ball a' fàs co-fhreagarach. Tha sin fìor, ach is ann mar sin tha mòran a' fàs ann an diadhachd: tha iad a' fàs cosmhuil ri cloinn ghalarach, aig am bheil ceann mòr, ach corp caol; tha iad a' faotainn tuilleadh eòlais 'nan cinn, ach chan 'eil tuilleadh naomhachd 'nan cridhe agus 'nan caithe-beatha: Fàsaidh iad glé theith o'n taobh a mach, ach glé fhuar o'n taobh a stigh, cosmhuil ri daoine ann am braise de'n fhiabhrus chritheanach: tha iad na's mò air an togail le diadhachd an taobh a mach na bha iad roimhe, gidheadh tha iad 'nan coigrich cho mòr do chumhachd na diadhachd 'sa bha iad riamh. Ma bhios lios air uisgeachadh leis an làimh, gheibh cuid de na lusan mòran, cuid beagan, agus cuid diubh nach faigh uisg' idir; agus air an aobhar sin seargaidh cuid, am feadh a ta cuid eile teachd air an aghaidh: ach an déigh fraise o na neòil, thig iad uile air an aghaidh le chéile. Air an dòigh cheudna, fàsaidh uile ghràsan an Spioraid co-fhreagarach, le feartan àraidh gràis Dhé. Air do na geuga a ta air

an suidheachadh ann an Crìosd, a bhi fòs gu ceart, tha iad a' fàs anns na h-uile rathad fàis aig aon am. Fasaiddh iad san taobh a stigh, a' fàs ann an Crìosd, *Eph.* iv. 15, a' dluthachadh na's dlùithe ris, agus a' dlùth-leantuinne na's daingean ris, mar cheann nam feartan, a ta 'na thobar do gach uile fhàs Crìosdaidh. Fasaiddh iad o'n taobh a mach, ann an deadh oibre 'nan caithe-beatha, agus 'nnan coluadar. Chan e mhàin, maille ri Naphtali, gu 'n toir e focail thaitneach uaith; ach cosmhuil ri Ioseph, tha iad 'nan geug-thorraich. Fasaiddh iad suas, ann an inntinnibh neamhaidh, agus ann an dimeas air an t-saoghal: Oir "tha'n caitheadh-beatha air neamh," *Phil.* iii. 20, agus fadheòidh tha iad a' fàs sìos, ann an irioslachd agus féin-ghraineachadh: tha na geugan a 's mó fàs an ann Crìosd, 'nam beachd féin, "na 's lugha na 'n ti a's lugha de na naomhaibh uile," *Eph.* iii. 8. "Ceann-feadhna nam peacach, 1 *Tim.* i. 15. "Na 's brùideile na duine air bith," *Gnath-Phoc.* xxxi. 2. Tha iad a' faicinn nach urra dhoibh nì 's am bith a dhèanamh, chan urra dhoibh urrad agus "aon nì a smuaineachadh, mar uatha féin," 2 *Cor.* iii. 5. Nach 'eil iad a' toilltinn nì 's am bith, air dhoibh a bhi "neo-airidh air a chuid is lugha de na trècairibh a nochd e dhoibh," *Gen.* xxxii. 10. Agus gu bheil iad 'nan neo-ni, 2 *Cor.* xii. 2.

'S e 'n seathadh sochair, torrachd. Chan 'eil a' gheug a ta air a suidheachadh ann an Crìosd mi-thorrach, ach bheir iad toradh uatha, *Eoin* xv. 5. "An ti a dh' fhanas annamsa, agus mise annsan bheir esan mór-thoradh uaith." 'S ann air son na ceart chriche sin a ta anama air am pòsadh ri Crìosd, chum gu'n d' thugadh iad "toradh a mach do Dhia," *Rom.* vii. 4. Feudaiddh cuid a ta 'nan geugan neo-thorrach a bhi ann an Crìosd, le aidmheil ach chan ann le fìor-shuidheachadh. Cò 's am bith a ta air an coimh-cheangal ri Crìosd, bheir iad a mach toraidh umhlachd an t-soisgeil, agus fìor-naomhachd. Tha deadh oibre do ghnath a' leantuinne creidimh. Tha'n creideach chan e mhàin air teachd a mach á uaigh a staid nàduir, ach chuir e dheth eudach mairbh, eadhon, ana-mianna a bha rioghaich, anns an do ghluais e nair-eigin, mar thanasg; air dha bhi marbh 'n uair a bha e caitheadh a bheatha annta, *Col.* iii. 7, 8. Oir

thubhairt Criosd uime mar a thubhairt e mu Lasarus, fuasglaidh e, agus leigibh leis imeachd. Agus a nis air dha Criosd a chur uime, tha e cosmhuil ris, mar tha duine bochd, ann an deis iasachd cosmhuil ri rìgh air àite cluich, ag imeachd mar a dh' imich esan mar an ceudna. A nis tha toradh an Spioraid annsan 's an uile mhaitheas, *Eph.* v. 9. Bithidh toradh na naomhachd ri fhaotainn ann an cridheachaibh, ann am bilibh, agus ann an caithe-beatha na muinntir a ta air an aonadh ri Criosd. Tha duine foluicht' a' chridhe, chan e mhain 'n a theampall air a thogail air son Dhé, agus air a choisrigeadh dha; ach tha feum air a dhèanamh dheth, agus tha e air a ghnàthachadh air a shon; anns am faicear gràdh, eagal, earbsa, agus na h-uile earrann eile de'n diadhachd fholaichte air in cumail ann am beò chleachda, *Phil.* iii. 3. "Oir is sinne an tiomchiollghearradh a ta dèanamh aoraidh do Dhia 's an Spiorad. Chan 'eil an cridhe ni 's mó na àite coitichionn do 'n diabhul, far am bheil smuaintean a' ruith gu saor, oir eadhon an sin tha smuainte diomhan air am fuathachadh, *Salm* cxix. 113. Ach is ionad sonruichte le Dia e, air a dhruideadh mu 'n euairt mar lios dha, *Dan-Shol.* iv. 6. Is fìor, gu bheil luibhean truaillicheachd an sin, a chionn nach 'eil am fearann fathast gu h-ionmhan air a leigheas: ach tha 'n duine, ann an là a nuadh-chruthachaidh, air a chur g'a dheasachadh agus g'a ghleidheadh. Bhean eibhle bheò o'n altair ri bhilibh, agus tha iad air an glanadh, *Salm* xv. 1, 2, 3. "A Thighearn, cò dh' fhanas ann ad phàillion? Cò chomhnuicheas air do shliabh naomh? Esan a ghluaiseas gu h-ionraic, agus a ni ceartas, agus a labhras an fhìrinn 'na chridhe; nach dèan cùl-chaineadh le 'theangaidh, nach dèan ole d' a charaid, agus nach tog droch sgeul air a choimhearsnach." Feudaidh gun amharus teanga mhìn a bhi far am bheil cridhe mealltach: Feudaidh gur e an guth, guth Iacoib, 'n uair a 's iad na làmhnan, làmhnan Esau: ach, "Ma shaoileas neach air bith 'nur meàsg gu bheil e diadhaidh, gun a bhi cur sreìn r' a theangaidh, ach a' mealladh a chridhe féin, is diomhain diadhachd an duine so," *Seum.* i. 26. Bithidh uachdranachd aig cumhachd, na diadhaidheachd air an teangaidh, ged tha i 'na saoghal do aingidheachd. Ma bhios neach 'na Ghalileach,

brathaidh a theanga e, cha labhair e cainnt Ashdoid, ach cainnt Chanaain. Cha bhi e balbh anns an diadhaidheachd, 's cha mhó a shiubhlas a theanga gun smuaineachadh, do bhrìgh, ris an fhreiceadan dùbailte a chuir nàdur mu 'n teangaidh gun do chuir gràs an treas aon rithe. Gheibhear toradh na naomhachd 'na chaithe-beatha o'n taobh a mach; oir tha làmhnan neo-chiontach aige, cho maith ri cridhe glan, *Salm* xxiv. 4. Tha e 'na dhuine diadhaidh, agus coimhlionaidh e dleasnais ceud ehlàir an lagha gu diadhaidh: Tha e 'na dhuine fireanach, agus coimhlionaidh e gu cubhaidh dleasnais an dara clair. 'Na chaithe-beatha tha e 'na dheadh Chrìosdaidh, agus 'na dheadh choimhearsnach mar an ceudna: tha e g'a ghiulan féin an lathair Dhé mar gu 'm biodh suilean dhaoine air; agus an lathair dhaoine, mar a' creidsinn gu bheil suil Dhé air. Na nithean sin a chuir Dia ri cheile 'na lagh, chan fheud e, 'na ehleachdamh, an cur o cheile.

Mar so tha geugan Chrìosd, làn do dheadh mheasan: Agus tha na measan sin 'nam bagaid de ghniomharan beòthail, d' am bheil Iosa Crìosd 'na thùs agus 'na chrìoch; is e an tùs e, oir tha e beò anna agus "a' bheatha a ta iad a' caitheadh, is ann tre ehreidimh Mhic Dhé," *Gal.* ii. 20. A' chrìoch, oir tha iad beò dhasan; agus dhoibhsan a "bhi beò, is e sin Crìosd," *Philip.* i. 21. Tha dleasnais na diadhachd, anns an t-saoghal, cosmhuil ri clann gun athair, ann an luideagaibh; cha ghabh cuid a stigh iad, a chionn nach robh gràdh riamh aca dhoibhsan no d' an Athair; gabhaidh cuid a stigh iad a chionn gu 'm feud iad a bhi feumail dhoibh: ach tha na naoimh gun gabhail a stigh air son an Athar; 's e sin, air son Chrìosd; agus tha iad ionmhuinn 'nan suilibh, a chionn gu bheil iad cosmhuil risan. O! cia as a ta beatha nuadh nan naomh! Gu cinnteach cha b' urrainn dhi bhi air a fàs-gadh a mach á cumhachd nàdurra an anama, le neart gach uile chumhachd cruthaichte an ceann a cheile. Ann an aimrideachd shiorruidh, bhiodh am bolg air a dhruideadh suas, ach, air bhi dhoibh air am posadh ri Crìosd, bheir iad a mach toradh do Dhia, *Rom.* vii. 4.

Ma dh' fheoraicheas sibh dhiom, Cionnus a dh' fheudas bhur beathachadh, bhur fàs, agus bhur toradh, a bhi air an toirt air

an aghaidh? Bheirinn am beagan chomhairlean so. (1.) Dèan obair chinnteach dheth do cheangail ris an stoc, le creidimh neo-chealgach, agus bi air t' fhaicill o chealgaireachd a' gheug nach 'eil fallain 'na cridhe, seargaidh i gu cinnteach. Tha craobhan suidheachaidh an Tighearna, 'nan craobhan fireantachd, *Isa. lxi. 3.* Mar sin, an uair a tha muinntir eile a' seargadh, bheir iadsan a mach toradh. Tha cealgaireachd 'na galar ann am beatha na diadhaidheachd, a chaitheas air falbh an t-iomlan mu dheireadh: Is toll air an t-soitheach i, a chuireas gu cinnteach fodha i. Ni treibhdhires ann an gràs maireannach i, air cho lag as gu 'm bi i: mar am meangan a's caoile a ta fallain aig a' chridhe, tarruingidh e beathachadh o 'n stòc, agus fàsaidh e, 'nuair nach urrainn a gheug ghrod as airde, gu brath i féin a leasachadh, a chionn nach 'eil i a' faotainn beathachaidh. (2.) Saothraichibh gu bhi seasmhach ann am fìrinnibh agus slighibh Dhé. Tha inntinn neo-shuidhichte agus iomlaideach 'na namhaid mhór do fhàs agus do thoradh Chrìosdaidh, mar tha 'n t-abstol a' teagasg, *Eph. iv. 14, 15.* "Chum as nach bi sinn á so suas 'nar leanab-aibh, air ar tonn-luasgadh, agus air a' giulan mu 'n cuairt leis gach uile ghaoith-teagaisg; ach a' labhairt na fìrinn an an gràdh, gu 'm fàs sinn suas anns na h-uile nithibh chuige-san a's e an ceann, eadhon Crìosd." Cha chruinnich clach chuairteig coinneach, agus ni inntinn mi-sheasmhach beatha neo-thorrach. Ged a bhios craobh fallain gidheadh cionnus a dh'fheudas i fàs no bhi torrach, ma bhios i a ghnath air a h-atharrachadh o aon àite gu àit' eile? (3.) Dèan dìchioll air na meangain a ghearradh dheth, mar nì garadairean chum gu 'm fas an craobh-an. Is iad sin ana-mianna neo-cheannsuichte: "Uime sin, claoidhibh bhuir buill a ta air an talamh," *Col. iii. 5.* 'N uair a fhuair na h-Israelich biadh d'an ana-miannaibh fhuair iad caoile d'an anamaibh. Ise aig am bheil móran de chloinn oeraich m' a làimh, agus d'an éiginn a bhi a ghnath a' cur nam beòil, bithidh gu leòir aice r'a dhèanamh mìr a chur 'na beul féin. Is éiginn doibhsan le 'm bu mhaith an anama a shoirbheachadh, iarrtuis agus an-togradh na colla a dhiultadh.

*Ri leantuinn.*



## Literary Notices.

THE BIBLE TRIUMPHANT IN TWENTIETH CENTURY DISCOVERY AND RESEARCH by C. Urquhart, B.A. Glasgow: Pickering & Inglis, Bothwell Street. Price, 2/6d.

This interesting book is from the pen of Mr. C. Urquhart, a son of the Rev. John Urquhart, who in his day did such noble service in defence of the Bible. The son is worthily following in the footsteps of his father as is evidenced in the book before us. It deals mainly with the material gleaned from different fields in archaeology and is in a way supplementary to Dr. Neatby's reviewed in August Magazine. Mr. Urquhart deals at some length with the light thrown on Biblical chronology by the new discoveries and while one may not accept as final all that he advances on this intricate subject yet it is interesting to find that he clears up some difficult points. Archaeology is not a subject that appeals to many—the study of ancient monuments, the digging up of old foundations, the deciphering of inscriptions on stones may appear to be worthless work and misspent time. But archaeology may prove to be a most useful handmaiden to history especially for primeval times. It certainly has yielded splendid results in undermining the literary criticism of the Higher Critics and confirming the Bible record. Mr. Urquhart pertinently remarks: "It is of special significance that those portions of the Biblical History which were most attacked have been the very portions which the modern investigations have most fully illustrated and confirmed." He has kept himself well abreast of the archaeological finds of recent times and when the abundance of these is taken into account it is a high compliment to Mr. Urquhart to be able to say so. Those interested in the way recent discoveries have supported the Bible and overthrown the critics would do well to purchase this volume.

DALGARNOC: ITS SAINTS AND HEROES by J. King Hewison,  
D.D., Dumfries: Courier Press, 111 High Street.

In the publication of this book Dr. King Hewison says the dream of his youth has been realised. As was to be expected from a historian of Dr. Hewison's standing the book bears the impress of one accustomed to deal with historical data. The part of the book which makes an especial appeal to us is its references to the Covenanters. Dalgarnoc is now a solitary graveyard in Mid Nithsdale, thirteen miles north-west of Dumfries. In 1928 a memorial commemorating 57 Nithsdale martyrs was erected; "it is the only monument of its kind in Scotland, whereby and whereon so many martyrs for Christ, His Crown and His Covenant are commemorated." The sinister figures of the Marquis of Queensberry, Claverhouse, and other persecutors cross the pages of Dr. Hewison. A few of his pages are devoted to the Enterkin Pass incident when a number of prisoners were delivered from the soldiery as they were being taken to Edinburgh. In addition to the story of Dalgarnoc the book contains an account of the parish of Morton and also of Thornhill or New Dalgarnoc. The material gathered by Dr. Hewison will be useful to the historian when Scotland's complete story in the great struggle of religious freedom will find a competent and unbiased writer.

THE EDICT OF NANTES AND AFTERWARDS: The Story of the Huguenots (1685-1935) by Henry J. Cowell. London: 4 Bouverie Street, London, E.C.4. Price, 3d.

This is one of the Lutterworth Press series published by the R.T.S. It is an excellent summary of some of the leading facts in the noble witness of the Huguenots. It was a tremendous struggle through which they passed. The cold-blooded inhumanity that made the massacre of St. Bartholomew's Day a possibility and stained forever the page of French history with the blood of the noblest in France throws a lurid light on the savagery that lies dormant in human nature. Mr. Cowell's little pamphlet is worth reading and if it creates a desire to peruse the larger

books written on the struggles of the Huguenots it will have accomplished a worthy purpose. It is computed that some twenty years after the death of the Bloody Mary no less than 200,000 perished in France on account of their adherence to the Reformed religion while 250,000 to 300,000 left their native land for conscience' sake.

## Church Notes.

**Communions.**—*October*—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Lochinver, Greenock and Wick. *November*—First Sabbath, Oban and Dingwall (note change of date); second, Glasgow; third, Edinburgh and Dornoch; fifth, Halkirk. 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 Communion should be sent to the Editor.

**Title Deeds of Church Properties.**—It was decided at the Synod that it would be advisable to have inserted in the Deacons' Court Records of our respective congregations where the Title Deeds of our Church properties are kept.

**To Whom It May Concern.**—Any one intending to apply as a student in training for the ministry of the Free Presbyterian Church of Scotland is advised to obtain from the Clerk of Synod (Rev. R. R. Sinclair, Free Presbyterian Manse, Wick) a copy of the Synod's Regulations for the Reception and Training of Students. These should be carefully read and considered before proceeding with an application. It is to be clearly recognized that the Church cannot be held responsible for students who fail to comply with the rules, or who find themselves unable to attain to the standards of fitness therein set forth.

**Uig (Lewis) Congregation.**—The Uig congregation, which has been passing through a severe trial in recent months, has proved its loyalty to the Free Presbyterian Church. It is united as one man in its determination to adhere to the position taken up by it when it left the Church of Scotland and was

received by our Church. We crave for it the sympathy and prayers of our people and trust that our people will continue to assist them in paying off the heavy debt on the manse. Contributions will be gladly acknowledged by Mr. Malcolm MacLennan, 28 Cliffe, Uig, Lewis.—*Malcolm Gillies, Clerk of Presbytery.*

**Collection for October.**—The Collection for this month is for the Home Mission Fund (Missionaries and Catechists—*first* collection which is to be taken up by book.

**Borve (Harris) Appeal.**—In last issue of Magazine “four miles,” should be from “seven to nine miles.”—*D. J. Macaskill.*

## Acknowledgment of Donations

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

**Sustentation Fund.**—R. C., Camuscross, Isleornsay, 16s; A. C., Broallan, Kilmorack, Beaully (June), 12s; Mrs H. N., Fort William, Ontario, 11s 6d; Miss B. M., Brechin Castle, £1 10s; Mrs McR., Newton Hill, Lentrane (o/a Inverness), £1; Graham Anderson, China Inland Mission, Hungtung, £10; R. W. Anderson, 29 St. Vincent Place, Glasgow, £10; Mrs A. McL., Aviemore, £1.

**Jewish and Foreign Missions.**—A. M., Brackloch, Lochinver, £1 10s; A. Friend, Oban, £2; Anon., Lochinver, 12s; Portree Sabbath School Scholars, to provide a Hostel, £10; D. F., 18 Skigersta, Ness, 5s; Mrs P., Lowestoft, per Rev. N. McIntyre, £2.

**South African Mission—“Well Sinking Fund.”**—A. McK., Bursledon, Hants, 2s 6d; Mrs H. E., Simcoe, Ontario, 4s; A. McK., Brackloch, Lochinver, 10s; Four Friends, per Mr S. Fraser, Strathpeffer, £1. Rev. Dr. R. Macdonald, acknowledges with grateful thanks the following Congregational collections:—Edinburgh, £13 14s; Fearn, £2; Glasgow, St. Jude’s, £22 6s 3d; Anon., Glasgow, 10s; Ullapool, £25 7s; Dumbarton, £4 12s 10d; Dornoch and Rogart, £6 0s 2d; Wick, £5 6s; Strathy, £2 10s; Halkirk, £5 15s; Thurso, £3 15s; Dingwall, £5; Beaully, £7 10s; Tain and Scotsburn, £7 10s.

**College Fund.**—“Vancouver,” per Rev. J. P. Macqueen, \$5.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr M. Gillanders, acknowledges with grateful thanks, Collecting Card, per Miss I. Macdonald, Cuaig and Glasgow, £6, and Mr J. MacAulay, Missionary, a donation of £1 from a Friend, Inverness.

**Daviot Church Building Fund.**—Mr A. MacBean, Tordarroch, acknowledges with sincere thanks the sum of £30, collected in Daviot by Mr Wm. Macqueen, Farmer.

**Dingwall Church Building Fund.**—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with sincere thanks the following donations:—Friend, Daviot, 10s; M. Fettes, £2.

**Dornoch Congregational Funds.**—Rev. F. MacLeod, acknowledges with grateful thanks the following donations:—Friend, Australia, 15s; Widow's mite for repairs to Church, £1.

**Portree Congregational Funds.**—Rev. D. M. Macdonald, acknowledges with sincere thanks a donation of £10, o/a Sustentation Fund, from Friends, Johannesburg, S. Africa.

**Wick Manse Purchase Fund.**—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—Friend, Wick, £1; Interested, 10s.

**South African Mission—Clothing Fund.**—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with sincere thanks the following donations:—Mrs R. McL., Clashmore, by Lairg, 10s; for blind Kaffir woman from M. A. McP., Dingwall, 10s; Glasgow Friend, £1; Mrs McL., Inverness, per Mr F. Beaton, £2 15s.

## The Magazine.

**3s 9d Subscriptions.**—Mrs G. Munro, Farr, Bettyhill; Mr Nicolson, School House, Drumtemple, Stratherrick; Miss J. MacKenzie, The Ark, Lochcarron; D. J. MacKay, Balintore, Fearn; Kenneth MacRae, Hill House, Arina, Strathcarron; Mr MacAskill, Failey Mains, Daviot; Mrs H. MacKenzie, Cunaig View, Achnacarrin; Miss Grace D. Levell, 13 Rockbourne Road, Forest Hill, London; Mrs A. MacLean, Jr., Locheport, Lochmaddy.

**4s Subscriptions.**—Mrs A. MacBeth, Corran House, Shieldaig; Miss J. Sutherland, Upper Doll, Brora; Miss McLeod, Campbelton, Leckmelm, Garve; Wm. Mackintosh, Rhuevout, Achriesgill, Lairg; Mrs Hugh Ross, 8 Back Street, Hilton, Fearn; M. Macdonald, Jr., 2 Milton, Applecross; G. Fletcher, Bellanoch Bridge, by Lochgilphead; Miss Peggy Murray, 4 St. James Road East, London, S. Africa; Duncan McLean, 63 Roadside, Nth. Tolsta; Rod. Cameron, Camuscross, Isleornsay.

**Other Subscriptions.**—Norman MacAulay, Grosebay, Stockinish, Harris, 7s 6d; Mrs McLean, 43 Ross Avenue, Inverness, 7s 6d; Donald McLean, School House, Elphin, 3s; Donald MacLellan, 2046 1st East Ave., Vancouver, 3s 10d; Miss C. MacKenzie, per Mr R. Sinclair, London, 1s; Alex. Finlayson, Dutton, Ontario, 3s 6d; Miss J. Campbell, 47 Glendevon Place, Edinburgh, 2s.

**Free Distribution.**—Mrs McLean, 43 Ross Avenue, Inverness, 2s 6d; G. Fletcher, Bellanoch Bridge, by Lochgilphead, 6s.