

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

*"Thou has 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, 160 Buchanan Street,  
 and 34-36 Cadogan Street, Glasgow.

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VOL. XLIII.

January, 1939.

No. 9.

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### The Protestant Outlook in Scotland.

**T**HIS is the title of an important article by the Rev. J. Hutchison Cockburn, D.D., Dunblane, in the Nov.—Dec. issue of *Evangelical Christendom*. Dr. Cockburn has gathered together a mass of statistics and information that must have taken him considerable pains to amass and to bring together in the coherent and informative way he does. At the outset he points out that there are really two classes of Roman Catholics in Scotland—(1) the native and (2) the Irish.

1. The native Roman Catholics live chiefly in Inverness-shire, Dumfries-shire and Banff. In 1930 there were 483 Roman Catholic children in the day schools in Inverness-shire; 583 in Dumfries-shire, and 736 in Banff. The school population in these cases does not show any increase since 1913 to 1930. In 1936-37, Inverness-shire has 506, Dumfries-shire, 595, and Banff, 656. Other native Roman Catholics are found in certain of the Western Isles (such as Barra and South Uist), and in the uplands of Aberdeenshire. At a liberal estimation they may be reckoned at 70,000.

2. The other Roman Catholic population is derived mainly from Ireland. These are an immigrant population. They and their forefathers have come to Scotland within the last hundred years. They supplied cheap labour in the making of railways, roads, etc. This Irish labour was invited to Scotland and encouraged to come because of its cheapness. The habits of these immigrants, says Dr. Cockburn, were and remain on a lower

level than those of Scottish labour. Their priests are largely Irish and have done everything possible to keep it as a population apart. Its children are educated in its own schools which are now entirely supported by the State. This Irish element belongs to a lower type of civilisation than the Scottish as may be seen from the statistics of the Prison Commissioners and in the experience of those in charge of charities in Scotland. The adult population of Scotland is roughly estimated as follows: 44 per cent. Church of Scotland;  $12\frac{1}{2}$  per cent. Roman Catholic; 2 per cent. Scottish Episcopalian; 5 per cent. to other Protestant denominations; .6 per cent. are Jews and the remaining 36 per cent. belong mainly to Scotland's Churchless Million. In 1921 in the Roman Catholic Diocese of Glasgow (Lanarkshire, Dumbartonshire, Renfrewshire, North Ayrshire and a part of West Stirlingshire) the population was 2,070,000, of whom 450,000 or 22 per cent. were Roman Catholic and mostly Irish by birth or descent. In Lanarkshire, Scotland's most densely populated county, the Roman Catholics number *one* in *three* while for the whole of Scotland the proportion is *one* in *eight*. In 1881 the Roman Catholic population in Scotland was 327,329; in 1921 it was 601,304; in 1932 it was 607,900 while in 1937 the number is 614,021. When the school population is taken into account the same increase is observable. Comparing 1913 with 1930 the number of Roman Catholic pupils has increased by 25,196; an increase of  $28\frac{1}{2}$  per cent. In the Scottish Episcopal schools there has been a decrease of 2,765, *i.e.*, 35 per cent., while in the other schools there has been a decrease of 35,264 or 5.4 per cent. The latest figures point in the same direction. Since 1930 the school population has fallen by 21,478; yet the number of scholars in Roman Catholic schools has risen by 2,035 and now constitute 16 per cent. of the school population in Scotland.

Dr. Cockburn rightly says that the Roman Catholic has been greatly strengthened in Scotland by the passing of the iniquitous Education (Scotland) Act of 1918. The following figures speak for themselves. Up to the end of the financial year 1930-31,

Scottish Education Authorities have paid for the purchase of Voluntary Schools (Episcopalian and Roman Catholic but mostly Roman Catholic), the large sum of £771,000 and they have provided new Roman Catholic schools and additional accommodation at existing schools at a cost of £1,335,000. Other schools cost £6,354,000. A recent decision of the Law Courts has made it possible for the Roman Catholic Church to build schools in any quarter where they think they ought to have schools and then call upon the Education authorities to pay for them and take them over as part of the educational system of the land. When the Education Act of 1872 was passed the Established Church, the Free Church and the United Presbyterian Church gave over their schools to the authorities as a gift. In addition to this extraordinary condition of things created by the 1918 Act it made Roman Catholic teaching in the Roman Catholic Voluntary Schools compulsory, while religious instruction of children in the other days schools is only permissive; it is dependent upon the decree of the Education Committee of the County Council or Town Council. Protestant Education Committees are bound to see that Roman Catholic teaching is given in these schools, but they are not bound by the Act to see that religious instruction is given in the other schools. The situation created by the Act is almost incredible. Added to all this is the fact that Protestants in having to pay Education rates are supporting these schools; though we have heard some good Free Presbyterians asserting that they were not helping the Roman Catholics in this matter. But whose hands are clean?

While all this is anything but comforting to all true Protestants yet the Roman Catholic situation in Scotland is anything but satisfactory to the Roman Catholic Church itself as the following quotation from a paper delivered by Mgr. Gettigan on "The History of the Mass" indicates:—"After more than three centuries of separation from the Church, Scotland shows no signs of returning. The ministrations of the Church, which have lacked nothing in earnestness and self-sacrifice, have made no



impression on the Scottish people. Whatever progress the Church has made in point of numbers has been due to Irish immigrants, and their natural increase, for several generations. Through them the Church has obtained a fair hold on our three largest cities, and on our most populous county, but only amongst the working population, whose continuance is so precarious that it might be wiped out by the closing of one or two industries, or the stoppage of Unemployment Insurance benefit. In the counties which may be said to constitute Scotland by race and sentiment, the Catholic Church does not exist. And by a strange dispensation, in those very parts where her glory was most manifest—the districts of her cathedrals and abbeys—her presence is most signally absent. And even if there was a greater contact with Catholicism where it is unknown, it is not likely that the attitude to the Faith would be materially changed; for, as we see, where this contact does exist in a very proximate way, as in our industrial centres, it fails to make proselytes for the Church. The act which threw off the yoke of Rome still definitely persists (and it only needs to have its Protestantism ruffled to see how ugly it can become). There may be an increase of consideration for individual Catholics, and even a very genuine friendship, but for Catholicism there is none. The Pope, the priesthood and the Mass are as unacceptable to the people as ever."

Such is the situation as seen through Roman Catholic spectacles; still, as Protestants, we cannot view the situation as very encouraging. Dr. Cockburn announces that the Church of Scotland, through a Committee, is preparing a list of questions which the Assembly will ask every minister to answer fully, dealing with every phase of the situation. Notwithstanding the lukewarmness of so many of the Church of Scotland ministers on this question no doubt the material thus gathered will be useful in learning where the Roman Catholic aggression is keenest and what methods are being adopted to further the interests of the Church of Rome.

Dr. Cockburn has well said: "A flabby Protestantism is the danger, and is a contradiction in terms; it harbours the seeds of its own Decay. The best attack on Rome is an attack on that too large fringe in Scotland who call themselves Presbyterian, but are nothing in particular; who rank themselves as Protestant, but are only indifferent and careless in all religious beliefs and practices. They are at best the raw material of our opportunity. If Scotland ever becomes the prize of the Roman Catholic minority it will only be because the Presbyterians did not care enough for the truths of the Evangel by which Scotland has been made great." We need a revival from heaven when the great truths of revelation would become real to us as a people. Roman Catholicism can never flourish where the Holy Spirit is working. Our lifeless and unspiritual condition as a people make us an easy prey to falsehood and its manifold evils.

(To be continued.)

## Sermon

by Rev. JOHN COLQUHOUN, Glendale.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—*Revelation*, iii. 20.

THE Apostle John, who was the writer used by the Holy Spirit to pen the Book of Revelation, was according to his own statement, "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Patmos, under the Roman Empire, was a place of banishment for criminals and the probability is that John was banished there during the persecutions which arose against the Christian Church under the Emperor Diocletian, thus experiencing what his divine Master, who was "numbered with the transgressors," told His disciples, that "the servant is not greater than his Lord." In permitting his exile to Patmos God had a purpose in view, and part of that purpose was to give him messages to the Seven

Churches of Asia. It may be argued that God could have given these messages in Jerusalem as well as in Patmos, but in this case it was His purpose to give them in Patmos, and no doubt God had certain wise ends in view of which we may be blind.

In the messages which he is commissioned to deliver to the Seven Churches of Asia we see that these Churches were all more or less corrupted except two, that is, the Church of Smyrna and the Church of Philadelphia. The Church of the Laodiceans was so far gone that it was said of it, "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Yet God manifests His long-suffering to that Church, for it is to it that the words of our text were originally addressed. In considering these words, as they apply to all to whom the gospel comes, I shall notice three things as enabled by the Holy Spirit.

I. The Person speaking in our text.

II. That which He is doing.

III. The promise He gives to all who obey Him.

I. *The Person speaking in our text.* We have here no less a person than the Lord Jesus Christ, the Saviour of sinners. As such it is not a mere creature that our attention is drawn to, but the Son of God, eternally begotten of the Father, being of the same substance with Him, and equal with Him in power and glory. In the preceding context He appears to us under several names, and each name gives a view of the character that belongs to Him.

(1) He is spoken of as "the faithful Witness," and "the faithful and true Witness." He is the faithful and true Witness when He testifies concerning the character of God, for "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him." He faithfully witnesses concerning man, for He "needed not that any should testify of man: for he knew what was in Man." He witnesses concerning truth and error, life and death, time and eternity,

Heaven and Hell, in such a way that all who hear Him will have to say, "Never man spake like this man."

(2) He is referred to as "the first begotten of the dead." The Apostle Paul in writing his First Epistle to the Corinthians, chapter xv. 20, says, "But now is Christ risen from the dead, and become the first fruits of them that slept," and further on in verse 23, "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his 'coming.'" In these portions, as in the whole chapter, he clearly shows that the resurrection entirely depends on Christ's resurrection, and that it is because He rose that His people shall rise also, thus establishing that Christ is the "first begotten of the dead."

(3) He is "the Prince of the kings of the earth." He is King of kings, and Lord of lords. Many a haughty potentate said with Pharaoh, "Who is the Lord, that I should obey his voice," but found out to their cost that "He ruleth by his power for ever," and that it was vain for the rebellious to exalt themselves. As the Governor of the kings of the earth, He not only brings to pass all that He has purposed, in spite of their rebellion, but He fulfills what He has purposed, even by the means of their rebellion. They must yield obedience to Him or be broken in pieces.

(4) It is also stated that He is the "Amen." In Isaiah, lxxv. 16, Jehovah is spoken of as "the God of truth," (Hebrew, the God Amen) and Christ Himself, while on earth, often uses the word "Amen" to emphasise the truth of what He says, and which in our Version is translated "verily." Thus when He speaks of Himself as the "Amen" He brings Himself before us as "*The Truth*."

(5) Further, He speaks of Himself as "the beginning of the creation of God." The enemies of the doctrine of Christ's eternal generation have tried to make capital of the grammatical construction of this passage by maintaining that it refers to Christ as "the first created being of creation," but the construction admits also of the view that He is the source or origin of

creation, and this, when taken in the light of the whole tenor of Scripture, is the correct view.

What unspeakable condescension on the part of Him to whom these names belong that He should even look in pity on any of the race to which we belong, to say nothing of coming near to offer us mercy. Yet He has come near in such a way that we should not be surprised to find our text beginning with the word "behold," in order to arrest our attention and lead us to more than a superficial view of that which would benefit our souls for an endless eternity.

II. *That which He is doing.* (1) I stand and knock. This indicates the long-suffering of the Lord of Glory. Not only was He crucified on Calvary by the human race, but He is being crucified afresh among them and put to an open shame. As surely as the Jews of old said, "Away with Him, away with Him, crucify Him," so all who are under the hearing of the gospel and rejecting it are saying. They despise and reject Him, and refuse to submit to Him, yet His long-suffering still continues, so that were it not for their fearful brutishness they would say in the language of the Psalmist, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

He is waiting to be gracious and looking for signs of returning to Him. With pity for poor sinners He views their lives ebbing away, and being wasted in the service of the Devil. Their time in this world is fast drawing to a close, and with it the day of opportunities is slipping away. From their childhood to extreme old age He stands at their door with that balm, even the efficacy of His precious blood, which is able to cleanse them from the loathsome plague of sin, and heal their sin-diseased souls. "He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not, He shall deliver his soul from going into the pit and his life shall see light." Sinner, He is waiting at your door, and offering you

what would heal you and enrich you for time and eternity. What is the reception He is getting?

In standing and knocking at the doors of sinners He is revealing that He has no delight in their death. If He had, His long-suffering and sparing mercy would not have been exercised for such a long time. Men and women at whose doors He is standing have no claim on His mercy, for while He is kept standing there, they show their base ingratitude and their enmity, not only by refusing to hear His voice, but by opening their doors wide enough to the pleasures of sin which are for a season. Thus they are ruining their own souls by wilfully refusing to make choice of "that good part which shall not be taken away." But our text, in effect, tells us that He is saying to them what He said to others of old, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil way; for why will ye die, O house of Israel."

(2) There are many ways in which He knocks. He knocks by His Word, and by the common strivings of the Spirit through the Word. The Word of God shows the Christ-less sinner his condition in the sight of a holy God, and reveals that God is angry with the wicked every day. The sinner's own conscience corroborates what the Word reveals and thus Christ knocks so loudly at times that the sinner trembles, and is often kept from indulging in open sin, but alas! where this is not accompanied by the saving power of the Spirit the sinner, after a while, grows secure and careless as before.

He also knocks by His providence. He does this often by the voice of death. Death enters into all homes, from the palace of the king to the cottage of the meanest of his subjects. He comes unsought, and often unexpected, and, for the time being, has a solemnising effect. The most hardened are brought face to face with the fact that death is a reality that must sooner or later come their own way, but no sooner are the last services performed for the dead than those who are left behind, begin

to put death further away than ever, forgetting that the language expressed in this knock of Christ is, "Set thine house in order : for thou shalt die and not live."

(3) Christ is knocking at the door of nations, churches, families and individuals. A few years ago the nations of Europe were in the furnace of a World War. Men were horrified at the amount of blood shed, and saddened by the countless miseries it brought in its train. That war came to an end and both victor and vanquished were greatly weakened, so that one would naturally expect to see them profiting by their fearful experiences—but no. They did not realise that in these experiences it was Christ who was knocking at their doors, nor had they any inclinations to open the door for Him to enter, with the result that a few months ago we were again on the verge of a World War, and though that has been happily averted for the time being, we know not how long. Oh! if only the nations of the world would realise that in this way Christ is knocking at their doors, but they seem to be like Jerusalem of old, of which He said, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

He is knocking at the door of Churches. One would be ready to think that there is no reason why He should be knocking there, because of their profession, they are the churches of Christ and one would expect that His dwelling would be in them, yet His own among the churches have many reasons for mourning an absent Lord. Many churches in our day have degenerated to be synagogues of Satan, while in those which outwardly, at least, have kept the word of His patience there is a felt desolation for want of His presence and the power of His Spirit in pulpit and pew. The reason is not far to seek. He has been grieved away by the sins of professors of religion so that He would be just in saying as He said to the Jews, "Behold, your house is left unto you desolate : and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." Instead of that He still

stands at the door and knocks, exhorting churches, as in the case of the Church of Ephesus to "remember, therefore, from whence thou art fallen, and repent, and do the first works."

Further, Christ is standing and knocking at the door of families. Alas! there are many in our day who never let Him further than the door. Scotland saw other days when the majority of homes in our beloved land had their family altar. Morning and evening the family, servants, and the "stranger within the gates" were gathered round God's Book, and by reading, singing and prayer, the morning and evening sacrifices were offered up, and in many a home there was a consciousness of Christ's fellowship. These scenes of a generation ago have almost vanished and there are very few families where the fear of God is. Let the descendants of godly parents who remember such scenes in their childhood days, and who are now heads of families themselves, consider the great sin of which they are guilty, if Christ is not honoured in their own families. He was welcomed and honoured in their parents' homes and they received His blessing; He is kept at the door and despised in their homes, and what can they expect but His curse. Yet, He is standing at the door and seeking admittance.

It is true that He is standing at the door of the individual who is under the hearing of the gospel; and sinner, the length of time you have kept Him at the door ought to make you ashamed and tremble. Ashamed, because He deserves better treatment from you, and tremble, because He may be on the point of leaving your door forever. He has knocked loudly with the terrors of the Law, and softly with the consolations of the gospel, but you have despised them both, strengthening your gates and bars with Unbelief. All who keep Christ at the door see not their need of Him, neither do they see His beauty nor His suitableness to meet their lost and ruined condition. He is to them "as a root out of a dry ground: He hath no form nor comeliness," and therefore, they remain ignorant of His power to save.



III. *The promise He gives to all who obey Him.* (1) "If any man hear my voice and open." He is here looking for willingness to receive Him, but not a willingness that belongs to the flesh. There are many like the stony ground hearers, who receive the Word, and through the working of their national feelings have a certain kind of joy, by which they deceive themselves into thinking that they have opened the door to Christ, but when trouble comes, or their emotions subside, they manifest very clearly that they never had Him. Christ knows very well that the poor sinner at whose door He is knocking can never open the door by any effort of his own, but Christ expects that sinner to be diligent in the use of the means which He has appointed, yea, He tells us that "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Where there is a "watching daily" and a waiting, the Holy Spirit by His power will cause the sinner to hear the voice of Christ, and will make him willing to open the door, for "thy people shall be willing in the day of thy power." When the will of the sinner is thus subjected to the will of Christ all that the sinner can say is "Thy will be done."

(2) "I will come in to him, and will sup with him, and he with me." Christ is willing to come in to the poorest place. He has been oftener found in the poor man's cottage than in the king's palace, and has often passed by the "wise and prudent" of this world and dwelt with such as were accounted "babes" in knowledge, but the poor sinner whose door has been opened to Christ will wonder that He should condescend to enter such a miserable lodging as he has to offer. He finds his heart a veritable dung-hill and a cage of every unclean bird, and everything in the house of his soul so much out of order, yea, all his faculties so ruined through the Fall, and so wasted through long indulgence in sin that, with sorrow and shame, he considers them of no use for the service of Christ. Will He come where such misery and ruin is to be found? Christ, Himself supplies the answer: "I will come in to him."

Not only will He come in to him, but He will sup with him, and the sinner will sup with Christ. This shows the close fellowship that is to exist between Christ and the sinner whose door has been opened. Someone made use of the fact that "supper" is the last meal one takes before retiring to rest, in order to point out that when Christ comes in to sup, there is an indication of the rest which He provides. He gives rest from the power and dominion of sin and Satan, from the curses of the Law, from the wrath of God and from the demands of justice. He gives such a rest as will enable His people to experience "the peace of God, which passeth all understanding," and a "joy unspeakable and full of glory."

At this supper the poor sinner will be remembering what he had been, and what he had done to Christ in keeping Him at the door so long. This will cause him many bitter tears, which are evidences of the repentance and godly sorrow he is experiencing. This is pleasing to Him who will not despise "a broken and contrite heart," and to encourage and strengthen the poor sinner He will reveal Himself as the God "that pardoneth iniquity and passeth by the transgression of the remnant of His heritage," thus causing "the voice of rejoicing and salvation" to be heard. When Christ comes in to sup with the sinner it is not with an empty hand He will come in. He will bring with Him what will do for the soul for time and eternity, for He will open to him the store-houses of grace and glory, and but a little of that provision will cause the soul to say with the Church in the Song of Solomon, "He brought me to the banqueting house and His banner over me was love."

Sinner, consider that Christ is standing and knocking at your door, and willing to come in to you, and that He has stood there so long that He can say, "My head is filled with dew, and my locks with the drops of the night." Consider that if you continue despising Him, there will be an end to that standing and knocking at your door on His part, for it is written, "My Spirit shall not always strive with man, for that he also is flesh." Consider further, the brevity and uncertainty of human life, and that

when it comes to an end there are no more privileges and opportunities to be had, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let these considerations cause you to flee to a Throne of Grace, pleading for the sake of Christ, that God the Holy Spirit would open your heart and make you willing to receive Christ in meekness and love. May He grant it. Amen.

## Meeting of Foreign Missions Committee.

THE Members of the Foreign Missions Committee had the pleasure of meeting Mrs. and Miss Nicholson on the evening of the 18th day of October last at 5 Park Quadrant, Glasgow. As most of our readers know, Mrs. and Miss Nicholson are home on a well-earned rest from our Mission Station at Ingwenya, Southern Rhodesia, and the Meeting was convened for the purpose of extending a welcome to them.

The Convener of the Committee, the Rev. N. MacIntyre, welcomed the visitors in the name of the whole Church. In the course of his remarks, he said:—"Mrs. Nicholson was cordially included in the Committee's welcome, because, though not officially on the staff at Ingwenya, she had given her highly-qualified services ungrudgingly to the Mission during the five years of her stay there. These services were greatly valued by the regular staff and also by the natives and he took advantage of this opportunity to thank Mrs. Nicholson most heartily for her self-denying interest and labours.

The work of Miss Nicholson was next referred to in highly appreciative terms. According to the report of the Government Inspector, the school at Ingwenya stood second to none in Southern Rhodesia. This is praise indeed and reflects great credit on the head-mistress.

Mr. MacIntyre expressed the mind of the Committee when he said that it had given them all great pleasure and relief to know

that Miss Nicholson had decided to return to her work at Ingwenya for a further period of five years. It showed the real interest she took in her work that she is at present attending a course of Industrial Classes in Glasgow, which, he hoped, would be of great benefit to her in connection with her work in the future. In concluding his remarks the Convener commended both Mrs. and Miss Nicholson to God and to the Word of His grace. All the other members of Committee expressed the great pleasure it had given them to meet the visitors.

There were some samples of the work done by the native scholars shown, which indicated that the standard of workmanship was of a very high order. These included samples of raffia work, crochet, embroidery, various kinds of bead work as well as the usual writing and mathematics.

Another item of considerable interest was a small model of a native family kraal made by Mr. Tallach. There is one large hut, the abode of the parents; two smaller huts, one for the boys and the other for the girls. The cattle are kept in an open compound fenced by thorn-bush.

In the course of the evening many interesting topics relating to the Mission came under discussion. The work of those ladies in Scotland, London, Canada and elsewhere who had interested themselves in the welfare of the Mission are specially mentioned. much good was being done in this way for which the workers out in the field were very grateful. It is a pity that this interest is not more general throughout the congregations of the Church. No doubt there are numbers who are really interested and who are prepared to help in a practical way but they do not know exactly what is wanted. Perhaps those who do know might give us some useful information on this point.

The ladies, assisted by the Rev. R. Mackenzie, provided a very fitting conclusion to a pleasant and interesting meeting by singing the 23rd Psalm in the Cindebele language. During the singing of the psalm the thousands of miles of mountain and sea separating Glasgow from Ingwenya seemed to melt away, and in heart and mind we were brought into very close and sweet fellowship with our people in Southern Rhodesia.—*J. A. T.*

## A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

V.

(Continued from p. 339.)

*Secondly*, Christ designed His Father's glory in the work. It was not honour, applause, and credit from men that He sought, but purely the Father's glory. This all actions are to level at: it is that which in all things should be designed as the ultimate end. *Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.* Thou seest, then, that thou, O my soul, must follow Christ in this, if thou wouldst be a fisher of men. Lift up thy heart to this noble end, and in all, especially in thy preaching of the gospel, keep this before thine eyes. Beware of seeking thy own glory by preaching. Look not after popular applause; if thou do, thou hast thy reward, Matt. vi. 2; look for no more. O my soul, invert not the order. Cant. viii. 12, "Thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred." Have a care of taking a thousand to thyself, and giving God only two hundred. Let his honour be before thine eyes; trample on thy own credit and reputation, and sacrifice it, if need be, to God's honour. And to help thee to this, consider, 1. That all thou hast is given thee of God. What hast thou that thou hast not received? What an unreasonable thing is it then, not to use for his glory what he gives thee; yea, what ingratitude is it? and dost thou not hate the character of an ungrateful person? 2. Consider that what thou hast is a talent given thee by thy great Master to improve till He come again. If thou improve it for Him, then thou shalt get thy reward. If thou wilt make thy own gain thereby, and what thou shouldst improve for Him thou improve for thyself, what canst thou look for then, but that God shall take thy talent from thee, and command to cast thee, as an unprofitable and unfaithful servant, into utter darkness, where shall be weeping and gnashing of teeth? God has given some great

talents; if they improve them for vainglory to themselves to gain the popular applause, or the hosannas of the learned, and so sacrifice all to their own net, what a sad meeting will such have at the great day with Christ? What master would endure that servant, to whom he has given money wherewith to buy a suit of good clothes to his master. if he should take that money, and buy therewith a suit to himself, which his master should have had? How can it be thought that God will suffer to go unpunished such a preacher as he has given a talent of gifts to, if he shall use these merely to gain a stipend or applause to himself therewith, not respecting the glory of his Master? Wo to thee, O my soul, if thou take this path, wherein destroyers of men's souls, and of their own, go. 3. Consider that the applause of the world is nothing worth. It is hard to be gotten; for readily the applause of the unlearned is given to him whom the learned despise, and the learned applaud him whom the common people care not for. And when it is got, what have you? A vain empty puff of wind. They think much of thee, thou thinkest much of thyself, and, in the meantime, God thinks nothing of thee. Remember, O my soul, what Christ said to the Pharisees, Luke xvi. 15, "Ye are they which justify yourselves before men, but God knoweth your hearts. For that which is highly esteemed among men, is an abomination in the sight of God." Let this scare thee from seeking thyself. 4. Consider, that seeking thy own glory is a dreadful and abominable thing. (1.) In that thou then puttest thyself in God's room. His glory should be that which thou shouldst aim at, but then thy base self must be sacrificed too. O tremble at this, O my soul, and split not on this rock, otherwise thou shalt be dashed in pieces. (2.) In that it is the most gross dissembling with God that can be. Thou pretendest to preach Christ to a people; but, seeking thy own glory, thou preacheest thyself, and not Him. Thou pretendest to be commending Christ and the ways of God to souls, and yet in the meantime thou commendest thyself. Will Christ sit with such a mocking of him? O my soul, beware of it; look not for

it, but for His glory. Christ will be avenged on self-preaching ministers. (3.) In that it is base treachery and cruelty to the souls of hearers, when a man seeks to please their fancy more than to gain their souls, to get people to approve him more than to get them to approve themselves to God. This is a soul-murdering way, and it is dear bought applause that is won by the blood of souls. O my soul, beware of this. Let them call thee what they will; but seek thou God's glory and their good.

5. Consider that so to do is a shrewd sign of a graceless, Christless, and faithless heart, John v. 44. *How can ye believe, that receive honour one of another, and seek not the honour that cometh from God only?* A grain of faith will cure this lightness of the head and heart.

6. Consider, O my soul, thy only vileness? What art thou but a poor lump of clay, as to thy body, that will soon return to the dust, and be a sweet morsel for the worms that now thou tramplest upon! But what art thou as to thy heart, but a vile, base and ugly thing, so many filthy idols to be found there, like a swarm of the worst of vermin? Art thou not as a cage full of unclean birds! What baseness of every kind? And what day goes over thee, but thou seest still something in thee to humble thee? And what wast thou that God has employed in this work? Those that were sometime thy fellows are mean and despised; and wilt thou for all this seek thy own glory? Wo unto thee, if thou dost so.

7. Consider, That "him that honoureth God, God will honour; but he that despiseth Him shall be lightly esteemed." *Have respect*, O my soul, with Moses, *to the recompense of reward*, and beware of preferring thy own to the interest of Christ, lest thou be classed among those that seek their own and not the things of Christ.

8. *Lastly*, Consider what Christ has done for thee. Forget not his goodness, his undeserved goodness to such a base wretch as thou art. Remember him from the land of the Hermonites, and from Mizar-hill; and let love to him predominate in thee, and thou shalt then be helped to sacrifice all to His glory.

(To be continued.)

## **Greyfriars, Edinburgh.**

**I**N connection with the commemoration of the tercentenary of the signing of the National Covenant, many references were made to the Church and Church Yard of Greyfriars. The place received its name from the Friars Minors of Observance in whose possession it was in pre-Reformation days. These Friars wore a grey habit, hence the name Greyfriars. Their church lay near the north gate and their burial place near where the Martyrs' Monument now stands. At the time of the Reformation the Greyfriars had to give up their possessions and the magistrates of Edinburgh petitioned the Queen to have the Greyfriars Yard turned into a burial ground to relieve the congestion around St. Giles.

In 1598 Edinburgh was divided into four parishes or quarters, and room had to be found for the congregation that worshipped in the Upper Tolbooth or west end of St. Giles. It was not, however, until 1612 that a definite arrangement was come to and the building of a place of worship in Greyfriars Yard was commenced. After eight years the building was opened for divine worship. The building erected at this date was the eastern half of the present building. It was this building which was to witness the signing of the National Covenant in 1638. Thirty years after its erection the building suffered much damage internally from the attentions of the Cromwellian soldiers. In 1718 the tower which had been used by the magistrates as a powder magazine was blown up and it was never rebuilt. Owing to this catastrophe and the increase of the population a new building was erected to the west of the old building—this was the New Greyfriars. About 100 years ago the Old Greyfriars was destroyed by fire and nothing was left but the walls. The building was re-erected after twelve years and until 1929 two congregations, Old Greyfriars and New Greyfriars, worshipped with only a wall between them. In 1932 the wall was removed and the two congregations now worship in the same building. Within these buildings the gospel message was preached by such



eminent ministers as George Gillespie of *Aaron's Rod Blossoming* fame; Principal Carstares, who did so much for the Presbyterian cause after the Revolution: and Dr. John Erskine, whose memorable words:—"Moderator, rax me that Bible," introduced his onslaught on the Moderate party when they opposed Foreign Missions in the General Assembly at the beginning of the 19th century.

Old Greyfriars is of historic interest as the building in which the new version of the National Covenant was signed by the Scottish nobility, etc., on 28th February, 1638. Alexander Henderson opened the proceedings with prayer. The Earl of Loudon then addressed the assembled gathering while Archibald Johnston of Wariston followed by reading the Covenant. The story of the Earl of Sutherland being the first to sign the Covenant, as has been pointed out in our pages already, has no historical foundation. Still less the picture of his venerable appearance as presented to us by Dr. Hetherington and others. John, Earl of Sutherland, was not yet 29 years of age at this date. The story of the signing of the Covenant by the Earl of Sutherland may have arisen from the fact that his name is the first to the National Petition of 1637. Furthermore, the Earl was not present at the signing of the Covenant in Greyfriars.

Pictures by imaginative artists representing the signing of the Covenant on a flat stone by crowds, while they were being addressed by ministers, have also been shown by Dr. Hay Fleming to have no historical foundation. The people of Edinburgh did not sign the Covenant, either in the Church or in the Churchyard of St. Giles at this date, as has been pointed out in a former article in our pages. The signatories of the Covenant who subscribed their names in Greyfriars were the nobles, privy counsellors, etc., who were present in the town; thereafter, some of the lesser barons and commissioners to Parliament adhibited their names. Next day Johnston had prepared four further copies of the Covenant and these were subscribed by the ministers and the commissioners to Parliament for the

burghs, in a hall in the Cowgate. From the 2nd March and onwards the people got their opportunity of signing first in the College Kirk, which stood near the east end of the Waverley Station, and then throughout Scotland.

Mr. H. M. Paton in an interesting address,\* delivered to a company of Original Seceders in May says in regard to the Covenant signed in Greyfriars: "The whereabouts of the original copy of the Covenant signed in Greyfriars is unknown, and of the other copies signed on the following day it is difficult to trace anything. Hay Fleming inclined to think that one of them was that preserved in the City Museum, now Huntly House, Canongate, opposite the old Canongate Tolbooth, where so many of God's saints were to languish in prison for the Covenanting cause. Various copies of the Covenant, some forty of them, are extant elsewhere. The nobles subscribed many of them as occasion offered; and the people's turn came in Greyfriars, as in other Edinburgh Churches on 1st and 8th April, when as congregations they vowed and subscribed with their hands uplifted to the Lord. April 1st was for Edinburgh the great day of the Covenant."

The tradition that over 1000 prisoners were imprisoned in the Churchyard after the Battle of Bothwell Bridge in 1679, where, according to the traditional account, men and women were exposed to the inclemency of the weather is exaggerated. The prison camp, however, as Mr. Paton points out, "was perhaps larger than the whole area of the present cemetery; for it consisted of over three acres of ground, and extended as far as the junction of Bristo Place with Lothian Street (opposite the McEwan Hall). The entrance to it was somewhere on the line of Forrest Road. The prisoners were not, therefore, cramped for room, and besides the charity which the citizens were allowed to provide, a daily provision of meal or bread was made for them, and a supply of water was introduced to the field. Of the

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\*This address was printed in the *Original Secession Magazine* (September) and we acknowledge our indebtedness to it for some of the facts stated in this article.—*Editor*.

1184 persons brought thither on 24th June (for it was mid summer), many who were wounded were taken to Heriot's Hospital, close by, and there attended by the town's physicians; while of the remainder *all but* 340 persons had within a fortnight availed themselves of the opportunity to regain their freedom. In less than two months after the capture the number had been reduced by another 100. It is true that 210 were steadfast to the last, and remained there till the middle of November, when they were taken to Leith and put aboard a vessel bound for the Plantations; and owing to stormy weather most of them perished off the coast of Orkney, where the ship was wrecked. It was tragedy enough, but tradition has added unnecessary colouring to the tale. I have found no record of any women having been among the prisoners in the yard—battles are generally fought by the sterner sex. The tragedy lay not so much in the exposure to the elements, for most of the captives would be well inured to that; it lay in the fact of these men having been torn from the midst of their loved ones, wives, children, and home—in most cases never to return."

The Martyrs' Monument is not the original stone. It now lies in the City Museum. The Monument commemorates many of those who suffered for Christ's Crown Rights and the Covenant. Near the spot where the Monument stands lie the mortal remains of James Guthrie, Hugh McKail, James Renwick, Donald Cargill and the head and hands of Richard Cameron. In the Church Yard Alexander Henderson, David Dickson and Dr. McCrie, whose pen vindicated the name of John Knox lie buried and a multitude whose names may not be written in any earthly roll but which are written in the Lamb's book of life lie buried. In another part of the Church Yard is a monument to the "Bloody Mackenzie"—Sir George Mackenzie of Rosehaugh in the Black Isle, who acted as the King's Advocate during the persecutions. The monument records: Here lie the sacred remains of Sir George Mackenzie of Rosehaugh, the glory of his country, the vindicator of religion, the disseminator of justice, the strenuous

and unwearied asserter of the rights of royalty . . . . . a pattern of affability, a most learned patron of the learned . . . . . distinguished by his fame, eloquence, uprightness of character." Another verdict less complimentary has been passed upon him by the Scottish people.

## God's Power.

**F**ROM this attribute of the infinite power of God, we have a ground of comfort in the lowest estate of the Church. Let the state of the church be never so deplorable, the condition never so desparate, that power that created the world, and shall raise the bodies of men, can create a happy state for the church, and raise her from an overwhelming grave. Though the enemies trample upon her, they cannot upon the arm that holds her, which by the least motion of it can lift her up above the heads of her adversaries, and make them feel the thunder of that power that none can understand. 'By the blast of God they perish, and by the breath of His nostrils they are consumed,' Job, iv. 9; they shall be 'scattered as chaff before the wind.' If once He 'draw His hand out of His bosom," all must fly before Him, or sink under Him, Ps. lxxiv. 11; and when there is none to help, His own arm sustains Him, and brings salvation, and His fury doth uphold Him, Isa. lxiii. 5. What if the church totter under the underminings of Hell! What if it hath a sad heart and wet eyes! In what a little moment can He make the night turn into day, and make the Jews that were preparing for death in Shushan triumph over the necks of their enemies, and march in one hour with swords in their hands, that expected the last hour ropes about their necks! Esth. ix. 1, 5. If Israel be pursued by Pharoah, the sea shall open its arms to protect them; if they be thirsty, a rock shall spout out water to refresh them; if they be hungry, Heaven shall be their granary for manna; if Jerusalem be besieged, and

hath not force enough to encounter Sennacherib, an angel shall turn the camp into an Aceldama, a field of blood. His people shall not want deliverances, till God want a power of working miracles for their security. He is more jealous of His power than the Church can be of her safety; and if we should want other arguments to press Him, we may implore Him by virtue of His power; for when there is nothing in the church as a motive to Him to save it, there is enough in His own name, and the illustrations of His power, Ps. cvi. 8. Who can grapple with the omnipotency of that God who is jealous of, and zealous for, the honour of it? And, therefore, God, for the most part, takes such opportunities to deliver, wherein His almightiness may be most conspicuous, and His counsels most admirable. He awakened not Himself to deliver Israel till they were upon the brink of the Red Sea; nor to rescue the three children till they were in the fiery furnace; nor Daniel till he was in the lions' den. It is in the weakness of His creature that His strength is perfected; not in a way of addition of perfectness to it, but in a way of manifestation of the perfection of it; as it is the perfection of the sun to shine and enlighten the world. not that the sun receives an increase of light by the darting of his beams, but discovers his glory to the admiration of men, and pleasure to the world. If it were not for such occasion, the world would not regard the mightiness of God, nor know what power were in Him. It traverses the stage in its fulness and liveliness upon such occasions, when the enemies are strong, and their strength edged with an intense hatred, and but little time between the contrivance and execution. It is the great comfort that the lowest distresses of the church are a fit scene for the discovery of this attribute, and that the glory of God's omnipotence, and the church's security, are so straitly linked together.—*Charnock.*

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“The two methods of justification cannot be united. They are as inconsistent as wages and a free gift. If of works, it is not of grace; and if of grace, it is not of works.”—*Dr. C. Hodge.*

## Rainn.

A chuireadh ri chéile le Domhnall Duff is e 'smuaineachadh air àit-adhlaic 'san robh cuid d'a chàirdean 'nan laighe.

### I.

Is mór tha thoradh na tuiteam fo na leacan mu'n cuairt;  
'S ann air a' chladh aig Dunlichitidh tha mi 'g amhare 'san uair.  
Gu'n do dh' innseadh do dh' Adhamh, le àrd-rìgh nan sluagh,  
Thàinig thusa bho'n duslach is gu dus theid gu luath.

Gu bheil bochdain is beartaich anns na leapaichean fuar,  
Daoine treun' agus gaisgich fo smachd anns an ùir.

Ach, 'se aobhar an acain na'm bu léir dhuinn ar truaigh,  
Gur toradh a' pheacaidh chuir fo na leacan an sluagh.

Is iomadh trioblaid th' air sgaoileadh air feadh an t-saoghail  
mu'n cuairt,

'S gu bheil leithsguel ri 'fhaotainn, air son gach aon measg  
an t-sluaigh.

Ach gu'n dh' innseadh le Pòl dhuinn is e air a sheòladh bho shuas,  
Gur e' m bàs duais a' pheacaidh, a reir ceartais gach uair.

Is gu bheil trioblaidean cràiteach aig fìor chàirdean an Uain  
Bho na galairean gràineil tha ghnàth dhoibh an dual.  
Corp peacaidh is bàs tha 'gan sàrach gach uair,  
Nì nach aithne do'n t-saoghal, is nach fhaod iad riu luaidh.

Is fear eile do'n àbhaist bhi sàrach an t-sluaigh,

Leis an toil bhi faisg orra cuir eagair 'nan duais;

Na'm biodh iadsan de'n àireamh tha ann am fàbhair an Uain,  
Nach biodh cùisean mar tha iad 'nan aobhar nàire gach uair.

Bha cuid d'ar càirdibh bha dìleas anns an tìr so mu'n cuairt,  
Bha cuid rinn gràs dhiubh ro fhìnealt anns an linn, chaidh  
thoirt bhuainn.

Chunnaic mise le'm shùilean, is dh' fhàg e ciùrrt mi 'san uair,  
Maighistir Archie,\* mo ghràidh, 'ga chuir 'san àite 'san uaigh.

B'e sud fear teasgag na fìrinn bha dìleas do'n t-sluaigh;  
Cha robh bàigh ann ri beartaich ach mar ri bochdain an t-sluaigh.  
Bhiodh an cealgair 'ga rusgadh anns gach cùil mar bu dual;  
Is gheibheadh bochdainn a' chùmhnaint manna ùr tighinn a nuas.

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\*Reference is here made to the late Rev. Archibald Cook, Daviot.

Is ged is mór tha ri 'fhaicinn measg nam peacach gach uair  
 De fhìor nàdur a' pheacaidh, is gach ole a thàinig bhuaith,  
 Is ann tha 'n t-ole sin ri leughadh an crann-ceusaidh an Uain,  
 Ged tha sinn gun léirsinn, mo chreach! léir sinn fo chruas.

Ach mór bheannaicht' gu sìorruidh an gaol gun chrìoch is gun tùs,  
 Dh'fhosgail slighe cho àluinn gu thighinn bhàn oirinn le truas.  
 Is gheibhear toradh a làn ghaoil sin measg gach aon a gheibh  
 bhuaith;

Air an dèanamh geal is dìleas le fuil rìoghail an Uain.

'Se sud an fhuil tha priseal, mar chaidh innseadh bho thùs,  
 Do na mheud 'sa gheibh fasgadh bho cheartas do-lubte;  
 Mar chomharraich an t-àrd-rìgh tre an t-samhladh bha aig Maois:  
 Fuil an Uain air am rostaibh a' bhi 'na fasgadh bho'n bhàs.

O, nach ro phrìseil an tobar a dh' fhosgadh le a ghràs,  
 Tre'm bheil an gaol bh' ann an Crìosd do na mheud 'sa gheibh  
 slàinte,

Air a thomhas le piantaibh, tre'n d 'thug e dìoladh 'nan àite  
 Do chlaideamh ceartas na diadhachd air an t-sliabh anns a'  
 ghàradh.

O, m' anam na dichuimhnich bhi fo fhiachaibh do'n gràdh  
 D'an do chost e cho daor chum thusa a shaoradh bho'n bhàs;  
 Is iarr Spiorad na naomhachd chum t-aonadh gun dàil  
 Ri pearsa an Fhir-shaoraidh; 's am bheil an gaol so a thamh.

Is ma bhios an t-aonadh sin fallainn ann am bannaibh a ghràidh,  
 Cha bhi thusa 'nad chrìonach ann am fion-lìos nan gràs.

Bithidh do fhreumhan a' sgaoileadh ri taobh nan uisgeachan  
 sèimh,

Is bithidh do dhuilleach 'ghnàth uaine g'e bi snuadh bhios air  
 càch.

Is leis an éididh as maisiche 'san do sheas neach a riamh,  
 Bithidh gach lomnochd air 'fholach th' ann do phearsa agus  
 gnìomh;

'S ann measg aoidhean a phòsaidh bheir e còir dhuit suidh sìos  
 Ann an comunn t' fir-posda, is bithidh do bhròn aig a crìoch.

Ach meud do shonais cha tuig thu gus an ruig thu an t-àit',  
 Ach a' blast air tre chreidimh; 'se sin do shochair an dràs;'  
 'Sa bhi beò air a ghealladh tre chomunn a ghrais,  
 Gus am faic thu an glòir e thall bho Iordan a' bhàis.

'S a' mhiaun a ghin e 'nad anam an là a dh' inntrig a ghràs  
 Bhi air 'fhaotainn 'na iomhaigh, bithidh e riarachte gu làn,  
 Is ag amhaire air a ghlòir-san bithidh do shòlas a' fàs  
 Tre linntean na sìorruidheachd 's cha tig crìoch air gu bràth.

De chàirdean do ghaoil-sa de'n bha 'san t-saoghal gu léir  
 Gus na dhealaich am bàs sibh ann am fàsach nan deur.  
 Chi thu an sin iad gu sgiamhach ann an iomhaigh Mhic Dhé,  
 'S bith 'nan comunn gu sìorruidh is cha chuir bàs sibh tuille bho  
 chéile.

## Nadur an Duine 'na Staid Cheithir Fìllte.

### CEANN III.

#### AN AISEIRIGH.

(*Air a leantuin bho t.-d., 352.*)

“Na gabhaibh iongantas deth so; oir a ta 'nuair a' teachd, anns an cluinn iadsan uile a ta 'sma h-uaighibh a ghuth-san: Agus théid iad a mach, iadsan a rinn maith, chum aiseirigh na beatha, agus iadsan a rinn olc, chum aiseirigh an damnaidh.”—EÒIN v. 28, 29.

Chan fheud na mairbh fùireach na's fhaide 'nan uaighibh, ach is éiginn doibh an cead a ghabhail gu sìorruidh d' an dachaidh fhada! Cluinnidh iad a ghuth, agus is éiginn doibh teachd a mach a dh'fhaotainn am binne deireannaich!

A nis mar a tha eadar-dhealachadh mór eadar na naomh agus no h-aingidh 'nam beatha gus 'nam bàs: mar sin bithidh mar an ceudna 'nan aiseirigh. Bithidh na daoine diadhaidh air an togail a mach as an uaighibh tre eifeachd Spioraid Chrìosd, bann



bheannaichte an aonaidh ris, *Rom.* viii. 11. “An ti a thog Criosd o na marbhaibh, beòthaichidh e mar an ceudna bhur cuirp bhàsmhor-sa, tre a Spiorad-san a ta chòmhnuidh annaibh.” Dh’ éirich Iosa Criosd o na marbhaibh, mar cheud thoradh na muinntir a choidil, *I Cor.* xv. 20. Mar sin iadsan as le Criosd aig a theachd, rann 23. Air do ’n Cheann dhiomhair faotainn os ceann uisgeachan a’ bhàis, chan fheud e gun na buill a thoirt a mach le aoibhneas do-labhairt; oir an sin bithidh an earrann sin de’n Scriobhtuir, aig an robh air tùs sùil ri braighdeanas Bhabiloin, gu h-ìomlan air a choimhlionadh ’na sheadh farsuinn spioradail, *Isa.* xxvi. -9. “Dùisgibh agus seinnibh, sibhse tha chòmhnuidh anns an duslach!” Mar bhean-bainnse, air a h-uidheam air son a fir, a théid a mach as a seòmar-coidil chum a’ phòsachadhaidh; mar sin théid no naoimh a mach as an uaighibh, gu suipeir bainnse an Uain. Bha dol a mach aoibhneach aig Ioseph as a’ phrìosan; aig Daniel á garaidh nan leòmhann, agus aig Ionah á broinn na muice-mara: Gidheadh chan ’eil annta sin ach samhluchaidhean fànn air dol a mach nan naomh as an uaigh aig an aiseirigh. An sin seinnidh iad laoidh Mhaois agus an Uain, leis an luathghair as mò, air do’n bhàs a bhi air a shlugadh suas le buaidh! Sheinn iad air uairibh am feadh a bha iad ’s a’ bheatha so, le creidimh, an laoidh bhuadhach os ceann a’ bhàis agus na h-uaighe, “O bhàis! e’ àit’ am bheil do ghath? O uaigh! e’ àit am bheil do bhuidh?” *I. Cor.* xv. 55. ach ’nuair a sheinneas iad an laoidh cheudna o shealladh agus a fhaireachdain, bithidh a’ chuideachd dhubh a dh’ amharusan agus a chuir doilghios air an inntinn, gu bràth air an cur a thaobh.

Nach feud sinn smuaineachadh gu’m bi anam agus corp gach naoimh, mar ann an glacaibh a chéile, a’ dèanamh gàirdeachais ann a chéile agus air an àrdachadh le buaidh ’nan coinneachadh-san a rìs? Agus nach feud aon smuaineachadh gu ’n labhair an corp ris an anam mar so? O m’ anam! an d’fhuair sinn le chéile rìs, an déidh dealachaidh cho fhada? An d’ thàinig thu air t’ ais do d’ sheann àite-còmhnuidh, gun dol air falbh gu bràth tuilleadh? O a chòdhail aoibhneach! cia neo-chosmhail ’sa ta

ar staid an coimeas ris mar bha i 'nuair a rinneadh dealachadh eadarunn leis a' bhàs? A nis tha ar bròn air a thionndadh gu h-aoibhneas! Tha 'n solus agus an t-aoibhneas a bha uair-eigin air a chur mar phòr, a nis air fàs suas; agus tha fàs buan ann an tir Imanueil! Beannaichte gu 'n robh an la 'san robh mi air mo cheangal riutsa, d' am b' àrd chùram Criosd fhaotainn annainn dòchas na glòire, agus mise dhèanamh am theampull d' a Spiorad Naomh. O anam bheannaichte! a rinn ann an àm ar cuairte, do shùil a chumail air an tìr a bha aig an uair sin fad as, ach a ta nis dlùth do làimh; thug thu suas mi gu ionadaibh uaigneach, agus thug thu orm an sin na glùine so a lùbadh an làthair an Tighearn, a chum gu 'n giùlaininn pàirt ann ar n-irioslachadh 'na làthair; agus is e nis an t-àm iomchuidh, agus tha mi air mo thogail suas. Ghnàthaich thu an teanga so ann an aidmheil, athchuinge, agus breith-buidheachais; a bitheas a so a mach air a gnàthachadh ann am moladh gu sìorruidh! Thug thu air na sùilibh so, na sùilibh so bha deurach air uairibh, a bhi cur siol nan deòir sin, a ta nis a' fàs suas ann an aoibhneas air nach tig erioch gu bràth! Bha mi gu sona air mo bhualadh sìos leat, agus air mo chumail iosal, 'nuair a bha dream eile a' toileachadh na feòla, agus a' dèanamh an dia d' am brionn, chum an sgrios féin; agus a nis tha mi ag éirigh gu glòrmhor, a ghabhail m' àite an ionada-còmhnuidh na glòire, 'nuair tha iadsan air an tarruing a mach as an uaighibh gu bhi air an tilgeadh chum nan lasraichean teinnteach! A nis m' anam cha ghearain thu tuilleadh air corp tinn agus cràiteach; cha bhi thu tuilleadh air ra thromachadh le feòil lag agus sgìth: cumaidh me nis ceum riut ann am moladh ar Dé gu bràth tuilleadh? Agus nach feud an t-anam a ràdh. "O là sona, anns am bheil mi pilleadh a ghabhail còmhuidh sa' chorp bheannaichte sin, a bha, agus a ta, agus a bhitheas gu bràth, 'na bhall do Chriosd, 'na theampull do'n Spiorad Naomh! A nis bithidh mi gu sìorruidh ceangailte riut! Cha bhi an còrd airgid air fhuasgladh tuilleadh gu bràth; cha dèan bàs tuille dealachadh eile eadarunn. Eirich uime sin, a chuirp, agus thig air falbh; agus biodh na sùilean sin, a rinn

gul os ceann mo pheacanna, a nis ag amhare, le h-aoibhneas air aghaidh ar Fir-saoraidh ghlormhoir! Feuch, a 's e so ar Dia, agus dh' fheith sinn ris! Thigeadh na cluasan, a dh' éisd ri briathraibh na beatha, anns an teampull shìos, agus cluinneadh iad a nis na h-alleluia anns an teampull shuas. Gabhadh na cosan sin, a ghiùlain mise do choimhthional nan naomh air thalamh, an àite am measg na muinntir a ta 'nan seasamh a làthair. Agus ceangladh an teanga sin a dh' aidich Criosd am fianuis dhaoine, agus le 'm bu ghnàth a bhi labhairt ni-eigin chum a mholaidh i féin ri ceòl an tighe as àirde 'na mholadh gu bràth. Cha traisg thu tuilleadh, ach cumaidh tu féisd shìorruidh: cha ghuil thu tuilleadh, 's cha mhò bhios nèul doreha air do ghnùis; ach dealraidh tu gu bràth mar reult anns an eathar! Ghabh sinn part le chéile 'sa' chath, thig a nis rachamaid le chéile a shealbhachadh agus a chaitheadh a' chrùn."

Ach air an làimh eile, togar na h-aingidh suas le cumhachd Chriosd, mar Bhreitheamh ceart a bheir dìoghaltas air a naimhdeibh! Bheir dearbh-chumhaed Dhé a dhruid suas an anama ann an ifrinn, agus a ghleidh an cuirp ann an uaigh, mar ann am prìosan, a mach iad, chum gu faigheadh an t-anam agus an corp le chéile a' bhinn uamhasach an damnaidh shìorruidh, agus gu'm bitheadh iad le chéile air an druideadh suas ann am prìosan ifrinn! Thig iad a mach as an uaighibh le h-uamhas do-labhairt agus le mór amhluidh! Bithidh iad air an tarruing mar chiontaich fo bhinn bàis a mach as a' phrìosan, gu bhi air an cur gu dìth, a' glaothaich ris na sleibhtibh agus ris na creagaidh tuiteam orra, agus am folach o aghaidh an Uain! B' eagalach an éigh bha 'san Eiphit, air an oidheche sin 'san deachaidh an t-aingeal sgriosach troimpe, agus 'san do mharbh e an ceud-ghin! B' uamhasach na h-iolaich a bha 'nuair a dh' fhosgail an talamh a bhenl, agus a shluig e suas Datan agus Abiram, agus gach uile buineadh dhoibh! Cìod an éigheach a bhios an sin ann, an uair, aig fuaim na trompaid deireannaich, a dh' fhosglas an talamh agus an fhairge am beòil, agus a thilgeas iad a mach asda an saoghal aingidh uile, 'gan toirt suas do 'n Bhreitheamh uamhasach!

Cia mar a dh' éigheas, a bheucas agus a reubas iad iad féin! Cia mar ghuileas agus mar chaoideas, mar d' a chéile, na companaich a bha aon uair subhach! Cia mar a bhios an talamh air a lionadh le 'n screadail agus le 'n tuiridhean brònach, am feadh a ta iad air an spionadh a mach mar chaoraich air son a' mharbhaidh! Bithidh iadsan a bha, am feadh a bha iad beò 'san t-saoghal, 'nan geocaich mi-naomha, 'nan daoine saoghalta sanntach, no 'nan cealgaircan riaghailteach, an sin, ann an cràdh inntinn, a' fàsgadh an làmh, a' beucaich a mach an gearain, agus a' gairm dhiubh féin brùidean, amadain, agus daoine euthaich, a chionn gu 'n robh iad cho mi-chiallach anns a' bheatha so, agus nach do ehreid iad na nithe a ta iad an sin a' faicinn. Bha iad air am fuadachadh air falbh 'nan aingidheachd aig a' bhàs, agus a nis tha 'm peacanna uile aig éiridh maille riu, agus cosmhuil ri nathraichean, tha iad 'gan toinneadh féin mu 'n cuairt d'an anamaibh truagh, agus mu 'n cuairt d' an cuirp mar an ceudna, aig am bheil a nis coinneach eagallach, an déidh dealachaidh cho fhada!

An sinn feudaidd sinn a shaoilsinn gu'n labhair an corp truagh ris an anam air an doigh so, "An d' fhuair thu ris mi O mo nàmhaid, mo nàmhaid as miosa! anam bhuirb, na's an-iochdmhoire gu mór na mìle de fhiadh-bheathaichibh! Malluichte bitheadh an la 'san do choinnich sinn riamh! O nach do mhair mi am mheall gun bheatha a' lothadh ann am broinn mo mhàthar; agus nach robh mi gun tuigse, gun bheatha, no gun ghluasad fhaotainn riamh! O nach robh mi am chorp do losgainn no nathair mu 'n robh mi am chorp dhuitse; oir an sin luidhinn sàmhach, agus chan fhaicinn an là uamhasach so! Na'm b' éigin domh a bhi agadsa, O nach ann a bha mi am asail, no am mhadadh dhuit, mu 'n robh mi am chorp dhuit: oir an sin ghabhadh tu tuilleadh a dh' fhiorchuram dhiom na rinn thu! O caoimheas an-iochdmhor! on do chaidir thu mar so gu bàs mi, an d' àraich thu mar so chum a' mharbhaidh mi? An e so toraidh do chaomhalachd dhomh? An e so na bhuaineas mi do d' shaothair agus do d' chùram mu 'm thimechioll? Ciod am feum a ta nis ann an saoihbreas agus

toilinntinn, 'nuair a tha 'n cunntas eagallach so air teachd, mu 'n robh rabhadh iomchuidh air a thoirt duit! O uaigh an iochdmhor, e' arson nach do dhruid thu do bheil gu bràth òrm; e' arson nach do chum thu greim teann do d' phrìosanach; e' arson a chrath thu mach mi, 'nuair a bha mi am luidhe sàmhach, agus a bha mi aig fois! Anam mhalluichte! e' arson nach d' fhuirich thu ann ad àite, air t' fhilleadh suas ann an lasraichibh teine! C' arson a thàinig thu air t' ais g'am thabhairt-sa sìos mar an ceudna do gheimhlichibh an t-sluic? Rinn thu mi am arm neo-fhìreantachd, agus a nis is éiginn domh bhi air mo thilgeadh do 'n teine! Bha 'n teanga so air a gnaàthachadh, miomnachadh, ann'am breugan, an cul-chàineadh, agus ann an uaill, agus a nis chan fhead i urrad agus boinne de uisge fhaotainn gu a fionnarachadh 's na lasraichibh; Chum thu mo chluasan o éisdeachd nan searmoinean a thug rabhadh mu 'n là so; fhuair thu sligheannan agus rathaide gu 'n cumail o fheitheamh air earailean, comhairlean, agus aehmhasain thrathail; ach e' arson nach do chum thu iad o éisdeachd na trompaid uamhasaich so? C' arson nach 'eil thu nis ag itealaich air falbh air sgiathaibh nan ana-mianna, mar gu b' ann, 'gam thoir am braighdeanas, leis na nithibh oillteil sin, mar bu ghnàth leat dhèanamh, 'nuair a shuidh mi aig searmoinean, aig òrduighean, aig ùrnuighean, agus aig coluadair dhiadhaidh; chum gu biodh a nis agam cho beag mothachaidh air an dara aon, as a bha roimhe agam air an aon eile? Ach, ah, is éiginn domh bhi losgadh gu sìorruidh, air son do ghràidh do t'ana-miannaibh, do d' mhi-naomhachd, do d' fheadhmoireachd, do d' ana-creidimh agus do d' chealgairachd."

Ach nach feud an t-anam freagairt "A chlosaich thruaigh agus ghràineil, am bheil mi nis air m' iomain air m' ais a d' ionnsuidh! O nach ann a bha thu ad luidhe gu bràth a' lothadh ann ad uaigh! Nach robh pian gu leòr agam roimhe? An éigin domh a bhi air mo cheangal riut a rìs, chum air dhuinn a bhi air ceangal r'a chèile mar dhà mhaide thioram air son an teine, gu 'm bi fearg Dhé 'gar losgadh suas na's deine? Is ann le cùram air do shonsa, a chaill mise mi féin. B' e do dhruim agus do bhrù, agus sàsachadh do mhianna a sgrios mi! Cia tric a bha mi air mo ribeadh

le d' ehluasan; cia tric a bha mi air mo bhrath le d' shùilean? B' ann gu thusa chaomhnadh, a dhi-chuimhnich mi cothroma gu m' shith a dhèanamh ri Dia, a chaith mi Sàbaide ann an leisg, a chaith mi mo bheatha ann an di-chuimhn' air ùrnuigh, a chaidh mi mo thigh an t-sùgraidh, roimh thigh a' bhròin; agus gu 'n do roghnaich mi Criosd àicheadh, agus gu 'n do thréig mi aobhar agus obair 'san t-saoghal; agus mar sin tha mi air tuiteam am iobairt do d' fhios mhalluichte-sa. An uair aig àm 'sam bith a thòisich mo choguis air dùsgadh, agus a bha mi 'gam shuidheachadh féin gu smuaineachadh air mo pheacanna, agus air an truaighe a mhothaich mi o na dhealaich sinn r'a chéile agus a ta sinn a nis a' mothachadh; is tusa thug a thaobh mi o na smuaintibh sin, agus a tharruing air falbh mi a dh' ulluchadh lòin air do shonsa, O fheoil thruaigh! Le d' chùird shioda do ana-mianna feòlmhor bha mise air mo tharruing gu sgrios, thar bròin mo sholuis agus mo choguis; ach a nis tha iad air an atharrachadh gu cuibhrichean iaruin, le 'm bheil mise gu bhi air mo chumail fuidh fheirg gu bràth! O buannachd thruagh! O toilinntinn mhalluichte air son an éiginn domh luidhe gu bràth ann an dorchadas iomallach!" Ach cha dèan gearainean feum an sin. "O gu'm biodh daoine glic, gu 'n tuigeadh iad so, gu'n tugadh iad fainear an erìoch dheireannach?" Do thaobh na buaidhean leas am bheil cuirp nan naomh ri bhi air an dèanamh suas aig an aiseirigh, tha 'n t-Abstol ag innseadh dhuinn, gu 'm bi iad air an togail neo-thruaillidh, glòirmhor, eumhachdach, agus spioradail, *I.Cor.* xv. 42-44. "Cuirear ann an truailidheachd e, togar ann an neo-thruaillidheachd e. Cuirear e ann an eas-urram, togar ann an glòir e. Cuirear e 'na chorp nàdurra,, éirigh e 'na chorp spioradail."

*Air tùs*, Bithidh cuirp nan naomh air an togail neo-thruaillidh. Tha iad a nis, mar chuirp muinntir eile, 'nam meall de thruaillidheachd, làn de shìol eugailean agus bàis; agus an uair a tha iad marbh, tha iad a' fàs cho mi-thaitneach, eadhon d' an càirdean as dìlse, 's gur éiginn dhoibh a bhi air an adhlacadh as an sealladh ann an uaigh, an sin gu lathadh agus gu bhi air an caitheadh as;

seadh, tha creuchdan gràineil agus euslaintean a' dàanamh cuid dhiubh mi-dhreachail, eadhon an uair a tha iad beò. Ach aig an aiseirigh fàgaidh iad siol an truailidheachd 'nan réidh anns an uaigh, agus éiridh iad neo-thruailidh, neo-chomsach air tinneas, air galar no air eu-slainte as lugha ghabhail, no bàsachadh na's mò. Sguiridh ainneartan o'n taobh a mach agus aobhar péin o'n taobh a steach gu bràth tuille; cha mhothaich iad na's mò e: seadh, bithidh òige shìorruidh agus neart aca, air dhoibh gun a bhi na's mò buailteach do 'n laigse thug aois orra 's a' bheatha so.

*Ri leantuinn.*

## Literary Notices.

**The Bank of Faith** by William Huntington, S.S. London: Farncombe & Sons, 30 Imperial Buildings, Ludgate Circus, E.C. 4. Price, 3/6 post free. Illustrated.

Messrs Farncombe have issued this well-known autobiography of the famous William Huntington. No one will fall asleep over the story he presents of his ups and downs and his wonderful deliverances. He had command of a fine nervous style. The *Bank of Faith*, we believe, is well-known to many of our readers and those who have not read it should procure this excellently printed edition. We do not agree with everything in the book and one has the feeling that the worthy man, on occasions at any rate, was to blame himself for being in deep financial water; Huntingdon lacked in these cases the Psalmist's character of the "good man" who "guided his affairs with discretion" (Ps. cxii. 5). Yet, after all is said, William Huntington's experiences were, like himself, out of the ordinary run. His keen sword thrusts at hypocrites are diverting. Some of his statements about the law, like Luther's, are not to be commended. It is to be hoped that the publishers will be encouraged to issue his remarkable book.—*Contemplations on the God of Israel.*

## Notes and Comments.

**The Year that is past.**—By the time that this issue is in the hands of many of our readers the year 1938 with all its joys and sorrows will have passed away. Internationally, nationally and ecclesiastically it cannot be said generally speaking to have been a bright one. The European nations were scared by the terrible threat of war and though this has passed the international situation is anything but settled. The mad race in heaping up armaments fills many minds with forebodings should these be required. What 1939 has in store for the nations, the churches, and our individual selves is alone known to the Most High. To those of our readers who at this season are reminded of the vacant places in their homes we tender our heartfelt sympathies. We wish all our readers a happy New Year with the Lord's rich blessing.

**Football Pools.**—In an article which appeared in the *Daily Telegraph and Morning Post* (30th November, 1938) the evil influence of the football pools on industry is indicated. It appears that from £40,000,000 to £50,000,000 of working-class money is spent in connection with this popular form of gambling. The writer of the above mentioned article is dealing with the matter from the purely financial side and for the purpose he has in view does not touch upon the moral aspect which is decidedly the more serious. These pools are competing with legitimate industrial enterprises and unfortunately football pool promoters are legally permitted to use every means of enticement to persuade the working man to gamble his half-crown in the hope of amassing wealth. The writer of the forementioned article says:—"And where will it all end? The football season is marked by the most amazing spate of pool advertisements. New, and, I suppose, highly paid, tipsters are pouring out their thousands of words a day encouraging more and more people to put more and more of their hard-earned cash into competitions which offer a poor chance of return. It is impossible to estimate the proportions which this system may achieve if something is



not done to stop it." The most serious aspect of this gambling craze is the moral and from the religious standpoint it is a problem facing organised Christianity in this country. It is one of many indications of the religious and moral downgrade movement of the present age.

**Papal Delegate in Britain.**—As the December issue of the Magazine was passing through the press public intimation was made that the Vatican was to be represented in London by an Apostolic Delegate in the person of the Archbishop of Cius. The R.C. *Universe* says that this is not a diplomatic appointment. The delegate deals exclusively with religious affairs; he watches over and reports to the Vatican the condition of the papal Church and considers and may give decisions on cases submitted to him from diocesan courts. But the *Universe*, while stressing the ecclesiastical nature of the appointment, says this does not exclude communication with the Government and Public Bodies. In this respect he differs from a Papal Nuncio but, if we may be permitted the use of the figure, he is the camel's head preceding the entrance of the body into the tent. Canada, India, Australia and South Africa have already Delegates. The last diplomatic representative that Britain had was in the short and inglorious reign of James II. who fled on the landing of William at Torbay. The Vatican is using the art of peaceful penetration and while the papal diplomatists refrain from the blustering methods of the Dictators their policy is none the less effective for their ends. It is regrettable, if the press reports are true, that our Prime Minister intends to pay the Pope a courtesy call when visiting Italy this month. The days were when such happenings as the above would raise a storm in this country. If this visit takes place, Mr. Chamberlain, according to a press statement, will be the first Prime Minister who has paid a private visit to the Pope.

**Shorter Sermons.**—Dr. Cox, joint-principal clerk of the General Assembly of the Church of Scotland in a recent address to Aberdeen Elders' Union is reported to have said, among other things, that sermons should be cut down to 15 minutes or thereby. This is a polite or perhaps not very polite way of showing the

sermon to the door. In the case of some sermons 15 minutes is too long especially those which have distilled doctrinal poison. The pulpit is losing the power and place it once had in Presbyterian Scotland and one need not wonder at such an utterance. Dr. Cox also spoke about a dozen parishes in the Synod of Aberdeen where the minister is not doing his duty or is making a "mess" of his job. Dr. Cox's remedy is the re-institution of the Superintendents, a suggestion with which we most emphatically disagree.

**Another Form of Sabbath Desecration Suggested.**—A pleasure loving age is not content with six days in the week for its pleasure, it must commandeer the seventh also. The foolishness and restlessness, which, unfortunately, is not confined to the young, must have some outgate on the Lord's Day and hence golf, tennis, etc., are now indulged in on the Holy Day. Mountaineering, no doubt, was indulged in to a great extent on the Sabbath, but it was left to a young lawyer of Inverness, Mr. J. D. Sturrock, to sanctify this open breach of the Lord's Day. As reported by the newspaperman, Mr. Sturrock is credited with saying that to spend a Sabbath on the hills is as good as listening to a sermon because on the hills there is a sense of contact with the Great Unknown. These sentiments, whether Mr. Sturrock's or the reporter's, indicate a strong mixture of Deism and Agnosticism. It is not to get into contact with "the Great Unknown" that the mountaineer scales the giddy heights on the Lord's Day.

**A Much-Needed Resolution.**—At a meeting of the Dorset Council a resolution was passed by a vote of 30 to 20 that, in view of the renewed emphasis on the need for moral and spiritual re-armament, the Council asked Parliament "to consider the increasing indifference to the day of worship and rest and to have more regard to the real significance of this day." One of the members, Captain Hambro, M.P., told the Council he had been brought up in the Presbyterian way but he could not bring up his children in that way. He voted against the resolution. Unfortunately there are too many brought up in Presbyterian

Scotland of the same mind, but this does not affect the divine authority that made the Sabbath law binding. There is a touch of irony in the fact that the Council commissioned Captain Hambro to communicate the resolution to the Prime Minister. One could have wished that the Council had gone a step further and stressed the divine authority for the keeping of the Sabbath. When will any of our Scottish Councils move in this matter?

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## Church Notes.

**Communions.**—*January*—Last Sabbath, Inverness; *February*—First Sabbath, Dingwall; third, Stornoway; fourth, Breasclete. *March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie and North Tolsta. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

**Draft Catechism.**—Members of Synod are requested to return to the Rev. D. Beaton, Oban, the draft copies of the Catechism handed to them at the Synod with any additions, suggestions or criticisms they may deem it necessary to make.

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## Acknowledgment of Donations.

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

**Sustentation Fund.**—Mrs McL., The Sheeling, Aviemore, £1; Mrs A. McL., Crianlarich, 5s; R. McD., Glenfinlas, Callander, 5s 9d; Friends, Wollongong, Australia, o/a Glendale Congregation, £2.

**Home Mission Fund.**—Passer-by, o/a Scourie Congregation, 10s.

**Colonial Mission.**—Messrs. MacLennan Brothers, Rodney, Ontario, per Rev. James McCod, £3.

**Legacy Fund.**—Received with grateful thanks from Executor of the late Mrs Elizabeth Mackenzie, Laide House, Laide, on behalf of the Funds of the Church, the sum of £19, per Mr John A. Mackenzie, Merchant, Aultbea.

**Jewish and Foreign Missions.**—Well-wisher, Middlesbrough, £10; Passer-by, o/a Scourie Congregation, 10s; R. D. N., 2 Penifiler, Portree, 7s; M. McL., Stanley Cottage, Brora, 3s 9d; "J," 10s; Friend, Dingwall, per Mr S. Fraser, £1; Miss D., Lochgilphead, 5s; Friend, Tolsta, per Rev. N. McIntyre, £3; Friend, Greenock, per Rev. N. McIntyre, 2s 6d; Portree Sabbath School, per Rev. D. M. Macdonald, £6.

The following lists have been sent in for publication:—

**Fort William Church Purchase Fund.**—Mr Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Mr James Dunbar, Invereen, Tomatin, £1; A Friend, Inverness, £2; Friend, Fort William, 10s; A Friend, Paisley, £1; Mrs. Northcott, Camberwell, Australia, £5.

**Applecross Manse Building Fund.**—Mr M. Gillanders acknowledges with grateful thanks the following donations:—Mrs D. G. Fernabeg, £1; Contribution Card, Per Mr A. Campbell, Diabeg, 10s; Passer-by, £1; Anon., 6s 6d, per Rev. A. F. Mackay.

**Borve (Harris) Mission Hall.**—Mr Angus Mackay, Horgabost, acknowledges with sincere thanks the following:—From Strond and Rodel Districts, £7 11s; Mr J. A. McD., "S.S. Alexandria," Loch Lomond, £4 5s.

**Daviot Church Building Fund.**—Mr J. Grant, Inverness, acknowledges with grateful thanks a donation of 10s from "A Friend," per Miss Cameron, P.O., Farr.

**Bracadale Church Building Debt.**—Mr J. McIver, Portree, acknowledges with sincere thanks the sum of £2 5s 6d from Struan Congregation per Mr Peter Beaton.

**Edinburgh Manse Building Fund.**—Mr A. MacAulay, 20 Leamington Terrace, acknowledges with grateful thanks a donation of £2 from Friends, Wollongong, Australia, per Rev. N. McIntyre.

**St. Jude's Congregation, Glasgow.**—The Hon. Treasurer begs to acknowledge with sincere thanks receipt of the following donations to the Sustentation Fund.—Mr. G. Anderson, China Inland Mission, Hantung, Shansi, £10; Mr R. W. A., 29 St. Vincent Place, Glasgow, £10.

**Greenock Manse Purchase Fund.**—Rev. Jas. MacLeod, acknowledges with grateful thanks the following donations:—A. R., Glasgow, £2; Miss McP., Glasgow, 4s 6d, per Mr D. J. Walker, Treasurer.

**Raasay Manse Building Fund.**—Mr Ewen Macrae, Treasurer, Inverarish Cottage, Raasay, acknowledges with sincere thanks the following donations:—Mr and Mrs McL., 3 S. Arnish, £2; N. McL.,

3 Clachan, 7s 6d; Mrs McL., Achmelvich, Lochinver, 10s, per Rev. A. MacAskill.

**Inverness Congregational Funds.**—Mr. John Fraser, Treasurer, acknowledges with grateful thanks a donation of 10s for the use of the Congregation from Mrs C., Edinburgh, per Rev. N. McIntyre.

**Stoer, Lochinver Congregation.**—Mr R. Kerr, Treasurer, Hill Cottage, Clashnessie, acknowledges with sincere thanks a donation of £1, c/o the Sustentation Fund, from Anon., Glasgow Postmark, per Rev. A. MacAskill.

**Tallisker Church Building Debt.**—Mr D. Morrison, Portnalong, Treasurer, acknowledges with grateful thanks the sum of £8 7s, collected by D. J. M. and J. N. M. in the Portnalong section of the Congregation.

**Winnipeg Congregation Canada.**—Mr. A. B. Steedman, 280 Lonsdowne Avenue, Winnipeg, Treasurer, acknowledges with sincere thanks the following donations for the Winnipeg Church Building Fund.—Mr. T. McD. Brock, Sask, 10\$; From a friend in Scotland, £3.

**South African Mission Clothing Fund.**—Mrs J. Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following:—A Friend, Clachamish, Portree, £1; 67 cnts wools from Fladda Friends, per Miss Gillies; parcel garments from Mrs Mackenzie, Clydebank, two parcels dressings sent direct to Dr. Macdonald from friends in London Congregation, per Miss Sansum, 3 parcels from Winnipeg Congregation sent direct, per Miss McTaggart.

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**3s 9d Subscriptions.**—H. J. Mackenzie, Glendarroch, Lochinver; J. Mackenzie, Badnaban, Lochinver; Mrs A. McLennan, 6 Strathfillan Terrace, Criannarich; M. McLeod, Stanley Cottage, Brora; Flora Beaton, Riverside, Wester Alligin, Torridon; Mrs R. McLean, 25 Keith Street, Palmerston North, N.Z.; Mrs Trotter, Badfearn, Aultbea, Ross-shire; Miss Grace Ross, 1 Gower Street, Brora; Miss C. Macdonald, 5232 Jones Street, Omaha, Nebraska, U.S.A.

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