

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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**The Stone which the Builders Refused.**

THE Psalmist in the 118th Psalm brings before us a tragic rejection on the part of the Builders and a divine act which awakened profound wonder in the hearts of those who saw and recognized its significance.—“The stone which the builders refused is become the headstone of the corner. This is the Lord’s doing; it is marvellous in our eyes” (Ps. cxviii. 22-23). The Builders made a fatal decision in refusing the Stone which God designed should have its place in the Building. The Building referred to is, no doubt, the Jewish State and Church, which, of course, was a theocracy. Prophet after prophet had borne witness to the fact that a great King was coming who was to excel in glory the greatest of all the Kings of Israel. Isaiah spoke of Him saying in the prophetic announcement—“Of the increase of His government and peace there should be no end; upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever” (Is. ix. 7). David, also, as a prophet, announces—“He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him” (Ps. lxxii. 8-11). To Him was also given the promise—“Thy

throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom" (Hebs. i. 8). He was to be made higher than the kings of the earth (Ps. lxxxix. 27) and a promise of world wide dominion was promised Him for the asking: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 8). He was to reign supremely over the Jewish State and the Church and in view of the extraordinary announcements made concerning the coming King it might be anticipated that the administrators of the affairs of State and the officers administering the affairs of the Church would so shape their policies in a manner that would not conflict with the laws of such a glorious King. But it was not so. They failed to understand all that the prophets had spoken concerning Him. Hence when He came they rejected Him. The prophets not only spoke of His glory—they also spoke of His deep humiliation and when He came the Builders had no place in their building for such a Messiah and so they refused the Stone which was to be the Head Stone of the Corner. Their decision was not only a fatal mistake it was filled with untold sorrows for the rejecters and their children. In thus refusing their Messiah any place in their Building they were acting consistently with a long black record as Stephen told the Jews of his day—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been the betrayers and the murderers" (Acts. vii 51, 52). It was truly a black record and the seriousness of it was the truth of the terrible indictment. God had another plan than that of the Jewish Builders and the Stone that was rejected by them was to have its place in that Building in which God will be worshipped and honoured forevermore. Over against the decision of the Builders God sets His decree: "Yet I have set my King upon my holy hill of Zion" (Ps. ii. 7). That decree still stands and the nations

of the earth would do well to keep this in mind. To Him has been given all power in heaven and earth (Matt. xxviii. 18).

We now pass from the attitude of the Jews to their King and ask ourselves what place is assigned by the modern nations to Heaven's King? Let us take the nations at war. What place is given to the Lord's Anointed by the German Rulers? The question requires no deep searching. Only recently we had the pain of reading some of the utterances of German leaders on Jesus Christ. We are not using too strong language when we say they were of a very blasphemous nature. The Satanic inspired hatred to the Jews simply because they were non-Aryans strikes at the noble line of godly kings, holy prophets, and psalmists whose utterances are a priceless treasure to the Church of Christ. This mad delusion also hits the chosen disciples of our Lord and lastly and most seriously the Lord Himself "of whom [*i.e.* of the Jews] as concerning the flesh Christ came, who is over all, God blessed forever" (*Roms.* ix. 5). Nazism has no place in its Building for Christ. What of France? This great nation with which we are in alliance at present has a population of over 55 millions—of these, according to statistics, 10 million profess to be Roman Catholics, and one million Protestants. The rest are either atheists or without any religion. The serious matter, however, is that France nationally has no place in her Building for the Lord Jesus. When we come to our own nation—alas! how little place is given to the Lord. True, in a national sense, we acknowledge Him, but how much of it is only lip service. When we turn to the other nations of the world do we find the Lord getting the place that is His by the supreme and uncanceled decree of heaven. What about the great nations—Russia, Japan, China, Italy, etc.? Yet men are busy planning a new world—a perfect paradise here below when all wrongs will be righted, when peace and prosperity will be the order of the day and when men in their natural, unregenerate state will be brothers the wide world over. It would be well that these dreamers would keep before them the words of the Psalmist:



"Except the Lord build the house, they labour in vain that build it" (Ps. cxxvii. 1).

What is true of nations is also true of churches. Where the Stone which is the chief stone of the corner is rejected the Builders labour in vain. They may win the praise of the world and be lauded among their fellow-men but according to God's Word their labour is in vain. How empty and vain will Roman Catholicism, Judaism, and all the other isms that do not give Christ His place appear one day. Where will Mohammedanism, atheistical Communism, etc., stand in the day when every Building in which He has no place comes tumbling down in ruins never to be erected again.

We must now come to another aspect of our subject, viz., the personal aspect. In a sense we are all builders. Most of us, especially in youth, mapped out a plan and were like the foolish Builders, we had no place in the plan for the Stone which they rejected. It was a fatal mistake and, if we, in God's mercy, have been led to see what this would lead to if we went on thus to the end let us be thankful to the God of all grace who gave us to see our folly. Some, as they read these lines will know that the fatal mistake has not yet been remedied. Disappointment after disappointment may have come their way and the plan which seemed so beautiful in early youth is now shattered and only a memory of the past and holding out no bright prospect for the future. It is the divine purpose that in all things the Son is to have the pre-eminence and if we do not give Him that pre-eminence in our heart the loss will be ours. It is a solemn thing, to think that we should have that Saviour set before us in all His glorious fulness and suitability, and yet go through this world without Him having any place in the plan of our lives from youth to old age. Thousands of our fellow-countrymen at the present moment with the noble enthusiasm of youth are placing their young lives between us and the enemy and our heart-felt prayer for them is that the Lord Jesus Christ may have His rightful place in the plans of their lives.

## Sermon.

By the late Rev. D. MACFARLANE, Dingwall.

“Though the fig tree shall not blossom neither shall fruit be in the vines; the labour of olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there be no herd in the stalls. Yet, will I rejoice in the Lord, I will joy in the God of my salvation” (Hab. III. 17, 18).

**S**OLOMON viewing the fleeting shadow of the things of time and sense cries: “Vanity of vanities.” All these are vanity and vexation of spirit, but it is not in vain to trust in the Lord: “For they that trust in the Lord shall be as Mount Zion which cannot be moved, but abideth for ever.” Such is the picture which our text presents to our view, the consideration of which we may notice under three principal heads:—

- I. The trying circumstances of the Prophet.
- II. His comfort, and
- III. The source of his comfort.

I. First then, *the trying circumstances of the Prophet.* The Prophet Habakkuk, on this occasion, supposes himself to be deprived of all creature comforts. The figtree, the vine, the olive, the corn, the flock, the herd—all these were to be cut off (for we have reason to believe that it was more than a mere supposition—that it was a fact). A sudden calamity was to befall the land of Judah and Israel—an uncommon famine was soon to set in upon the people—the inhabitants were soon to be reduced to utter destitution. The Chaldeans are the instrument to be employed to bring about the impending calamity. They are soon to invade the Jewish territories “in troops”—they are efficient under the control of God in His over-riding Providence to accomplish His will in subduing the people whom He had so long and so highly favoured, and in reducing them to utter deprivation.

What is the cause of this sudden calamity? The Lord does not willingly grieve the children of men, nor does He grieve them without a cause. There is a cause. Sin is the cause. Sin is the cause of every calamity and suffering. Sin was the cause

of the sufferings of angels, of men, and even the sinless Son of God. Angels were cast into endless torments because of sin—men became liable to all the miseries of this life and to the pains of hell for ever because of sin. The Old World was destroyed by flood because of sin. Sodom and Gomorrah were destroyed by fire and brimstone because of sin. The spotless Son of God suffered, and died on the cursed tree because of sin. The calamity in Habakkuk's time was caused by the same great evil. Yes, Judah and Israel have forsaken God—the fountain of living waters—they joined themselves to idols—they worshipped the creature more than the Creator, who is blessed for ever. "Shall I not visit them for these things, saith the Lord?" He will assuredly visit them in His righteous displeasure; for they are very guilty in His sight. They practiced iniquity. They provoked the Holy One of Israel to anger. He is of purer eyes than to behold iniquity. He must show forth His displeasure against sin—punish the transgressors, and chasten His own children on account of their sins. The sin of Judah and Israel is then the cause of the coming devastation.

The Prophet anticipates sharing in the general deprivation. God's people are subject to trials, deprivations and providential adversities in common with the wicked. Yea, they are foretold that in the world they shall have tribulation. They are made to undergo sore and fiery trial and to experience severe adversities when the workers of iniquity are allowed to enjoy their ease and to prosper in the world. It is meet that they should be so dealt with by their all-wise Father in order that they should be the more weaned from the things of time and sense—to seek all their happiness in Himself. They knew such all-wise dealing was in order that they might be made more and more partakers of His holiness, and made meet for their glorious inheritance.

The Prophet is deeply impressed in his trying circumstances. He trembled—his voice quivered—rottenness entered into his bones. He heard the voice of the Lord announcing coming judgment and trial, and he trembled. Ah, it were good if all the people of Judah and Israel trembled in like manner at the voice

of the Lord. They had much cause to tremble at that voice; for it was against their sins the voice of the Lord was caused to be heard by the Prophet. The voice of the Lord crieth unto the city—the iniquitous city—but it is the wise man that heard it—wisely considers it, and is duly affected by it. God's people hear the voice of the Lord denouncing sin, and threatening judgment, and they tremble while the wicked harden their heart at the message of the Lord, and persist in transgression. Providential adversities have a two-fold effect—the effect of softening or that of hardening the hearts of the children of men. When sanctified, men are duly and deeply affected by them, but otherwise they are hardened under them. This two-fold effect is accounted for by the fact that they have to do with two distinct parties—God's people, and the wicked—the former are softened under them, while the latter are hardened—just as gold is melted by fire, but clay is hardened.

But here it may be asked why did the Prophet tremble? Was it because he was soon to be deprived of his means of sustenance—of all his earthly comforts? This was a sad thing indeed. God's people cannot live without the necessities of life any more than others. They feel the want of these comforts in a measure, at least, like other men. But we presume to say that this deprivation was not the cause of the Prophet's trembling. There was a greater cause. The principal cause of his earthly trembling was not his own earthly discomfort, or even that of the Jewish people whose temporal and spiritual good he had so much at heart, but the awful fact that God was provoked to anger—that the people whom God had chosen for Himself out of all nations rebelled against their God—refused to listen to His word, and to walk in the way of His commandments. For this great sin they were soon to be delivered into the hands of their enemies. The Lord's cause was near and dear to the Prophet. Seeing that cause apparently put down by the enemies of the Lord and of His people, how could he but tremble? This was what made the man of God—Eli—tremble, and die, and this was what made the Prophet tremble on this occasion. Also he stood in holy awe at the great majesty of God. God is terrible in judgment.

Who can stand before Him when He riseth up to judgment? Oh! it is better to tremble at His great majesty now than to tremble at His awful presence when He cometh forth to shake terribly the earth. Then, earth, sea, and the heavens shall shake, and flee before His awful presence. Ye that are at ease in Zion, tremble now in mercy at the voice of the Lord, lest ye tremble hopelessly then in judgment!

The threatened calamity prompted the Prophet to earnest and importunate prayer. He was a man of prayer—eminently so. Prayer was his life—he communed with God at the throne of grace, and God also communed with him there. He wrestled with God in prayer—he poured out his heart before Him. He acknowledged his own, and his people's guiltiness and sin; he owned that they justly deserved to be dealt with in wrath. He pleaded God's favour for himself, and on behalf of the guilty people. His only plea was God's mercy: "In wrath, remember mercy." He continued in prayer till God bowed down His gracious ear, and till He spoke peace and comfort to His trembling soul. This leads us to consider—

II. *The Prophet's comfort.* Adversity led the Prophet to prayer, and prayer led him to comfort. How many have been relieved of their heavy burden, and delivered from their distresses, and comforted in soul at the throne of grace! "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of the horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise to our God." "I will rejoice in the Lord, I will joy in the Lord of my salvation." Here we remark—(1) The holy resignation of the Prophet to God's will. We are not informed that the threatened judgment had been averted; on the contrary, we infer from the language of the Prophet that it was to be put into force. Though stripped of all earthly comfort the Prophet says: "I will rejoice." What resignation! Yet such a resignation is essential to true comfort. The reverse state of mind deprives us of such comfort when we enjoy it, and incapaci-

tates us to receive comfort when we need it. How many, then, are under providential afflictions, because of loss of property, and other adversities, distracted in their minds, and disquieted in their hearts for want of holy resignation to God's will! The Prophet was resigned to God's will in his calamitous circumstances, and therefore his soul was prepared to receive comfort, and in a suitable frame to rejoice. Temporal adversities are hard for flesh and blood to bear. It is not an easy matter to be resigned to God's will when all visible things seem to be against us. Grace, and only grace, can make us resigned then. The grace that enabled the Prophet in the midst of adversity so say: "I will rejoice in the Lord"—the grace that enabled holy Job, in similar circumstances, to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." These men were resigned to the will of the Lord. Oh, let us seek grace to imitate them! But our highest and noblest example in this respect is Christ. "Not my will, but thine, be done," was the noble expression of His resigned soul in "the hour of darkness"—in the hour in which all creation refused to comfort Him—in the hour of His great sufferings. (2) We notice the Prophet's faith. Could he rejoice in the Lord without faith? Impossible—none can. The Prophet had faith—not only faith in being, but faith in exercise. God's people, though possessed of faith, cannot always rejoice. When faith is not in exercise they look more to themselves, to their dangers, to their difficulties, than to God. They take a gloomy view of their covenant God—of His all wise providence, and of His mysterious dealings with them—they cannot rejoice. Thus was it with Jacob when he said in his haste, and in his unwarrantable pre-judgment: "All these things are against me," and thus also was it with Peter walking on the Sea towards his Saviour. Whenever he took his eye off Christ through unbelief, and fixed it upon the waves under his feet he immediately began to sink. Jacob could not rejoice, Peter could not rejoice when their faith was not in exercise. None of God's people can rejoice when their faith is not in exercise. The Prophet's faith was in living exercise. The Holy Spirit of God breathed upon his trembling soul at

the throne of grace. He recovered strength—he was now strong in the Lord, and in the power of His might. “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Faith enabled the Prophet to look, not at the things which are seen, but at the things which are not seen, and to rise above the things of this world towards the Lord as his sure portion. He rejoiced in the Lord by faith. (3) We notice the Prophet’s love to God. Without love he could not rejoice in the Lord any more than without faith. Abraham was willing to part with his son—his *only son*—willing to sacrifice him because he loved the Lord. Paul suffered the loss of all things, for his love to the Lord, and the Prophet on this occasion manifests that the object of his love is not the world, but God. “If any man love the world the love of the Father is not in him.” Those whose hearts are in the world cannot rejoice when the world—the object of their love—fails them, but God’s people can, and will rejoice in the Lord then; for they love the Lord—He is their chief joy. Oh, let us test ourselves by this! Is the Lord the chief object of our love? Could we suffer the loss of all things because we love Him? Can we say with the Psalmist: “Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.” (4) The Prophet’s hope is no less remarkable. He rejoices in hope—in hope of the glory of God. God must be glorified in all His creatures—in all His works—in all the vicissitudes, and events of His providence. He will be glorified in the destruction of the wicked as well as in the salvation of His people. The overhanging cloud threatening Judah and Israel is dark, but it is not all dark. There is a bright as well as a dark side. The holy Prophet views the dark side, and he trembles, but viewing the bright side he rejoices. The present dispensation is apparently gloomy and discouraging, but the Prophet looks through it with the eye-glass of “the hope of glory,” and sees that it will end in a glorious issue. God will be glorified thereby. Knowing, believing, and hoping this the Prophet rejoices—he rejoices in hope of the glory of God.

(To be continued.)

## **Bright Ornaments of the Church of Christ.**

### **3. HUGH BINNING.**

**A**MONG those who adorned the Church of Christ in this world there were many whose work was finished at an age when the greater number of its most useful members were only beginning their life's work. Of these there does not seem to be a more outstanding instance than Mr. Hugh Binning, who exercised his ministry for a brief period in Govan.

Mr. Binning, who was born in the year 1627 and died in the twenty-sixth year of his age, was the son of John Binning, the proprietor of a large estate in Ayrshire. His mother's name was Margaret McKell, a sister of Mr. Hugh McKell, one of ministers of Edinburgh. Though of a weak constitution he, from his infancy, gave many tokens that he was one whom the Lord had endowed with more than ordinary intelligence, and from a very early age gave very clear proofs that that intelligence was sanctified by grace. His father, being in easy circumstances, was able to give Hugh a liberal education, and the latter made the most of this advantage. In the grammar school he made great proficiency in Latin so that he was far in advance of those who were many years his senior.

Where such advantages and talents go hand in hand one often has the painful experience of seeing those who possess them being ruined by pride so that their usefulness is marred, and in too many cases ruined altogether. Such was not the case with the subject of this sketch. For him there was only one end in acquiring education and that was to make him more fit to serve Christ. With his natural endowments he could make his mark in any company but there was only one fellowship in this world which he desired, and he learned that it could only be obtained by maintaining a close walk with God. This led him away from the company of worldlings to the sober and soul-edifying company of God's people, and so ripe was he in Christian experience at the early age of fourteen years that it



is recorded that those who were aged and experienced Christians acknowledged that they were much edified by his company.

Before he was fourteen years of age he entered Glasgow University and took a high place in all the classes which he attended, especially the Moral Philosophy class, where he outstripped his fellow students as he did before in the study of Latin in the grammar school. After graduating Master of Arts, according to one biographer, "with great applause," he began the study of Divinity, in which branch of his preparation for the ministry he acquitted himself with great credit. At the time he began his Divinity studies the Chair of Philosophy in the University became vacant and Mr. Binning was prevailed upon with great difficulty to compete for that post. There were other two competitors who had influence with some of the members of the Senatus, but Binning acquitted himself in all the parts of the trial so well that the other two had not the least chance. Their sponsors then pleaded as an obstacle Mr. Binning's youth and the likelihood of consequent inexperience, but in the end they gave way, when it was suggested that a further trial should be prescribed to the candidates, and Mr. Binning was elected. This happened in the nineteenth year of his age.

The young Professor entered upon his new duties combining the ardour of youth with a judgment, which for its maturity was most uncommon for one of his years. He had a memory which seemed to retain everything he ever heard or read, and out of that treasure-house he was enabled to bring out, apparently at will, what shed light on every subject with which he dealt.

Together with this he possessed an extraordinary power of discrimination by which he was enabled to separate the precious from the vile so that during the three years he continued as Professor of Philosophy he was known as a burning and shining light in that branch of learning. According to one biographer, he is credited with being the first in Scotland to reform Philosophy "from the barbarous terms and unintelligible distinctions of the schoolmen, and the many vain disputes and trifling

subtleties, which rather perplexed the minds of the youth, than furnished them with solid and useful knowledge." His attainments in this direction are all the more remarkable when one considers that during his term as Professor of Moral Philosophy he attended the divinity classes and passed his trials for licence with more than ordinary credit.

Soon after being licensed to preach the gospel by the Presbytery of Glasgow, he became minister of Govan when only twenty-two years of age. Though, as has been noticed already, from his youth experienced Christians acknowledged that they were much edified and comforted in his company, yet, he himself was much afflicted with doubts as to his personal interest in Christ which caused him to be without solid comfort. This occasioned backwardness in publicly performing religious duties. However, a short while before he entered upon his public ministry a change came over him, though in some aspects of it different from the change that came over Dr. MacDonald of Ferintosh during his ministry in Edinburgh, yet in other aspects of it very similar to it. Dr. Kennedy in his life of the "Apostle of the North," says, "There have been instances of persons becoming 'other men' who were never new creatures in Christ; but there have been also instances of renewed men becoming other men under a fresh baptism of the Spirit." Among these may be classed the change that had come over Hugh Binning. A great calm settled upon his spirit and he was never afterwards known to refuse an invitation to preach, no matter how exalted the profession or station of those in the audience might be. To this changed attitude he himself gave the following explanation: "When I have a clear call to mention my blessed Master's name in any place, I have no more to say, but 'Here I am, send me.' What am I that I should resist His heavenly call? And when He whose name is holy and reverend is spoken of and to, and is there present, the presence of no other person is to be regarded or dreaded, and under that impression, I forget who is present and who is absent." How like the spirit that animated God's ambassadors of old, who cared not for the face of man.

After he became minister of Govan, he married Barbara Simpson, a daughter of the Rev. James Simpson, a minister in Ireland. How thoroughly consecrated to his Master's service, and how much his affections were set on things above are brought out by the fact that on the day he was getting married, after arriving in the parish where the ceremony was to be performed, he accepted an invitation to preach, and though the invitation was not expected, he immediately stepped aside to meditate for a short while, and pray for his Master's presence. He then entered the pulpit and preached with great power from I. Peter i. 15: "But as He which hath called you is holy, so be ye holy in all manner of conversation."

During his brief ministry the unhappy division between the Resolutioners and Protestors took place in the Church of Scotland. Suffice it to say here of that division, that the Church of Scotland, through it, received many wounds of which she was not the better for many a long year. Binning's burning zeal for the glory of God and the cause of Christ, made him deplore divisions in the Church, yet that very zeal caused him to cast in his lot with the Protestors. Still he recognised that his mission in life was not to create divisions, but to bring about unity where that could be done on a Scriptural foundation. With that end in view he wrote an excellent Treatise on Christian Love.

After a faithful and successful ministry of only four years, God, who gave him as a bright and shining light to the Church in Scotland, removed him in the twenty-sixth year of his age from the church militant to the church triumphant, there to shine infinitely brighter in that light where there is no darkness. He left behind him a widow and one son. His biographer says of him: "He was a person of singular piety, of a humble, meek and peaceable temper, a judicious and lively preacher; nay, so extraordinary a person, that he was justly accounted a prodigy for the pregnancy of his natural parts, and his great proficiency in human learning, and knowledge of divinity. He was too shining a light to shine long, and burned so intensely,

that he was soon put out; but now shines in the kingdom of his Father, in a more conspicuous and refulgent manner, even as the brightness of the firmament, and as the stars for ever and ever."

Though his ministry was short his writing abundantly testify to his gifts and graces, and show him to have been a sweet preacher of the gospel of the Lord Jesus Christ. Besides several sermons on different texts, we have in his published works, a series of forty sermons on Romans viii. 1-15, and a series of twenty-eight sermons on the first epistle of John, chapters i. and ii. The subject he deals with is "Fellowship with God." He began a series of sermons on the Assembly's Shorter Catechism, which if he had lived to finish would have made an excellent Body of Divinity. He, however, reached only as far as the question, "Who is the Redeemer of God's elect?" and left this world to know the answer to that question as none can know it on earth. So edifying were these sermons to the Lord's people at home and abroad, that besides several impressions of them being printed in this country, they were, many years ago, translated into Dutch. All his writings prove him to have been "a workman that needeth not to be ashamed, rightly dividing the word of truth."—*J. C.*

### Light.

THERE is a well-known saying that we never miss the water until the well runs dry. This saying has many applications and, in these days of the "blackout," light is more to most of us than it used to be. Light is God's creation and like all His works animate and inanimate, small and great, very wonderful. Scientists have never been able to tell us what light really *is*—they have told us many wonderful things *about* it but not what it *is*. At one time the Newtonian Corpuscular theory was in vogue. This gave way to the Wave theory and

this in turn, in modern times, to what may be termed a combination of the two theories. One thing, however, is certain, viz., that He who has said: "Let there be light and there was light" knows not only all *about* light but what it *is*. Dr. Love, the great evangelical preacher, of Glasgow, has some sublime and beautiful thoughts on Gen. i. 3,\* when he introduces the subject by saying: "Let me think of the situation of this globe, when it was first brought out of nothing. God Himself declares what the situation was: 'I made the cloud the garment thereof, and thick darkness a swaddling-band for it' (Job xxxviii. 9). The introduction of light into being is sublimely set forth. 'God said, Let light be; and light was'† (Gen. i. 3). Out of nothing God brought forth this wonderful creature, to be an emblem of His own pure and incomprehensible essence—'This is the message which we have heard of Him, and declare unto you, that God is LIGHT' (I. John i. 5). Man's deep ignorance of this substance is challenged by God—'Where is the way where light dwelleth?' 'By what way is the light parted' (Job xxxviii. 19, 24). The Creator specially exercised His power over light in one of His wonders in Egypt. 'The Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt three days . . . but all the children of Israel had light in their dwellings' (Exod. x. 21-23). And, again, at the crucifixion of Jesus; 'Now from the sixth hour, there was darkness over all the land until the ninth hour' (Matt. xxvii. 45). The organs by which light is perceived, are equally wonderful with itself. The unity of the immense system of the material universe, which is within the reach of our vision, appears in this—that this same glorious substance exists in all regions. The light which comes to us, from the immeasurably and inconceivably remote fixed stars, is to all appearance the same substance that comes to us from the sun" (*Memorials*, I. 80).

\*Dr. Duncan is reported to have said: "Though I didn't care for Dr. Love for anything else—and I care for him a great deal more—I should like him for getting into raptures about Light, and its being first seen by the angels."

†Literal translation.

For our great purpose we must now come down from the heights as we make reference to some lessons learned through the "black-out." The *first* is the extreme difficulty of keeping the light within from shining out. Ordinary materials proved useless and frequent inspections brought disappointment. Now, if this can be said of artificial light how much more is it true when God causes His light to shine within that it cannot be hid. Some of the Lord's people at the beginning of their Christian career tried to hide the light but it could not be hid and though they were not seeing it themselves it was shining out and proclaiming to others they were the children of light. Again, if it is a difficult problem to keep the light from shining out it is no less a difficult problem from keeping it shining in. The morning light will find out every little chink and shine into the room which during the darkness seemed proof against any light. Is it not so when God sends His light to shine into the dark places of the soul where He intends to dwell that nothing can keep out that light.

If space permitted much might be said of Him who is the Light of the World—the true Light—piercing the gloom and darkness of the grave right over to the other side as no other light has ever done or can do. We will content ourselves, however, on this subject with a quotation from Dr. Hugh Martin. "When the man of science," he writes, "desires to entrance his audience, he takes a portion of the humblest of substances, the base and blackened charcoal, a splinter of a brand from the burning; and manipulating with his tiny wires the force which roars in the thunder and flashes in the lightning, he makes to play on that valueless, unsightly substance two streams of influence from opposing poles of the hidden power; till soon a silvery gleam gathers on its humble surface, and gradually the brightest light that philosophy and art can generate shines out with dazzling splendour, paling the ineffectual fires of the lamps that until now had irradiated the assembly . . . . When the living God, in a dark world rushing on to outer darkness, resolved to give a 'bright and morning star,'—a 'Sun of Righteousness,'

the strongest and sweetest light that men or angels could see, He took the base and dishonourable tree of Calvary; and on the humble person of His Beloved, there made sin for us, He caused two mighty streams of influence unseen;—two streams of influence wide as the poles asunder;—the one, of avenging justice as it slew the sacrifice;—the other, of redeeming love providing it. And as they met and blended into one there blazed forth on that dishonourable wood ‘the light of the knowledge of the glory of God,’ while the sun in the heavens grew pale, and the angels veiled their faces with their wings. For three days and three nights the eyes of men were holden that they could not see it. But the resurrection morn tore away all veils for ever, and the dis-eclipsed sign of the prophet Jonah shone out resistless—outshining all other signs and lights; the very presence chamber of the King eternal affording now no glory more brilliant; *for the Lamb is the Light thereof*” (*The Prophet Jonah*, pp. 279, 280).

## The Necessity of Christ’s Satisfaction.\*

BY FRANCIS TURRETIN.

(Continued from p. 303.)

VIII. Before we do this certain things must be said by way of preparation concerning the word atonement to throw light on the matter. The word atone among the Latins was always in use but with various meanings; for to pass by the more general signification by which in the Ulpian author we are said to atone to him whose desire we fulfil, it is certain that it is spoken

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\*This forms the second of a series of translations of Turretin’s *De Satisfactionis Christi Necessitate* (not *Veritate* as in last issue) which forms part of vol. iv. of his *Opera*. Turretin was born at Geneva in 1623 and became professor of theology in 1653. He is specially remembered as a zealous defender of the theology of the Synod of Dort and a strong opponent of the theology of Saumur advocated by Amyraldus. He attained to a first place among the Reformed theologians by his *Institutio Theologicae Elencticae*.—Editor.

of two things in common phraseology, either concerning the reparation of an injury or the payment of debt, for atonement is made for the injury and for the debt. For he who clears himself and apologises before him who has been injured is said to atone, whence the ancient Roman writers say that he atones who either by deed or words testifies that he is grieved because he has hurt another, and prays sincerely against vengeance and shows that he is willing to be reconciled to him; Cicero, 2 Philippic, "I had agreed just before Caesar's letter that I would allow you to make atonement to me, i.e., I would receive an explanation and apology from you." Thus Alcmena in Plautus, being rather angry with Amphytrion, by whom she complains that she has been injured by most insulting language, declares that she will not otherwise be reconciled to him unless he makes atonement. Amphytrion, Act 3: "Moreover I, she says, will either desert him, or let him make satisfaction to me; and let him forswear in addition the charges he brought against me in my innocence."

Hence the form in law concerning atonement among the ancients was, "I would forswear the deed, I will give an oath that you are unworthy of this injury." Terence Adelphis: "I know these things of yours; I would forswear the action, an oath shall be given that you are undeserving of this wrong." But for debt, satisfaction is made by paying the debt and freeing from the obligation to pay. Whence it is that in the practice of lawyers the words atonement and payment are used not rarely as synonymous. More often, however, it occurs that they are used in different senses. For to pay is properly said of him who for himself puts down the price, he is said to atone who pays what another owes or its equivalent. To this belongs the scholastic definition of atonement when it is said to be "a voluntary restoration of an equivalent at other times of that which is not owed," when, of course, the surety pays what another owes or its equivalent to the creditor, Scotus in IV. Dist. XV.

IX. In sacred things the word atonement is found with two meanings at the same time, either for humble confession,



acknowledgment of guilt, and prayer for pardon, or for a full payment by which divine justice is satisfied for the debt of our sins. In the former sense, sinners are said more often in the writings of the Fathers to atone to God when they acknowledge sin with humble confession, and seek for His pardon. Origen homi. 3 in Jud. "Humilia teipsum Deo et satisfacito et in confessione poenitentiae," Lactantius, li. c. 17, "If we have confessed our sins we shall have atoned to God." Cyprian speaking of the lapsed, "Confessing their sin with humble and sincere atonement." Thus the act of every penitent sinner who pleases God and obtains His pardon and grace, by which, of course, he testifies that he is greatly grieved concerning sins committed by him, and that he abjures them, and so from his heart desires to be reconciled to God, goes in their writings by the name of atonement. Because it is well known that the repentance of believers who had lapsed was done especially in public, the word atonement remained in that sense in a peculiar manner among the ancients, Whence in the Church the name atonement increasingly came to signify those evidences of repentance which were wont to be exhibited by those who had fallen into some notorious sin, and were gone through publicly in the ancient Church, for the edification of the faithful and reparation of scandal given, which were styled Canonical Atone-ments, and given in the outer court of the Church. From these things it is evident, that we may say this in passing, how ridiculous the Papists are while they attempt to drag passages of the Fathers, which speak about that mode of satisfaction, to commend the deceit of their own or others' atonements, when it is well-known the word has a far different meaning among the latter and the former.

X. Indeed in the second sense when satisfaction is taken as payment it is not the part of any sinner to atone to God. This is the proper part of Christ alone who for our sins paid the full ransom on the cross, and by His obedience right up to death atoned to the justice of God fully.

This is the proper meaning of this term when we argue about the Atonement of Christ. By it indeed we understand nothing

else than the voluntary obedience and suffering of the God-man, by which He offered Himself to God by the eternal Spirit for a propitiatory sacrifice, in order that for us he might fulfil every demand of the Law, and might suffer all the penalties in succession of divine justice, which were transferred to Him as our surety and owing to us; and thus He by rendering a most perfect propitiation for our sins might procure deliverance for us from death and the curse, and at the same time a right to eternal life by His own most absolute righteousness. Whence it is well-known that both the acts and sufferings of Christ concur for this atonement, by which He fulfilled the Law most fully, both by doing what it ordered and by suffering what it threatened.

For when the law demanded both from sinful man, and both were necessary for perfect salvation, both had to be paid by Him for us, so that we might have a perfect righteousness in Him, by which not only we might obtain immunity from the penalties denounced by the law's decree, but also a positive right to eternal life which the law promises to those who obey it. For although this satisfaction of Christ shone forth especially in death, whence often in the scripture salvation and redemption are wont to be assigned to Him by the figure of synecdoche, because it was the culminating point and crown of His obedience it ought, however, to be extended to the whole of His life in which Christ fulfilled all righteousness, and thus by His merit He made atonement and by His atonement He won merit.—  
*Translated by the Rev. D. J. Macaskill, M.A.*

## How to Spend Every Day.

By the Rev. JONATHAN EDWARDS, A.M.

**G**OD has concealed from us the day of our death, without doubt, partly for this end, that we might be excited to be always ready, and might live as those that are always waiting for the coming of their Lord, agreeably to the counsel which Christ gives us, Matt. xxiv. 42, 43, 44; xxv. 13. That watchman

is not faithful who, being set to defend a house from thieves, or a city from an enemy at hand, will at any hour venture to sleep, trusting that the thief or the enemy will not come. Therefore it is expected of the watchman, that he behave himself every hour of the night, as one who doth not depend upon it that the enemy will tarry until the next hour. Now, therefore, let me, in Christ's name, renew the call and counsel of Jesus Christ to you, to watch as those that know not what hour your Lord will come. Let me call upon you who are hitherto in an unrenewed condition. Depend not upon it, that you will not be in hell before to-morrow morning. You have no reason for any such dependence; God hath not promised to keep you from it, or to withhold His wrath so long.

How can you reasonably be easy or quiet for one day, or one night, in such a condition, when you know not but your Lord will come this night? And if you should then be found, as you now are, unregenerate, how unprepared would you be for His coming, and how fearful would be the consequence! Be exhorted therefore, for your own sakes, immediately to awake from the sleep of sin, out of sleep, and sleep no more, as not depending on any other day. Let me exhort you to have no dependence on any future time; to keep every Sabbath, and to hear every sermon, as if it were the last. And when you go into your closet, and address yourself to your Father who seeth in secret, do it in no dependence on any future opportunity to perform the same duty. When you that are young go into company for amusement and diversion, consider that it may be the last opportunity of the like nature that ever you may have. In all your dealings with your neighbours, act as if you were never to make another bargain. Behave in your families every day, as though you depended on no other. Here I shall offer you two motives.

(1) Consider, if you will hearken to this counsel, how much it will tend to your safety and peace in life and death. It is the way really and truly to be ready for death; yea, to be fit to live or fit to die; to be ready for affliction and adversity,

and for whatever God in His providence shall bring upon you. It is the way to be in, not only an habitual, but actual preparedness for all changes, and particularly for your last change. It is the way to possess your souls in a serene and undisturbed peace, and to enable you to go on with an immovable fortitude of soul, to meet the most frightful changes, to encounter the most formidable enemies, and to be ready with unshaken confidence to triumph over death whenever you meet him; to have your hearts fixed, trusting in God, as one that stands on a firm foundation, and hath for his foundation the munition of rocks, that is not afraid of evil tidings, but laughs at the fear of the enemy. It will be the way for you to possess that quietness and assurance spoken of, Isaiah xxxii. 17: "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." The servant who always stands watching, will not be at all surprised at the news that his Lord is coming. This will be the way for you to live above the fear of death. Yea, if heaven and earth should shake, you may stand firm and unshaken, being settled on a rock, which cannot be removed, but abideth for ever. O how happy are such persons, who have such safety and peace! What a blessed peace is that which arises from such a constant preparation for death! How happy therefore is that servant whom his Lord, when He cometh, shall find so doing!

(2) What dismal calamities and miseries mankind are subject to for want of this, for want of behaving themselves every day, as not depending on any future day! The way of the world is, one day foolishly to depend on another, yea on many others. And what is the consequence? Why, the consequence with respect to the greater part of the world is, that they live all their days without any true peace or rest of soul. They are all their lifetime subject to bondage through fear of death. And when death sensibly approaches they are put into a terrible fright. They have a dismal view of their past lives; the ill improvement of their time, and the sins they have been guilty of, stand staring them in the face, and are more frightful to

them than so many devils. And when they look forward into that eternity whither they are going, how dismal is the prospect! O how do their hearts shrink at the thought of it! They go before the judgment-seat of God, as those that are dragged thither, while they would gladly, if they could, hide themselves in the caves and dens of the earth.

And what is worse yet than all the disquietude and terror of conscience in this world, the consequence of a contrary behaviour, with respect to the bulk of mankind, is their eternal perdition. They flatter themselves that they shall see another day, and then another, and trust to that, until finally most of them are swallowed up in hell, to lament their folly to all eternity, in the lake that burneth with fire and brimstone. Consider how it was with all the foolish virgins who trusted to the delay of the bridegroom's coming: when he came they were surprised, and found unprepared, having no oil in their lamps; and while they went to buy, those who were ready went in with him to the marriage; and the door was shut against them, and they came afterwards crying in vain, Lord, Lord, open to us.

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### Letter by Rev. William Romaine.\*

“MY Dear Friend, At present I am busy about my Bible; being suffered to live to read it over once again.. Two things have occurred to me in the present perusal, in both which I am enabled to triumph. The one is a deeper discovery of the horrible state I am in through sin; so that, as a child of Adam, I feel nothing in my self but the working of corruption by and under the law, dead to God; but all are alive to sin—every faculty at work to bring it forth—the mind—the heart—the senses, yea, the very imagination, in prayer disturbing, disracting, quite lawless—I can do nothing but cry out, Rom. vii. 24. Reading verse 25, I get my second lesson, and find

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\*Rev. William Romaine was a pious, evangelical minister of the Church of England. One of the ablest defences of the exclusive use of the Psalms in divine worship came from his pen.—*Editor*.

employment for my Jesus. A body of sin and death like mine wants an almighty Saviour, and I am learning to put more honour upon His Word and work daily. I find more need of Him than ever, and it is some true joy that He is most exactly suited to my desperate case; having no hope but in His blood, not one ray but in His righteousness, no strength but in His arm, no happiness but out of His fulness; I am led even to triumph in what He is to me; I would lay myself at His feet, and would bless His dear name that He has become all my salvation, and glory in Him that He is now all my desire. It is the best reading that ever I had: self was never so brought down, and so crucified daily; nor did I ever see so much reason to magnify the person of God-Jesus. In this spiritual crucifixion of self and sin—in this true growing up out of self into Christ—may the Holy Spirit teach you to profit daily. Pray for yours, in our common Lord.—*W. R.*

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### **The late Captain Nisbet, Elder, Kilchoan, Ardnamurchan.**

**A**S the years are passing on, death is taking toll of our office-bearers, as these pages from time to time indicate. It again falls to us to put on record the passing away of Captain Nisbet, one of the elders of St. Jude's for a number of years. Captain Nisbet was born in Kilchoan, Ardnamurchan, in 1858. As to what means the Lord took to bring him to see himself a sinner our information is not definite. One account is that the prayers of his mother made a lasting impression on his young mind which was never effaced. Another account says it was through the death, by an accident, of a brother over forty years ago. It may be that both were used by the Lord in His sovereign wisdom to achieve His divine purpose. Certain it is that the Lord has blessed a mother's prayers to many a sinner as likewise He has blessed sudden death. These serious impressions, no doubt, prepared the mind and heart which were to come under the mighty power of the Holy Ghost. Captain Nisbet followed

a sea-faring life as so many of his countrymen from Ardnamurchan have done. When his ship came into Glasgow he attended St. Jude's congregation. While attending this congregation he was on two occasions elected to the eldership. On the first occasion he refused to accept office but on the second occasion was prevailed upon to accept the eldership. No doubt, he felt his absence from the congregation owing to his sea duties interfered with the duties of eldership. On leaving the sea, mercifully preserved like so many others during the great War, he retired to Kilchoan where he spent the remainder of his days. He lived a life of prayer during these years and meditation upon God's Word. As the end drew near his wife told him she had written the family—"I wont see them," he replied, "I am going home." He often quoted in Gaelic the Psalmist's words: "But I have all my confidence thy mercy set upon" (Ps. xiii. 5—*Metrical Version*).

Captain Nisbet was twice married. To his widow (a daughter of the late Mr. Donald Mackay, Saval, Lairg) and his family we extend our sincere sympathy.

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### The late Mrs. Bella Bain, Strath, Gairloch.

THIS widow passed away at her home in Strath, after a lingering illness, on 27th December, 1938, at the age of seventy-four years. She was a sister of that godly young man, Kenneth Mackenzie, who died when in the course of studying for the ministry of our Church. His memory is still fragrant in the minds of our older people. Of him the late Mary Mackintosh wrote the descriptive lines that follow:—

"Kenny's place with us is vacant: pleasant was his life while here:

His the kindly word of comfort and the drooping heart to cheer.  
Bright his smile to cheer the mourner, thought diffusing, fragrant sweet.

'Twas his joy to lay soul-trophies at his loving Saviour's feet."

From a letter written to her, forty-one years ago, by this

beloved brother we can gather that her thoughts were bent heavenward then. It was, however, as late as the ministry of the late Rev. Duncan Mackenzie before she made a public profession. Of her spiritual experiences at her conversion and after we can say nothing. She was one of the "hidden ones." Hidden by her disposition, she was very reserved and would shrink back from notice. This restrained her in religious conversation, especially in regard to her own experiences. Her disposition, however, did not keep her from professing her Lord publicly, both by sitting at His table and by providing "things honest in the sight of all men." She was kind-hearted to all. Her place in the house of God was never vacant while the strength of her body could take her there. To see the places where the Lord's praying people used to sit in the sanctuary now vacant, through death, is a heart-break; but there is a consolation—"the righteous has hope in his death."

She left behind to mourn her loss one son and one daughter, also two brothers, but one has died since.—A. B.

## **Tha Crìosd ag Imeachd am Measg nan Creidmheach.**

LE SEUMAS RENUIC.

**T**HA'N cheud chaibdeil ann an Leabhar an Taisbeanaidh na dhearbhadh air a so, oir an sin tha e air a ràdh gu bheil Crìosd ag imeachd ann am meadhonnan seachd coinleirean, a ciallachadh nan seachd eaglaisean; agus anns an dà fhiceadaibh Salm, tha e air a ràdh gu bheil e gabhail tlachd-ne bhi dèanamh seirbhis dhà. Tha tlachd aig ann a bhi faicinn chreutairean boehd ag iarraidh ga ionnsuidh agus a cur an earbsa ann. O 's e sealladh taitneach th' anns a chreidmheach. Tha e ga 'n samhlaichadh ris an lili am measg nithean eil; oir tha'n eaglais do 'Chriosd mar an lili am measg droighean. O chreidmhich, nach bi sibh air 'ur dèanamh na 'r luchd co-phairt da nàdur diadhaidh-san, agus bithidh sibh coltach ris, agus tlachdmhor dha, agus ni e gàirdeachas mòr annaibh, agus imichidh e na 'r measg: cha leig mi leas so a



dhearbhadh na's fhaide, agus leudachadh air bith a ni mi air 's ann an rathad a bhi comharrachadh a mach an fheum a ghabhas dèanamh dheth.

(1) Ann an rathad co-éigneachadh. O dhaoine, gabhaidh beachd air a ghràdh a tha aig Crìosd do chreidmheach. Tha e air a ràdh nach cum nèamh nan nèamh e, gidheadh gu bheil e na chòmhnuidh maille ris-san a tha iorasal agus leòinte na spiorad. O an t-iongantais gu'n gabh e còmhnuidh, maille ri duslach thruaillidh. O mar sin, paisgibh sibh fhéin suas ann a' mór iognadh ri aghaidh a mhór irisleachd-san.

(2) Ann an rathad comhairleachadh. O mar sin gabhaibh iognadh de shuidheachadh sona nan creidmheach; gabhaidh iad còmhnuidh ann an tigh tlachdmhor an aoibhnis gu sìorruidh. Co, uime sin, nach fhàgadh na h-uile ni a chum a bhi maille ris-san? O dhaoine, fàgaibh bhur n-iodholan agus dèanamh roghainn de ròs Sharoin, agus dheth-san is e lili nan gleann.

(3) Ann an rathad fianuis. O dhaoine, an ann maille ri creidmheach a ghabhas Crìosd còmhnuidh? O, uime sin, thigibh agus duinibh ris-san, chan e mhàin a ghabhas còmhnuidh maille ribh, ach a ni na h-uile nithibh air 'ur son, agus annaibh. O thigibh ga ionnsuidh. Ach O tha mòran agaibh na 'r ginealach brùideil, nach bi air 'ur gluasad le 'r cor truagh agus cailte féin ged a tha esan air a thairgse dhuibh. Ach ann an so, na ainm, tha sinn ga 'r cuireadh gu tighinn agus dùnadh ri Crìosd, agus gabhaidh e còmhnuidh maille ribh agus bithidh na h-uile nithibh agaibh; ach ma dhiùltas sibh, tha sinn ga fhagail aig bhur doras mar fhianuis na 'r n-aghaidh. O dhaoine, an ann so tha sinn a cur an aghaidh gu bheil coir air bith agaibh, aon ehuid, ann an creidimh an dearbh-bheachd na ann an creidimh leanmhainn, mar a tig sibh agus an dùin sibh ris mar a tha e air a thairgse anns an t-soisgeul: ach, O thigibh, agus dùinibh ris, agus an sin faodaidh sibh coir agairt air creidimh leanmhainn agus creidimh dearbh-bheachd a tha ri tighinn bh' uaithe féin. O thigibh, thigibh.

(4) Ann an rathad teasgaisg. O iarraibh a bhi na 'r luchd co-phairt da fhireantachd agus da choslas, agus mar a tha esan

naomh, iarraibh a bhi naomha coltach ris. O dealaicheadh an fhurnais anns an robh sibh agus anns am bheil sibh an uine fhada so, sibh bho 'ur n-uile shalchar. Nis bithibh ag ùrnuigh nach e mhàin gu'm foillsicheadh e dhuibh an salchar a tha annaibh, ach gu'n dealaicheadh e sibh bho 'n t-salchar sin, agus gu'm bitheadh e air a thoirt dhuibh a bhi dèanamh aoibhneas a nìs, agus ma dheireadh a bhi seinn orain bhuaidh. Agus maille ri deagh chaithe-beatha agus gluasad, saothraichibh gu greim ceart a bhi agaibh air an aobhar na'r eridheachabh, agus an sin cha bhi e air a cheadachadh dhuibh aontachadh le naimhdibh anns an nì is lugha; agus ga b'e dh' iarras naimhdibh, agus iadsan a dh' aontaicheas leo, mar chomharadh air géilleadh na aontachadh bh' uaibh-se, diùltaibh iad an sin, ge b'e cho beag agus ga'm bi e; oir tha'n t-àm air teachd anns am féum sibh fulang. O mar sin, dèanamh dìchioll air fulang gu glan, oir ciallaichidh sin sìth coguis dhaibh aig crìoch an latha.—*Eadar-theangaichte le I.M.*

## Nadur an Duine 'na Staid Cheithir Fillte.

### AM BREITHEANAS DEIREANNACH.

(Air a leantuinn bho t.-d., 312.)

A nìs, ma bha losgadh Shodoim agus Ghomorah, a ta air an eur suas mar bhall-samhuill (*Iude 7.*) cho uamhasach; cia uamhasach a bhios an là sin, 'nuair a bhitheas an saoghal uile aig aon uair 'na lasraichibh! Cionnus a dh' amhairceas truaghain shaoghalta, 'nuair a bhios an saoghal ionmhuinn-sa uile ri theine! An sin théid na daingnichean làidir agus na lùchairte àrda, le 'n àirneis riomhach uile, suas anns an aon lasair ris na bothannaibh as isle! Có an cridhe is urrain a làn-thuigsinn uamhas an là sin do na h-aingidh, 'nuair a bhitheas aitreabh nèimh agus na talmhainn aig aon uair air an leaghadh leis an teine sin! 'nuair a bhitheas a' chuideachd thruagh sin air am fuadachadh o chaithir a' bhreitheanais chum an t-sluie, le teine an taobh a

stigh dhiùbh, agus teine an taobh a mach dhiùbh; agus teine as an déigh, agus air gach laimh dhiùbh; agus teine rompa, a' feitheamh orra 'san loch; agus an lean an teine so iad, a réir coslais!

A thaobh àite fa leth a' bhreitheanais, ged cuid 'g ar seòladh gu gleann Iehosaphait air a shon, gidheadh ar Tighearn, aig an robh dearbh aithne air, air dhà cheist bhi air a cur ris le dheisciobuibh, C' àit', a Thighearn? dh' innis e dhoibh, "Ge b' e àit am bi 'n corp, an sin cruinnichear na h-iolairéan." *Luc. xvii. 37.* An déigh an fhreagraidh sin, is nì tuilleadh as mór do dhaoineibh a' cheist ùrachadh. A thaobh an àm 'sam bi e, is ann an dìomhain a ta daoine a' rannsachadh air son an nì a rùnaich an Tighearn a chumail dìomhair, *Gnìomh. i. 7.* "Cha bhuin e dhuibhse fios nan aimsir no nan àm fhaotainn, a chuir an t-Athair 'na chumhachd féin." Tha 'n t-abstol Pòl, an déigh dha nochadh gu soilleir mu dhara teachd Chrìosd, *I Tes. iv. 16, 17,* ag ràdh, "Ach mu thimchioll nan aimsir agus nan àm chan 'eil feum agaibhse, a bhràithre, mise a sgrìobhadh d' ur n-ionnsuidh: Oir a ta sàr fhios agaibh féin gu 'n tig là an Tighearna mar ghaduiche 'san oidhehe," *caib. v. 1, 2.* Gidheadh, rinn cuid ann an iomadh linn, glé dhàna ann a bhi labhairt mu 'n àm; agus bha bliadhnacha fa leth a ta nis seachad, air an ainmeachadh do 'n t-saoghal, air son aimsir na crìche deireannaich, le daoine a bha dol a steach do nithe folaichte Dhé: Chuir aimsir an céill do 'n t-saoghal cho bras agus cho amaideach 'sa bha iad; agus tha e coslach nach bi iadsan na 's ceairte 'nam barail, aig am bheil an aimsir shuidhichte fathast ri teachd. Bitheamaid toilichte gu bheil e teachd. Chum Dia an là falaichte uaínn, a chum gu'm bi sinn gach là ullamh air a shon, *Mat. xxv. 13.* "Dèanaibh faire air an aobhar sin, do bhrìgh nach aithne dhuibh an là no an uair, air an tig Mac an duine." Agus cuimhnicheamaid, gu 'n suidhich là deireannach ar beatha, ar staid air là deireannach an t-saoghail; agus mar a gheibh sinn bàs, mar sin bheirear breth oirnn.

I. Co-dhùnaidh mi nis an teagasg so, le cuid de fheum a dhèanamh de na chaidh a ràdh.

*Feum I.* A chum comhfhurtachd do na naoimh uile. Ann an so tha pailteas de chomhfhurtachd do na h-uils a ta ann an staid gràis. Ciod air bith mar tha bhur trioblaidean anns an t-saoghal, ni an là so suas bhur calldach uile: “Ge do luidh sibh am measg phota, bithidh sibh mar sgiathaibh columain air an còmhdaichadh le h-airgiod, agus iteagan le h-òr buidhe,” *Salm* lxxviii. 13. Ged mhaslaicheas an saoghal sibh, ged bheir e breth agus a dhìteas e sibh; fuasglaidh am Breitheamh air an là sin sibh, agus bheir e mach bhur fireantachd mar an solus. Chithear an sin gu 'm b' iad amadain an t-saoghail na daoine glìce a bha ann a mhàin. Ged tha 'n crann-censaidh trom, is mith a dh' fheudas sibh a ghiùlan, ann an dòchas ri crùn na fireantachd, a bheir am Breitheamh cothromach an sin dhuibh. Ma tha 'n saoghal a' dèanamh dìneas oirbh agus a' buntainn ribh le 'mhór tharcuis, na biodh suim agaibh dheth; tha 'n là a' teachd anns an suidh sibh maille ri Crìosd air a rìgh-chaithir. Na bithidh fo mhi-mhisnich, do thaobh buairidhean lionmhor; ach cuiribh an aghaidh an diabhuil, ann an earbsa ri buaidh iomlan; oir bheir sibh breth air a' bhuaireadair mu dheireadh. Ged tha gleachd agaibh a nis ri corp a' pheacaidh agus a' bhàis, gidheadh gheibh sibh bhur n-uile naimhde fuidh bhur cosaibh mu dheireadh, agus bithidh sibh air bhur nochadh gun choire am fianuis làthaireachd a ghlòire. Na tugadh uamhas an là sin mi-mhisneach dhuibh, 'nuair a a smuainicheas sibh air; bithidh iadsan a rinn dìneas air a' Bhreitheamh, agus a ta buanachadh 'nan nàimhdibh dhàsan, agus do shlighe na naomhachd, a' cromadh agus a' crochadh sìos an cinn, 'nuair a smuainicheas iad air a theachd: Ach togaibhse suas bhur cinn le h-aoibhneas, oir is e an là deireannach ar là 's feàrr. Is e am Breitheamh bhur Ceann agus bhur Fear-pòsda, bhur Fear-saoraidh, agus bhur Fear-tagraidh. Is éiginn duibh taisbeanadh an làthair caithir a' bhreitheanais, ach “cha tig sibh chum ùitidh,” *Eoin*, v. 24. Cha bhi a theachd-san 'nur n-aghaidh, ach air bhur son. Thàinig e anns an fheòil, a thoirt air falbh gach grabadh air a phòsadh spioradail, le a bhàs; thàinig e anns

an t-soisgeul d' ur n-ionnsuidhse, gu 'r pòsadh ris féin; thig e, air an là dheireannach, a dhèanamh follaiseach a' phòsaidh, agus a thabhairt na mnà pòda dhachaidh gu tigh 'Athar. *Seadh, thig a Thighearn Iosa.*

*Feum II.* A chum uamhas do na h-uile ana-creideach, feudaidh so fòghnadh gu ginealach socrach neo-chùramach a dhùsgadh, saoghal 'na luidhe an aingidheachd, mar nach biodh iad gu bràth gu bhì air an gairm chum cunntais air a shon; agus a' deanamh tàir air an Eadar-mheadhonair, mar nach biodh e ri breth a thoirt orra. Ah! cia teare iad aig am bheil mothachadh beò mu 'n bhreitheanas ri teachd! tha chuid as mò de dhaoine beò mar nach biodh anns na th' air air a ràdh o 'n fhocal uime, ach sgeula faoin. Tha caithe-beatha mi-naomha mhórain, ag innseadh gu bheil smuaintean uime fada o an eridheachaibh, agus da rìreadh a' dèanamh fanoid air an làthair an t-saoghal, ag ràdh, "C' àit' am bheil gealladh a theachd?" Tha cealgaireachd muinntir eile, a tha dalladh suilean an t-saoghail le aidmheil dhealach, air dhoibh a bhì ann an coslas caoraich Chrìosd, am feadh a ta iad da rìreadh 'nam gabhair an diabhuil, 'na dhearbhadh gu bheil sgarachdainn mhór nan caorach o na gabhraibh glé bheag air a ghabhail gu eridhe. Cionnus a ta móran 'gan toileachadh féin ann an aingidheachd dhìomhair as an gabhadh iad nàire an làthair fhianuisean? Gu'n a bhì toirt fainear, gu 'm bi an smuaintean agus an gnìomharan is dìomhaire, air an là sin, air am foillseachadh, an lathair a' choimhthionail mhóir! Cia dian a ta eridheacha dhaoine air an socrachadh air an t-saoghal, mar bu b' e an àite-còmhnuidh sìdrruidh e! Tha na h-àrd-fhéille naomha, agus na h-òrduighean follaiseach, far am bheil am Breitheamh air gnothuch sìth ris na ciontaich, air an eur suarach: Snàmhaidh eridheachan dhaoine mar itean ann a uisgibh an ionaid naomh, a théid fodha mar chlachan gus an iochdar, ann an cùramaibh na beatha so; bithidh iad glé churamach ann an nithibh suarach an t-saoghail so, agus neo-chùramach ann an nithibh as luachmhoire agus as cudthromaiche an t-saoghail eile! Ach, O! smuainichibh air an là a ta tarruing dlùth, anns an tig Chrìosd

chum breitheanais! Bheirear gairm do 'n t-saoghal le fuaim na trompaid deireannaich, teachd an làthair na caithir-bhreitheanais! Suidhidh am Breitheamh air a rìgh-chaithir, agus cuirear na h-uile chinnich 'nan seasamh 'na làthair! Nithear an t-eadar-dhealachadh eadar na naoimh agus na h-aingidh! Fosgailear na leabhraichean, agus bheirear breth air na mairbh a mach asda! Bithidh aon bhuidheann air an òrduchadh gu beatha mhaireannach, agus a' bhuidheann eile gu teine shìorruidh, a reir an oibre. Bu shealladh ro-iongantach e, na'm b' urrainn dhuit thu féin fhilleadh suas ann an neul éiginn dorch, no thu féin fholach ann an sgolta creige àird, o am faiceadh tu rìghrean aingidh, prionnsachan, breitheamhna, agus daoine móra na talmhainn, ag éirigh a mach as an uaighibh marmoir, agus air an toirt an làthair na caithreach, a fhreagairt air son an uile ainnert, an ana-ceartais, am foirneart, agus am mi-naomhachd, gun chomharra air inbhe, ach na tha 'n aingidheachd a' cur orra! Ministirean an-diadhaidh, mi-naomha, agus neo-fhìrinneach air an ruagadh le mallachdan an t-sluaigh chaillte o an uaighibh gu caithir a' bhreitheanais, agus air an agradh le fuil anama do nach d' thug iad rabhadh fìrinneach! Daoine cumhachdach a' seasamh a' crìochnachadh an làthair a' Bhreitheimh, neo-chomasach air ruigsinn air an dānadas, bu ghnàth leò chleachdamh, gu esan mhealladh le 'n cuilbheartaibh, no iad féin a dhìon le 'n neart! Mnathan sòghar air an tilgeadh a mach as an uaighibh, mar gheugaibh gràineil, air an tarruing chum na caithir bhreitheanais a fhreagairt air son an caithe-beatha mi-naomha! A' mhuinntir aineolach gu h-ealamh air an teagasg anns an lagh, air an cosd; agus a' mhuinntir fhòghluimte air an nochdadh, an làthair an t-saoghail, 'nan amadain, agus 'nan luchd-saothrach dìomhain! Tha fear-àicheadh Dhé air a leigeadh ris, an cealgair air a rùsgadh, agus am fear mi-naomha mu dheireadh, air a thoirt gu smuaineachadh da-rìreadh mu staid shìorruidh! Mortadh uaigneach, adhaltranais, gadachd, mealltaireachd, agus oibre eile an dorchadais, a rinn fanoid air gach uile rannsachadh dhaoine, air an nochdadh, agus air an dèanamh follaiseach an làthair

an t-saoghail, leis gach nì bha 'nan co-chuideachd! Chan 'eil iochd air a nochdadh do na bochdaibh! Tha sligean cothromaiche an t-saoghail air an tionndadh; diadhachd fo fhoirneart agus fo thàir air a cur suas, agus sin-diadhachd a bha soirbheachadh air a toirt sìos fadheoidh. Na h-uile nach 'eil air am faotainn ann an Crìosd, air an toirt a làthair, air an leigeadh ris, agus air an dìteadh gun spéis do phearsaibh, agus air am fuadachadh o'n chaithir-bhreitheanais a chum an t-sluic; am feadh a ta iadsan a ta air am faotainn ann-san aig an là sin, air dhoibh a bhi air an saoradh an làthair an t-saoghail, a' dol maille ris chum nèimh! Nì h-eadh, ach chan fheud thusa dol as mar sin; is éiginn duitse thu féin, nach 'eil ann an Crìosd, do chuid a bhi agad anns a' chuis bhrònaich agus eagalaich so!

A pheacaich, is e an dearbh Thighearna Crìosd sin, air am bheil thu nis a' dèanamh dìmeas a ta thu lot tre chliathaich a theachdairean, agus roimh am bheil thu ròghnachadh t' anamianna, a bhios 'na Bhreitheamh ort! Agus bithidh Slànuighear a chuireadh air cùl 'na Bhreitheamh cruaidh! O cìod an sliabh, cìod a' chreag a gheibh tha a thuiteam ort, gu d' fhòlach o' aghaidh-san a ta 'na shuidhe air an rìgh-chaithir! Tha nis carraig agad an taobh a stigh dhìot, cridhe adamaint, air ehor as gu bheil thu meas saighdean an fhocail mar chonnalach, agus gu bheil thu dèanamh gàire ri crathadh na sleagha: Ach spoiltidh a' charraig sin aig sealladh do 'n Bhreitheamh; brisidh an cridhe cruaidh ann an sin, agus nì thu gul agus caoidh, 'nuair nach bi feum ann an gul no caoidh! Tuitidh cuibhrichean a' bhàis air falbh, sgeithidh an uaigh a mach thu, cruinn-leumaidh na sléibhtean uait, agus diùltaidh na creagan do bhleith gu mìnluaithreadh! Cionnus a dh' fhuilingeas na sùilean malluichte sin sealladh de 'n Bhreitheamh! *Feuch tha e teachd!* C' àit' am bheil an luchd-mionna-mi-naomha, a reub a lota; an truaghan saoghalta, nis air a threigsinn le Dhia; an cealgair modhail, a phòg agus a bhrath e; fear tareuis an t-soisgeil, a chuir air falbh e 'na theachdairean ag osnaich, a mhi-naomhaich 'òrduighean, agus a shaltair fo chois air fhuil luachmhor? O mhortair, is e an Duine a mharbhadh do Bhreitheamh! Is e sin esan a rinn thu

mar sin a mhaslachadh. Feuch tha Uan Dhé air an d' rinneadh tàir, a' taisbeanadh mar leomhan a' t' aghaidh! Cionnus a dh' fhuilingeas do chridhe saighdean a ghnùis theinntich! Bithidh an éridhe cloiche sin, a ta nis a' cumail a mach 'na aghaidh, an sin air a sgoltadh suas; cruinnichidh an aghaidh sin a ta diùltadh ruidheadh a nis dorchadas an sin; sàthaidh saighdean na feirge, far nach urrainn do shaighdean a' mhothachaidh a nis ruigheachd. Ciod a fhreagras tu dha, 'nuair a dh' èireas e suas, agus a chuir-eas e as do leth do neo-chreidimh agus do neo-aithreachas? An abair thu nach d' fhuair thu rabhadh, Bheir coguis an taobh a stigh a' bhreug dhuit; bheir na h-osnaich uaigneach agus sgrios na muinntir a thug rabhadh dhuit, fianuis a t-aghaidh. Na'n innseadh leanabh no amadan dhuit, gu 'n robh do thigh ri theine, ruitheadh tu air ball gu chur as; ach ann an gnothuichibh na sìorruidheachd, lionaidh daoine air tùs an eridheachan le eas-aonta an aghaidh nan teachdairean, agus an sinn tilgidh iad an teachdaireachd air an cùl: Ach cha dèan na leithsgeil fhaoim agus amaideach so stà, ann an là an Tighearna. Cionnus a chluinneas na eluasa malluichte sin a tha nis bodhar do ghairm an t-soisgeil, a tha toirt cuiridh do pheacaich teachd gu Crìosd, a' bhinn eagalach sin, "Imichidh uam a shluagh malluichte, dh' ionnsuidh an teine shìorruidh, a dh'ulluicheadh do 'n diabhul agus d' a ainglibh"? Cha bhi fear-éisdeachd codalach an sin, cha bhi eridhe duine dol an sin air seacharan; bithidh an eridheachan agus an sùilean an sin suidhichte air an truaighe, nì nach creid iad a nis! O gu 'm b' aithne dhuinn ann ar là so féin, na nithe a bhuineas d' ar sìth.

'San àite mu dheireadh, Bithibh air bhuir n-earalachadh an fhùrinn mhór so chreidsinn; agus creidibh i, air a leithid de dhòigh as gu'n ulluich sibh air son breitheanais ann an àm. Cuiribh suas caithir-bhreitheanais 'nur n-uchd féin, agus gairmibh sibh féin gu tre gu cunntas an sin. Dèanaibh am Brèitheamh 'na charaid duibh ann an àm, le dlùthachadh ris ann an tairgse an t-soisgeil; agus dèanaibh gach uile dhìchioll, gu 'm bi sibh air bhuir faotainn ann an Crìosd aig an là sin. Tilgibh dhìbh oibre an dorchadais agus bithibh beò mar a' creidsinn gu bheil sibh,



anns gach uile ám, agus anns gach uile àite, fo shùil bhur Breitheimh, a bheir gach obair chum breitheanais, maille ris gach ni diomhair. Bithibh tarbhach an deadh oibre; air dhuibh fios a bhi agaibh, gur anna mar a chuireas sibh, a bhuaineas sibh. Dian-leanaibh diadhachd a thaobh Dhé, firinnteachd agus deadh-ghean a thaobh dhaoine. Taisgibh suas pailteas de oibre deire agus tròcair dhoibhsan a ta 'n trioblaid, gu h-àraidh dhoibhsan a tha de theaghlach a' chreidimh, chum gu'm bi iad air an toirt a làthair air an là sin mar dhearbhaidhean gu'm buin sibh do Chrìosd. Na druidibh suas bhur tiom-chridhe thròcaire, a nis, an aghaidh nam feumach; air eagal nach faigh sibhse, an sin, tròcair. Thugaibh an aire, ann bhur n-uile oibre, gu 'm bi sibh aon-fhillte agus treibhdhireach; ag amharc ri glòir bhur Tighearn annta uile, teistear air bhur gràdh dha, agus air ùmhlaichd d'a àithne. Fàgaibh do na cealgairibh, aig am bheil an duais a bhi a' cur an cur an céill na h-uile duine dhiùbh, a mhaitheas féin, agus a bhi séideadh trompaid, 'nuair a ni iad an deircean. Is spiorad suarach agus agus neo-chrìosdaidh e, aig nach urrainn tlachd a ghabhail ann an gnìomh maith, mur bi e air a nochdadh do shealladh muinntir eile: Tha e gu h-uile mi-chiatach ann an neach, a ta creidsinn gu 'n gairm an trompaid dheireannach ri chéile an saoghal uile, an làthair an cuir am Breitheamh an céill gnìomhara bha da rìreadh maith, ciod air bith cho uaigneach 'sa rinneadh iad. Bithibh beò ann an earbsa chreideach ri teachd an Tighearna. Biodh bhur leasraidh a ghnàth crìoslaichte, agus bhur lòchraim laiste; mar sin 'nuair a thig esan, co dhiùbh aig là deireannach bhur beatha, no aig là deireannach an t-saoghail, gu 'm bi sibh oemasach air a ràdh le h-aoibhneas, Feuch, is e so ar Dia-ne; dh'fheith sinn rìs! *Isa. xxv. 5.*

*Ri leantuinn.*

## Notes and Comments.

**A Happy New Year!**—At the beginning of a New Year it is a time-honoured custom to wish one another a Happy New Year. The future is hid from us and like the children of Israel

we need to be reminded that we have not gone this way hitherto. We know not what the year we are entering on has in store for us of joys or sorrows, of successes or bitter disappointments, but whatever may be our appointed lot it is well known to Him who has set the bounds of our habitations which we cannot pass. The year that has passed was one of anxieties in many of the relations of life—in business and in the home. Yet, it would be ungrateful of us if we did not recognise the restraining Hand which kept back our cruel enemy from wreaking his vengeance on us as so many of us anticipated. The hair-raising descriptions of what we were to pass through certainly did not act as a sedative to nervous people. For four months these awful things did not happen to our cities and towns which we as a people dreaded. To Him whose power has restrained the Enemy would we desire to give thanks. What things in righteousness may yet be in store for us we know not but whatever is allotted to us may we be enabled in all circumstances to look to Him who rules in heaven and earth and not forget His goodness to us in the past. At the time of writing it is those who defend us on the sea and those who trade in deep waters and our airmen upon whom the heaviest blows have fallen. For our sailors, soldiers, airmen and men of the mercantile marine our prayers ascend to the throne of grace; and our earnest desire is that they might be prepared by the Lord for whatsoever He has ordained for them. To parents harassed with anxiety for their sons we would extend our sympathies and pray that their fears may be disappointed. To all our readers we would in the words of Dr. Duncan wish them a happy eternity.

**Well Stated.**—"All our readers must feel that it is a very solemn time. However blameless we as a nation may be in regard to the cause of this war, we know that God is judging us. Despite all our spiritual and temporal privileges we are a God-forgetting nation. Error and worldliness abound in the Churches, Established and Free [i.e., the Nonconformist], the Lord's Day is very widely desecrated, gambling and immorality show themselves everywhere, and the cinemas, whist drives, and

dances demonstrate that a very large number of the people are "lovers of pleasure more than lovers of God." Sad to say that though we are in the midst of this terrible war, there is no indication of national repentance. Of the greater number it must be said, "There is no fear of God before their eyes"—Rev. T. Houghton in the *Gospel Magazine* (December).

**Glasgow "Sunday" Concerts.**—According to one of the Glasgow dailies, Concerts on the Lord's Day are to become a regular feature of Glasgow's war-time winter season as a result of the notable success of the first "Sunday" Concert given by the Orchestra about the middle of November. In giving this item of news the daily above-mentioned referred to Lord Provost Dollan as an outstanding advocate of the "Sunday" Concert. Glasgow's Lord Provost, not for the first time, has shown himself to be on the side of the Anti-Sabbatarian forces in Scotland that have as their objective the obliteration of the time-honoured respect for the Sabbath in Scotland. One, of course, need not expect anything better from a Roman Catholic. War-time conditions are being made an excuse for all kinds of Sabbath desecration. Satan knows how to make use of these conditions to advance his kingdom and he has many willing servants among our own countrymen and Roman Catholic Irish and those Roman Catholics of Irish extraction. It has been well said that Truth is the first casualty in war and we venture to say Sabbath observance is the second. Hence the movements for concerts on Sabbath, opening of cinemas, sports, entertainments, all ostensibly for the benefit of those defending us. To serious-minded people it is a poor way of preparing them for the contest.

## Church Notes.

**Communion.**—*January*, Last Sabbath, Inverness; *February*, first Sabbath, Dingwall; third, Stornoway. *South African Mission*:—The following are the dates of the Communion—last Sabbath of March, June, September and December. *Note.*—Notice of any change, or alteration, of the above dates of Com-

munions should be sent to the Editor.

**Ordination of Rev. Wallace B. Nicholson, M.A.—**

The Outer Isles Presbytery met in Stornoway on the 7th November and dealt with business arising out of the Call from North Uist congregation to Mr. Wallace Bruce Nicholson, probationer, signed by 233 members and adherents of the North Uist congregation and which had been sustained at last meeting by the Presbytery. The certificate of the Southern Presbytery anent Mr. Nicholson's license by that Court and the other documents were found in perfect order and the presbytery agreed to proceed to Mr. W. B. Nicholson's trials according to the procedure laid down by the Church. The presbytery, after deliberation, agreed to sustain Mr. Nicholson's trials, and being asked by the Moderator if he were accepting the Call to the pastorate of the North Uist Congregation replied that he was, and the Call was put into his hands. The Presbytery resolved to meet in the Church at Bayhead, North Uist, on the 22nd November, to ordain and induct Mr. W. B. Nicholson to the charge of the North Uist Congregation. When the members of Presbytery arrived at Leverburgh on the evening of the 21st November, the worst storm of the present winter was raging, and the prospect of crossing over to North Uist next day was anything but promising, but He who changes the storm into a calm made it easy for us with a number of friends from Harris to make the double journey by motor boat next day with a goodly measure of comfort.

Rev. J. A. Macdonald, as the youngest member of the Presbytery, preached the sermon on Isaiah lv. 4, and put the usual questions to the minister-elect. A narrative was also given of the steps which led up to the duty to be accomplished that day. Thereafter Mr. W. B. Nicholson, having given satisfactory answers to the questions and having signed the Formula, was ordained and inducted into the charge and pastorate of the North Uist Congregation by solemn prayer to God and by the imposition of the hands of the Presbytery. He was given the right hand of fellowship by the members present and an oppor-

tunity was extended to the Congregation to welcome their minister at the door of the Church. We pray that the ministry thus begun may have much of the divine blessing.—*Malcolm Gillies*, Clerk.

**Cancellation of Miss Nicolson's Sailing.**—At a meeting of the Jewish and Foreign Missions Committee it was agreed to advise Miss Nicolson not to sail meantime to South Africa owing to the dangerous conditions on the sea. Miss Nicolson agreed to fall in with the Committee's advice.—*Neil MacIntyre*, Convener.

### Acknowledgment of Donations.

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

**Sustentation Fund.**—"A Friend, Glendale," per Rev. J. Colquhoun, £10; Mr J. W., Glenellen, Tarbert, Argyll, £2; Miss A. B. McK., Upfield, Denton Road, Eastbourne, £2; "Strontian," £1; Mrs McL., The Sheiling, Aviemore, £1; Mr J. McP., Tokomaru Bay, N.Z., 10s; Mr E. McK., Dalrachney, Carr Bridge, £1.

**Home Mission Fund.**—Miss M. H., 15 Victoria Street, Tobermory, Mull, 10s.

**Jewish and Foreign Missions.**—"A Friend, Glendale," per Rev. J. Colquhoun, £10; Mr J. F., Lonemore, Gairloch, £1 10s; Miss M. G., Lochgilphead, 10s; Miss M. H., Tobermory, Mull, 10s; "Friends, Ayrshire," per Rev. N. McIntyre, £5; "M. B.," per Rev. N. McIntyre, 10s; Mr E. McK., Dalrachney, Carr Bridge, £1.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr M. Gillanders, Treasurer, acknowledges with grateful thanks the following donations:—Friend, Vancouver, 10 dollars; Mr and Mrs J. McLeod, Regina, 5 Dollars; Mr M. McDonald, Vancouver, 5 dollars, per Rev. A. F. Mackay; Mrs Mary Gillanders, Fernabeg, £10.

**Fort William Church Purchase Fund.**—Mr Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donation:—A Friend, Inverness, £2.

**Gairloch Congregational Funds.**—Mr D. Fraser, Treasurer, acknowledges with sincere thanks the sum of £5 from a loyal Gairloch member from home, and £1 from Miss B., Glasgow, on behalf of the Gairloch Sustentation Fund.

**St. Jude's Glasgow, Congregation.**—The Honorary Treasurer acknowledges with sincere thanks the following donations:—Sustentation Fund—Two friends, £1; Anon., 3s; Miss H., Tobermory, 10s; Friend, per Rev. R. Mackenzie, £3; Two friends, £1; Mrs and Miss B., Partick West, 10s. Foreign Mission Fund—Friend, per Rev. R. Mackenzie, £3.

A number of *Acknowledgments, etc.*, have been unavoidably held over.