

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
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No. 12.

Prayers for the Dead.

IN the short notice we had in our last issue in connection with King George's death we had purposed to make some reference to this subject which may be said to have a topical interest in view of the prominence given to it by ecclesiastics in high positions, and others, of prayers offered for the dead King but on second thoughts we deemed it better to reserve the discussion of this subject for this issue of the Magazine. There can be no doubt that the practice of praying for the dead is increasing with great rapidity. A spurious sentimentalism of a religious hue, ignorance of God's Word, and the innate proneness of men to wander from the paths of truth lie behind the movement. The custom has been largely fostered by the Church of Rome, the Anglo-Catholics in the Church of England, and the Seoto-Catholics in the Church of Scotland. War memorial services for departed soldiers have been a happy breeding ground for these Romish practices. In a lesser degree, prayers at the grave, we fear, are also in many cases lending themselves to this anti-scriptural practice. For while many who follow this practice against which our Church protests avoid anything in their prayers at the grave savouring of the above practice yet there are others who take full advantage of the opportunity of

the flesh, but quickened by the Spirit; by which also He went and preached to *the spirits in prison*; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved by water,") and I. Peter, iv. 6 ("For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit"). These texts now demand our attention and we hope to show that they do not lend themselves to the interpretation put upon them by advocates of prayers for the dead.

(1). Prayer for the house of Onesiphorus. It is maintained by some that Onesiphorus was dead at this time but apart from the fact that Paul nowhere inculcates prayers for the dead there is no evidence that Onesiphorus was dead at the time the Apostle prayed for his house. The expression simply indicates his absence from Ephesus at the time. He had not yet returned from Rome. If he were dead his household would scarcely have retained his name. The Apostle in the concluding verses of his second epistle to Timothy sends his salutations to "the household of Onesiphorus" (iv. 19). If II. Timothy, i. 16, indicates that Onesiphorus was dead then II. Timothy, iv. 19, on the same lines of interpretation, indicates that the Apostle was sending salutations to a dead man.

(2). The spirits in prison. The interpretation of this passage has taxed the skill of the greatest biblical exegetes and it has been resorted to to bolster up the practice of prayers for the dead based on what, we believe, the false interpretation that Christ went and preached to the dead in order that they might get another opportunity of accepting the gospel. This is the doctrine of the Larger Hope which cannot be discussed at the present. Our interest, meantime, is with the interpretation above stated and on which is based the plea that inasmuch as Christ went and preached to the dead therefore it is not only allowable to pray for the dead but every encouragement is thus

instilling into the minds of those present the insidious poison of Rome.

The Church of Rome, accepting as she does the Apocrypha, as canonical, appeals to II. Maccabees, xii. 29-43, as her authority for prayers for the dead but the Reformed Church rejected the Apocrypha. It is to the Bible it made its appeal and furthermore the teaching of the Scottish Presbyterian Church emphasised the doctrine that it is only what is *commanded* in Scripture which is allowable in worship, in contrast to the Church of England position that what is not condemned is permissible. There is a great difference between these two positions though at first sight the difference may not appear to be so fundamental and far-reaching as it is. The Presbyterian position is founded on Christ's words in His commission to the disciples—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have *commanded* yon" (Matt. xxviii. 19, 20).

When we turn to the Bible the first thing that strikes us is its silence on a matter which receives so great a place in the teaching of those who believe in this practice. There is not one word or instance authorising it either by precept or by example in the Scriptures for the blessed or other dead. This in itself is rather remarkable if the doctrine is so important and beneficial as its advocates assert. The Lord Jesus nowhere teaches the doctrine. He taught His disciples how to pray but there is not one word in the model He gave them teaching them to pray for the dead. His high priestly intercessory prayer (John, xvii.), "one of the most beautiful and most comprehensive prayers" that was ever offered up to God has not one sentence in it which encourages or countenances the practice. He prays for His disciples, for those who shall believe on Him in the future but there is not a word or hint of prayer for those who are gone. Surely this should cause those who advocate the practice to pause.

There is an important utterance of our Lord in the Parable of the Rich Man and Lazarus (Luke, xvi., 19-32) which is of a positive nature and which makes it clear that prayer for the dead cannot help those who have departed this life. True, we have the prayer of the Rich Man, with its three fatal defects—(1) prayer in the wrong place, (2) to the wrong person, and (3) at the wrong time—but this does not help the advocates of prayer for the dead. The words, however, which our Lord puts into the mouth of Abraham declare, as few words can, the fixity of the state of the dead—"And beside all this, between us and you there is a *great gulf fixed*: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence (Luke, xvi. 26). That "great gulf" fixed bars effectively the utility of any prayer for the unregenerate dead. The teaching of the Scripture as to the state of the blessed dead is that it is one of unalloyed happiness, of perfect knowledge, of full enjoyment of God's peace and blessing, a sorrowless and sinless state for all eternity. If by some means those who pray for the blessed dead would get even a glimpse of their happy and perfect state how poor and meaningless would all that they are asking for them appear. Is it not folly on the part of men or women to pray that God would grant rest eternal and light perpetual to any who have entered into heaven seeing God has done to them exceeding abundantly above all that we can ask or think (Ephes. iii. 20). On the other hand if they have gone to eternal perdition is it not daring on the part of any mortal to pray that God would grant rest eternal and light perpetual and thus reverse His righteous sentence?

But it is argued that there are certain passages in Scripture which, if they do not actually authorise the practice, at least countenance it. These are (1) II. Tim. i. 16 ("The Lord give mercy unto the house of Onesiphorous;") (2) I. Peter, iii. 18-20 ("For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in

given to do so. As incidentally stated this interpretation is at variance with the Apostle's words and receives no countenance from the drift of the context. Does the text speak of a ministry of Christ in the world of the dead? If so, is it a ministry of grace or judgment? To what period is the ministry to be referred? Is it a ministry of the pre-incarnate or risen Christ? How is it that the men of Noah's day are introduced? These questions indicate some of the points involved in the Apostle's statement. Without entering into the various interpretations that have been given of this difficult passage it may be said that one interpretation finds in the Apostle's words an assertion of a ministry of grace on the part of Christ in the world of the dead. There are one or two points fatal to the theory of the Larger Hope which cannot be passed over. Why was it that this so-called ministry was confined to the men of Noah's day and why is there no mention of the effect produced by this so-called preaching in the world of the dead? The above interpretation runs right athwart the general teaching of Scripture. "It fails to explain why the time of disobedience is given so specifically, or why the details of the building of the ark, the divine long suffering, and the salvation of the eight souls are introduced as they are. It gives no adequate account of the remarkable fact that the men of Noah's day, and only these, are mentioned."

There is another interpretation, however, which has been accepted by a succession of interpreters from the earliest times to the present day and which is in keeping with the general doctrine of Scripture and does justice to the context. The *scene* of the preaching, according to this interpretation, is confined to earth and the *time* to Noah's day. It takes the preacher to be Christ Himself in His pre-incarnate state preaching through Noah's message and the building of the ark and the various tokens of God's long suffering. The Apostle, according to this view, is exhorting those to whom he is writing to be content to suffer for there is a blessing in so doing, provided they suffer for *well-doing*. They are asked to look at the Lord's example

and to think what the issue of injurious suffering was to Him. If He suffered He was raised to glory. In the past before He appeared in the flesh He acted in the same gracious way when He went and preached to the guilty generation of Noah's time (whose spirits are now in prison, through Noah's message), by the building of the ark, and the various warnings of the time. He has the same gracious purpose still of which baptism is a figure and He can still save the oppressed righteous as He saved believing souls in Noah's house. This interpretation gives no countenance of benefits to the unbelieving dead and is therefore no support to prayers for the dead.

The other passage in Peter has also its difficulties. The Apostle's aim is clear. It is to encourage tried Christians to keep themselves apart from pagan vices however they may be blasphemously slandered by their heathen neighbours. The following paraphrase brings out the Apostle's meaning: Be done with pagan practices even though the heathen will persecute you and justify their persecution by reviling you. Christ, however, is Judge, and the cause of those who die, no less than those who live is safe in His hands. Their brethren had died but their case is secure for the very object with which the gospel was made known to them was that, although in their bodies they met death yet in their spirits they might have life and if those whom he is addressing be called upon to suffer death it will be with them as it was with their brethren. There is thus nothing in this text any more than in the previous one to countenance the view that the gospel was preached to those in the world of the dead. It lends no support, therefore, to the hope that inasmuch as there may be a larger hope that prayer for the dead is availing. Scripture lends no encouragement to believe that those who pass time's boundary will have another opportunity in the world to come. There are some other matters in connection with the teaching of our Confession, etc., on this subject which we intend (D.V.) taking up in a future issue.

Peter Rebuked by the Lord.

By the late Rev. HUGH MARTIN, D.D.

(Continued from page 452.)

“ And he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”—Matt. xvi. 23.

In the *first* place, then: How intensely righteous is this severity! Simon Bar-jonah, thou art turned aside from me to Satan. Thou art one with him. Thou dost speak, and counsel, and advise in his interest, as his agent, and for him. To this effect and to this extent thou art to me even as Satan—“Get thee behind me, Satan.”

But, in the *second* place: Mark the element of hope and evidence of love. Up to this point Jesus does not separate between Peter and Satan; for up to this point they are not separate, but one. Let the separation *now* take place. There is room for it taking place, notwithstanding the stern word of the Lord. There is room for it taking place consistently with this stern word of the Lord. Nay, this peremptory word, at first sight intimating nought but wrath and retribution, is so framed as evidently to hint at the separation, to invite it, to encourage it, to effect it. Simon, son of Jonas, art thou prepared to leave me? Art thou in love with everlasting banishment from the presence of the Lord, so lately joyfully confessed by thee as the Christ, the Son of the living God? Art thou willing to abandon all the blessedness my Father has given thee in opening thine eyes to see the fulness of my grace and glory as the only-begotten of the Father? Wouldst thou stand aghast at the sentence that should banish thee away from me for ever? And art thou trembling as if I had remorselessly exiled thee for ever from my sight? It is not so. It cannot be so, unless thou cling to thy great enemy and mine. For I said not, Get thee behind me, *Peter*; but “Get thee behind me, *Satan*.”

Is not there room here for Peter's heart to cherish hope, and see his Master's love? Rebuked although he be, most sternly

and most justly—abashed and abased—Peter need not necessarily be banished; need not get *behind* his Master. Nay, rather, he must stand *before* Him in shame and sorrow for his offence. He must accept the stern rebuke as justly, deeply merited. He must acknowledge his iniquity and bear this indignation of the Lord. And thus separating from Satan, who has no loving Lord winning him to penitence and pardon—breaking off from that rebuked and condemned tyrant, for whom there is no door of escape—alarmed into breaking off by the very sternness of the doom denounced—encouraged to break off because the doom is uttered in a form which shows that it may be all exhausted on Satan only—returning now to a better and a sounder mind, submitting meekly to anything the sovereign Lord may appoint concerning any cross of his own or any cross to his servant—Peter need not, he ought not, he cannot without tenfold rebellion, depart from his Lord. Peter cannot get behind Jesus. He must break from Satan and leave the doom of banishment on him alone. He must not count himself repulsed from his Master's presence. *That* he can be, only by his own determination to continue one with Satan and to share his fate. Rather must he come to his Lord's feet in returning penitence and loyalty; resisting the devil that he may flee from him; and taking hold by faith and gratitude of his Master's word to Satan as his comforting assurance that, in coming before his Lord now, the enemy shall not come with him, but his very Lord shall stand between him now and his foe. Yes; let him throw away the wisdom of the flesh; and therewith let him break the snare of Satan. Let Peter stand before his Lord, the new man once more, and worthy of his new name; separate again from Satan and acquiescing in the cross, as the wisdom and power of God. He will find that he is before his Lord's face now, and Satan is behind his Lord's back; and that if Satan tried to reach the Lord through Peter, he can now reach Peter only through the Lord—the Lord as his shield and his salvation. And thus this stern rebuke, rightly read and rightly taken, rescues Peter from

the snare of the devil, and arouses him to flee from that confederacy, continuance in which must have banished him from the presence of the Lord and the glory of His power. "Let the righteous"—above all, let my righteous Lord—let Jesus Christ the righteous—"smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head." It shall break only the snare of the devil, and bruise the serpent's head.

Here let us learn how holy is the love of Jesus, and how truly His "grace reigns through righteousness." The very sternness of this righteous rebuke is what renders it a means of rescuing the falling disciple. A gentle, tender, soothing, apologetic style of dealing with him, far from being the dictate of great love, would have been but the evidence of deficient wisdom. For it is really poor policy, and it is poor and heartless pity, to speak weakly and tenderly of sin; to hint dislike merely, and hesitate a doubt, where obvious presumptuous sin is before you. It is poor charity to the sinner to deal with him as if you thought a great gulf were already fixed between him and the powers of hell, and there were little risk of his ever sharing the habitation of the devil and his angels, while in policy, and spirit, he is joined with them already. Rather let him know that he is quite at one with Satan, if you would see him roused to break conclusively with the prince of darkness. Let him know that he is not separate, if you would have him to come forth and be separate, and be a child of the Lord Almighty. Let him know, that if he will continue one with Satan, he cannot have your countenance and fellowship; that whereinsoever he acts and speaks in Satan's interest, he must meet with your sharp, and stern, and uncompromising rebuke. In very love, be it yours so to deal with the wicked.

And to the sins even of disciples there can be no leniency shown, as if the flesh in them were anything better than carnal, grovelling, sensual, devilish; as if the sin that dwelleth in them had lost its character of deadly and deep malignity; or as if,

when they abate their watchfulness and prayer, and fall a prey to it, they were not responsible for aiding and abetting, to that extent, the powers of darkness. Alike to inspire conviction and to prompt repentance, the stern truth must be faced and known. For both these ends: (1) To inspire conviction; (2) To prompt repentance.

I.—Am I in anything refusing the revealed truth or commanding will of God? Do I avoid the self-denying duty in which Jesus calls on me to follow Him? Do I plead for pleasing myself—for sparing the flesh when the spirit should be willing, and perhaps, by watchfulness and prayer, might, through grace, be found willing, and not altogether unfit, but able in a measure? Then let me realize the saddening fact that in this I am unto Jesus even as Satan. I am acquiescing in the policy of Satan. I am confederate with—I am the guilty agent of—the Evil One himself. And concerning all this compromise with evil and the Evil One, Jesus, my Lord and Master, who has ever loved me with joyfulness since I acknowledged and confessed Him heartily as “the Christ the Son of the living God”—Jesus, who bore generous testimony to my faith as given me by the “revelation, not of flesh and blood, but of the Father”—Jesus, who congratulated me with glad and overflowing welcome on having become a new man, and promised that, as “a living stone” in His temple, I should not be confounded, nor should the “gates of hell prevail against me,”—even this Jesus, in very faithfulness, looks on me with deep displeasure, classes me for the moment with the very Devil and his angels, and says, “Get thee behind me, Satan.” Am I not stung, alarmed, ashamed, pained to the heart for the pain I have given Him? How could I grieve Him so? How can I keep from seeking His forgiveness now?

II.—But is there room for repentance? Dare I come into His presence? Dare I, when He has said, Get thee behind me? Oh, the goodness that mingles with the severity of God! Oh, the grace that reigns through righteousness! He has not said,

Get thee behind me, Peter. And He has not unsaid His own blessed word, "Him that cometh unto me, I will in no wise cast out." Break, O my soul, with the wisdom of the flesh, which is enmity to God, and confederacy with Satan. Let the Lord speak; and in all that His word utters, be thou in leading-strings and chains of love, and faith, and of obedience. Speak, Lord; thy servant heareth. Speak of thy cross; speak of mine. Rule my proud, presumptuous spirit into full subjection to thy mysterious wisdom—to thy will, ever wise, and holy, and just, and good. Not my wisdom—not my will, but thine be done. I cannot continue joined with Satan. I cannot get behind thee with him. I dare not go away in company with him. Judge, good Lord, between me and mine adversary. I flee not from thee with him. I flee unto thee from him. I flee unto thee to cover me. And let this be my judgment and deliverance—my deliverance from him, even by thy very cross—even this, that "now is the prince of this world cast out, and thou, when lifted up, dost draw me unto thee." Let him be cast out and cast behind thee—away from thee and from me; while I am drawn unto thee—drawn by that very cross, and all its searchless righteousness and love, which once I misunderstood and misjudged so inexcusably. Thus, I take occasion of thy just rebuke, as graciously thou didst design, to shake off the temptation and the tempter, and draw near to thee. Entreat me not to leave thee, nor to return from following after thee. I identify myself with thee; I join with thee in saying to the enemy, "Get thee behind me, Satan." And I rejoice in the righteous and successful sternness with which thou dost utter that rebuke. My salvation from the enemy is in it. I grasp the mighty power of thy peremptory uncompromising command; by faith I make its power, and sternness, and certain victory mine. The Lord rebuke thee, Satan. Am I not a brand plucked from the burning? Get thee behind me, Satan.

We may pass very rapidly over the two remaining clauses of Christ's rebuke of Simon. "Thou art an offence unto me:

thou savourest not the things that be of God, but those that be of men." "Thou art an offence unto me"—literally, a scandal, a stumbling-block, a stone of stumbling. My cross is to thee "foolishness" and a "stumbling-block." And tempting me with the same views of it which you take yourself, and fain to turn me aside from my path because it is rough, and marked with many a danger, and darkened by a close so sad and sorrowful—so sad, when regarded as the absolute and final close, the joy set before me being unheeded—thou wouldst cause me to stumble and fall. Ah! my disciple, my road is rough and sore enough already, without thee becoming a stumbling-stone, a stone of offence—"Get thee behind me, Satan."

"Thou savourest not the things that be of God, but those that be of men." As spoken to Peter, this reminds him that in the present instance he is not acting as the new man, but as the old man; not minding the things of the Spirit, as, born after the Spirit, he ought; but minding the things of the flesh, the things that be of men, who, apart from the regeneration of the Spirit, are only flesh, corruption—only evil, and that continually. As spoken to Satan, "Get thee behind me, Satan: thou savourest not the things that be of God, but those that be of men," how terrible a statement is this of the doctrine of human depravity! To say to man, "Thou savourest the things of Satan," is condemnation enough. But to say to Satan, "Thou savourest the things that be of men;" to make it the devil's very condemnation, the head and front of his offending, that he should have relish for the things of men! It is perhaps one of the most intense forms in which the fact of the total corruption of human nature could possibly be expressed. But we cannot dwell on the clauses longer. Such, however, is the threefold rebuke addressed to Peter, when he spake, not according to the Spirit, but according to the flesh. "Get thee behind me, Satan: thou art a stumbling-stone to me: thou savourest not the things that be of God, but those that be of men."

Scotland's Contribution to Religious Freedom.

By Rev. D. M. MACDONALD, Portree, Scotland.

(Continued from page 465.)

STEPS were taken by the Government to secure St. Andrew's Castle with its bold occupants, but they all failed. Several Reformers had taken refuge in it, amongst them being John Knox, whose life was sought by Archbishop Hamilton, Beaton's successor. It was here in the year 1546 that the great Reformer was called upon to preach and his first sermon was preached in the Church of the Trinity in St. Andrew's. Some said, "Others hewed at the branches of Papistry, but he striketh at the root." From this time on he was to show himself, "a king of men."

After a somewhat long siege the castle was taken by the besiegers through the voluntary surrender of the defenders on condition that their lives would be spared and that they would live in any country that they preferred except Scotland. Some of those taken prisoners were sent to French prisons and some to the galleys. Among the latter was Knox. The galleys were long vessels rowed by forty or fifty oars apiece and manned by convicts and the scum of France. Five or six rowers were chained to each oar and the labour was terrible. They worked stripped to the loins and even in the coldest weather the sweat poured forth from their bodies. The lash of the overseer was applied mercilessly to the bare backs of the rowers who did not keep time with the rest. In the hold below there was a space called a hospital from which there was a horrible stench and rather than enter it a sick slave would tug at his oar until he died. In one of these floating hells John Knox lived for nineteen months and were it not for the preserving hand of God he would have succumbed to his privations; but his work was not done and he was yet to do exploits for his God and Saviour in his beloved Scotland.

During the absence of Knox the Reformation was slowly progressing. Once more the priests were to enjoy the spectacle of a so-called "heretic" burning at the stake. An old man, Walter Mill, over eighty years of age, and formerly a priest, was charged with heresy and appeared in much weakness before a conclave of Romish dignitaries in the Church of St. Andrews, but no sooner had he begun to speak than he seemed to get his strength renewed and spoke with great courage against the errors of Popery. When threatened he said: "I will not recant the truth, for I am corn and not chaff. I will not be blown away by the wind nor burst by the flail but will abide both."

The death of this faithful man at the stake made a painful impression on the people of St. Andrews. The shop-keepers refused to supply ropes to bind him and when permission was refused him to speak the young men of the town in opposition to the priests bade him say what he pleased. He spoke to the people of Christ and His mercy while they wept around him. His last words were, "Lord, have mercy on me. Pray, people, while there is time." On the spot where he was burned a cairn of stones was raised and when removed by the ecclesiastical powers it was erected again by the people. In 1550 Adam Wallace was burnt to death on the Castle Hill, Edinburgh.

Several men were now preaching the gospel, William Harlaw and John Willock in Edinburgh; John Douglas in Leith and Paul Methven in Dundee. While many influential persons signed a covenant to "apply their whole powers, substance and lives to forward and establish the most blessed Word of God, and to maintain and defend the whole congregation of Christ and every member thereof."

The Lords of the Congregation, as the leaders of the Protestant party called themselves, had their work before them and had so arranged matters that they could call up at any time a body of armed men, but what was still better they sent for John Knox to Geneva, and in the month of May, 1559, he

stepped on shore at Leith. He remained in Edinburgh only two nights and passed north to Perth where there was great excitement owing to certain preachers being summoned to appear before the Queen Regent—mother of the future Mary Queen of Scots.

Here Knox gave one of his trumpet blasts against idolatry and immediately after he finished, a priest greatly daring began to say mass in an open "tabernacle" near the high altar. A boy denounced his idolatry and the angry priest struck him. The boy flung a stone, smashing an image and in a short time stones were being hurled at the trappings of idolatry. The mob, roused to fury, tore down the images and all the ornaments of the church. They then proceeded to the monasteries and despite the efforts of the magistrates and preachers to stop them, ceased not till they had these buildings stripped and gutted to the bare walls. The Queen Regent was greatly enraged on hearing this and threatened to destroy all the inhabitants of the town. Soon afterwards Knox's powerful voice was heard in St. Andrews with the same result. Provost, bailies and people resolved to clear the town of all idolatrous rubbish, burning the stuff at Walter Mill's cairn.

Stirling, Linlithgow and Edinburgh were cleared of idols and the Reformation was proceeding well. The Queen Regent sought help from France and succeeded in getting possession of Leith, where she awaited the arrival of more French troops. Skirmishes took place between them and the troops of the Congregation until at last by the help of an English army Leith was taken and the French shipped off to their own country. The Queen Regent was laid low by a deadly disease and soon passed away, death thus removing a determined enemy of the Protestant religion.

In 1560 the first General Assembly of the Church of Scotland met, according to tradition, in the Magdalene Chapel, Edinburgh. It was composed of about six ministers and thirty-four elders. This gathering truly made history for it started the "Magna

Charta" of spiritual and religious freedom in Scotland. The authority of Christ in His Word was their only warrant for meeting. Christ, as the Head of the Church, had given them the right to meet and deal with the affairs of His house. On this ground the Church of Scotland, unlike that of England, took its stand from the outset. Knox by his swift intuition saw into the heart of the matter at once. "No free assembly," he said, "no free gospel." In the next one hundred and twenty-nine years much blood was to be shed over this principle. Arrangements were made to have the gospel preached as soon as possible in every parish and also for schools to be built for the education of Scottish children. Thus preparation was made for the reading of the Bible and it was in due course to mould Scotland as the nation of the "Book."

Under the rule of the Earl of Moray—the Good Regent—the church was firmly established in the land. The gospel was preached without hindrance and John Knox now again rejoiced to see the great battle against Popery won. Miserable Queen Mary was a prisoner in England because she refused to take his advice and rule wisely. After her execution her son, James, became King, and when he attained his majority began to show a liking for Episcopacy. At last he resolved to set up this form of church government in Scotland and a Remonstrance was presented to him by that notable minister of Christ, Andrew Melville, and other members of the Assembly. When this document was read to the King, the Earl of Arran, looking sternly around, exclaimed, "who dares subscribe these treasonable articles?" "We dare," replied the intrepid Melville, and advancing to the table subscribed, the next doing likewise. The deputation were asked to depart in peace. James ascended the English throne, but very soon showed that he was determined to do away with Presbyterianism in the northern part of his kingdom. He believed in the Divine Right of Kings and therefore assumed he could do as he pleased.

When the Assembly met in Aberdeen the King charged them to dismiss on pain of being regarded as rebels. They did so, to meet again and the sequel was that fourteen of those present were sent to prison. Eight of them were banished to the remotest parts of the Kingdom and the other six after being fourteen months and more in Blackness prison were banished to France.

Brave Andrew Melville was invited with seven others to London by the King to deal with Scottish Church affairs and was treacherously confined to the Tower as a prisoner. After being four years there he was banished to France and there died.

King Charles was of the same mind as his father in religious matters and had at his right hand that evil genius to encourage him, the infamous Archbishop Laud. They were both determined to force the "Land Ritual" on the Church of Scotland. The reply to this was the "National Covenant," signed by the most influential and pious people in the land and the sweeping away of the bishop's rule in the Church by the General Assembly that met in Glasgow, 1638. The King marched to Scotland with an army to compel submission but peace was made without a shot being fired.

After the lapse of a year the Scots were threatened again and on this occasion they marched into England, meeting with slight opposition only and through their presence there the English benefited by the King granting them permission to call the Long Parliament. King Charles had now his own Parliament and Scotland against him. His folly cost him his life. On the 30th January, 1649, he was executed and thus ceased from troubling his sorely oppressed subjects. The year 1660 was fated to see the return of Charles the Second from exile and very soon steps were taken to over-awe the people of Scotland and to compel submission to the King in all causes.

It would appear that the aims of King Charles the Second and his brother, James, was really to bring Britain back to

Popery under the guise of Episcopacy. In almost every nation individuals may be found who for the sake of worldly gain are prepared to trample on every right principle and in Covenanting times there were some such in Scotland. On the plea that they were upholding law and order they mercilessly persecuted their conscientious fellow countrymen and women while they battered on their victims and grew rich through robbing them of their possessions by means of unrighteous and oppressive laws.

The first victim of the murderous and unscrupulous gang who now ruled Scotland in the name of the King was the Marquis of Argyll. He went to London to pay his respects to the King and Charles ordered him to be sent to the Tower. The charge against him when taken before the judges in Scotland was that he had complied with Cromwell's government. His condemnation was a foregone conclusion and he was ordered to be beheaded. His end was in keeping with his fine character and his death was that of a Christian hero and a martyr.

(To be continued.)

The late John Mackinnon, Elder. Glendale, Skye.

THE subject of this notice was born in Glendale seventy-seven years ago, and finished his course on 29th November, 1935. I regret that I am not in a position to say when, or by what means, the saving change came about, but that he had undergone that change no one who knew him could doubt. I find in the Kirk-Session records that he became a member in full communion in 1905, and was ordained a deacon in 1911 and an elder in 1921. From his boyhood he had an exemplary character and manifested a regard for the things of God which is not to be found with the average young man. A striking

testimony of this was given to the writer of this sketch some years ago by a woman who had been serving in a place where John Mackinnon had been a herd-boy. They were a good distance from the public means of grace, and on Sabbath days he would come in to the place where she and another servant girl were and read the Bible for them. It is not customary for a young man in a state of nature to do this, and it may be that even at this time he was in a state of grace.

He was very reticent as regards speaking about his own experiences, but I remember him telling concerning the first time he came forward to the Lord's Table. He said he believed it was his duty to have come forward several years before he took that step, but was prevented. When the Lord's time came and he was constrained to make a public profession the Kirk-session received him, but when the communion Sabbath came he could not get a single passage of truth to support him in going forward. He waited to the last table and in much darkness went forward. When he sat at the table Psalm. ix. 9, 10, came with such power and light that he could say that it was good for him to be there.

Several years ago he began to lose the use of his legs, but such was his delight in the courts of God's house that with the aid of two sticks he would walk the three miles that separated his home from the church although it took him over two hours to do so. When that effort had eventually to be given up, Mr. William Mackinnon, the "Glen Stores," used to send his car for him, free of charge, as long as he was able to walk to the road. For this labour of love to the servant of Christ we would pray that Mr. Mackinnon would not be without his reward.

In his affliction his patience and resignation to the will of the Most High were remarkable indeed. To one who expressed sympathy with him at the beginning of his affliction he replied : "I have the best affliction that a man ever had. I have no pain, I can sit and read the Bible, take my food and sleep at night.

God would be just in dealing otherwise with me, in sending an affliction that would cause my body to be racked with pain, or He could have taken away my eyesight so that I could not read." During the many years which his affliction continued no one ever heard a murmur from him in connection with his lot. He felt very much when his affliction became so acute that he could not go to the public means of grace but he would say that he had private opportunities, which, if blessed to him, would be as profitable as any opportunities he ever had in public.

Occasionally meetings were held in his house and some can look back to these meetings as times of refreshing indeed. He was refreshed by the prayers of his brethren, and his brethren were refreshed by his prayers. He did not possess any gift for public speaking but his prayers, which were never long, showed a peculiar nearness to the Most High, and their very simplicity manifested a realisation of the fact that he was in the presence of God.

He was a man of strong convictions and no amount of argument would make him change his ground until he himself was convinced that it was his duty to do so. Thus he was a man who could be relied on at all times, but especially in times of trouble. His concern for the cause of Christ was very evident, and I do not remember ever being in his company alone, but he would ask how was the cause doing. If any encouraging news was given him his face lit up with joy, but, if otherwise, the pain was equally evident, manifesting that the prosperity of Christ's cause was among his greatest joys.

The end came rather suddenly. After returning from the *pro-re-nata* meeting of Synod at Inverness I was told that he was seriously ill, and I visited him on the Saturday evening. He was semi-conscious but knew me, though able to say very little. On Monday I visited him again and found that he was so far improved that in taking worship with him, I ventured to request him to ask a blessing on the reading of God's Word, which he did by repeating the first four verses of Psalm lxxi.

(Gaelic metrical version) and then asking forgiveness of sins, and a blessing on the Word. When parting with him he said that this was the end and indicated that he was reconciled to the will of God. Later on in the week his condition became worse and he passed away quietly on the Friday night. His last audible words were: "Come, come Lord Jesus." He who began in him the good work brought it to perfection. "Mark the perfect man, and behold the upright: for the end of that man is peace."

His remains were laid to rest on the following Monday in the local cemetery, close to the dust of many others whose names are written in the Lamb's Book of Life, there to rest until the last trumpet shall sound, "and the dead shall be raised incorruptible." The large number who attended his funeral manifested the respect in which he was held. The congregation of Glendale have lost a respected and faithful elder, and the cause of Christ in general a pleader at a Throne of Grace. May the Lord raise others instead of those whom He is taking away.

We would here express our sincere sympathy with his sorrowing widow and grand-daughter, who devotedly attended to him to the last, and also to the other members of the family.—*John Colquhoun.*

Nadur an Duine 'na Staid Cheithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.

(*Air a leantuinn bho t.d., 475.*)

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

Is ann a nis, a ta gheug air a suidheachadh ann an Iosa Criosd. Agus mar bha 'n lagh, ann an làimh Spioraid Dhé, 'na mheadhon a ghearradh na geige o'n stoc nàduir; mar sin 's e 'n soisgeul an làimh an Spiorad cheudna, am meadhon a

ta air a ghnathachadh a chum suidheachadh anns an stoc spioradail, 1 *Eoin* i. 3. “An ni a chunnaic agus a chuala sinn, tha sinn a’ cur an ceille duibhse, chum gu ’m bi agaibhse mar an ceudna comunn ruinne: agus r’a Mhae Iosa Criosd.” Faic *Isa. xli.* 1, 2, 3. ’S e ’n soisgeul an cord airgid a ta air a leigeadh a nuas o nèamh, a tharruing pheacach caillte gu tir: agus, ged is e ’searmonachadh an lagha a ta ’g ullachadh sliغه an Tighearna, gidheadh is ann am focal an t-soisgeul a ta Criosd agus am peacach a’ coinneachadh. A nis, mar anns an t-suidheachadh nàdurra tha ’gheug, air dhith a bhi air, a glacadh, air a cur anns an stoc: agus air dhith a bhi air a cur ann, tha i gabhail ris, agus mar sin tha iad co-cheangailte; eadhon mar sin, anns an t-suidheachadh spioradail, tha Criosd a’ dèanamh greim air a’ pheacach; agus air do ’n pheacach a bhi air a ghlacadh le Criosd, tha e dèanamh greim dheth-san; agus mar sin tha iad a’ fàs ’nan aon, *Phil. iii.* 12.

Air tùs, Tha Criosd a’ dèanamh greim air a’ pheacach le a Spiorad, agus ga tharruing d’a ionnsuidh féin, 1 *Cor. xii.* 13. “Oir trid aon Spioraid bhaisteadh sinn uile do aon chòrp.” An ceart Spiorad a ta ’s an Eadar-mheadhonair féin, tha e a’ co-pairteachadh ri a dhaoine taghta ann an àm iomchuidh; gun dealachadh riu gu bràth; ach gu mairsinn annta, mór thobar beatha. Mar sin tha e gabhail greim dhiubh le a Spiorad féin air a chur annta; agus mar sin tha gheug sheargta a’ faotainn beatha. Tha ’n t-anam a nis ann an làimh Tighearna na beatha, agus ghabh Spiorad na beatha sealbh air; cionnus uime sin nach bi e beò? Tha ’n duine faotainn sealladh a tha sàsachadh a chridhe le oirdheirceas Chriosd, ann an sgàthan an t-soisgeil; tha e ga fhaicinn ’na Shlanuighear iomlan, freagarach agus toileach, agus tha e faotainn cridhe gu gabhail ris air son an uile, agus gach uile. Tha Spiorad a’ chreidimh a’ toirt chasan dà gu teachd a chum Chriosd, agus làmhan gu gabhail ris. An ni nach b’ urrainn dà dhèanamh a thaobh nàduir; tre ghràs is urrainn dà dhèanamh; air do ’n Spiorad naomh a bhi ag oibreachadh ann, obair a’ chreidimh le cumhachd.

'S an dara àite, Air do'n pheacach a bhi mar so air a ghlacadh, tha e dèanamh greim air Criosd le creidimh, agus mar sin tha e gabhail ris an stoc bheannaichte, *Eph. iii. 17.* "Ionnnus gu'n gabh Criosd còmhnuidh ann bhur cridhe tre chreidimh." An t-anam a dh'fheuch roimhe iomadh rathad gu dol as, ach gu leir an diomhain, tha e nis ag amharc a rìs le suil a' chreidimh; a ta dearbhadh bhi 'na shealladh slàinteil. Mar a bha slat Aaroin, a bhi air a cur anns a' phàillium, a' briseadh a mach agus a' teachd fo bhlàth, (*Air. xvii. 8.*) mar sin tha gheug mharbh, air a glacadh le Tighearna na beatha, air a cur ann, agus air a ceangal suas leis an stoc ath-bheòthachaidh ghlòrmhoir, le Spiorad na beatha, a' briseadh a mach fo bhlath ann am beò-chreidimh air Iosa Criosd, leis am bheil an t-aonadh air a dhèanamh iomlan. Air dhuinn an Spiorad creidimh sin féin a bhi againn—tha sinn a' creidsinn, *2 Cor. iv. 13.* Mar so tha 'n stoc agus a' gheug air an dèanamh 'nan aon, tha Criosd agus an creidmheach posda; air do chreidimh a bhi 'na aonta an anama do 'n choimheangal-phosaidh spioradail, nì a ta, mar a tha e air a thairgse anns an t-soisgeul do pheacaich a' chinne-daoine gu farsuinn, mar sin tha e air a làn-dhearbhadh, air a sheulachadh, agus air a thabhairt dhachaidh dh'ionnsuidh an duine mar neach fa leth, leis an Spiorad Naomh: agus mar sin air dhà-san a bhi air aonadh ris an Tighearna, tha e 'na aon spiorad ris. Leis a so tha 'n creidmheach beò ann an Criosd, agus air son Chriosd, agus tha Criosd beò anns a' chreidmheach agus air a shon, *Gal. ii. 20.* "Tha mi air mo cheusadh maille ri Criosd! Gidheadh a ta mi beò, ach, cha mhise, ach Criosd a ta beò annam." *Hos. iii. 3.* "Nì mò bhios tu aig fear eile, mar sin bithidh mise mar an ceudna agadsa." Is iad uime sin ceanglaichean an aonaidh bheannaichte so, an Spiorad air taobh Chriosd, agus creidimh air taobh a' chreidmheach.

A nis tha araon anama agus cuirp nan creidmheach air an ceangal ri Criosd: "Ach an ti a tha ceangailte ris an Tighearn, is aon spiorad ris e," *1 Cor. vi. 17.* Tha'n onoir so eadhon aig cuirp nan creidmheach, gur iad teampuill an Spioraid Naomh,

rann 19. Agus buill Chrìosd, rann 15. 'Nuair tha iad a' codal 's an duslach, tha iad a' codal ann an Iosa, 1 *Tes. iv. 14*. Agus is ann do thaobh an aonaidh so, a bhios iad a rìs air an togail o'n duslach. *Rom. viii. 11*. "Beòthaichidh e mar an ceudna bhur cuirp bhàsmhor-sa, tre a Spiorad-san a ta chòmhnuidh annaibh." Mar chomhara air a' cheangal dhiomhair so, tha eaglais nan creidmheach air a gairm le ainm a Cinn agus a Fir-phòsda, 1 *Cor. xii. 12*. "Oir mar is aon an corp, agus móran de bhuill aige—mar sin a ta Crìosd."

Feum. O na chaidh a ràdh, feudaidd sin na nithe a leanas a tharruing.

1. Tha searmonachadh an lagha ro-fheumail. Is éiginn dà-san a shuidhicheas, feum a dhèanamh de'n sgian sgathaidh. Tha iomadh leithsgeul aig peacaich g'an cumail o Chrìosd; iomadh nì leis am bheil iad a' cumail an greim de 'n stoc nàdurra : air an aobhar sin, tha feum aca bhi air an dian-ruagadh, agus air an sealg a mach o'n tuill folaich agus o'n dideinne bréige. Gidheadh, is e 'n soisgeul a chrùnas an obair, cha dèan an lagh nì 's am bith foirfe. Tha'n lagh a' fosgladh an lot ach is e'n soisgeul a leighiseas. Tha'n lagh a' rusgadh duine, 'ga leon, agus 'ga fhàgail leth-marbh : Tha'n soisgeul a' ceangal suas a lotan, a' taomadh a stigh fion agus ola, gu 'n leigheas. Leis an lagh, tha sinn air ar briseadh dheth; ach is ann leis an t-soisgeul a tha sinn air ar togail suas agus air ar suidheachadh ann an Crìosd.

2. "Mur 'eil Spiorad Chrìosd aig neach, cha bhuin e dhà," *Rom. viii. 9*. Tha iomradh againn air Uaibheist am measg nan creutairean, aig an robh dà chorp, le dà sheòrsa beatha, mar a bha soilleir o ghnèibh a bha 'n aghaidh a cheile, aig an aon àm; ach bha iad co-ceangailte ri cheile as gu d'fhoghainn na h-aon chosan doibh; eadhon mar sin, ciod 's am bith mar tha daoine a' ceangal ri Crìosd, g'an ainmeachadh féin air a' bhaile naomh, agus g'an taice ri Dia Israeil, *Isa. xlviii. 2*, agus feudaidd iad bhi air an ceangal a suas mar gheugan annsan, (*Eoin xv.*

2.) le ceanglaichean nan sàcramaintean o 'n taobh a mach; gidheadh, mur 'eil an Spiorad a tha gabhail comhnuidh ann an Crìosd, a' gabhail comhnuidh anna-san cha'n aon ris iad. Tha eadar-dhealachadh mòr eadar ceangal agus suidheachadh. Ceanglaidh agus toinnidh an eighionn i féin mu 'n darach, ach cha'n aon ris i, oir tha i a' fàs air a freumh féin: mar sin, a reir *Isa. iv. 1*, tha móran de luchd-aidmheil a' glacadh greim de Chrìosd, agus ag itheadh an arain féin, agus a' caitheadh an eudaich féin, a mhàin air an ainmeachadh air-san; tha iad 'gan taiceadh féin ris-san, ach tha iad a' fàs air am freumh féin: tha iad a' gabhail ris a chumail suas an dochais ach tha 'n tlachd ann an nithean eile.

3. Tha 'n ceangal eadar Crìosd agus a bhuill dhìomhair, daingean agus neo-sgaoilteach. 'Nam b'e 's gu 'm b'e an creidmheach a mhàin a ghabh greim de Chrìosd, ach nach do ghabh Crìosd greim dheth-san; cha b'urrainn sinn ach ro bheag a ghealltuinn air seasmhaich a leithid de cheangal; dh'fheudadh e gu h-ealamh a bhi air a sgaoileadh: ach, mar a tha'n creidmheach a' dèanamh greim air Crìosd le creidimh, mar sin tha Crìosd a' dèanamh greim air a' chreidmheach le a Spiorad, agus cha spion neach air bith as a làimh e. Nan dèanadh an leanabh a mhàin greim air a' bhan-altrum, dh'fheudadh e mu dheireadh sgitheachadh, agus a ghreim a leigeadh as, agus mar sin tuiteam; ach ma tha a gairdeinean mu thimchioll an leinibh, cha'n 'eil e 'n cunnart tuiteam air falbh, eadhon ged nach 'eil i cumail greim fa leth dheth: mar sin ciod air bith claoonadh peacadh a dh'fheudas tachairt ann an cleachdamh a' chreidimh, gidheadh tha 'n ceangal a' mairsinn cinnteach, a chionn gu bheil an Spiorad a ghnàth a chomhnuidh 's an taobh a stigh. *Iosa bheannaichte! "Tha naoinh uile a' d' làimh," Deut. xxxiii. 3.* Thugadh fainear le cuid, gur e an aon nì, am focal Abba co dhiubh a leughas tu air ais no air aghaidh e; ciod air bith cor a' chreidmhich, tha 'n Tighearna dhà-san 'na Abba, Athair.

'S an àite mu dheireadh, Cha'n 'eil ach greim neo-chinnteachd de Chrìosd acasan, air nach d' rinn esan greim, le a Spiorad;

tha móran de leth-phòsaidhean ann an so, far am bheil an t-anam a' dèanamh greim air Criosd, ach air nach do ghabhadh greim leis-san: Uaith so, tha móran a' tuiteam air falbh, agus nach 'eil ag éirigh gu bràth tuille; tha iad a' leigeadh as an greim de Chrìosd, agus 'nuair a tha sin air falbh, dh'falbh na h-uile nì! 'S iad sin na geugan sin ann an Criosd, nach 'eil a' giùlan toraidh, a ta 'n tuathanach a' tabhairt air falbh, *Eòin xv. 2.*

Ri leantuinne.

Eolas air fìor Shlighe na Naomhachd.*

A CHUM gu 'n dèan sinn na dleasdanasan naomhachd agus fireantachd a tha air iarraidh oirnn anns an lagh, feumaidh sinn, anns a' cheud àite eòlas fhaotainn air a' mheadhon chumhachdach agus éifeachdach leis an urrainn sinn ruighinn air inbhe cho àrd. Is còir a chumail air chuimhne gur e nì spioradail a tha 's an naomhachd so (Rom. vii. 14). Tha e air fhaotainn, cha'n ann a mhàin ann an oibribh diadhachd agus caoimhneis, ach ann an smuaintean, ann am mac-meamna, ann an aignidhean naomha, agus gu sònruichte ann an gràdh—an aon tobair as a bheil gach obair a tha taitneach do Dhia ag éirigh. Tha e air fhaotainn, cha'n ann a mhàin ann a bhi seachnadh ana-miann, ach ann a bhi gabhail tlachd ann an lagh Dhé, agus ann an ùmhlachd thoileach do Dhia, gun chànan gun ghearrain.

Is còir a chumail air chuimhne, mar an ceudna, gu bheil lagh Dhé ro fharsuinn. Uime sin feumar a choimhead ann an dòigh a bhios co-ionnan farsuinn. Ma bhios Dia air a ghràdhachadh ann an dòigh a bhios cubhaidh feumaidh e bhi air a ghràdhachadh le ar n-uile chridhe agus spiorad agus chumhachd. Feumaidh

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sinn a ghràdhachadh air dhòigh 's gu 'n toir sinn sinn fhìn suas dhà gu h-iomlan a chum seirbhis a dhèanamh dhà an còmhnuidh, agus a chum gu 'n dèan e a thoil ruinn mar ar Tighearna, co dhiùbh bhios sin le soirbheachadh no le mì-shoirbheachadh, le beatha no le bàs.

Is e an ùmhlaichd iomlan spioradail so a' chrìoch mhór a tha againn anns an amhare. Mar sin feumar sùil a chumail air na meadhonan, oir tha móran ann a tha meas nam meadhonan mar nì gun stà. Aon uair 's gu faic iad nàdur agus òirdhearcaas dleasdanasan an lagha tha iad an dùil nach 'eil air ach sìneadh air an dèanamh le dìchioll, mar sin a' dèanamh barrachd cabhaig na adhartas. Tha iad ealamh air gealltainn, "Gach nì a labhair an Tighearna nì sinne" (*Ecs. xix. 8*), gun a bhi toirt smaoin air cunntadh na cosguis. Tha iad ag amhare air naomhachd mar am meadhon a chum na crìche, eadhon slàinte shìorruidh, agus cha'n ann mar *chrìoch* mhór innte fhéin. Is e their móran an ceud thòiseachadh beatha dhiadhaidh, "Ciod am maith a nì mi chum gu faigh mi a' bheatha mhaireannach" (*Mat. xix. 16*). Cha'n e, ciamar a bhios mi air mo dhèanamh comasach air nì maith air bith a dhèanamh? A chum nach tuislich thu air an stairsnich, feuchaidh mi ri shealltuinn dhuit nach leòr fios a bhi agad air suim agus aobhar do dhleasdanas, ach gu feum thu mar an ceudna eòlas fhaotainn air na meadhonan cumhachdach agus éifeachdach leis an teid agad air a dhèanamh mu 'n tòisich thu air a chleachdadh.

Is e gràs Dhé a tha ann an naomhachadh, dìreach mar is e gràs a tha ann am fìreanachadh, agus tha e air a thoirt tre mheadhonan—tre theagasg leis a bheil sinn a' foghlum ni-eigin nach fhaic sinn as aonais an Fhacail (*Gnìomh. xxvi. 17, 18*). Tha iomadh nì a bhuineas do bheatha agus do dhiadhachd a tha air an toirt tre eòlas (2 *Pead. i. 1-3*). Tha cumadh teagasg air a chleachdadh le Dia a chum daoine a chur saor bho pheacadh agus an dèanamh 'n an seirbhisich fireantachd (*Rom. vi. 17, 18*). Cha'n fhaodar dearmad a dhèanamh air an teagasg sin.

Tha eòlas cinnteach air na meadhonan cumhachdach agus òifeachdach sin ro fheumail a chum ar daingneachadh ann an cleachdadh naomh, oir cha'n urrainn móran dòchais a bhi againn ri soirbheachadh mur a bi earbsa againn ann an còmhnaidh Dhé. Ach cha'n urrainn sin a bhi againn mur a cleachd sinn na meadhonan a chombarraich Dia air son sin. Tha móran Chrìosduidhean riarichte le cleachdadh corporra a chionn nach do thuig iad a riamh ciamar a b'urrainn iad ruighinn air seirbhis spioradail. Tha móran a' cur cùl ri slighe na naomhachd, is iad 'g a meas cruaidh, a chionn nach 'eil fhios aca ciamar a ghearras iad dhiubh fhéin an làmh dheas no a spionas iad an t-sùil dheas gun pian ro mhór fhulang. Na 'm b' aithne dhaibh slighean a' ghliocais bhiodh fhios aca gur "slighean subhachais a slighean agus sìth a ceuman uile" (*Gnàth. iii. 17*). Tha móran eile a' sìneadh air naomhachd le eud dian, agus a' ruith glé luath, ach gun a bhi toirt ceum air an t-slighe cheart. Agus an uair a tha iad a' faicinn gu bheil iad air am mealladh, agus a tha iad air an claoidh le ana-miann, tha iad a' toirt thairis.—*Bhàtair Marshall.*

Notes and Comments.

Good Friday and Easter Services.—Scotland is following hard in the wake of her southern neighbour in her religious practices and observances. Our forefathers cast out of the Church the observance of the church festivals such as Christmas and Easter but of late years through the influence of some in the Church of Scotland there has been a landslide in the growing observance of these so-called holy days. Only recently a paragraph appeared in the press intimating that the Greenock Presbytery of the Church of Scotland had recommended that Good Friday services be held in churches within the Presbytery. As for Easter services we may take it for granted that they will be common in many Presbyterian Churches. If there is a widely prevalent desire to commemorate the Resurrection of

Christ there are 52 Sabbaths in the year in which it may be done without resorting to man-made holy days with an atmosphere of Popery about them.

The Football Pool Gambling.—Gambling is one of the great curses of the day. Men are in a hurry to get rich and when the love of money masters them they are ensnared in many evils as cases in the civil courts reveal. One of the most popular forms of this vice is that known as the Football Pools. An attempt has been made by the English football authorities to stamp it out. Their action hit at vested interests and a popular vice and there was a mighty hue and cry raised against the Football League. A general idea of the extent of the pool business may be gathered from the Postmaster General's statement that during the months of September, October and November, 1935, in 7 large cities (Birmingham, Edinburgh, Glasgow, Leeds, Liverpool, Manchester and Sheffield) close on 70 million postal packages were posted. It is to be hoped our young people will in no way countenance this form of gambling.

A Bad Beginning.—King Edward has made a bad beginning as far as his attitude to Sabbath observance is concerned. This is the first time as far as we are aware that the occupant of the British throne has addressed his subjects throughout his dominions on the Lord's Day. It is regrettable that our King should have used God's holy day for this purpose. Neither necessity nor mercy can be urged as pleas for the choice of the day for such a purpose. We sincerely trust that it is not a straw showing the way the wind is blowing.

Certain Movements in connection with Sabbath Observance.—Glasgow Corporation by a vote of 47 to 30 votes has decided to approach the Sheriff to have one of their bye-laws altered so that golf may be played on the Sabbath in the public parks. One of the lady councillors who opposed the motion said that she was convinced if there was any demand for "Sunday" golf it came from the non-Scottish and non-Protestant section of the inhabitants. After the vote the Town Clerk intimated that he would make an amendment of the

bye-law in accordance with the finding of the Corporation and that he would submit a draft of it to next meeting. And, if approved, application then would be made to the sheriff-courts for confirmation of the law as altered. At the time of writing no decision has been announced by the sheriffs. In the House of Commons a Bill was introduced by Mr. Loftus, who, we understand is a Roman Catholic, for restricting Sabbath trading. The meshes in his net are far too wide as they let through Sabbath breakers of all classes especially those who have behind them strong vested interests such as the publishers of "Sunday" papers, etc. The ruling principle of the Bill is to strike a balance between the reasonable needs of the people and the reasonable desire of the great bulk of those engaged in the distributive trade to enjoy Sabbath rest and recreation. God's rights and God's commandment, of course, are not recognised, but despite what men may do God will not have His authority unrecognised.

A New Idol.—The idol in question is the Queen Mary. Men are losing their heads over this great leviathan of the deep. She personifies man's skill and power and has become an object of wonder and admiration. Never before has there been launched from any of the world-renowned shipbuilding yards of Britain a ship to equal her in size and magnificence of equipment. Thousands are flocking to get a sight of the great ship every Sabbath Day. On Sabbath, the 15th of March, it was computed that almost 400,000 people went to see the giant liner and it is anticipated that one million people will be present to get a sight of her as she is manoeuvred down the river by the powerful tugs requisitioned for that purpose. It is in keeping with the idolatry that prompts this sight-seeing that the Lord's Day should be trampled underfoot by the sight-seers on pleasure bent. When will the day come for Glasgow and the surrounding towns when God's mighty works in grace will attract the thousands as the "Queen Mary" is attracting them to-day? Wonderful though she is as a monument of man's skill and achievements yet how small shall she appear when

resting on the bosom of the ocean whose waters God has measured in the hollow of His hand. Some of our readers may remember the proud boasting indulged in when the "Titanic" set out on her tragie voyage. Here was a ship, it was proudly announced, that would never sink beneath the Atlantic waters. But she never reached the further shore—contact with an iceberg shattered man's hopes and dispelled the delusions of a mad dream.

Church Notes.

Communions.—April—First Sabbath, Portnalong, Achmore and Stoer; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh and Broadford. June—First Sabbath, Applecross, Tarbert (Harris), Coigach, Thurso*; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, Uig (Lewis) and Dornoch; fourth, Gairloch and Inverness. S. 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.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1936-37 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 3s. 9d. (including double July number), post free, paid in advance. Subscribers are requested to read the instructions on page ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions.

Young People's Magazine.—As intimated in last issue the first number of this Magazine for the young people of our Church will be issued in May. It will consist of 16 pages, price 2s. 6d. per annum, post free. For those who subscribe for both Magazines the price will be 6s., post free, per annum.

*Thurso Communion date altered from first Sabbath July.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries, under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are not later than the end of April. Sufficient to cover return postage should accompany the records.

Collection for April.—The Collection (first) for the Home Mission Fund (Missionaries and Catechists) is to be taken up this month.

Day of Humiliation and Prayer.—As intimated in our last issue the Presbyteries have decided that a Day of Humiliation and Prayer be observed throughout the Church on the 8th or 9th day of April (whichever day is most suitable to the congregations) in reference to the low state of religion in the land in general and the troubles in our own Church at the present time in particular.

London Communion Services.—The following services have been arranged in connection with the Communion (12th April) in the London Congregation; *Thursday* (9th April) at 7 p.m. (English). *Friday*, 3.30 p.m. (Gaelic); 7 p.m. (English). *Saturday*, 3.30 p.m. (English). *Sabbath*, 11 a.m. and 7 p.m. (English); 3.45 p.m. (Gaelic). *Monday*, 7 p.m. Services are held every Sabbath at 11 a.m. and 7 p.m. (English) and 3.45 p.m. (Gaelic) and the Weekly Meeting on Wednesday at 8 p.m., in Eccleston Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The Rev. Rod. MacKenzie, Glasgow, and Rev. Jas. MacLeod, Greenock, are expected (D.V.) to conduct the Communion services.

Vancouver Communion.—The Sacrament of the Lord's Supper is to be dispensed in Vancouver on Sabbath, 24th May. The Revs. D. Macleod and J. P. Macqueen are expected to conduct the services which will be held on Thursday, Friday, Saturday,

Sabbath and Monday. Any further information may be obtained as to hours, etc., from Mr. Hugh MacKay, 778 24th Avenue West, Vancouver. May the services be owned and acknowledged by the Master of the Feast Himself for the edification of His own people and the conversion of sinners is the prayer of the Lord's people among us.

Acknowledgment of Donations.

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

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Jewish and Foreign Missions.—From the Executrix of the late Mrs Chisholm, Maryhill, Glasgow, per Mr D. Young, on behalf of Mr and Mrs Tallach, £10, and for Mission work, £10; Mrs McL., Cromalt, 10s; F. P., Kingston, Canada, 10s; Miss M. M., Lambeth Palace, London, 10s; Mrs McL., Struth, 8s; Anon., Kilmarnock—St. John 12-32, £1; S. M., Olgrinmore, Scotscaider, 13s 9d; Swordle Mission House, per Mr Norman MacLeod, Treasurer, Stornoway, £1 5s. 9d; Rev. N. McIntyre, acknowledges with sincere thanks the following donations:—Friend, Lochinver, £1; Mrs C., Kingussie, 10s.

Legacy Fund.—Received with grateful thanks from the Executor of the late Miss Catherine Mackintosh, late of Inverness and for many years a member of our London Mission, the residue of her Estate, bequeathed to the Free Presbyterian Church of Scotland, amounting to £2,532 15s 4d, of which, in terms of her Will, one half is bequeathed to the London Mission and one half to the Jewish and Foreign Mission (South African Mission), per Messrs. Geo. Ross & Noble, Solicitors, Inverness.

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Dornoch Congregational Funds.—Rev. F. McLeod, acknowledges with sincere thanks a donation of £1 from a Friend, N. Zealand.

Edinburgh Manse Purchase Fund.—Mr A. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with sincere thanks a donation of £1 from a Friend, London, per Rev. N. McIntyre.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, acknowledges with most sincere thanks the following donations:—A Friend, Greenock, £1; Nurse M., 10s; Nurse B., 10s.

Tallisker Church Building Fund.—Mr McIver, Bank Agent, Portree, acknowledges with grateful thanks a collection of £2 12s from Struan Congregation. Mr D. Morrison, Portnalong, acknowledges with sincere thanks the sum of £7 16s 6d collected in Portnalong, Fiscovaig and Fernlea, per Mr D. J. McLeod. Collected by Mr John McIntyre, Carbost, £4 18s, and by Mr Donald MacAskill, Carbostbeg, the sum of £3.

Portnalong Mission House Fund.—Mr D. Morrison acknowledges with grateful thanks the following donations:—£1 10s from "Be not weary in well doing," per Mr D. McSween. Friend, Raasay, 5s.

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