

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

*"Thus hast given a banner to them that fear Thee, that it may be
 displayed because of the truth."—4th. ix. 4.*

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Free Presbyterian Magazine
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Death of George V.

THE news of the passing away of King George was announced to the nation as we went to press and we were thus prevented from making mention of an event of such importance to British subjects throughout the Empire. The departed Monarch, as lately as May, celebrated the completion of twenty-five years reign on the British throne. It was one of the stormiest periods in British history and it is to the credit of the King that through all the storms he conducted himself with rare wisdom and in strict accordance with all that was required of him as a constitutional ruler. His patience in the face of much to cause irritation; his calmness at critical moments in the nation's history and his sympathy with his people in their sorrows did much to win the loyalty of his people so that he died universally regretted. He will not probably be accorded such an honoured place as that given to his father, King Edward VII., and his distinguished grandmother, Queen Victoria, but he possessed qualities of mind that carried him through difficulties where their stronger wills and more aggressive methods might have set the fires of revolution burning as fiercely as they did in continental countries. This is not the place to heap honours upon the departed Monarch but an event

of so much importance to those over whom he ruled cannot be overlooked. The Georgian period will go down to history as one of the most critical in our long history. Were it nothing but the Great War itself when blood was poured forth like water the period from 1910 to 1936 will have an ever memorable, if sad place, in the annals of Britain. The General Strike also was big with disaster for there can be no doubt the nation was on the verge of revolution—a revolution from which God in His mercy saved us. Then came the economic crisis so far reaching and so crushing in its incidence. Dynasties centuries old came tumbling down and occupants of thrones found themselves forced to flee to foreign countries for refuge. While paying tribute to the many fine qualities of King George, we would, above all, seek to give the chief glory to God for His kindness to us as a people in the midst of deserved wrath. Kings, like ordinary mortals, have to go when the inevitable hour comes and King George, like the beggar that passed his palace gates, had to obey God's summons. There is something very impressive in the press accounts of the death-bed scene—distinguished physicians standing around the royal bed but utterly helpless to save Britain's King from the hands of death. It is true of kings as of others that it is appointed to all men to die. While many things have been reported in the press to the late King's credit, such as his daily reading of the Bible, yet one regrets his association with horse-racing (though it was reported that he objected to gambling and betting in connection with the same); his manner of observing the Lord's Day also was not all that could be wished for. It is not to be forgotten that it was during his reign that the Accession Declaration was changed—a change which weakened its Protestant testimony.

The sympathy of the whole Nation was extended to Queen Mary and the Royal Family in their sorrow.

Accession of Edward VIII.

OUR new King, so long known to us as the Prince of Wales, has now ascended the throne as Edward VIII. He is very popular with his subjects and while he is yet to be tried it is the duty of all loyal subjects to pray for him that God may give him grace and wisdom to rule in the fear of that Lord by whom kings reign. The weight of the responsibilities that have fallen upon his unaccustomed shoulders are tremendous and he cannot escape feeling the responsibility of his position as a ruler over such a vast multitude of the human race. May he, through grace given, acknowledge the Lord Jesus unto whom all power in heaven and in earth has been given and own Him from his heart as the King of kings and Lord of lords.

Peter Rebuked by the Lord.

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

“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.

THE stern rebuke which our Lord thus addresses to Simon Peter comes very swiftly on the back of that celebrated confession which embodies our apostle's faith in the divine glory and the Messiahship of his Master (Matt. xvi. 16). It is very melancholy to see a man's worst come out so closely on the back of his best; yet this is not seldom the case, especially with a true believer, and very specially if he be of an ardent disposition. The commendation bestowed by Jesus on His much-loved disciple—“Blessed art thou, Simon Bar-jonah”—may have not only been a source of gratification to him and joy, as it was well fitted to be; but perhaps, alas! through the weakness of the flesh, it may have acted as a snare to self-sufficiency; and so, when Jesus brought forward the unwelcome theme of His coming sufferings, the very joyfulness of Simon at the time may have predisposed him to be annoyed

and irritated, as if an unwelcome theme had been protruded on him at a peculiarly unwelcome time.

Yet the time, though unwelcome to the flesh of Simon Peter, was well chosen in the wisdom of our Lord. The disciple had seen his Lord's divine majesty and glory as the Son of God—the glory as of the only-begotten of the Father, full of grace and truth. It was time he should be made to know the grand design with which the eternal Son had become flesh and dwelt among men upon the earth. Every day that he lived in the belief of his Master's Godhead and the perception of his Master's glory, without understanding that this divine Messiah was to die for the sins of men—the High Priest after the order of Melchizedek—could only mislead him more and more fatally as to the nature of the work which He had come to accomplish, and give time for his mind being filled with prejudices which it would be growingly difficult to eradicate. There is not any reasonable explanation that ever has been attempted, or can be given, of the incarnation of the Son of God—no adequate or even plausible reason why so glorious and divine a Person should clothe Himself with the frail nature and dwell amidst the humbling circumstances of the human race, except that which is afforded by the atonement of the cross. The humiliation of God's dear Son becomes intelligible when we see Him undertaking the work of magnifying the divine law by His obedience unto death, reconciling an offended Lawgiver, and redeeming righteously in His love a people whom no man can number from the just wrath of Heaven and the destroying powers of sin—a work for which no creature, none but a divine person, is competent. But if the righteousness and inflexibility of the moral law, of which sin is the transgression, be not seen upheld and glorified in the death of God's Son, the only real justifying design of His incarnation is unknown; and the mind is left to be habituated to false views of His work, and of the object which He had in view in tabernacling with men upon the earth;

or of doubting His Godhead, when nothing is seen to be accomplished worthy of a divine Person. That this may not be so with His disciples—that they may not be left to look upon Him as a mere teacher like the prophets, or a temporal ruler in Israel like the kings—Jesus no sooner sees His disciples impressed with the conviction of His divineness and Messiahship, than He sets before them the coming cross of Calvary as the goal to which they must go forward with Him; for it is emphatically said, “From that time forth, Jesus began to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (ver. 21).

The prospect of his Master being subjected to such a destiny, is a shock both to the judgment and to the feelings of Peter. He stumbles at it and is offended. The cross always is a stumbling-block to the natural man, and to the remains of the natural man which abide in the believer. The flesh shrinks from the cross—for the cross comes to crucify the flesh. Rather than hear of such humiliation in store for his Master, Peter rebukes even Him whom he had confessed as the Son of the living God, commissioned as the Christ with the seal of heaven: “Then Peter took Him, and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee.” In the last chapter we saw how deadly is the temptation couched under these words; how Satan, by the lips of Peter, would have fain prevented the cross, and the redemption which is thereby; and we pointed out that, though, in the particular form and words, that sin cannot now of course be committed, yet in substance and spirit it is really a very common thing for sinners to do what they can, if not to prevent the death of Christ, yet to prevent the death of Christ from being fruitful of saving issues—to make void the cross, so far as all their influence to do so goes. Every one of us is confederate with Peter in this most Satanic sin, unless, looking beneath the shame of Calvary by the eye of faith, and seeing the glory of atoning righteousness

and redeeming love, we glory in the cross because by it the world is crucified to us, and we unto the world. It is not in vain that Jesus follows up this animated conversation with the words: "If any man will come after me, let him deny himself, and take up his cross and follow me" (ver. 24).

But we are more particularly called upon at present to consider the rebuke which Peter called down upon himself by rebuking his Lord. It is a very wonderful utterance on the part of Jesus. It is in holy, lofty indignation—in stern and ringing tones of righteousness—yet with purpose of consummate love and grace. By how much the more terrible the voice of indignation sounds in it, by so much the more tender is its gracious purpose. It is a mistake to fancy that intense and severe rebuke is inconsistent with affection. The terrible unshrinking rectitude of this remarkable utterance is exactly what renders it an utterance of successful graciousness and love. For in the uncompromising condemnation thus pronounced, and in the peremptory and imperious command, "Get thee behind me, Satan," the hand of love is laid on Peter that he may not be condemned with the devil. For in repelling from Himself the temptation which Peter had presented to Him, and rebuking Peter for tempting Him, Jesus, by the self-same means, the self-same words, rescues Peter himself from the temptation in which Satan had ensnared him. All these ends—repelling the temptation offered to Him; rebuking Peter for offering it; rescuing Peter from the power of it, which had proved too much for him—all these ends Jesus achieves in one. It is as if our father Adam, when his Eve offered him the fruit of that forbidden tree, had been able to answer so as to put away the temptation from himself; rebuke the fair beloved temptress; and not only so, but rescue her also from the serpent's snare, and restore her from the fatal effects of that "subtlety wherewith Satan beguiled Eve." In what the first Adam failed, the last Adam is seen to triumph. Temptation offered to Him is rejected, is rebuked; while the human tempter—united to Him by faith, bone of his bone and flesh of his flesh,

espoused to Him in faith and love for ever—is by resistless authority and redeeming love restored from evil, and reinstated in affectionate and confidential communion with his Lord and living Head once more.

Consider the three clauses of this rebuke in their order, especially the first—"Get thee behind me, Satan." Jesus turned and said this unto Peter—"Get thee behind me, Satan." It is not the first time that Jesus had said this, though it be the first time He has said it to Peter. In the wilderness the devil tempted Jesus directly, without the intervention of any human instrument. He tempted Him on that occasion in the self-same strain as on this—he would have Him avoid and evade the sore trial and probation of the suffering lot and closing cross which His Father had assigned Him. Instead of a kingdom purchased by obedience unto death, let Him accept, at the price of a trifling act of recognition, "the kingdoms of the world and all the glory of them." To such proposal there is no reasoning to be opposed, not a moment's dallying or delay to be conceded. Swiftly the peremptory, conclusive command springs forth from One who speaketh with authority—"Get thee behind me, Satan." Exactly so, when Satan tempts through Peter—when Peter tempts the Lord under Satan's instigation. The answer is the same, for the temptation is the same. In substance and spirit the temptation is the same. It comes now through human lips—but its drift and its design are unchanged. Our Lord's answer, therefore, is unchanged—"Get thee behind me, Satan." For Peter has, to this extent, identified himself with Satan; the wisdom that stumbles at the cross is the wisdom of the flesh—sensual, grovelling, devilish, Satanic. Peter—here and now, in this matter and thus far—is the mouth-piece, the ally, the agent of Satan. Jesus turns to Peter, therefore, and says, "Get thee behind me, Satan."

It is a very marvellous form of words—fixing responsibility, blame, rebuke on Peter—but the origin of the sin and the damnation of it on Satan: remorselessly assigning the judgment

of retribution on Satan, and leaving open for Peter a door of escape. Mark it well. It is not, *Get thee behind me, Peter.* That would indeed fasten the guilt on Peter, and guilty he is; but it would seal his doom. It would banish him on the instant from his Lord. It is, "*Get thee behind me, Satan.*"

And thus our Lord strikes righteously at the father of this lie, the author of this temptation. In rebuking your sin, your Lord will not omit to deal with the great enemy who may have tempted you. He will not so manage the case as to allow the old serpent to escape, even with all his subtlety and with all his seerecies and windings in the grass. All his machinations are as plain before the Lord Jesus as if he used no tools at all in them—as if he needed no disciple's tongue to utter his suggestions—as if he played on no disciple's love and infirmity to compass his malignant ends. However circuitous and indirect, however concealed amidst a thousand intermediate agencies, the proposal may be which springs from the great liar and destroyer—and, however, it behoves the righteous Lord to rebuke and chasten all who may have yielded to the unholy temptation, and surrendered to be the victims, instruments, and tools of the evil one—yet Satan shall know that his part in giving origin to the evil thought lies as bare and naked before his great Conqueror's eye as if no Peter, no disciple, no human instrument whatever, had been wielded and put forward in the case at all; as if Satan alone and plainly stood forth to tempt with his own voice, even as in the wilderness. As fully is he now before the Lord as then, though skulking behind the infirmity of Peter; and that he is as well seen now as then he shall know by the self-same resistless utterance as met him then, and which he cannot have forgotten—"Get thee behind me, Satan." I see thy hand, I hear thy voice in this, as much as when thou didst shroud thyself in no disciple's form, and serve thyself of no disciple's weakness. And I have no other word for thee now, than when alone and without intermediate instrument, thou didst directly offer me the same deadly hint. Thou hadst thine

answer then; and though again thou hast tried that game through one who loveth me, grieving me the more through him—expecting to conceal thyself behind him—thou hast thine answer still, even now the same as then, “Get thee behind me, Satan.”

Yes; to deal finally and effectively with all sin, the righteous Judge must deal with him who sinneth from the beginning, and whose hand is in all iniquity. A righteous judgment, reaching to the root, judges the greater tempter first. It was so in the blighted garden at the beginning; the announcement of salvation began in denunciation of the serpent, “Cursed art thou; I will put enmity between thee and the woman.” And when the Seed of the woman reaches the crisis of His work, He cries, “Now is the judgment of this world; now is the prince of this world cast out.” On him lies the guilt of originating the temptation, and on him the sentence of inevitable retribution. For him there is no concealment, no escape, no mercy. “Get thee behind me, Satan.”

And yet this does not release Peter from responsibility and guilt; it does not free him from blame, or transfer the rebuke away from him. When Jesus says, “Get thee behind me, Satan,” it is not because he is dealing with Satan only, or not dealing at all with Peter. He does not leave Peter to think, or leave us to think of Peter, as if he were not to blame, or but little to blame, in this sad scene of temptation, reverse, and failure—as if he were unfortunate in having been so far prevailed upon and overpowered by Satan, unfortunate rather than guilty. No: for in point of fact, Peter knew, as every one of us in sinning knows, that no force had been exerted on his mind by the great tempter; that the proposal he made to Jesus to avoid His cross was most thoroughly and intensely his own; that of his own ready, hearty will—yea of his own love for his Master—had he condemned the idea of his Master’s sufferings and death. Assuredly Simon Peter knew in himself—as we all know when we sin, under whatsoever temptation it may be that we are snared and carried captive—he knew full well, that

wheresoever in the secret mysteries of the unseen world the first origin and last responsibility might lie of the thoughts sent so presumptuously from his heart when he took his Lord and rebuked Him, yet from his own heart it was that they were sent, and that he was himself responsible for every word he had uttered, for every thought he had entertained in his own mind and insinuated into the mind of Jesus—ay, as much as if no arch-enemy existed to exercise his wiles upon the sons of men at all. The relation of Satan to sinners, and his power over them, in no way diminishes the guilt of their sin. To think so is to try again with God the plea which served not her who used it first: “The serpent beguiled me, and I did eat.” The sin I commit is my sin—it is mine: the guilt of it is mine. An unseen spirit of evil—the same in moral character with the evil I commit—may have some hand in it. That is a question of metaphysics, and of spiritual physiology. It touches not the question of morals:—What is my guilt and just retribution? It touches not that question of morality—the grand judicial question of my demerit—so long as the sin is really mine, any more than your swiftly-speeding journey on one rail can be affected by the construction of, or rate of movement on, another. The guilt arises from the sin being mine, and from its moral character; not from its metaphysics, or the history of how it came to be mine. The Judge of all the earth will do what is right if any other has contracted guilt in the history of that sin becoming mine; he will deal with that other agent righteously, so far as any sin therein is his. He deals with me concerning what is mine. If the serpent beguiled me, he will deal with *him*; if I did eat, he will deal with *me*. He will deal with him for *beguiling* me. He will deal with me because “*I did eat*,” when the Lord God had said, Thou shalt not eat of it. He will not abstain from condemning and rebuking me, even while perhaps He puts His condemnation of the serpent in the foreground.

And so it is here. While Jesus attributes the origin and final judgment of the temptation to Satan, He does not abstain from attributing guilt to Peter. It was Peter whom He rebuked. It is expressly declared that it was to Peter that He spake when He spake the stern reply, "Get thee behind me, Satan." "Jesus turned and said *unto Peter*, Get thee behind me, Satan."

This is the edge and intensity of the rebuke: this, namely, that Jesus did not say *unto Satan*, "Get thee behind me, Satan;" but said it to *Peter*. He did not speak to Satan and to Peter as twain, but as one. He has not one word for Satan and another for Peter: a word of condemnation for the devil and condolence for the disciple. He does not speak sharply to the one and softly to the other. It is not: "Ah, Simon Bar-jonah, the flesh has unfortunately gained the upper hand, and Satan unfortunately got the advantage; you and I must join in rebuking them." No; Jesus does not so speak to Peter, and then turn to address an invisible adversary. Little would this have been fitted to convince Peter of his sad and grievous sin. Little would this have answered to the consciousness and conscience of the erring disciple himself. The very essence of his sin lay in this, that he had thoroughly, on this point and to this effect, identified himself with Satan; adopting and embracing Satan's policy and will. Hence Jesus did not, in His rebuke, separate between Satan and Peter. He expressly and intentionally identified them. He did not speak to Satan, as it were, over Peter's shoulder, or, as it were, aside from him. He did not look upon Peter, and, address an unseen foe. He did not speak to Peter and to Satan as twain, but as one. Peter had acted as one with Satan, and Satan had handed on the temptation to Jesus through Peter—Peter not transmitting it mechanically, dreamily, unintentionally, involuntarily, but making it his own. Jesus deals with Peter as one with Satan; and He hands on to Satan the stern rebuke through Peter, laying it home on Peter as his own, ere it reach the great enemy as ultimately designed for him. Satan reaches Jesus through Peter. Jesus repels through

Peter too. Satan and Peter stood as one in the temptation. They are addressed as one in the rebuke. And so Jesus, intently looking on Peter—turning to him to fix His eye upon him, expressly that it may not be imagined that He is speaking past him or aside from him—Jesus turned and said unto Peter, “Get thee behind me, Satan.”

(To be continued.)

Ridicule in Religious Controversy.

A SENSE of the ludicrous was given to man for some wise purpose, and is not to be eradicated. Like other parts of our nature, it is capable of perversion, and its perversion may cause much harm. There is a time to laugh. There is such a thing as an innocent jest. A merry heart doeth good like a medicine. Austerity and gloom are not the characteristics of piety.

But while pleasantry and laughter are lawful at proper times, it is evident that they are to be sparingly indulged in. The Scriptures are adapted to the nature of man : hence their varied contents are addressed to the varied elements of human nature. Man’s conscience, his reason, his imagination, his sense of indignant wrong, his sympathy, and his susceptibility for sorrow, are addressed, but we do not recollect a single passage in the Bible which is addressed to man’s sense of the ludicrous. Nor is there any passage where ridicule is poured upon the Lord’s people even when they are wrong. Ridicule is one of the weapons of the devil which he uses with merciless effect to achieve his own ends. There are perhaps examples of irony, such as that of Elijah on Mount Carmel, but not of wit. This fact would indicate that the mirthful faculty is to be sparingly exercised.

The exercise of this faculty promotes habits of levity, which are unfavourable to serious thought and devotional feeling. We

believe that a keen sense of the ludicrous is often possessed by men of great capacity for thought, but an habitual laugh is not an habitual thinker. Levity and profound thought are incompatible. Much less are levity and true devotional feeling compatible. No one could pass from reading the works of Dickens to the prayer meeting, or from the circle of wit and laughter to the worship of God. Christians should be serious. They have serious business to do. There are serious scenes before them. They have a serious account to render.

The frequent exercise of this faculty leads to foolish jesting. Attempts at wit often result in folly. Ridicule is produced, to the pain of those who are made the subjects of it. Anger and deadly hate often follow a foolish jest; contempt is harder to be borne than injury. More strifes have resulted from foolish jesting, than from acts of injury.

Sinful jesting follows foolish talking. All folly is of the nature of sin, but sinful jests are of a more heinous kind. Impurity of thought often composes the staple of sinful jests. Perversions of Scripture are another form of sinful jests. This is a species of sin sometimes indulged in by good men. The ludicrous application of a passage of Scripture is often made to court a grin. Is it right? Is it treating God's solemn and holy Word with due reverence, to pervert it from its meaning and cause that to produce a laugh which was perhaps designed to produce a sigh? Is it not grieving the Spirit to trifle with His utterances?

But ministers sometimes do it. Does that make it right? A joking minister will seldom have persons coming to him with tears, to ask what they must do to be saved. While, therefore, Christians should not assume a sour, repulsive gravity, while they should rejoice with those who rejoice, they should be sober and watch unto prayer. No man ever utters a sinful jest while he is in a praying frame.—*Selected.*

Britain's Peril.

O Britain! thou privileged nation!
How greatly thy Land hath been blest!
Thou hast, since the great Reformation,
Had liberty, riches and rest.

The Bible laid firm thy foundations,
The Sabbath Day gave thee thy rest;
Though envied by all other nations,
Thy Land by no foe was oppressed.

These blessings were not of thy making,
Thy God is the giver of all;
But, if Divine laws thou art breaking,
Like Babylon, thou too shalt fall.

What spirit can now have seduced thee?
What means all this unrest within?
Hath conscience e'en now not accused thee
Of godless indulgence in sin?

The Bible—God's great revelation—
Thy people neglect and despise;
While doctrines of man's commendation,
Are "highly esteemed" in thine eyes.

Thy Sabbaths—no longer kept holy—
Are given to pleasure and gain;
And thus, with gross, impious folly,
God's rest day thy people profane!

Thy Church, once reformed from Rome's errors,
Is learning those errors again;
Though Rome, 'mid unspeakable horrors,
An army of martyrs has slain!

Thy Preachers—how few preach God's message!
The services "pleasant" are made;
And "Sunday" amusements, all presage
Thy glory beginning to fade.

Thy Leaders—for "party" contending—
Seem blind to the country's true weal;
On human devices depending,
They promise thy troubles to heal.

Thy people—some drunken with pleasure,
While others with cares are engrossed;
For God—oh! how few can find leisure!
And soon, alas! all will be lost!

Thy army and navy will fail thee,
If thus the Lord God thou forsake;
Political schemes won't avail thee,
If sacred commandments thou break.

For God has His eyes on this nation:
O, Britain! to thee will be sent
The doom of thy just condemnation,
Except, ah! "except thou repent."

Then humble thee, proud British nation;
Give diligent heed to God's Word.
Appoint now a DAY OF CONFESSION,
And turn from thy sins to the Lord.

For God is a God of compassion,
So, if thou His mercy implore,
He'll stay thy deserved retribution,
And favour Great Britain once more.

Sidney Collett.

The King is held in the Galleries.

By Rev. EBENEZER ERSKINE.

(Continued from page 423.)

QUESTION 3. I ask, what have you tasted in the galleries? for, as you heard, galleries are for feasting and entertainment of friends. Now, did the King say to you, or is He yet saying it, Eat, O friends, drink, yea, drink abundantly, O beloved? Did He make you to eat of the fatness of His House, and to drink of the rivers of His pleasures? If so be ye have tasted that the Lord is gracious, then I am sure you will as new-born babes, desire, and thirst after, the sincere milk of the Word: You will be saying, Stay me with flagons, comfort me with apples; let me have more and more of this delicious fare. If you have been feasted with the King in the galleries, the world and all the pleasures of it, will be as nothing in your eye, in comparison of Christ and the intimations of His love. O, says David, when his soul was satisfied as with marrow and fatness, Thy loving-kindness is better than life, and all the comforts of life; they are but dung and loss when laid in the balance with Him. If you have been feasting in the galleries, you will be desirous that others may share of the meal you have gotten; and, with David, be ready to say, O taste and see that God is good. You will proclaim the praises of His goodness, as you have occasion, to them that fear Him: Come and hear, all ye that fear God, and I will declare what He hath done for my soul. And readily it will be the desire of your soul to abide in His presence, and to dwell, as it were, in the galleries of ordinances. O it is good for us to be here! let us build tabernacles here, said Peter, on the mount of transfiguration. That will be the language of thy soul, Psalm xxvii. 4. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in His Temple. So much for a use of trial. Use third may be in a short word

directed to two or three sorts of persons. 1. To you who know nothing of this doctrine, never met with the King in the galleries. 2. To you who have had a comfortable meeting with Him. 3. To these who, perhaps, are complaining, "I sought Him, but I found Him not." First, To you who never yet knew what it was to have a meeting with Zion's King in the galleries of gospel ordinances; and, perhaps, Gallio-like, you care for none of these things. To you, I shall only say, 1. Your condition is truly sad and lamentable, beyond expression or imagination. You are aliens to Israel's common-wealth, strangers to the covenant of promise, without God, without Christ, and without hope in the world. You are in the gall of bitterness, and in the bond of iniquity; under the curse of God, and condemnation of the law, and absolute power of Satan, who rules in the children of disobedience. You are lying within the sea-mark of God's wrath; and if you die in this condition, you will drink the dregs of the cup of His indignation through all eternity. 2. If you have in this case adventured to the galleries of a communion table, you have run a very dreadful risk. You have adventured to the King's presence without His warrant, and without the wedding-garment of imputed righteousness, or of inherent holiness; and therefore have run the risk of being bound, hand and foot, and cast into outer darkness: you have been eating and drinking judgment to your own souls, and are guilty of the body and blood of the Lord. And, therefore, 3. For the Lord's sake, let me beseech you to repent of your wickedness. Flee out of your lost and miserable condition, flee to the horns of the altar. We declare to you, that there is yet hope in Israel concerning you. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. Isaiah iv. 7. Secondly, A second sort of persons are those who have this day had a meeting with Zion's King in the galleries of ordinances. I shall only offer a word of exhortation to you, and of advice. 1. A word

of exhortation. Have you met with the King in the galleries? O then be exhorted to hold Him, and bind Him in the galleries; take Him with you from the more open and solemn galleries of public ordinances, unto the more private and secret galleries of prayer, meditation, conference and the like: follow the spouse's practice when she found Him; she held Him, and would not let Him go, until she had brought Him into her mother's house, and into the chamber of her that conceived her. To engage you to hold Him, take these motives. Motive 1. Consider His invaluable worth and excellency. The tongues of angels, let be of men, do but falter and stammer when they speak of Him. His worth is best known by the character He gives of Himself in His Word. View Him absolutely in Himself; He is the only begotten of the Father, the mighty God, the Prince of peace. View Him comparatively; He is fairer than the children of men, as the apple-tree among the trees of the wood; the standard-bearer among ten thousand. View Him relatively; He is thy Head, thy Husband, thy Friend, thy Father, thy Elder Brother, thy Surety, Shepherd, and Redeemer; and, in a word, He is all and in all. And should not this make you hold Him? Motive 2. Consider that thy happiness, believer, lies in the enjoyment of Him. What is it, do ye think, Sirs, that constitutes the happiness of heaven through eternity? It is Christ's presence, a Mediator, the King of Zion, manifesting His heart-charming beauty unto saints and angels through eternity. And what is it that raises the poor soul to the very suburbs of glory while in the wilderness? It is Christ manifesting Himself in a sensible way to the soul: O this, this is it that fills the soul with joy unspeakable and full of glory! The advantages that do attend His presence with the soul, are great and glorious. A cabinet of counsel attends His presence: He brings light with Him; and no wonder, for He is the Sun of righteousness: the vail and face of the covering is rent when Christ comes, and darkness is turned into light. His presence has a mighty influence upon the believer's work in the wilderness;

the believer then rides upon the high places of Jacob; he runs swiftly like the chariots of Amminadib. His presence inspires with courage and strength; it makes the feeble soul as David, and David as the angel of God; it gives power to the faint, and increases strength to them that have no might. The soldier fights with courage when his captain is at hand. The poor believer is not afraid to encounter the king of terrors himself, when he is holding Christ in the arms of faith: Psalm xxiii. 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me. So let this encourage you to hold Him. Motive 3. Consider at what a dear rate this privilege was purchased for thee. Before Christ could pay thy soul a visit in the galleries, He behoved to swim a river and ocean of blood, to tread the wine-press of His Father's wrath. Justice had rolled insuperable mountains in His way, and these mountains He must pass, and make as a plain, before He could shew Himself in the galleries to thy soul.

(*To be continued.*)

Scotland's Contribution to Religious Freedom.*

By Rev. D. M. MACDONALD, Portree.

I.

THE earliest known missionary in Scotland was Ninian (397 A.D.). About the middle of the sixth century there came over from Ireland in 563 to the Island of Iona a currach or boat made of hides containing Columba and twelve companions. They built themselves huts and a church, a building of posts and reeds plastered with clay.

*This series of articles are a reprint from *The Sentinel* (Toronto) and have been sent to us by Mr. Macdonald.—*Editor.*

They supported themselves by cultivating the ground. From their settlement they took long and dangerous journeys to the mainland to preach the gospel and although opposed by Druid priests, great success was given them. Iona was the headquarters to which the missionaries came and went. Here they trained young men to preach the gospel and also gave them a useful knowledge of some mechanical arts. Thus they taught the wild tribes useful arts as well as made known to them the way of salvation.

Columba passed away at a good old age but the work begun by him was carried on faithfully by his followers.

Iona continued for ages to be the light of the north and became famous as the centre from which religion and civilization spread. For a long time the church remained comparatively pure, but at last the primitive church became tainted by the errors and superstitions of Popery and became corrupt and dead. The Celtic church came to an end about the eighth century.

Just as the dawn ushers in the day, so the first glimmer of spiritual light and freedom in Scotland from the long night of false religion appeared in about 1407 A.D. The first of the long roll of God's martyrs in the land was one John Resby who came from England. He had been a priest there and received the knowledge of the truth from John Wycliffe—"the Morning Star of the Reformation." He began to declare his opinions openly and when the truth began to make an impression on the people, the jealousy of the Roman Church was aroused.

Resby was seized and condemned by a council of the clergy to be burned at Perth. His books and papers were burned in the same fire. The persecutors thought, no doubt, that this was the end of the matter, but from that time the truth never lost its influence in Scotland. Secretly those who had received the gospel met for meditation and prayer and kept alive the light of truth. There appeared in 1431 A.D., Paul Crawar, a native of Bohemia sent by the people of Prague to encourage believers in Scotland. His labours were much blessed. Owing to the

vigilance of the priests, he was arrested and brought before Prior Lawrence of Lindores, the ecclesiastic who had condemned Resby. Cawar, who was a physician, was active in spreading gospel truths and although he defended himself ably and eloquently he was shown no mercy and when he refused to recant was sent to the stake. A ball of brass was put in his mouth to prevent him from influencing the people by his eloquence.

During the reign of James IV. there were some in Ayrshire called Lollards who refused to support the Church of Rome and when brought before the King and his Council were encouraged to speak freely and defend themselves. The King enjoyed the readiness with which they discomfited the Archbishop of Glasgow, their accuser, for he loved justice, and dismissed them.

Just before the Reformation started in Scotland the corruptions of Popery had reached their height in the land. The church had acquired vast wealth and power. One-half of the property in the nation belonged to it. The clergy, free from the civil law, and thoroughly corrupt, lived, with few exceptions, scandalously wicked lives. Monasteries were numerous and full of idle, dissipated monks. It was a common practice for the churches to give sanctuary and protection to the most notorious criminals, and justice could not, therefore, be obtained. Fables were substituted for God's Word. Saints and idols for Christ; man's merit for the righteousness of Jesus, and superstitious mummeries for the worship of God.

During the minority of King James V., the doctrine taught by Luther began to be known in Scotland. Merchants imported Protestant books and efforts were made to stop them. It is quite possible that it is one of these books that led to the conversion of a noble youth named Patrick Hamilton. He went to Germany and made the acquaintance of Luther, who brought him into touch with a scholarly man willing to instruct him in the truths of God's Word.

Burning with zeal to make the gospel known to his fellow-men he returned to Scotland and was so successful that the priests became alarmed and had him arrested. He was condemned to be burnt alive before the old college of St. Andrews. Exemplifying the spirit of his Master he prayed when bound to the stake for his persecutors and asked for strength to endure his pains. Friars crowded round the martyr crying: "Convert heretic, call upon our Lady; say, 'Hail, Queen of Heaven.'" "You are late with your advice," he calmly said; "if I had chosen to recant I need not have been here." The last words of the gentle martyr were, "How long, Lord, shall darkness overwhelm this kingdom? How long wilt thou suffer this tyranny of men? Lord Jesus, receive my spirit."

When the iron girdle that bound him to the stake had almost burnt him through one of the crowd asked him to give a sign of his adherence to the doctrines for which he was condemned and he held up three fingers of his partly consumed hand until he died. The awe-struck people dispersed, but very soon indignation was aroused against the persecutors and curiosity was aroused as to the nature of the new doctrines. A gentleman who knew the Archbishop of St. Andrews well, said to him: "My Lord, if ye will burn any more, let them be burned in cellars, for the smoke of Patrick Hamilton has infected as many as it blew upon."

One prominent layman, Sir David Lindsay, a gifted writer, helped on the Reformation at this time by his exposure of the vices of the clergy and gross abuses in the church in his poems and satires. His friendship with the King may have protected him from being persecuted by the church. On the death of James V. the crown fell to his infant daughter known as the ill-fated Mary Queen of Scots. Cardinal David Beaton—profligate, crafty, and cruel, produced a forged will appointing him with some others as joint regents of the kingdom, but the fraud was discovered and the nearest male relative of the infant queen became regent.

He was favourable to the Reformed religion and had two preachers in his household, Thomas Williams and John Rough. For a time there was free preaching of the gospel, free discussion, free writing, and reading of the Scriptures in the native tongue passed from being an academic question into a reality, after an Act was passed by Parliament giving every man and woman liberty to read God's Word in their own mother tongue. Bibles were brought from England and "The knowledge of God did wonderfully increase and God gave His Spirit to simple men in great abundance."

Unfortunately for himself the Regent—through the subtle influence of Cardinal Beaton—recanted his Protestant opinions and became a mere pawn in the hands of the unscrupulous churchman.

During 1540 five persons were burned to death and many evicted for accepting Protestant doctrines. In 1542 Robert Lamb, William Anderson, James Finlayson, James Hunter and James Ronaldson were hanged at Perth. Helen Stark, wife of the last named, was condemned to be drowned. Before her husband was executed she exhorted him to the last saying: "Husband, be glad we have lived together many joyful days and this, we should esteem, is the most joyful of all because now we shall have joy forever. Therefore, I will not bid you good night for we shall shortly meet in the Kingdom of Heaven." She left her children to the care and charity of neighbours and her babe on the breast to a nurse. She was then cast into a loch nearby and drowned. This was the triumphant end of a brave, faithful and noble Christian woman. All these martyrdoms were due to the intolerant bigotry and diabolical cruelty of Cardinal Beaton and his fanatical priests.

It may be here remarked that the comparative bloodlessness of the Scottish Reformation was largely due to the restraining influences and wisely tolerant attitude of its leaders. The people themselves while in the Church of Rome were neither so bigoted nor so fiercely opposed to the new doctrines as many

on the Continent. They appear to have been open to conviction and had a keen sense of justice, with the result that they were ready to espouse what appealed to them as a just cause.

In the year 1544 George Wishart, who had been a teacher in Montrose, and for teaching the Greek Testament, was forced to avoid persecution by flight, returned to Scotland. He had preached in Bristol and now resolved to make known to his fellow countrymen the unsearchable riches of Christ. After preaching in Dundee he was ordered by the Regent Arran to cease proclaiming the gospel, and he then proceeded to Ayr where he was gladly heard by many and his labours much blessed. Word was brought to him there that the plague had broken out in Dundee and he returned there to minister to the people in their dire need. Outside the city wall the sick and suspected were gathered and on the inside the healthy to hear the Word of life from the loving and fearless man of God.

One day after preaching he saw a priest standing near with his hand under his gown, and being suspicious, he clapped his hand on the priest's and took from him a dagger. The assassin was instigated by the Cardinal to kill Wishart.

When the intention of the priest was discovered the sick folk outside the wall burst in the gate and would have slain him at once were it not for the protection of the noble Wishart, who took him in his arms, saying: "Whoever would trouble him shall trouble me." The last time he preached was at Haddington and when he left he took farewell from his friends as if it were the last time. Knox says he went away with a few friends on foot and that night he lodged in the house of the Laird of Ormiston. Cardinal Beaton was informed, and before midnight the martyr was arrested. A few weeks afterwards in front of the castle of St. Andrews, Wishart was tied to the stake, strangled, and his body burnt, the haughty Cardinal and some prelates looking on, gloating over the death of their victim.

Vengeance soon overtook the bloodthirsty Beaton. Some months afterwards the cry ran through the town that the castle was taken. The people gathered to the castle moat shouting: "Let us see my Lord Cardinal." They got their wish. A body was hung over the battlements pierced with bloody wounds and one cried to the crowd: "See your god." It is no wonder that the citizens were terrified by this event.

(To be continued.)

Short Gleanings.

ECCLESIASTICAL POWER.

But the proper effect of the ecclesiastical power, or the keys of the kingdom of heaven is wholly spiritual; for the act of binding and loosing, of retaining and remitting sins, doth reach to the soul and conscience itself (which cannot be said of the act of the civil power): and as unjust excommunication is void, so ecclesiastical censure, being inflicted by the ministers of Christ and His stewards according to His will, is ratified in heaven (Matt. xviii. 18), and therefore ought to be esteemed, and acknowledged in like manner as inflicted by Christ Himself.—George Gillespie's *One Hundred and Eleven Propositions* (No. 74).

EVIL REPORTS.

The longer I live the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters. 1. To hear as little as possible whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5.

Always to believe that, if the other side were heard, a very different account would be given of the matter.—*Carus' Life of Simeon.*

The late Mr. Andrew Finlayson, Missionary, Ness, Lewis.

ANDREW FINLAYSON was the grandson of Mr. James Finlayson, Skigersta, who held such an eminent place in the days of Rev. Mr. MacBeth and latterly in connection with the stand made in Ness by the Free Presbyterian Church. James Finlayson's memory is still savoury in the minds of the few survivors of these stirring days and who remember his deep, solemn manner in expressing the profundity of the eternal love of God toward guilty men, and our absolute need of being embraced in that love, if we were to enjoy nearness to Him in Christ during our sojourn here and to all eternity. He had a special place for his grandson, Andrew, and expressed the conviction that Andrew would yet be a witness for Christ. The knowledge of this cost Andrew Finlayson many a conflict but, we trust, it was one of the things that worked together with other things for his eternal good.

Andrew used to tell us (for he was one of the most open-minded men we ever knew) that the Spirit of God strove with him from his earliest days. He grew up, however, to manhood and was many years married before he underwent that change of which the Saviour spoke to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." In the Providence of the Most High, he went out to British Columbia, Canada. It was while there that he was awakened to see his lost condition as a sinner and was brought to an utter end of his own resources in the matter of his salvation. Shut in

completely to a confession before God of being absolutely undone for eternity, and as he used to put it, as if God were asking him: "Are you now admitting that you are altogether an heir of wrath?" Light from Heaven shone into his heart by the application of that precious Scripture:—"I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will betroth thee unto me in faithfulness: and thou shalt know the Lord" (Hosea, II. 19, 20).

Andrew was now in a new world. His joy and liberty was such that he could not but declare what the Lord had done for his soul. Shortly after obtaining the liberty of the gospel, he came home, and poured out his experience of the power of the truth into every ear that would listen to him. In his singleness of mind, he set his jewels before every one who professed the Saviour, not understanding at that time, the experience of the spouse when she had to utter her sad complaint:—"They smote me, they wounded me: the keepers of the walls took away my vail from me" (Song, v. 9). Our late revered missionary, Mr. Malcolm Macleod, acted the part of a spiritual nurse to our friend, Andrew, and rejoiced that the Lord had raised up a witness to stand in the breach. Malcolm heard a sermon about this time which was on the same lines as the advices he was giving to Andrew. It was based on Proverbs, xxx. 2, on the words of Agur. The preacher said that Agur kept his great coat buttoned up till he got an opportunity to speak to Ithiel and Ucal. Agur knew that the professors of religion in his day could not make right use of his experience. When he met with Ithiel and Ucal, he could speak his mind to them:—"Surely I am more brutish than any man, and have not the understanding of a man!"

It was upon the shoulders of Andrew Finlayson that the burden of the missionary-ship ultimately fell, after Mr. Malcolm Macleod's removal, in 1927. Mr. Norman Norrison, elder,

did all he could to keep the services for some time, and gave his help till he was confined to his home with failing health. For the few years Andrew Finlayson was spared, he proved himself very acceptable in his expositions of the Word, and had a warm place in the hearts of the discerning people among us. For over a year before his removal, he was almost altogether laid aside with severe blood pressure which did its own work on his body. He was only 52 years of age when he departed this life, on the 7th day of January, 1935. He left a widow and a large family to mourn his loss, also brothers and sisters, and a devoted people who greatly loved and respected him. May the Lord raise up in Ness and elsewhere, young men and women to take the place of those who have been removed to their rest, and who served their generation after the will of God, ere they fell on sleep.—*Malcolm Gillies.*

Na Dorsan a dh'fheumar fhosgladh do Chrìosd.

LE UILLEAM DYER.

'S e cheud dorus a bu chòr do pheacaich fhosgladh do Chrìosd, dorus *nan smuaintean*. Tha mi ag ràdh gu feum sinn dorus ar smuaintean fhosgladh dhà a chum agus gu 'm bitheadh Dia ann ur smuaintean, agus Crìosd ann ur smuaintean, agus Spiorad na beatha agus a' chumhachd ann ur smuaintean, siorruidheachd ann ur smuaintean, nèamh agus breitheanas ann 'ur smuaintean : "Gleidh so gu bràth ann am breithneachadh smuaintean a' chridhe." "O cia luachmhor leamsa do smuaintean-sa a Dhé! cia mòr an àireamh." "Ann an lìonmhoireachd mo smuaintean an taobh a stigh dhìom thug do chomh-fhurtachd sòlas do m' anam." O se so a cheud dorus dhe ur eridheachan a tha creidmhiach a' fosgladh do 'n Tighearna gràdhach.

'S e 'n dara h-aon, dorus *a' bheachd-smuaineachaidh*: "O gu 'm bitheadh iad glie, gu 'n tuigeadh iad so, gu 'n tugadh iad fainear an crìoch dheireannach!" "Is aithne do 'n damh a shealbhadair, agus do 'n asail prasach a maighstir; ach chan aithne do Israel; chan 'eil mo shluagh-sa a' toirt fainear." "Agus tha a chlàrsach, agus a chruit-chiuil, agus an tàbor, agus a phìob, agus fion na 'n euirmibh; ach obair an Tighearna chan 'eil iad a cur an suim, agus gnìomh a làmh chan 'eil iad a toirt fainear." Ach a nis, iadsan a dh'fhosgail an dorus so do Chrìosd tha iad a' toirt fainear an slighean: "Ni esan a tha ionraic a shlighe dìreach." Agus bheir e fainear oibribh iongantach Dhé, agus na nithean mòr a rinn Dia air a shon. "A nis ma ta mar so tha Tighearn nan sluagh ag ràdh, Thugaibh fainear bhur slighean." Agus is e so dara dorus a' chridhe.

'S e 'n treas dorus, dorus *a' ghràidh* a bu chòr do pheacaich fhosgladh do Chrìosd: "Gràdhaichidh tu an Tighearn do Dhia le d' uile chridhe, agus le d'uile anam." "Ma tha neach 's am bith nach gràdhaich an Tighearn Iosa Crìosd, bitheadh e 'na Anatema Maranata." "Gu robh gràs maille rìusan uile a tha gràdhachadh ar Tighearn Iosa Crìosd ann a treibhdhreas." "Suidhichibh bhur n-aighe air na nithibh a tha shuas, agus chan ann air na nithibh a tha air an talamh." Feumaidh dorus so a ghràidh a bhi air fhosgladh do Chrìosd, a chum agus gu 'n tig e steach do 'ur cridheachan, a chum agus gu 'm bi e dhuibh na neach is dluithe agus is gràdhaich, bhur n' oibhneas agus bhur tlachd, chum agus gu'm bi rèite agaibh ris an Athair, aonadh ris a Mhac, co-chomunn ris an Spiorad Naomh. Agus 's e so treas dorus a' chridhe.

'S e 'n ceathramh aon, a dh'fheumus a bhi air fhosgladh do Chrìosd, dorus *a' mhiann*, air neo chan urrainn e teachd a steach do ar cridheachan agus a shuipeir a ghabhail maille ruinn. O pheacaichibh! feumaidh sibh miannachadh agus dian-thart a bhi oirbh as dèidh Chrìosd, agus a ràdh mar a tha 'n eaglais ag ràdh ann an deireadh Dàn Sholaimh, "Dèan cabhaig, fhir mo

ghràidh, agus bi cosmhuil ri earb, no ri laogh fèidh air beannt-aibh nan spiosraidh.” Agus mar sin ann an Leabhar an Taisbeanaidh, “Seadh, thig, a Thighearna Iosa.” Mar sin tha’n Salmadair ag ràdh, “Cò a th’ agam anns na nèamhan ach thusa? agus an coimhneas riut chan ’eil air talamh air am bheil mo dhéidh.” Agus a ràdh maille ris an eaglais, “Le m’ anam mhiannaich mi thu ’s an oidhche; seadh, le mo spiorad an taobh a stigh dh’iarr mi thu ’s a’ mhaduinn; oir tha miann m’ anama air t-ainm, agus air do chuimhne.” Agus mar sin le Pòl, “Oir chuir mi romham gun colas a ghabhail air ni ’s am bith ’n ’ur measg, ach air Iosa Crìosd, agus esan air a cheusadh.” ’S e so an ceathramh dorus air a’ chridhe a dh’fheumas tu fhosgladh do Chrìosd, air neo cha bhi shuipeir aig maille riutsa, na agad-sa maille ris-san.

’S e ’n cóigeamh dorus, a dh’ fheumas peacaich ’fhosgladh do Chrìosd, dorus a’ mheas; ’s e sin luach a chur air, agus a’ mheas ni ’s luachmhor na h-uile cuspair eile. Mar so tha creidmhuich a’ dèanamh, “Dhuibhse uinne sin a chreideas, tha e luachmhor;” agus maille ri Pol, “a cunntas nan uile nì na ’n aolach agus na ’n call:” agus mar an ceudna le Maois, “a’ meas gu ’m bu mhó an saobhreas masladh Chrìosd na ionmhais na h-Eiphit.” O na h-anamaibh beannaichte sin a dh’ fhosgail an dorus so do Chrìosd, tha e dhoibh san uile gu leir ionmhuinn, sònraicht ’a measg dheich mìle, seadh, tha e ni ’s fèarr na clachan luachmhor, “agus chan ’eil gach ni ’s urrainn thu mhiannachadh r ’an coimheas ris.” ’S ann mar sin a dh’ fheumas sibhse bhi, anamaibh bochd, feumaidh sibh amhare air Chrìosd mar rò-ghràdhach, ro-luachmhor, ro-mhiannaicht’, ro-ghlòrmhor: Mar so tha e dha ’n Athair, dha na h-ainglibh naomha, agus dha na naoimh. Agus is e so cóigeamh dorus a’ chridhe.

Se ’n sèathamh aon, dorus an deagh chaithe-beatha, a dh’ fheumas peacaich cho math ri naoimh fhosgladh do Chrìosd: “Oir tha ar caithe-beatha-ne air nèamh, an t-ionad as am bheil dùil againn fòs ris an t-Slànuighear, an Tighearn Iosa Crìosd.”

“Oir dh'fhoillsicheadh gràs slàinteil Dhé do na h-uile dhaoinibh, a' teagasg dhuinn gach mi-dhiadhachd agus ana-miann saoghalta àicheadh, agus ar beatha a chaitheadh gu stuama, gu cothromach, agus gu diadhaidh anns an t-saoghal so làthair.” “Uime sin do bhrìgh gu 'm bì na nìthan so uile air an sgaoileadh as a chéile, ciod a' ghnè dhaoine 'bu chòir a bhi annaibh ann an caithe-beatha naomh agus diadhachd.” “A mhain caithibh bhur beatha gu eubhaidh do shoisgeul Chrìosd.” “Agus dhàsan a dh'orduicheas a shlighe, nochdaidh mi slàinte Dhé.” Feumaidh a sèathamh dorus so mar an ceudna, eadhon dorus an deagh chaithe-beatha, a bhi air fhosgladh do Chrìosd, a chum agus gu 'n tig e steach agus gu 'n gabh e shuipeir maille ruinn, agus sinne maille ris-san, a chum gu 'm bitheadh cho-chomunn aig ar n-anamaibh ris.—*Eadar-theangaichte le I. M.*

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuin bho t.d., 434.*)

AN T-AONADH DIOMHAIR EADAR CRÌOSD AGUS CREIDMHICH.

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

'S an aon àite deug, Air do 'n duine bhì an fhad so air irioslachadh, cha tagair e nì 's mò “gur àiridh e gu'n dèanadh Crìosd so dhà;” ach air an làimh eile, tha e ga fhaicinn féin neo-airidh air Crìosd, neo-airidh air deadh-ghean Dhé. Feudaidh sinn a choimeas anns a' chor so, ris an òganach a lean Crìosd, aig an robh an lìon-eudach air a chur m' a chorp lomnochd; neach an uair a rug na h-oganaich air, a dh' fhàg an lìon-eudach, agus a theich lomnochd uatha, *Marc. xiv. 51, 52.* Eadhon mar sin, bha'n duine a' leantuin Chrìosd, ann an éididh, tana fuar a dheadh-dheanadais féin; ach leis an éididh, eadhon leis an éididh sin, anns an do chuir e urrad de earbsa, tha 'n lagh ga ghlacadh, ga dhèanamh 'na phrìosanach; agus an sin bu mhaith

leis fhàgail, agus teicheadh air falbh lomnochd : gidheadh chan ann a chum Chrìosd, ach uaithe. Ma dh' innseas tu nis dhà, gu 'n toir Crìosd, fàilte dhà, ma thig e d' a ionnsuidh; tha e ullamh gu ràdh, an urrainn a leithide de thruaghan gràineil 's a tha mise ann, fàilte fhaotainn gu teachd a dh' ionnsuidh an Iosa naoinh? Ma chuirear plasda r' a anam leònta, cha cheangail e ris : their e, "Imich uamsa, a Thighearn, oir is duine peacach mi," *Luc. v. 8*. Cha' ruig duine 's am bith a leas labhairt ris mu aithreachas, a chum a chomhfhurtachd; is urrainn dhà gu h-ealamh a leithide de choireanna fhaicinn ann, as a ta ga dhèanamh gràineil : no mu dheòir, oir tha e cinnteach nach d' thainig iad riamh gu buideal an Tighearna. Tha e ga dheasboir-eachd féin air falbh o Chrìosd, agus a' smuaineachadh air dhà a nis a leithide de dhèameas a dhèanamh air Crìosd, agus air dhà bhi 'na chreutair cho mi-naomha gràineil, agus nach urrainn dhà, 's nach fheud e, is nach còir dhà, teachd a chum Chrìosd; agus gur éiginn da bhi aon ehuid ann an cor a 's fèarr, no cha chreid e gu bràth. Agus uaith so, tha e nis a' dèanamh spairn làidir gus na nithean a bha mearachdach roimhe a leasachadh : tha e ag urnuigh ni 's durachdaiche na rinn e riamh, a' dèanamh bròin ni's geire, a' dèanamh spairn an aghaidh a' pheacaidh, ann an cridhe, agus beatha, ni 's beothaile, agus a' dèanamh faire ni 's durachdaiche; a dh' fheuchainn, ma dh' fheudas e air sheòl 's am bith mu dheireadh a bhi iomchuidh air teachd gu Crìosd. Shaoileadh neach gu bheil an duine a nis air irioslachadh gu leòir; ach, mo thruaighe! tha uabhar diabhluidh a' luidhe gu diomhair fo 'n sgàil irioslachaidh so : cosmhuil ri geug dhàimheil an t-seann stuic, tha e fathast a' leantuinn ris; agus cha strìochd e do fhìreantachd Dhé, *Rom. x. 3*. Cha tig e dh' dh' ionnsuidh féill an t-saor-ghràis, gun airgiod. Tha e air a chuireadh gu pòsadh Mhic an Rìgh, far am bheil am fear-nuadh-pòsda féin ag uidheamachadh nan aoidhean le trusganaibh bainnse, a' tabhairt an trusgain féin diubh; ach cha tig esan, a chionn nach 'eil trusgan bainnse aige : gidheadh tha e gu dìchiollach ag ullachadh aon. Is obair chianallach so, agus uime sin is éiginn dà buille

as doimhne fhaotainn fathast, no bithidh e air a sgrios. Tha 'm buille so air a thoirt dà le tuadh an lagha, ann a chumhachd brosnuchaidh. Mar so air do 'n lagh an t-anam a chrìoslachadh le cùird bàis, agus a bhi ga chumail le àitheantaibh cruaidh na h-ùmhlaichd, fuidh phéin a' mhallachd; agus air do Dhia 'na ghliocas naomh, a' ghràs bacaidh a tharruing air falbh; tha truailidheachd air a brosnuchadh, tha ana-mianna a' fàs làidir, agus mar is mò a nithear stri 'nan aghaidh, 's ann is mò a ta iad ag àta suas, cosmhuil ri each fiadhaich ris an cuirear srian! An sin togaidh truailidheachdan nach fhae e riamh roimhe, suas an cinn! Anns a' chor so, éiridh, gu tric Dia-aicheadh, Dia-thoibheum, agus ann an aon fhocal, éiridh nithean uamhasach mu thimchioll Dhé, smuainte uamhasach mu thimchioll chreidimh, suas 'na uchd: air chor as gu bheil a' chridhe 'na ifrinn féin an taobh a stigh dheth. Mar so am feadh a ta e sguabadh tighe a' chridhe, nach 'eil fathast air uisgeachadh le gràs an t-soisgeil, tha na truailidheachdan sin a' luidh roimhe gu samhach ann an cearnaibhe folaichte, ag itealaich sìos agus suas ann mar dhuslach. Tha e cosmhuil ri neach a ta càradh linne-uisge, agus an uair a tha e dèanamh suas nam bearna innte, agus a' neartachadh na h-uile earrann dith, tha tuilt chumhachdach a' teachd a nuas, a' cur 'obair bun os ceann, agus a' sguabadh air falbh gach nì roimpe, eadhon an nì a chuireadh ris as ùr cho maith as na bha air a chur ris roimhe. *Lugh Rom. vii. 8, 9, 10, 13.* Is buille so, a ruigeas an cridhe; agus leis a' bhuille so tha dhochas air e féin a dhèanamh nì 's iomchuidh air teachd gu Crìosd air a cur air chùl.

'S an àite mu dheireadh, A nis tha 'n t-àm air teachd, anns am bheil an duine, eadar dochas agus eu-dochas, a' cur roimhe dol a dh' ionnsuidh Chrìosd mar a tha e; agus uime sin, cosmhuil ri duine dol gu bàs a fa ga shìneadh féin, dìreach mu 'n teid an anail a mach, tha e ag ath-chruinneachadh na tha do neart a lathair 's an anam, a dh' fheuchain ri creidsinn, agus air dhòigh éigin a' dèanamh greim air Iosa Crìosd. Agus a nis tha gheug an crochadh ris an t-seann stoc, le aon snaithean caol de chreid-

imh nàdurra, air a chumail suas le oidhirpean nàdurra, fo theinn ro chruaidh, *Salm lxxviii.* 34, 35. “’N uair a mharbh e iad, an sin dh’ iarr iad e, agus phill iad, agus bha iad gu moch ag iarraidh Dhé: Agus chuimhnich iad gu ’m b’ e Dia an carraig, agus an Dia as airde am fear-saoraidh.” *Hos. viii.* 2. “Riumsa gladhaidh iad, O Dhia Israeil, is aithne dhuinn thu!” Ach air do ’n Tighearna rùnachadh obair féin a dhèanamh iomlan, tha e fathast a’ tabhairt buille eile, leis am bheil a’ gheug a’ tuiteam dheth gu tur. Tha spiorad an Tighearn’ a’ soilleireachadh gu mothachail do ’n pheacach, gu bheil e gu tur neo-chomasach air ni ’s am bith a dhèanamh a ta maith; agus mar sin tha e bàsachadh, *Rom. vii.* 9. Tha’n guth sin a’ bualadh gu eumhachdach troimh anam, “Cionnus a dh’ fheadas sibh creidsinn?” *Eoin v.* 44. “Cha mhò as urrainn dhuit creidsinn, na ’s urrainn do d’ làimh ruigheachd gu nèamh, agus Crìosd thoirt a nuas á sin. Agus mar so tha e mu dheireadh a’ faicinn, nach urrainn dha e féin a chobhair aon chuid le oibreachadh, no le creidimh; agus do bhrìgh nach ’eil ni tuilleadh aige gu crochadh ris, air an t-seann stoc, tha e uime sin a’ tuiteam dheth. Agus am feadh a tha e mar so air a theannachadh, ga fhaicinn féin an cunnart a bhi air a sguabadh air falbh le tuil feirge Dhé, agus gidheadh fathast neo-chomasach air urrad as làmh a shìneadh a mach a dhèanamh greim air meangan de Chraoibh na beatha, a ta fàs air bruachaibh na h-aibhne; tha e air a thogail suas, agus air a shuidheachadh anns an fhìor-Fhìonain, air do ’n Tighearn Iosa Crìosd spiorad a’ chreidimh a thabhairt dha.

Leis na chaidh a ràdh air a’ cheann so chan e mo rùn cradh no teinn a chur air coguisean anmhunn; oir ged nach ’eil an leithide sin ach tearc ’s an là so, gidheadh nar leigeadh Dia gu’n tugainn oibheum do neach de mhuinntir bheag Chrìosd. Ach, mo thruaighe! thuit cadal trom air a’ ghinealach so; cha bhi iad air an dusgadh, ged rachamaid cho fagus do ’n bheò ’s as urrainn dhuinn: agus air an aobhar sin, tha eagal orm gu bheil seòl dusgaidh eile a’ feitheamh air a’ ghinealach rag-mhuinealach so, a bheir gaoir air cluasaibh na muinntir a

chluinneas e! Gidheadh, cha b' aill leam gu 'n smuainicheadh neach gur e so a mhain an aon rathad a ta aig ard-uachdranachd Dhé air peacaich a ghearradh o 'n t-seann stoc; ach so chumail a mach mar fhìrinn chinntich, gu 'n robh na h-uile a ta ann Criosd, air am briseadh air falbh o na dochasaibh fa leth sin; agus gu bheil iadsan nach robh riamh air am briseadh uatha, fathast 'nan stoc nàdurra. Gidheadh ma tha 'n tigh air a leagadh sìos, agus an t-seann steidh air a thabhairt air falbh; is e 'n aon nì, co dhiubh a bha i air a toirt a nuas a lion clach is clach, no co dhiubh bha i air tolladh fuipe, agus gu'n do thuit an t-iomlan an aon àm.

Ri leantuinn.

Literary Notice.

DIVINE CONDUCT OR THE MYSTERY OF PROVIDENCE OPENED IN A TREATISE UPON PSALM lvii. 2; by JOHN FLAVEL. Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, London, E.C.4. Price 3s. 6d. By post, 3s. 10d.

The Sovereign Grace Union has issued in a handy, neatly printed edition, this work which was at one time better known than it is to-day. In a masterly way Flavel deals as a master of God's Word with some of the great mysteries of God's providence and shows from Scripture how through adverse circumstances and dark and mysterious providences He led His people until He brought them to a wealthy place. For those who are called in God's providence to pass through trying and inexplicable experiences this book, under the Holy Spirit's gracious teaching, should be very helpful. God's tried heritage, especially those of them to whom the wine of astonishment has been given to drink and whose bread has been tears the book has a special message and appeal. While we thus heartily recommend it, there are some things with which we do not quite agree, particularly with the statement on p. 30 in reference to

"abortives." It would have been better if this statement had been omitted in our opinion. The publishers deserve credit for the printing and get up of the book. It is regrettable, however, that the proof-reading has not been as careful as it might have been. On pp. 55 and 67, at the top of the pages, there has been a transposition of lines by the compositor which causes confusion to the reader.

Notes and Comments.

President of West Coast Mission's Comment on Hebridean Religion.—Mr. William Clarke Reid, President of the Glasgow and West Coast Mission, reporting on a visit he paid to the Mission's stations in the Hebrides during the summer is reported as having said: "I do think that there is a great field all over the Hebrides, not excepting our own missionary districts, whereby the gospel of cheerfulness and laughter may be told to the people more often than it is now. My impression was that with our good friends up there religion is a terribly gloomy thing. You dare not smile. There is something wrong when you find that two sets of men, who work together in the fields and in the fishing boats during the week, will not look at each other on a 'Sunday' because one is a Free Presbyterian and the other is a 'Wee Free.'" To say the least this statement is neither just to Free Presbyterians or Free Churchmen. It is statements such as these by persons paying flying visits to the Highlands that are calculated to do a vast amount of mischief. The gloom of Highland religion has become a pet topic with a certain class of people. Our experience of the religion of true believers in the Highlands and Islands is that it will compare favourably with that of God's people in other parts in consecration and cheerfulness. Mr. Reid's words do serious injustice to Free Presbyterian and Free Church fishermen and the next time he visits the Islands he should be asked to produce proof

or withdraw his statements. When Christ came it was not with the gospel of cheerfulness and laughter but with the good news of the grace of God.

Church Notes.

Communions.—March—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Fort William and Kinlochbervie; fifth, North Tolsta. 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; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, Uig (Lewis) and Dornoch; fourth, Gairloch and Inverness. South African Mission—The following are the dates of the Communions—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Notice to Conveners of Standing Committees.—Conveners of the Standing Committees of the Church are reminded that by the Synod's decision the Reports of their Committees should be in the hands of the Clerk of Synod (Rev. Robert R. Sinclair) not less than one calendar month before the Synod meeting so that they may be printed and issued with the agenda paper.

Day of Humiliation and Prayer.—The Presbyteries are considering a suitable date for a Day of Humiliation and Prayer in view of the low state of religion in the land and the trouble in our own Church. The date suggested is either the 8th or 9th day of April. Further intimation, however, will (D.V.) be made in our April issue.

Home-Coming of Dr. Macdonald and Family.—As we are about to go to press we have received word that Dr.

Macdonald and family are expected to reach Southampton on 28th February and by the time the Magazine is in the hands of our readers Dr. Macdonald will (D.V.) have reached England.

Rev. J. P. Macqueen.—In a letter recently received Mr. Macqueen informs us he had reached Vancouver safely on 23rd January. On his voyage from Australia to Vancouver he stayed at New Zealand and held a service in the Otangiwai Public Hall, Matiere. Mr. Macqueen reports that the hall was well packed and “among the audience were Maoris, probably the first of their race to attend a Free Presbyterian service.” Arrangements have been made for regular services to be held in the house of Mr. Donald Beaton, Matiere, King’s County, and if sufficient encouragement is given these services will be conducted in the public hall aforementioned. Mr. Macqueen also visited Gisborne where he had a service in the house of Mr. and Mrs. Macpherson (the latter is a daughter of the late Mr. James Campbell, Inverness). This family, with others mentioned by Mr. Macqueen, hold services on the Sabbath in their own homes rather than allow their children to go to the local churches.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1935-36 are now due. Owing to the Synod’s decision that the Magazine Financial Year should end 31st March this notice appears a month earlier than formerly. 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 p. 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.—The first issue of this Magazine for the young people of our Church will appear in May. The price is 2s. 6d., post free, per annum. To those who take the

Free Presbyterian Magazine and the Young People's Magazine the annual subscription will be 6s. post free. Subscriptions should be sent as early as possible to Mr. Grant so that we may have some idea how many copies should be printed.

Magazine.—It has frequently come to our notice that, on not receiving information of the death of a subscriber, the Magazine is sent and not, in some cases, returned by the Post Office marked "Deceased." By receiving notice from relatives or friends of any such cases the General Treasurer or Printers will be much obliged.—*John Grant, General Treasurer.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs H. N., Fort William, Ontario, 12s; Mrs H. M., Badnaban, Lochinver, 10s; Miss N. C., The Tower, Wilmslow, £1; Mrs C. M., Badnaban, Lochinver, 5s; Free Presbyterians, Lochportain (o/a North Uist), 7s; Anon., Beaully postmark (o/a Beaully), £1; "R. and A. McL.," Glasgow (o/a Lochbroom), £8.

Jewish and Foreign Missions.—S. McL., Strathcanaird, 10s; "C. N.," per Mr Neil McLeod, St. Jude's, Glasgow, 5s; Anon., Kilmarnock, £1; A. T. T., "Bezer," Julien Court Road, Brain-tree, £5.

Organisation Fund.—Winnipeg Congregation, per Mr A. B. Steedman, £2.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mr. James Ross, Retired Farmer, Backlass, Watten, the sum of £100, being the amount bequeathed to the Church on account of the Jewish and Foreign Missions, per Mr. P. Sinclair, Solicitor, Wick.

The following lists have been sent in for publication:—

Dingwall Church Building Fund.—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with grateful thanks the following donations:—Per Mr K. Matheson—Mrs M., Edinburgh, £1; Mr Y., Glasgow, £1; Mrs F., Balvaird, 10s; J. F., Gairloch, £1; Mrs

J. M., Gairloch, £1; Two Friends, Inverness, £10; Miss M. Scourie, £1; Mrs N., Carnoustie, £1; St. Jude's Friend, £1; Miss C. M., Connel, £1.

Dornoch Congregational Funds.—Rev. F. McLeod, acknowledges with sincere thanks the following donations:—Mr A. T. T. "Bezer," Braintree, £1; Friend, Edinburgh, £1.

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

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, begs to acknowledge with sincere thanks, a donation of £1 0s 6d, from A Friend, Skye.

Portnalong Mission House.—Mr D. Morrison, acknowledges with grateful thanks the sum of 12s 6d (Collecting Card), by Mr Wm. Mackinnon, P.O., Glendale.

Tallisker Church Building Fund.—Mr Jas. McIver, Bank Agent, Portree, acknowledges with sincere thanks the following donations:—"G. S. M.," £2; A. B., Totardu, Struan, £1.

Thurso Congregation.—Rev. Wm. Grant, Halkirk, acknowledges with grateful thanks the following donations from "Two Friends," Thurso, £1, o/a Jewish and Foreign Missions, and £1, o/a Organisation Fund.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair acknowledges with sincere thanks a donation of 10s from A Friend, Wick.

The Magazine.

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Other Subscriptions.—John Nicolson, 3 Cloucullin, Ardgour, 3s; A. G. Macaskill, Kenosee Park, Carlyle, Sask., 10s; Miss F. M. Shaw, 82 Victoria St., Grafton, N.S.W., £1 2s 6d; Miss C. Mackenzie, Seafeld House, Lochinver, 5s; E. Roe, Matfield, Paddock Wood, Kent, 5s; Geo. Brown, The Lodge, Appin, Argyle, 5s; Miss M. Morrison, Glebe House, South Dell, Ness, 4s; Miss M. E. McLeod, Clashnessie, by Lairg, 11s 3d; Mrs Bain, Burnside Cottage, Carbost, Skye, 15s.

Free Distribution.—A. G. MacAskill, Carlyle, Sask., Canada, 6s 1d; Geo. Brown, The Lodge, Appin, Argyle, 5s; A Friend, 10s; Friend, Gairloch, 10s; C. Nicolson, per Mr Neil McLeod, "St. Jude's," Glasgow, 7s 6d.