

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

CONTENTS.

	Page
Captain Hedley Vicars	201
Heaven the Scene of Christ's Priesthood	205
Grace in Time of Need	210
Glorying in the Cross of Christ	214
Loyal Address	221
The late Mr. Angus Stewart, Elder, Inverness	223
Nadur an Duine 'na Staid Cheithir Fille	227
Literary Notice	232
Notes and Comments	233
Church Notes	238
Acknowledgment of Donations	239
The Magazine	240

Printed by  
 N. ADSHEAD & SON, 34-36 Cadogan Street, Glasgow.

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

---

VOL. XLIV.

*October, 1939.*

No. 6

---

**Captain Hedley Vicars.**

I.

**A**MID the dark recitals of sufferings and privations which have attended the great war in the Crimea, the Christian will turn to the biography of Captain Vicars as to a shining light in a dark wilderness. Hedley Shafto Johnstone Vicars, was, as we are told by his biographer, born in the Mauritius, on the 7th of December, 1826. His father, who was an officer in the Royal Engineers, lived only to see this son attain the age of twelve years; but in dying left him that precious legacy, a believing father's prayer, "that he might be a good soldier of Jesus Christ, and so fight manfully under His banner, and glorify His holy name."

His mother, to whom Hedley Vicars owed an everlasting debt of gratitude, a debt which he always touchingly acknowledged, was obliged at an early period of his life to leave the Mauritius and return to England, on account of ill health; and hence to her for many years fell the entire guardianship of her children. Hedley Vicars' boyhood was characterised by that high-spirited and energetic nature which religion so beautifully modulated in after years; and by that extreme tenderness and sweetness of disposition which, at all periods, so endeared him to his friends. A military life was early his choice; and he was from first to last an ardent lover of his profession, and devoted to his duties. In the spring of 1844 he began his career by joining the 97th regiment in the Isle of Wight; and, in the autumn of the same year, sailed with it to Corfu. At this period of his life he entered

into all amusements which offered themselves; and his then reckless disposition led him into scenes and excesses which, though by the grace of God soon abandoned, were afterwards the subject of bitter and humiliating remembrance. In reference to this he writes in 1854:—"You will be spared poignant remorse in after years by remembering your Creator in the days of your youth. I speak from heart-felt experience. I would give worlds if I had them, to undo what I have done."

The awakening of one whom God intended for a bright example to others was soon to come. In 1848, while the 97th was stationed at Jamaica, he incurred debts which, though not large, were such as he knew must be burdensome to his widowed mother. He writes thus to her:—"Ever since the receipt of your last letter I have been in a dreadful state of mind. I feel that I deserve God's severest punishment for my undutiful conduct towards the fondest of mothers; but the excruciating thought had never before occurred to me that He might think fit to remove her from me. Oh, what agony I have endured! What sleepless nights I have passed since the perusal of that letter! The review of my past life, especially the retrospect of the last two years, has at last quite startled me, and at the same time disgusted me. You will now see the surest sign of repentance in my future conduct; and believe me, that never, as far as in me lies, shall another moment's anxiety be caused you by your dutiful and now repentant son." Five months later he writes:—"Mother, I ask your forgiveness for what has passed. You know not what real anguish some of your letters have caused me; and although I have tried to drown the voice of conscience, after reading them, a still small voice has always been whispering in my ear, and kept me from committing many a sin."

A year from hence, and his letters show a longing for something higher than he had yet reached—a sense of sin before God, "sin worthy of eternal punishment;" and a desire to "enter on a state of preparedness for death and eternity." But pardon and peace had not yet obtained, and he entreats his mother's prayers that the Holy Spirit may be poured out on him. While

undergoing many struggles, his regiment was ordered to Canada; and in the month of November, 1851, while awaiting the arrival of a brother officer in his room, and idly turning over the leaves of his Bible, the following words caught his eye: "The blood of Jesus Christ His Son cleanseth us from all sin." Closing the book, he said: "If this be true for me, henceforth I will live, by the grace of God, as a man should live who has been washed in the blood of Jesus Christ." A sleepless but prayerful night passed. God answered those prayers; and in the morning he was enabled to believe that the message of peace was for him. From that time his Christian course was sealed. He writes:—"The past now is blotted out. What I have to do is to go forward. I cannot return to the sins from which My Saviour has cleansed me with His own blood." That day he bought a large Bible and placed it open on the table of his sitting-room. "It was," he said, "to speak for me, before I was strong enough to speak for myself."

His former gay friends fell off, of course, and bitter was the opposition which he had to encounter. There were, however, a few brother officers who were walking with God, and from their society, and from that of Dr. Twining, garrison chaplain at Halifax, he derived great benefit. To the latter he frequently referred, as to his spiritual father; and a letter from Dr. Twining himself well attests the value he set on such a pupil. He grew rapidly in grace and knowledge, and his first labours were teaching Sabbath schools, visiting the sick, and using every opportunity to read and pray with the soldiers of the regiment. Even at this early period . . . his great spiritual change had not diminished his activity in performing his temporal duties, the adjutancy of the regiment was offered him by his colonel, in the following words:—"Vickers, you are the man I can best trust with responsibility."

The following letter was written to his brother shortly after this period:—"Let us pray earnestly for the Holy Spirit, and we shall not be sent empty away. Let us ask Him to show us the sinful state of our hearts. I have found comparatively little



trouble in giving up external sins; but the innate sin of my heart, oh, how great it is! It is here the real battle must be fought; and the more humbling the sense of our vileness, the more we shall feel the need and value of a Saviour. We all have our temptations, and in scarcely any profession could they more beset the Christian beginner than in the army. But let us remember, whatever be our calling, God has promised that we shall not be tempted above that we are able to bear. Only let us feel that we are unable of ourselves to resist evil, or to do any thing good; let us look to Christ, and trust in him alone, and take up our cross and follow him. We *must* give up the pleasures of this world, for they unfit us for spiritual meditation; and although they may be hard to part with, as a right eye or right hand, there is no alternative if we wish to grow in grace. You will, perhaps, be surprised, as you read this letter, at the change which has come over me. Yes, I believe and feel that I am a changed man; that I have taken the important step of declaring on whose side I will be. Oh, that I could persuade you to enrol yourself with me on the side of Jesus Christ! As Newton says, 'I know what the world can do, and what it cannot do. It cannot give or take away that peace of God which passeth all understanding.' It cannot soothe the wounded conscience, nor enable us to meet death with comfort. I have tried both services. For twenty-four years have I lived under the thralldom of sin, led by the devil. None need despair of being welcomed by the Saviour, when He has pardoned and brought to repentance such a sinner as I have been. The retrospect of my past life is now miserable to me; yet before I was taught by the Spirit of God, I thought and called it a life of pleasure! The very name when applied to sin, now makes my heart sicken. Even then I never could enjoy recalling the occupations of each day; and think you my conscience was quiet. No; though again and again I stifled it, as too many do, bitter experience has taught me that there is no peace to the wicked! Blessed be God, I know that I am now pardoned and reconciled to God, through the death of His Son. How happy is the Christian's life when he has this assurance!

Do not think, dear Edward, that because I write thus, I wish you to think me very religious, or that I consider myself better than you. I do not. But I find more pleasure now in writing on these subjects than on any other; and I want to draw out your thoughts about them. If you have turned entirely to God, take my advice, and if you want to find true happiness, do so at once."

*(To be continued.)*

---

## Heaven the Scene of Christ's Priesthood.

By REV. HUGH MARTIN, D.D.

**I**F heaven is the scene of the priesthood of Christ, it is thereby also the scene of the Church's worship. The priesthood of Christ and the worship of the Church are so connected, that they stand or fall together; and the scene or locality of the one must be the scene or locality of the other. All our worship of God hangs on the mediation of Jesus in the execution of His sacerdotal office; and he who is unacquainted with the great leading truths concerning Christ's priesthood cannot intelligently nor acceptably worship God. No worship is acceptable to the Father, no ascriptions of praise and glory, and no supplications and prayers can come into His presence, save through the hands of the one Mediator between God and man. And this does not merely imply that, on the one hand, God has regard to the sacrifice of Jesus, and that, on the other, the worshipper directs his faith to it also. There is more implied in it than that. For the sacrifice of Christ cannot be regarded as something that has passed out of His hands, so as that benefits may be solicited and bestowed on the ground of it, the continued personal and living intervention of Christ Himself being unnecessary. No: not only does the Father dispense the blessing of the covenant on the ground of the satisfaction rendered to divine justice on the cross of Calvary; but when He does dispense those blessings, it is only through the perpetual ministry, the gracious personal intervention, and the very hands of the living High Priest Himself. And not only does

the acceptable worshipper proffer his faith, and love, and service, through the merit of the great propitiation, but his right to do so with acceptance he recognises as dependent on his making use of the ministry and service of the High Priest, as He personally and officially presents them at the throne. When we are invited to come boldly to the throne of grace, our privilege is rested on a twofold ground : *first*, that we have "a new and living way into the holiest by the blood of Jesus, and by the rent veil," which is to say, His flesh : and *secondly*, that "we have a great High Priest"—the risen Saviour Himself, as the leader of our worship—"over the house of God." And assuredly no one will rise to the purity of a true heart, and to the privilege of the full assurance of an unshaken confidence, whose faith does not embrace the completeness of this double warrant for drawing near to God.

All our worship is dependent on the priesthood of Christ. Our worship, in fact, is nothing else than our communion with Christ in His priesthood. Our whole worship hinges on that priesthood : takes its colour and character, its spiritual life and substance, from it ; gathers round it, and revolves about it. Inevitably the scene of His priesthood is the scene of our worship.

It is written in the opening statement of the chapter succeeding that from which our text is taken : "Then verily the first covenant had ordinances of divine service, and a *worldly* sanctuary." And the contrast which the Apostle is carrying out between the old covenant and the new, suggests by antithesis the sure and implied counterpart and correlative truth, that the second covenant has ordinances of divine service, but a *heavenly* sanctuary as the scene of them. And this truth is either expressly asserted or implicitly involved in repeated statements throughout this epistle. When in the *fourth* chapter we are called on to hold fast our profession, on the ground that we have a great High Priest who has passed into the heavens—Jesus, the Son of God—it is surely the throne of God in heaven to which we are for the same reason invited to "come boldly, that we may obtain mercy and find grace to help in time of need." When in the *sixth* chapter we have a glorious description of the strong consolation which God is willing that the heirs of promise should enjoy in the city

of refuge into which they have fled, it is a heavenly refuge-city—heaven itself—into which their hope is seen to carry them, or into which their souls, in the power of hope, are spiritually carried out; which hope “enters *into that within the veil*, whither the Forerunner is for us entered.” When in the *tenth* chapter we are invited into the holiest of all now pertaining to gospel worship—analogous to the holy of holies under the law—it is manifestly heaven itself into which we are, by this heavenly calling, summoned to enter by faith: “Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God, let us draw near.” When in the *thirteenth* chapter the writer asserts that “we have an altar of which they have no right to eat that serve the tabernacle,” it is assuredly no earthly altar that he has in view, but one with which a heavenly and exclusively spiritual worship is connected, and in the virtues of which we are to offer no ceremonial, material, or sensuous sacrifice, or any worship of earthly pomp, but the pure and simple “sacrifice of praise, that is, the fruit of the lips.” And more decisive perhaps, than any of these, is the grand description of our Church-state and privilege under the gospel, which he expressly contrasts with that under the law; and in which he makes heaven so palpably the only scene and seat of worship that readers are continually tempted to fancy that it is the estate of glory he is depicting, though it is manifestly our present condition under the gospel which he has in view:—“Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; but ye are come unto mount Sion, and unto the city of the living God, the *heavenly* Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

Yes; as the holy place in the innermost recesses of Israel's temple was the recognised scene of Israel's worship under Aaron's priesthood, heaven is the scene of our worship under Christ. We enter there, indeed, in this life, only by faith. But faith's entrance is real. Faith's entrance is not fanciful, but true. We enter by no effort of imagination, but by an effort and exercise of *faith*; and faith has the warrant of the Word, and the call of the Father, and the quickening of the Spirit, and the ministry and priesthood of the Son to proceed upon, when it enters there. And when our case is called, and our petition is to be considered—if reverently we may speak of these great mysteries in terms borrowed from the procedure of men and courts on earth—and if the question is put: Who appears on behalf of these petitioners and in support of this petition? the answer is: "Christ hath entered into heaven itself, there to appear in the presence of God for us." In the grateful remembrance of this great truth—that God's heaven of glory is the real sanctuary and scene of our unpretending gospel worship—with what perfect satisfaction, with a mind how calm and equal, may we be contented to resign all the grandeur and pomp of a ritualistic worship, and cleave to the simplicity of our Presbyterian order! We are but *preferring heaven to earth* when doing so. And though our forms may be accounted bald, and tame, and unimpressive, it can only be in the judgment of those that are comparatively carnal, and who, in default of spiritual ability to appreciate the heavenliness of New Testament worship, would lay *earth* and *sense* under contribution, where *heaven* and *faith* should rule. The truly spiritual worshipper, sensitive to the difficulty of maintaining his spiritual mindedness, will be jealous of everything fitted to appeal to sense. To such, the grave sweet melody of Zion's psalmody will be a congenial vehicle for spiritual feeling; while the artistic sounds of instrumental music thrilling the ear, awakening bodily sense to energies conflicting with those of the spirit, precisely where most of all the spirit should be free from all such conflict, will be felt intuitively as a great impurity, and a fundamental violation of the great principles of gospel worship.

It is remarkably confirmatory of these remarks to remind you that, in point of fact, the tolerating or desiring of such innovations and impurities in the worship of God, always goes hand in hand with false or defective views of the priesthood of Christ. A ritualistic worship is found to be historically connected with notions of an *earthly* priesthood. When the ministers of the gospel are accounted priests, as in Popish or Puseyite worship, the earthly house of prayer—and not heaven—comes to be regarded as the scene and sanctuary of worship; its observances, in default of heavenly and unseen beauty, are decorated with materials of earthly splendour; and inasmuch as it is a principle of reason that the worship of God should be glorious, and priesthood and glory stand intimately related, the priesthood being on earth, the glory sought is an earthly pomp and glory too. The doctrine of Christ's exclusive and celestial priesthood puts ritualistic worship to flight. And the believing worshipper, seeking in spirit to enter heaven, rejoices to resign every beggarly element of the world, which can only chain down his spirit, too prone to cleave unto the dust, and hinder his entrance within the veil. I need scarcely remark, in this connection, that it is manifestly the deep appreciation of doctrine—a large, and sound, and rich theology, once highly valued in Scotland, when every peasant could confound the prelates—that will alone protect and conserve among us the worship and government of the Church of God according to His will. Doctrine, in all things, takes the lead in the Church; doctrine, held fast in the grasp of a living faith, a deep spiritual intelligence, and a loving, cordial appreciation. And where doctrine becomes corrupt, or shallow, or inefficient, neither the worship nor government of the Church can long be safe from the follies of human wisdom, and the corruptions and impurities of human inventions. Nor is there any doctrine more distinguishing and glorious in Christianity than the many-sided and exalted doctrine of the priesthood of Christ. You will always find those deplorably ignorant of it, who desiderate or would welcome innovations and ceremonies in our worship.

## Grace in Time of Need.

THE Apostle Paul in writing to the Hebrews says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," and the fact that "grace to help in time of need" is to be found at a "throne of grace" has encouraged many a poor child of God who was brought to the verge of despair by what he met with in the world. God's true people have learned as much of the high standard which God is setting before them in His Word, and of their own natural depravity, that they are painfully conscious that their "time of need" is with them continually. The Christian has been resembled to a man walking between two rows of fire and a bag of gunpowder on his back, because of the effects, on his natural corruptions, of Satan's temptations and the allurements of the world. Satan knows very well how to tempt the poor fallen children of Adam and will suit his temptations to the peculiar bent of their nature. He knows the most vulnerable points and will direct his deadliest weapons towards them. Again God's people are in daily contact with men of the world who have no sympathy towards Christ and his people, and who are ever ready to take advantage of the weakness, and magnify the failings of the child of God, and consequently the Christian can expect to meet with many a thing that will cause him to fret. It is under such conditions that his own corruptions will be whispering that it is just for him to be angry and take revenge.

The rule of Scripture under such trying circumstances is, "Let your conversation be as it becometh the gospel of Christ," and "be ye holy in all manner of conversation," and this requires obedience to the Scriptural injunction, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." This does not mean a mere outward studying of an adversary's character in order to cleverly parry his persecuting thrust, but an inward frame of mind

becoming the gospel, towards a fellow-creature. This requires that grace would be daily and hourly in living exercise in the soul and that cannot be, apart from a continual coming to a "throne of grace."

Further, there is need of grace to combat our natural slothfulness in performing duties. However active we may be in duties connected with our worldly calling, we are sluggards as far as our duty towards God and our own souls is concerned. When an opportunity presents itself of worshipping God in secret, how often our attitude may be summed up in the words, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." The most trifling excuses will keep us from these duties which if rightly performed would be so beneficial to our souls. A needy soul requires grace to make him conscious of his needs and send him to a throne of grace with the cry, "Quicken thou me according to thy word," which is a prayer for more grace.

There is also the need of special grace for special circumstances. While tribulation is the ordinary lot of the Christian as long as he is in this world, yet, in his life there are often trials which stand up as the mountains rise above ordinary hills. There is much need of grace to meet with these heavy trials and it is wonderful to see its effect, where it is in exercise under these conditions. There is to be found a quiet submission to the will of the Lord, and an acknowledgment of the justice of God in sending the trial. "I was dumb, I opened not my mouth; because thou didst it." Very often in passing through these trials one gets a clearer view of what sin deserves, and in proportion to it a clearer view of the justice of God in punishing sin. Such a deportment under heavy trials can only be the result of special grace to meet the special need.

Grace will not only cause the child of God to submit to the trial but it will cause him to search for the particular cause for which the trial was sent, and God's purpose in sending it. He well realises that sin is the general cause but knows that particular



sins are visited with special chastisements, but in his endeavour to discover the particular cause he does not rely on his own efforts. He commits this weighty matter to God. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." When the particular reason is discovered grace is sought and given, to exalt God for sending the trial, and to hate the ways of sin. There is also a realisation of the fact that the trial is not so heavy as it might have been nor as heavy as sin deserved. "He hath not dealt with us after our sin, nor rewarded us according to our iniquities." Together with this, grace will make the child of God acknowledge the blessings of trials. "Before I was afflicted I went astray: but now have I kept thy word."

Grace for performing special and weighty duties is another of the needs of the child of God. For instance the preacher of the Gospel is exhorted to "be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." In obeying this exhortation one needs grace to keep oneself out of sight altogether, and to keep Christ before the hearers, and make much of Him. This is a crucifying of the flesh and therefore grace is greatly needed in order to accomplish it. In making much of Christ one has to make much of the death which He endured—a shameful and cursed death. It is contrary to human nature to hold forth as a Saviour one who in His life was reviled and in His death was "numbered with the transgressors," but grace can do it and enable the true child of God to say with the Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Where one is conscious of his need of grace in facing solemn and holy duties there is a continual casting of oneself in much weakness upon Him who has said, "My grace is sufficient for thee; for my strength is made perfect in weakness." The more weakness that is felt by the creature the more grace that is given out of the

inexhaustible fulness that is in Christ, and the more glory God shall have.

Man's need of grace is great when he comes to die. Job says, "I know that thou wilt bring me to death, and to the house appointed for all living." Whether or not we feel the certainty of approaching death which Job felt, it is a sure thing that we shall die, and equally sure that we need grace to die. When a Christian comes to die there are many things that give him concern, and in the light of which there is much need of grace. It is difficult for him to part with those who were dependent upon him and leave them helpless in the world, and in view of that parting many a prayer goes up to the God of all grace. It is only grace from Him that will enable the child of God to go comfortably out of time leaning upon that word which says, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

The Cause of Christ is a concern for the dying believer, for with Paul upon whom "the care of all the churches" had fallen, he is "in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." That "desire to depart" needs the exercise of grace in order to wait patiently the Lord's time, and when He tarries, to say, "Thy will be done." Grace is required to look forward to death as that which is robbed of its sting, and wait calmly for the final blow which will separate soul and body and cause the soul to experience eternal realities. The needs of God's people in this world are both great and numerous but the God of all grace shall supply their needs out of His fulness of grace until they are made perfectly holy and then He shall supply them out of His fulness of glory, for "the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." This will cause those who trust in Him to praise Him for ever and ever.—*J. C.*

---

Let those tremble whom danger finds out of the way of duty.  
—*John Flavel.*

## Glorying in the Cross of Christ.

By Rev. JOHN MACLAURIN, Glasgow.

### II.

*(Continued from p. 175.)*

“ But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—*Gal.* vi. 14.

The face of nature then is glorious in itself, but it is overcast with a gloom of terror to us; it shows the glory of the Judge to the criminal; the glory of the offended Sovereign to the guilty rebel. This is not the way to give comfort and relief to a criminal; it is not the way to make him glory and triumph. Accordingly, the enemies of the cross of Christ, who refuse to know God, otherwise than by the works of nature, are so far from glorying in the hope of enjoying God in heaven that they renounce all those great expectations, and generally deny that there is any blessedness to be had. Conscience tells us we are rebels against God: and nature does not show how such rebels may recover His favour; how, in such a well ordered government as the divine government must be, the righteous Judge and Lawgiver may be glorified, and the criminal escape; much less how the Judge may be glorified, and the criminal obtain glory likewise.

The language of nature, though it be plain and loud in proclaiming the glory of the Creator, yet it is dark and intricate as to His inclination towards guilty creatures. It neither assures peremptorily that we are in a state of despair, nor gives sure footing for our hopes. If we are favourites, whence so much troubles? If we are hopeless criminals, whence so many favours?

Nature shows God's glory and our shame, His law, our duty and consequently our danger; but about the way of escape, it is silent and dumb. It affords many motives for exciting desires after God; but it shows not the way to get these desires satisfied. Here, in the text, is an object which gives us better intelligence. It directs us not merely to seek by feeling in the dark (*Acts*,

xvii. 27), if happily we may find; but to seek Him so as certainly to find Him. Unlikely doctrine to a carnal mind! that there should be more of God's glory manifested to us in the face of Christ crucified, than in the face of heaven and earth. The face of Christ!—in which sense discovers nothing but marks of pain and disgrace;—that mangled visage, red with gore, covered with marks of scorn, swelled with strokes, and pale with death;—that would be the last object in which the carnal mind would seek to see the glory of the God of Life; a visage clouded with the horror of death. It would with more pleasure and admiration view the same face when transfigured, and shining like the sun in its strength. Divine glory shone, indeed, then in a bright manner in that face on the Mount; but not so brightly as on Mount Calvary. This was the more glorious transfiguration of the two. Though all the light in the world, in the sun and stars, were collected together into one stupendous mass of light, it would be but darkness to the glory of this seemingly dark and melancholy object; for it is here, as the Apostle expresses it (II. Cor. iii. 18) "we all, with open face, behold . . . the glory of the Lord."

Here shines spotless justice, incomprehensible wisdom, and infinite love, all at once. None of them darkens or eclipses the other;—every one of them gives a lustre to the rest. They mingle their beams, and shine with united, eternal splendour,—the just judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections; yea, all the objects we know give not such a display as any one of them. Nowhere does justice appear so awful, mercy so amiable or wisdom so profound.

By the infinite dignity of Christ's person, His cross gives more honour and glory to the law and justice of God than all the other sufferings that ever were or will be endured in the world. When the Apostle is speaking to the Romans of the gospel, he does not tell them only of God's mercy, but also of His justice revealed, by it (Romans, i. 18). God's wrath against the unrighteousness of men is chiefly revealed by the righteousness

and sufferings of Christ. The Lord was pleased for His righteousness sake (Isa. xlii. 21). Both by requiring and appointing that righteousness, He magnified the law and made it honourable. And though that righteousness consists in obedience and sufferings which continue for a time, yet since the remembrance of them will continue for ever, the cross of Christ may be said to give eternal majesty and honour to that law which is satisfied,—that awful law, by which the universe (which is God's Kingdom) is governed, to which the principalities and powers of heaven are subject.—that law which, in condemning sin, banished the devil and his angels from heaven, our first parents from paradise, and peace from earth. Considering, therefore, that God is the Judge and Lawgiver of the world, it is plain that His glory shines with unspeakable brightness in the cross of Christ, as the punishment of sin. But this is the very thing that hinders the lovers of sin from acknowledging the glory of the cross; because it shows so much of God's hatred of what they love. It would be useful for removing such prejudices to consider, that though Christ's sacrifice shows the punishment of sin, yet, if we embrace that sacrifice, it only *shows* it to us. It takes it off our hands; it leaves us no more to do with it. And surely the beholding our danger, when we behold it as prevented, serves rather to increase than lessen our joy. By seeing the greatness of our danger, we see the greatness of our deliverance. The cross of Christ displays the glory of infinite justice, but not of justice only.

Here shines chiefly the glory of infinite mercy. There is nothing in the world more lovely or glorious than love and goodness itself; and this is the greatest instance of it that can be conceived. God's goodness appears in all His works; this is a principal part of the glory of the creation. We are taught to consider this lower world as a convenient habitation, built for man to dwell in; but, to allude to the Apostle's expression (Heb. iii. 3), this gift we are speaking of should be accounted more worthy of honour than the world, inasmuch as "He who hath built the house hath more honour than the house." When God

gave us His Son, He gave us an infinitely greater gift than the world. The Creator is infinitely more glorious than the creature, and the Son of God is the Creator of all things. God can make innumerable worlds by the word of His mouth; He has but one only Son; and He spared not His only Son, but gave Him up to the death of the cross for us all.

God's love to His people is from everlasting to everlasting; but from everlasting to everlasting there is no manifestation of it known, or conceivable by us, that can be compared to this. The light of the sun is always the same, but it shines the brightest to us at noon; the cross of Christ is the noontide of everlasting love, the meridian splendour of eternal mercy. There were many bright manifestations of the same love before, but they were like the light of the morning, that shines more and more unto the perfect day; and that perfect day was when Christ was on the cross, when darkness covered all the land.

Comparisons can give but a very imperfect view of this love, which passeth knowledge. Though we should suppose all the love of all the men that ever were, or will be on the earth, and all the love of the angels in heaven, united in one heart, it would be but a cold heart to that which was pierced by the soldier's spear. The Jews saw but blood and water, but faith can discern a bright ocean of eternal love flowing out of these wounds. We may have some impression of the glory of it, by considering its effects. We should consider all the spiritual and eternal blessings received by God's people for four thousand years before Christ was crucified, or that have been received since, or that will be received till the consummation of all things; all the deliverances from eternal misery; all the oceans of joy in heaven; the rivers of the water of life, to be enjoyed to all eternity, by multitudes as the sand of the sea-shore. We should consider all these blessings as flowing from that love that was displayed in the cross of Christ. Here shines also the glory of the incomprehensible wisdom of God, which consists in promoting the best ends by the fittest means. The ends of the cross are best in

themselves, and the best for us that can be conceived—the **glory** of God, and the good of man. And the means by which it advances these ends are so fit and suitable, that the infinite depth of contrivance in them will be the admiration of the universe to eternity.

It is an easy thing to conceive the glory of the Creator manifested in the good of an innocent creature; but the glory of the righteous Judge manifested in the good of the guilty criminal is the peculiar mysterious wisdom of the cross. It is easy to conceive God's righteousness declared in the punishment of sins; the cross alone declares "His righteousness for the remission of sins" (Rom. iii. 25). It magnifies justice in the way of pardoning sin, and mercy in the way of punishing it. It shows justice more awful than if mercy had been excluded; and mercy more amiable than if justice had been dispensed with. It magnifies the law, and makes it honourable (Isa. xlii. 21). It magnifies the criminal who broke the law; and the respect put upon the law makes him honourable likewise (I. Cor. ii. 7). Yea, this is so contrived, that every honour done to the criminal is an honour done to the law; and all the respect put upon the law puts respect on the criminal. For every blessing the sinner receives, is for the sake of obedience and satisfaction made to the law; not by himself, but by Another, who could put infinitely greater dignity on the law: and the satisfaction of that Other for the sinner, puts the greatest dignity on him that he is capable of. Both the law and the sinner may *glory in the cross of Christ*. Both of them receive eternal honour and glory by it.

The glories that are found separately in the other works of God are found united here. The joys of heaven glorify God's goodness; the pains of hell glorify His justice; the cross of Christ glorifies both of them in a more remarkable manner than heaven or hell glorifies any of them. There is more remarkable honour done to the justice of God by the sufferings of Christ, than by the torment of devils; and there is a more remarkable

display of the goodness of God in the redemption of sinners, than in the joy of angels : so that we can conceive no object in which we can discover such manifold wisdom or so deep contrivance for advancing the glory of God. The like may be said of its contrivance for the good of man. It heals all his diseases; it pardons all his sins (Psalm, ciii). It is the sacrifice that removes the guilt of sin. It is the motive that removes the love of sin. It mortifies sin and expiates it. It atones for disobedience, and it makes obedience acceptable. It excites to obedience, and it purchases strength for obedience. It makes obedience practicable; it makes it delightful; it makes it in a manner unavoidable; it constrains to it (II. Cor. v. 14). It is not only the motive to obedience, but the pattern of it. It satisfies the curse of the law, and fulfils the commands of it. Love is the fulfilling of the law; the sum of which is, the love of God, and of our neighbour. The cross of Christ is the highest instance of both. Christ's sufferings are to be considered as actions. Never action gave such glory to God; never action did such good to man. And it is the way to show our love to God and man, by promoting the glory of the one, and the good of the other.

Thus the sufferings of Christ teach us our duty by that love whence they flowed, and that good for which they were designed. But they teach us not only by the design of them but also by the manner of His undergoing them. Submission to God, and forgiveness of our enemies, are two of the most difficult duties. The former is one of the chief expressions of love to God, and the latter of love to man. But the highest submission is, when a person submits to suffering, though free from guilt; and the highest forgiveness is, to forgive our murderers, especially if the murderers were persons who were obliged to us. As if a person not only should forgive them who took away his life, even though they owed him their own life; but also desire others to forgive them, pray for them, and as much as possible excuse them. This was the manner of Christ's bearing His sufferings: "Father, thy will be done;" and "Father, forgive them, for they know



not what they do." Thus we see how fit a means the cross is for promoting the best ends, for justification and sanctification. It would be too long to insist here in showing its manifold fitness for promoting also joy and peace here, and everlasting happiness hereafter; for, no doubt, it will be a great part of future happiness to remember the way it was purchased, and to see the Lamb that was slain at the right hand of Him who gave Him for that end. The things already adduced show, that the incomprehensible wisdom of God is gloriously displayed in the cross of Christ, because it has such amazing contrivance in it for advancing the good of man, as well as the glory of God; for that is the design of it, to show the glory of God, and goodwill towards man.

But it is not only the glory of divine wisdom that shines in this blessed object, but also the glory of divine power. This, to them who know not Christ, is no small paradox; but to them who believe, Christ crucified is the wisdom of God, and the power of God (I. Cor. i. 24). The Jews thought Christ's crucifixion a demonstration of His want of power. Hence they upbraided Him, that He who wrought so many miracles, suffered Himself to hang upon a cross. But this itself was the greatest miracle of all. They asked, Why He who saved others, saved not Himself? They named the reason without taking heed to it. That was the very reason why at that time He saved not Himself, because He saved others; because He was willing and able to save others. The *motive* of His enduring the cross was powerful,—divine love, stronger than death; the *fruits* of it powerful,—divine grace; the power of God to salvation (Rom. i. 16), making new creatures, raising souls from the dead; these are acts of Omnipotence. We are ready to admire chiefly the power of God in the visible world; but the soul of man is a far nobler creature than it. We justly admire the power of the Creator in the motion of the heavenly bodies; but the motion of souls towards God as their centre is far more glorious; the effects of the same power far more eminent, and far more lasting.

The wounds of Christ seemed effects of weakness; but it is easy to observe incomparable strength appearing in them. We should consider what it was that bruised Him; "He was bruised for our iniquities." The Scriptures represent them (Isa. liii.) as a great burden; and describes us all lying helpless under it, as a people laden with iniquity. Christ bore our sin in His own body on the tree; He bore our griefs and carried our sorrows. Not those we feel here only, but those we deserved to feel hereafter: "The Lord laid on Him the iniquity of us all" (Isa. liii. 6). We might say with Cain, "My punishment is greater than I can bear." This might be said to every one of us apart. But it was not the sins of one that He bore; He bore the sins of many; of multitudes as the sand on the sea-shore, and the sins of every one of them as numerous. This was the heaviest and most terrible weight in the world.

*(To be continued.)*

---

## **Loyal Address.**

To the King's Most Excellent Majesty, may it please your Majesty, We, the Southern Presbytery of the Free Presbyterian Church of Scotland, met at Glasgow on this the 5th day of September, 1939, humbly desire to express to Your Majesty our loyalty to Your Majesty's person and throne, and to acquaint Your Majesty with our feelings of deep concern for the well-being of our beloved country at this time of national anxiety and peril.

While conscious of the dangers of the present situation, we find encouragement in the fact that the righteousness of the principles in defence of which Britain has been compelled to take up arms stands in sharply-defined contrast to the tyranny and despotism of our country's enemies. Further, we are heartened by the display of unity which has given character to the nation's reaction at this time, a display which must be no less gratifying to Your Majesty than it is to Your Majesty's loyal subjects.

For such measures of encouragement as are thus afforded, we record our gratitude to the Most High. At the same time, we cannot but regard the advent of this war with the amount of suffering it has already caused and is likely to cause in the future as a national calamity significant of God's righteous indignation on account of our sins. It appears to us that, by "terrible things in righteousness," the Lord is now loudly and solemnly calling the nation to repentance. While pledging ourselves to urge upon all under our care the duty of responding to this call, we feel persuaded that nothing short of a nation-wide response is adequate in the circumstances. We, therefore, humbly submit to Your Majesty the urgent need there is for the observance of a national day of humiliation and confession of sins, and we most earnestly appeal to Your Majesty to use every influence and to make every endeavour, after the example of god-fearing kings in the past, to obtain such an observance. An initiative on the part of Your Majesty in leading the nation, now so happily united in its loyalty, to the discharge of what after all is a primary religious duty would, we believe, go a long way towards adjusting our relationship to the Most High and towards securing to us the enjoyment of His favour without which we cannot be assured of success. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II. Chr. vii. 14.

We conclude by assuring Your Majesty of our sincere sympathy in this time of trial, and we pray that God, for the sake of His Son, Jesus Christ, our Lord, would bestow on Your Majesty all needed grace. We pray also that, by God's blessing, the activities of Your Majesty's forces on land, on sea, and in the air may be directed and prospered towards the advancement of the divine glory and the well-being of this nation and of the world.

In name and by the authority of the Southern Presbytery of the Free Presbyterian Church of Scotland.—JAMES MACLEOD,  
*Moderator.*

## **The late Mr. Angus Stewart, Elder, Inverness.**

**I**N recent years death has made several blanks in the ranks of the office-bearers of the Inverness congregation. The latest to be removed is Angus Stewart. Born on 26th February, 1859, at Badscallie, Coigach, overlooking the noted Horse Island and the Summer Isles, at the mouth of Loch Broom, Angus Stewart was the eldest of a family of three children,—two boys and a girl. His father who was a crofter-fisherman, was a man of prayer and eminent for good works. His mother, Ann MacKenzie, a native of the same district, was like-minded with her husband. Angus' father died suddenly when Angus was four years old and his brother, the youngest child, was only four months. In these trying circumstances Angus' mother's sister (also a widow) came to reside with them, while her brothers tilled the croft for them. The children were privileged in having a godly example set before them. They were instructed in the Scriptures and were given the schooling provided in the district.

His first employment—he left home in his teens—was with the Free Church minister of Rosehall, a Mr. Falconer, who took great interest in him and helped him to improve his education. From Rosehall he went to Inverness where he became a clerk with Singer's Company. In Inverness he attended the Free North Church of which the evangelical Dr. George Mackay was minister. Soon afterwards his sister died. This was a sore blow to him. A year later death claimed his young brother. Under these strokes and the challengings of an awakened conscience, Angus was brought so low that it was feared he would not survive. "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity."

At this time he lodged with a Mrs. Dreghorn, whose father, Mr. Ross, was an elder in the North Church. This worthy man helped and encouraged him in his time of trial. "Weeping may endure for a night but joy cometh in the morning," and in due

course the morning of deliverance come. At one of the Communion season services, while sitting in the gallery of the North Church—sad to relate, now a model lodging-house—the preaching of the gospel by Dr. Kennedy was made to him the voice of the Son of God, proclaiming liberty to the captives and the opening of the prison to them that are bound. There he was given “beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.” This took place, as far as can be ascertained, in 1883. To the end, his admiration for Dr. Kennedy was manifest whenever he spoke of him.

After several years’ residence in Inverness he brought his mother to reside with him, but a year thereafter he was transferred to Nottingham. A stranger in a strange land he searched for the pure gospel but searched in vain. He pined for the bread of life. “My soul longeth, yea, even fainteth for the courts of the Lord.” His health broke down; he left Singer’s service and returned to Inverness where the Lord answered him in the day of his distress. During his absence events had moved rapidly in the Free Church.

Discipline, correctly handled, safeguards the other defences of the Church yet is itself, unless watchfulness prevent, vulnerable to subtle attack. For these reasons discipline is the first of the Church’s defences to be assailed, usually indirectly, by the wreckers. Secure in the knowledge that their friends had rendered discipline largely ineffective, the sappers and miners, as they were called, burrowing underground for years, like moles, had undermined the fundamental doctrines of the faith, such as the inspiration and inerrancy of the Scriptures, the sovereignty of God, the nature and extent of the atonement, etc., and now, confident that they could capture the fortress, they came out boldly in the open. Supported by their friends they made, in the Declaratory Act, a combined attack upon the Confessional interpretation of the Scripture doctrine of election with the result that organised opposition on the part of the leaders of the Constitutional Party collapsed, and the once noble Free Church

basely surrendered. That surrender was the signal for the faithful remnant within the Church, who had not so learned Christ, but had bought the truth and would not sell it, to go forth without the camp bearing Christ's reproach, carrying with them the Constitution intact, in 1893, to set up joyfully, though not lightly, the Free Presbyterian Church of Scotland. With this faithful company Angus Stewart took his stand. To them the Lord was bountiful. He had visited His people with the dayspring from on high. Communion seasons became times of rejoicing. The society of the godly was refreshing. This change of scene and company brought Angus return of joy and health. This happy period, however, did not continue long in the Inverness congregation. Trouble arose, and with the loyal section of the congregation Angus Stewart withdrew to worship in the Margaret Street Drill Hall.

In 1900 the present Church was built and Rev. J. R. Mackay became pastor. Angus much enjoyed and benefited by his ministration. While hearing him preach one Sabbath morning, Angus received so much of the presence of the Holy Spirit that his body became so weak that it was with difficulty he walked home after the service. He felt keenly Rev. J. R. Mackay's separation from the Church when he left it.

On recovering his health after his return from England, Angus carried on a tobacconist's business for a short period. Then he became assistant in a grocery business which later he owned until he retired in 1922.

He was ordained an elder in December, 1912, and in subsequent years acted on several occasions as representative elder of Kirk-Session to the Presbytery and the Synod. The judicious and godly Mr. Angus Clunas, the first General Treasurer of the Church, and also Treasurer of the Inverness congregation, would have Angus Stewart assist him in counting the congregational collections. At the time of Mr. Clunas's death Angus was given the Scripture "Knowest thou that the Lord will take away thy master from thy head this day?" from which he inferred that

Mr. Clunas's end was at hand and that he would be called to act as congregational Treasurer in his stead—and so it proved. This was in 1915. In September, 1918, he was appointed Clerk of Kirk-Session. He carried on both offices until indifferent health and failing eyesight compelled him to relinquish them, the Session Clerkship in 1930, and the Treasurership in March, 1931. In 1918 he began to act as supply for the surrounding Mission Stations. Later he was appointed missionary for Tomatin which he supplied with acceptance for twelve years. During part of that period he acted as supply for Daviot every third Sabbath. Having undergone eye operations in 1932 and 1933 he lost his sight. This was a sore trial. It brought his missionary work to an end. However, in the minister's absence he continued to the last, when able, to conduct services in the Inverness Church.

He had the melancholy experience of seeing three ministers in succession in the Inverness congregation, separate from the Church. The troubles of the past three years weighed heavily upon him but he was greatly encouraged by the promises of the Most High given him—promises which he mentioned at the time to his brother elders for their encouragement also—which showed that the Church would be brought safely through her troubles, and that the congregation would survive. He was especially encouraged by Psalm, xlv. 1-2 given him in April, 1938. This same promise was repeated to him early in June and was now enlarged—in the metrical version—to include the first four stanzas (in prose verses 1-5), from which he believed deliverance to be at hand.

Never very robust in health and of a retired and sensitive disposition he was much subject to Satan's assaults with the result that he had many ups and downs in his spiritual experience, now mourning without the sun and now rejoicing in gospel liberty. This was noticeable in his exercises in worship. He used to relate with relish an expression used in prayer by the late prayerful Alexander Mackenzie, Inverarnie, with whom he stayed when supplying Daviot—"Jeremiah complained that Thou

wast as a wayfaring man that turneth aside to tarry for a night. but, Lord, we would be glad to get a glimpse of Thee as a bird on the wing."

Equally at home in English and Gaelic, and well versed in Scripture, his presentation of truth was ready and apt. Nevertheless he often pleaded unfitness when called upon to conduct the weekly prayer-meetings, but however low he might feel at the beginning, he soon warmed to his subject, forgot his fears, and rejoiced in the great salvation ere he concluded. During the troubles of the last three years the Lord gave him many promises for the Church, and during the last three months of his life He gave him several promises for himself. His last illness was short. He was tenderly cared for during these closing years when he became blind by most sympathetic housekeepers. This was in itself a great kindness from the Lord in His holy Providence. May the blessing of the Lord rest upon them! To a brother elder who visited him he said he would not like to be left long. Although not then seriously ill, his friend knew by that answer to his enquiry after his health that the end was not far distant. He died a few days later on 16th October, 1938, aged 79, and was buried in Tomnahurich Cemetery. "Be ye also ready."—*F. B.*

---

## **Nadur an Duine 'na Staid Cheithir Fillte** **AM BREITHEANAS DEIREANNACH.**

*(Air a leantuin t-d., 192.)*

Mar so tha leabhar an lagha air fhosgladh air son na binne a ta 'n aghaidh na muinntir sin uile a ta air an làimh chli: Agus le sin chì iad gu soilleir ceartas a' bhreitheanais 'nan aghaidh, agus mar tha 'm Breitheamh a' dol air aghaidh ann a reir lagha. Gidheadh bithidh ann t-eadar-dhealachadh so ann, eadhon, gu 'n téid breth a thoirt orra-san aig nach robh ach lagh an nàduir,



agus nach robh fuidh fhoillseachadh àraidh 'sam bith, leis an lagh nàduir sin a bh' aca 'nan eridheachaibh: Lagh a tha taisbeanadh, "Gu 'm bheil iadsan a ni an leithide sin do nithibh" (mar a sheasas iad air an leigeadh ris) "toillteanach air bàs." *Rom. i. 32.* Ach bheirear breth orra-san, aig an robh an lagh sgrìobhta, chum an d' thainig focal Dhé, mar a chaidh fhuaim a mach san eaglais fhaicsinnich, leis an lagh sgrìobhta sin. Mar sin a deir an t-Abstol, *Rom. ii. 12.* "Oir a mheud 'sa pheacaich gun an lagh (sgrìobhta,) sgrìosar iad gun an lagh (sgrìobhta;) agus a mheud 'sa pheacaich fuidh 'n lagh, (is e sin, fuidh 'n lagh sgrìobhta,) dìtear iad leis an lagh," (sgrìobhta.)

'*San àite mu dheireadh,* "Fosgailear leabhar eile, eadhon leabhar na beatha," Taisb. xx. 12. Anns an leabhar so, tha ainmean nan daoine taghta uile sgrìobhta, mar a thubhairt Crìosd r' a dheisciobluibh, *Luc. x. 20.* "Tha bhur n-ainmean sgrìobhta anns na nèamhaibh." Tha air a chur sìos anns an leabhar so rùn gràsmhor agus neo-chaochlaideach Dhé, anns na daoine taghta thubhairt chum na beatha maireannaich; agus a chum sin a dhèanamh, gu 'm bi iad air an saoradh le fuil a Mhic, air an gairm gu h-eifeachdach, air am fireanachadh, air an uchdmhacachadh, air an naomhachadh, agus air an togail suas leis aig an là dheireannach as eugmhais peacaidh. Tha 'n leabhar so a nis ann an làimh Eadar-mheadhonair, "mar leabhar reachd na rìoghachd," agus air dhoibh an obair a choimhlionadh a thug an t-Athair dhoibh ri dhèanamh, bheir e, air an là mhór sin a lathair an leabhar, agus fosgailidh se e, agus nochdaidh e a' mhuinntir a ta air an ainmeachadh ann, "neo-lochdach an lathair a ghlòire." *Jude 24.* "gun smal, gun phreasadh, no nì air bith d' an leithidibh sin," *Eph. v. 27.* Cha bhi aon diubh uile, a ta air an ainmeachadh 'san leabhar, air chall. Gheibheir uidhimichte iad a réir òrduigh an leabhair, air an saoradh, air an ghairm, air am fireanachadh, air an naomhachadh, air an togail suas gun smal; ciod tuilleadh a bhios ri dhèanamh, ach a réir an leabhair cheudna, gu 'n seallbhaich iad a' chrìoch mhór, eadhon beatha mhaireannach. Fendar so a thional o 'n ghealladh luachmhor sin, *Taisb. iii. 5.*

“An tì a bheir buaidh, sgeadaichear e ann an eudach geal, (air dha bhi air a thogail ann an glòir,) agus cha dubh mi mach 'ainm á leabhar na beatha. Ach aidichidh mi 'ainm-san, (bithidh e, mar gu b' ann, air a leughadh a mach am measg a chuid eile do dhaoine taghta Dhé,) am fianuis m' Athar, agus am fianuis 'aingle-san.” Is e so a nis stéidh saoraidh nan naomh, stéidh na binne bheannaichte a gheibh iad. Air do leabhar na beatha bhi air fhosgladh, bithidh e aithnichte do gach uile, co a ta air an taghadh, agus co nach 'eil. An fhad so mu dheuchainn nan cuideachdan.

'*San ochdamh àite*, Ann an sin cuiridh am Breitheamh an céill a' bhinne bheannaichte sin air an naoimh. “Thigibh, a dhaoine beannaichte m' Athar-sa sealbhaichibh mar oighreachd an rioghachd a ta air a deasachadh dhuibh o leagadh bunaite an domhain!” *Mat. xxv. 34.* Tha e ro chosmhuil, gu 'n toir an duine Criosd am mach a' bhinne le guth àrd; a ehluinneas chan e mha'n na naoimh uile, ach a eluinneas agus a thuigeas na h-aingidh uile mar an ceudna. Cò d' an urrain a smuaineachadh an t-aobhneas do-labhairt leis an eluinn a' mhuinntir bheannaichte na briathra sin! Cò d' an urrainn beachd a ghabhail air an lànachd do 'n aobhneas sin a bhios air a dhòrtadh a steach 'nan eridheachaibh, leis na briathraibh sin a' ruigheachd an cluasa? Agus cò d' an urrain a smuaineachadh cia mór do ifrinn a bhriseas a steach gu eridheachan na cuideachd an-diadhaidh, le briathraibh sin nèamh? is nì cinnteach gu 'm bi a' bhinne so air a cur a mach, roimh bhinn an dìtidh. *Mat. xrv. 34.* “An sin a deir an Rìgh riusan air a dheis, Thigibh a dhaoine beannaichte m' Athar-sa, rann 41. An sin a deir e mar an ceudna riusan air an làimh chlì. Imichibh uam, a shluagh malluichte.” Cha bhi feum air an òrdugh so, cham gu eluinn na naoimh, as eugmhais eagail no ioghnaidh, a' bhinn eile air na droch dhaoine; cha bhi iadsan a ta air an togail chum glòir, air an glacadh suas a choinneachadh an Tighearna 'san athar gun smal, agus aig an robh an anama, (a thaobh an aireimh is mò dhiubh,) cho fada ann an nèamh roimhe, comasach air a leithid sin do eagal a bhi

orra : ach le so bithidh iad gu riaghailteach air an toirt a stigh, a shuidhe ann am breitheanas, mar cho-luchd-suidhich maille ri Crìosd an aghaidh nan an-diadhach; aig am bi am pian air a h-antromachadh le sin. Bithidh e 'na ifrinn dhoibh a bhi air an cumail á h-ifrinn, gus am faic iad dorsa nèimh air am fosgladh a ghabhail nan naomh a steach, a bha aon uair a chòmh-nuidh 'san aon saoghal riu féin; agus theagamh anns a' cheart duthaich, sgìreachd, no bhaile, agus a shuidh fo 'n cheart mhinisteir riu féin. Mar so chì iad nèamh fad as, a dhèanamh an ifrinn aca-san na 's teithe, cosmhuil ris a mhór-fhear neo-chreideach sin, 2 *Rìgh* vii. 19, 20. chì iad pailteas le 'n suilibh, ach chan ith iad deth. Bithidh na h-uile focal de 'n bhinne bheannaichte mar shaighead nimheil air a sàthadh 'nan crìdh-eachaibh, am feadh a tha iad a' faicinn na chaill iad, agus uaith sin chì iad cìod a tha feitheamh orra.

Théid a' bhinn so thoirt air na naomh a *reir an gnìomhara*, *Taisb.* xx. '2. ach chan ann aon chuid air son an gnìomhara, no air son an creidimh; mar gu 'm biodh beatha mhaireannach air a cosnadh leò. Tilgidh a' bhinne féin air eul am beachd neo-thuigseach so. Bha 'n rioghachd gus am bheil iad air an gairm air a deasachadh air an son o leagadh bunaite an domhain; cha robh i air a fàgail gu bhi air a cosnadh leò-san nach robh ach o 'n dé. Tha iad gu sealbhadh mar mhie, ach chan 'eil iad gu cosnadh dhoibh féin, mar a ni seirbhisich air an tuarasdail a gheibh iad air son an oibre. Bha iad air an saoradh le fuil Chrìosd, agus air an sgeadachadh le 'fhìreantachd-san gum smal, nì is e ceart aobhar na binne. Bha iad mar an ceudna air an deasachadh air son nèimh, le naomhachadh a Spioraid; agus is ann uaith sin a ta e a réir an gnìomhara. Air chor as gu faic an saoghal an-diadhaidh a nis gu bheil Breitheamh nam beò agus nam marbh a' dèanamh maith dhoibhsan a ta maith. Uime sin tha na briathre so air an cur ris a' bhinne, Oir bha mi ocrach, agus thug sibh dhomh biadh, rann 35, 36. Nì nach 'eil a' comharrachadh na steidh, ach an dearbhadh air an còir air nèamh; mar gu'n abradh breitheamh, gu bheil e saoradh duine a bh' air agradh air son fiacha, a chionn gu 'n do mhionnaich

na fianaisean gu 'n robh e air iocadh cheana. Mar sin a deir an t-Abstol, I *Cor.* x. 5. “Ach le moran dhubh cha robh Dia toilichte: oir sgriosadh 'san fhàsach iad.” Cha b' e an sgrios anns an fhàsach an stéidh air son corruich Dhé riu, ach bha e 'na dhearbhadh air. Agus mar so tha ar Tighearn a' teagasg dhuinn an coimheangal iomchuidh a ta eadar glòir agus deadh ghnìomhara, eadhon, ghnìomhara maith a réir an t-soisgeil; ghnìomhara aig am bheil ceangal ri Iosa Crìosd, agus a ta air an dèanamh tre chreidimh ann-san, agus gràidh dha, as eugmhais nach bi meas orra san là sin. Agus bheirear breth air na naomh a reir an leithide do ghnìomhara, agus gu 'm bi tomhas na glòir 'nam measg a reir nan ghnìomhara sin. Oir is fìrinn shìorruidh “An tì a chuireas gu gaun, buainidh e gu gann,” 2 *Cor.* ix. 6.

Mar so bithidh aig ghnìomhara nan naomh duais ghlòrmhor; chan i duais air son an oibre; duais gràis, chan ann mar fhiaich-aibh: an nì a lionas iad le h-iongantas ri saoihbheas saor-ghràis, agus ris an Tighearna 'ga irioslashadh féin gu aire thabhairt d' an oibre bochd neo-airidh. 'Se sin as eiall a reir coslais do 'n nì a ta air ainmeachadh a fhìreagair iad, ag ràdh, a Tighearna, “e' uin' a chunnaic sinn oerach thu,” rann 37, 38, 39. Agus nach ceart a dh' fheadas iad ioghnadh a bhi orra iad féin fhaicinn air an cur 'nan suidhe aig suipeir-bainnse an Uain, a thaobh nìneir no suipeir, beagan bìdh no deoch (a leithid 'sa bha aca) a thug iad air son Chrìosd, do aon d'a bhuill oerach no phàiteach? O am fogharadh pailt a ta leantuinn air an t-sìol do dheadh ghnìomhara a chuireadh! Aimhnichean do shòlasan a' sruthadh a mach, is maith a dh' fheudtadh o chupan do uisge fuar a bh' air a thabhairt do dheisciobul ann an ainm deiseiobul! Aiteachan còmhnuidh sìorruidh glòrmhor ag èiridh a mach o chaidreamh oidhele a thabhairt do naomh, a bha 'na choigreach! Trusgain shìorruidh de ghlòir air an tabhairt ann am malairt air son còta nuadh, no, is maith a dh' fheudtadh, sean chota, air a thabhairt do naomh àraidh éigin, aig nach robh eudach a dh' fheumadh e. 'Dol a shealltuinn air naomh tinn, air iocadh, le teachd Chrìosd féin, ann an glòir 'Athar, le uile ainglibh naomha!

Dol a dh' anhare air prìosanach bochd, air son aobhair Chrìosd, air iocadh le Breitheamh nan uile, a' teachd a thoirt air falbh an fhir-amhaire leis gu luchairt nèimh, gu bhi ann an sin maille ris féin gu saoghal nan saoghal! Bithidh na nithe sin 'nan aobhar iongantais shìorruidh, agus bu chòir dhoibh gach neach a bhrosnuchadh eum eir gu pailt a nis, am feadh a mhaireas àm eir sìol dheadh oibre. Ach is e seula Chrìosd air deadh oibre a chuireas luach amta, ann an suilibh Dhé ghrasmoir; a ta air a chiallachadh le freagradh ar Tighearna, rann 40. "A mheud 's gu 'n d' rinn sibh e do h-aon de na bràithribh as lugha agamsa, rinn sibh dhomhsa e."

*Ri leantuin.*

## Literary Notice.

**Beatha agus Searmoinean an Urramach R. M. McCheyne maille ri Litrichean agus Laoidhean,** Eadartheangaidhe le Ailean Mac na Ceardaidh, Ceanmhor. Glascho: Alasdair Mac Labhrainn agus a Mhic, 268 Sraid Earraigh-aidheal, C.2.

Messrs. MacLaren deserve the thanks of all lovers of the writings of the saintly Robert Murray McCheyne in reprinting the translation of Rev. Allan Sinclair of McCheyne's Sermons, Letters and Hymns. We hope the publishers will be encouraged in their enterprise. Unfortunately in these days the audience to which such books make an appeal even in Gaelic is not so large as it once was. The book is nicely got up and neatly printed. Here and there gaps caused by dropped letters appear. There does not seem to have been any definite system of accentuation before the proof reader's mind judging by the haphazard use made of the accents. These, however, are minor faults and we sincerely hope that our Gaelic-speaking readers will encourage the publisher by buying the book.

## **Notes and Comments.**

**The War.**—As all our readers are painfully aware, Great Britain is again involved in war. The policy which Herr Hitler has been pursuing for some time back could have no other result. German aggression under his leadership has become intolerable and had reached its climax in the invasion of Poland. On account of its pledged word to Poland and in defence of our own civil and religious liberties, which would soon be attacked, our government had no alternative but to declare war on Germany. At the same time, while we hold that it was just on our part to have entered this war, let us not forget that by it God is manifesting that He has a controversy with us as a nation. Our sins have been great, and in the face of repeated warnings we have pursued our own sinful ways as if there was no God to render an account to. "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" If Hitlerism is overthrown in Germany, the Lord's people there, of whom we believe there are many, and who are today down-trodden, will be set free to worship God according to His Word. The whole Church of God has been praying for them and if this war is to be the means by which they are to be liberated, it is not the first time that God's people could say, "By terrible things in righteousness wilt thou answer us, O God of our salvation."

**A Word to our Readers.**—In view of the terrible calamity that has overtaken us as a nation in being involved in another war it would be well to realise that the Lord Jesus reigneth. The declaration of war has re-opened many wounds caused by the last war, and many who were sorely wounded at heart then are finding themselves facing the prospects of receiving fresh wounds. We would say to such that there is only one source of comfort, and that is Christ, and if they neglect to go to Him it will be vain for them to seek comfort from their fellow-creatures. To our praying people we would make this request; that they would be continually remembering in prayer, our

nation, and that they would specially remember our young men who are called upon to face the enemy.

**To our Young Men in His Majesty's Forces.**—Young men, you are engaged, or on the way to be engaged, in a terrible struggle. You are missed from your usual place in the house of God. Some of you, when you had the opportunity, were not as regular there as one would wish, and it pierces the hearts of some who had an interest in your spiritual welfare to remember that it was so, and to realise now that your place is empty for a reason, alas! too well known. Those who had an interest in your spiritual welfare still follow you with their prayers, and would plead with you once again, perhaps with some of you for the last time, to "Seek the Lord while He may be found, call ye upon Him while He is near," and to remember that, "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

**Britain's Humiliation.**—Perhaps never in the history of our nation did Great Britain get such a humiliating slap in the face as in her recent negotiations with that heaven-defying nation—Russia. One was amazed to hear good men whose Christianity one would not dare to doubt assuming the attitude of the opportunist and saying: "Well, what can we do? we must do something to meet the aggressive policy of Hitler." The Lord's answer to Great Britain was emphatic and sharp: it said plainly: "You will have to do without her." In this Magazine we do not take to do with the intricacies of diplomacy except where they impinge on well recognized religious principles. Some years ago a movement to have some intercourse with Russia was characterised as an attempt to shake hands with assassins dripping with blood. But the abhorrence of having anything to do with Russia passed away, but God had not forgotten the blasphemous and heaven-defying speeches of many of her leaders. He has spoken very loudly to our country and it is to be hoped she has learned a lesson. We feel ill at ease about

many of the alliances into which Britain is entering or has entered. The Bible delivers no uncertain message on these matters. Whatever good may come out of Russia's bare-faced conduct we should not forget that Britain has received one of the greatest humiliations ever she experienced in the field of diplomacy at the hands of a nation which openly defied the Ruler of the Nations and with whom Britain wished to be on friendly terms. Sink or swim, however, we are to do without Russia's help. Since the foregoing was written Russia has given another shock to Britain by invading Poland.

**A Learned Savant's Riotous Imagination.**—The President of the Zoological Section of the British Association (Prof. James Ritchie) in his presidential address to the above section gave what he termed a 1,200,000,000 year vista of the steady climb of life through long evolutionary processes. When it is borne in mind that there is not a million *days* (to say nothing of years) since the birth of Christ it will be seen what a tremendous strain the learned professor is placing on his own lively imagination. But it is when he proceeds to say that during this long evolutionary period man has been moving towards a "higher intellectual, spiritual, and moral standard, and the biological view would be that in the immediate future—geologically speaking—that movement would continue and that for human beings this future lies in the development and perfection of social life and in the spreading of the social idea to include peoples and nations as well as individuals, with all the correlated advances that these imply," that he lays the reins on the neck of his riotous and erratic imagination. Was the learned professor blind to the madness that has armed the civilized nations to the teeth when he wrote the above? It is such utterances of these that gave an opening to the wit when he hit off the British Association as the British Ass. Fortunately there are learned men in this famous gathering who do not rely on their imagination for their facts. How much nearer to the truth is the Bible account of man's creation, his fall, and his present low spiritual condition in his fallen state.



**The Word "Day" in Genesis I.**—It has often been asserted that the "day" in Genesis I. is a long period of time. From the words in the inspired record—"And God called the light day, and the darkness He called night and the evening and the morning were the first day" it is evident that each day was composed of a period of light and a period of darkness. If these days were long periods of time what would become of animal and vegetable life during these periods. Again, if those days were long periods of time did God rest for an equal period of time corresponding to one day when he finished Creation? If so, what explanation can be given by those who hold this view of the words in the Fourth Commandment: "Six day shalt thou labour, and do all thy work . . . . for in six day the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Is the day mentioned in connection with man's labour a long period of time? Do not the words of the Commandment clearly indicate that God's "day" of rest is similar to the "day" when man is to labour and do all his work?

**Conversion of Professor Sayce.**—In his younger days, says the Rev. D. S. Hart-Davies, M.A., D.D., in the *Protestant Woman* for September, Professor Sayce was regarded as one of the leaders of the Higher Critical Group in the University of Oxford. It was generally believed that he would succeed Dr. Pusey as Regius Professor of Hebrew. Much pressure was brought to bear upon Gladstone, but he refused to appoint Sayce on the ground that (in the year 1882) he was recognised as one of the leaders of the Higher Critical movement in the University. Instead Professor Driver was appointed. Sayce then left Oxford, and went out to the East to dig. He was converted by the results of his excavations, and abandoned his critical views. In 1890 he could write, "I myself have now come to be regarded as a representative of the so-called orthodox party and a defender of Holy Writ. Just as the archaeological discoveries in the Mediterranean have given the death-blow to the critical theories about Homer, so similar discoveries are killing the various

critical theories about the Old Testament and its contents. Subjective fantasies must give way before the solid facts of science. The archaeological discoveries of the last thirty-five years in the near East have been dead against the conclusions of the self-appointed critic and on the side of ancient tradition."

**Fuhrer and Pope.**—The *Spectator* (4th August) gives prominence to an article on the foreign policy of the present Pope, the writer being Richard Birley. According to his statements, the Pope has not fulfilled the hopes of those who expected that he would side with the democracies in the European trouble. Since the Pope was crowned Prague had fallen, the Italians seized Albania, and Franco, who had been congratulated by the Pope on his "Catholic victory," had signed the Anti-Comintern Pact—and the Vatican had remained silent. Pius XII. is busying himself at present in the diplomatic field over the Danzig affair and democratic circles in France view this interference with grave mistrust. The article in the *Spectator* states that there is nothing fundamentally pro-democratic and Anti-Nazi in the bitter struggle between Hitler and the Vatican, and Douglas Reed is quoted ("Insanity Fair") as being nearer the truth when he says "the Church is not against Hitler from conviction, only on grounds of interest." This is Rome's way for ever. The prestige and dominance of "The Church" are her chief concern. To further her aims she is "often deliberately opportunist," the *Spectator* article says. Far stronger language than that might be used. It is the opinion of the writer in the *Spectator* that the friction which existed between the Hitler regime and the last Pope has noticeably decreased since the present Pope was appointed; that the Austrian Romanists require careful handling; that "the more Hitler becomes conscious of the Hapsburg heritage the more inevitably will he seek some sort of collaboration with the Papacy;" and that "everything points to a Berlin-Vatican *rapprochement* because such a *rapprochement* is in the best interests of both parties." However that may be, it would

be well that the British statesmen now in power should be on their guard against the diplomatic workings of Papal agents, all whose aims are directed to the strengthening of the stakes and the lengthening of the cords of a Church which regards British Protestantism and Protestantism everywhere as the great enemy that must be destroyed.—*The Bulwark.*

---

### Church Notes.

**Communions.**—*October*: First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Lochinver, Greenock; fifth, Wick. *November*: First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch; fourth, Halkirk. South African Mission: The following are the dates of the communions:—Last Sabbath of March, June, September, and December. NOTE.—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

**Collection for October.**—The Home Mission Fund (first Collection) is to be taken up during this month.

**Cancellation of Deputy's Sailing.**—Many readers of the Magazine are aware that the sailing of the ship on which Rev. D. Beaton, Oban, had intended (D.V.) to leave for overseas on 1st September was cancelled by the Admiralty. A berth was offered him on the next ship, S.S. Cameronia, but, war having broken out before it was due to sail, he decided not to go abroad meantime.—*W. Grant, Convener, Canadian and Colonial Committee.*

**Presentation to Rev. D. Beaton.**—As many of our readers are aware, a movement had been set on foot recently to make a presentation to the Rev. D. Beaton, Oban, in recognition of his many and useful services to the Church both as Theological

Tutor and in other capacities during the long period of forty years. On behalf of those ministers who sponsored the movement, I have much pleasure in informing subscribers that the result has been most gratifying and that a large sum of money has been handed to Mr. Beaton. Mr. Beaton desires me to express to those who so liberally contributed his heartfelt appreciation and gratitude for this, on his part, wholly unexpected token of goodwill.—*N. MacIntyre.*

## Acknowledgment of Donations.

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

**Sustentation Fund.**—M. and I. MacPherson, New Zealand, 10s; G. M., Arrina, o/a Applecross Congregation, £1; K. McLean, Otangiwai, New Zealand, o/a Shieldaig Congregations, £4; Miss B. M., Dunphail, £1 10s.

**Jewish and Foreign Missions.**—Anonymous, Edinburgh, £10; "Priesthill," £8; M. and I. MacPherson, New Zealand, 10s; R. D. N., 2 Penefiler, Portree, 5s; H. M. Badnaban, per Rev. A. MacAskill, Lochinver, 10s; Wellwisher, Inverness, £1; P. C., Helmsdale, 10s; the following per Rev. N. MacIntyre:—Miss R., Fort William, £1; Friend, Stornoway, £1; Friend, Tolsta, £2; Friend, Stornoway, £1.

**Colonial Mission Fund.**—Received from the Vancouver congregation on behalf of Rev. A. F. Mackay's expenses the sum of £23; per Rev. A. F. Mackay, on behalf of Mr Hugh Mackay.

The following lists have been sent in for publication:—

**Daviot Church Building Fund.**—Mr J. Grant, Inverness, acknowledges with grateful thanks the sum of £10 from Daviot Congregation, Church Door Collections, per J. M. Cameron, Farr; balance of debt at this date is £376.

**Fort William Church Purchase Fund.**—Mr Alex. Rankin acknowledges with grateful thanks the following donations:—Lochinver, Stoer, Drumbeg Congregations, £12 0s 8d; A Friend, Fort William, £1; Mr D. J. MacKay, Strathy, 6s.

**Greenock Manse Purchase Fund.**—Mr D. J. Walker, 12 Wellington Street, Greenock, acknowledges with sincere thanks a donation of £3 from "Loyal Free Presbyterians," in appreciation of Rev. James McLeod's Canadian Report, as recorded in the Synod's Proceedings, recently published.

**London Congregational Funds.**—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £4 from "Four New Zealand Friends, for the London Congregational Funds."

**Raasay Manse Building Fund.**—Mr Ewen MacRae, Inverarish, acknowledges with sincere thanks the following donations:—N. Nicolson, M.V., Lochnevis, £1; Glasgow Raasay Friend, £1; M. M. A. Glasgow, £1; E. N. B. and C., Lochaber, 10s.

**Wick Manse Purchase Fund.**—Rev. R. R. Sinclair acknowledges with grateful thanks a donation of £2 in appreciation of Northern Presbytery's stand for 1893 principles.

**South African Mission.**—Miss J. Nicolson acknowledges with sincere thanks the following donations:—From a Friend for the Hospital, £10; from a few friends in Kames, £2 11s; Friend, Raasay, £1.

**Greenock Manse Purchase Fund.**—Rev. Jas. MacLeod acknowledges with grateful thanks the following donations:—Vatton Congregation, £9 11s; Friend Argyllshire, £5; Friend, Carloway, Lewis, £1; Mr C. L., Strathy Point, £1.

## The Magazine.

**4s Subscriptions.**—Mrs Campbell, Police Station, Avoch; Mrs D. Macdonald, Railway Cottages, Gorton, Bridge of Orchy; Mrs. Rose, Errogie Cottage, Stratherrick; Mrs M. Murray, 11 Skigersta, Ness; D. McLennan, 23 Seaview Gress, Stornoway; Mrs Hugh Ross, 8 Back Street, Hilton, Fearn; Miss K. Cameron, 13 Arlington Road, Middlesbrough.

**6s 6d Subscriptions for F.P. and Y.P. Magazines.**—Mrs A. Miller, Aimster, Thurso; Miss K. M. Matheson, School House, Kensalcyre, Skye; Miss M. Macdonald, Culag, Lochinver; Rev. A. Beaton, F.P. Manse, Gairloch.

**Other Subscriptions.**—John Morrison, 7 Habost, Port of Ness, 5s; D. McLeod, Altnabrae, Recharn, Lairg, 3s; Don. Beaton, Matiere, King Country, New Zealand, £1; Mrs Canty, Arie, Te-Kinti, New Zealand, 6s; K. McLean, Otangiwai, King Country, New Zealand, 6s; Mrs C. Macdonald, 585 Logan Avenue, Toronto, 4s 3d; Mrs McInnes, Badcall Scourie, 5s; John M. MacBeath, Arrina, Strathcarron, 3s; A. MacLeod, Duart Nedd, Drumbeg, Lairg, 6s; Mrs R. MacRae, Altnasuth, Ardelve, Kyle, 3s 9d; Mrs McLeod, Pollochan, Recharn, Lairg, 10s; Friend of deceased subscriber, 2s.

**Free Distribution.**—Mr K. Matheson, Dingwall, £1; Mr D. Beaton, Matiere, King Country, New Zealand, £1; Anon., Stevenston postmark, 10s.