

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**Free Presbyterian Magazine**  
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### Setting Out on a Long Journey.

**A**S my readers are aware, I am setting out soon on a long journey and by the time this issue is in the hands of many of my readers I will have commenced the first stage. Naturally the prospect of setting out on such a journey awakens many thoughts and I may be permitted to lay before my readers some of these. The journey on which I am setting out, however, is short in comparison with a greater journey on which we all have set out already and as no one can contemplate setting out, without preparation, on a voyage even to New York, which, in these days of swift travel, is not so distant as it was fifty or sixty years ago, so ought preparation for the greater journey engage our serious attention.

1. *The Preparation.* The shortest journey requires preparation and the longer it is the more consideration it requires. There are not many who fail to prepare for a voyage to New York, but there are thousands upon thousands who are quite unconcerned about their preparation for the greatest of all journeys. God has not left us without knowledge as to what we need for this journey. If we are to see His face in peace we must be clothed in the righteousness of Jesus Christ and it is only through believing in Him that we can obtain this righteousness. The faith that receives Him is His own gift so man has nothing to glory in in this matter.

2. *The Passport.* In a journey to other countries one has to possess himself of a passport. This passport is issued by His

Majesty's Foreign Secretary. An unauthorised individual has no right to issue a passport to any one and if he did the recipient would find it utterly useless when he most required it. The passport is carefully scrutinised by the Alien Officers of the country to which one is going and if it is not in correct form there is no admittance into the country. A photograph with a description of the bearer forms part of the passport. We need a passport for admittance into the Kingdom of the Lord Jesus Christ for unless a man is born again he cannot enter into that kingdom. No intellectual attainments, or sentimental religion beginning with emotionalism and ending there, will do. If we have not the change announced by the Lord Jesus as indispensable we need not deceive ourselves by thinking we are meet for the kingdom of heaven.

3. *The farewells.* No one who sets out to cross the ocean can be altogether free from emotion. Loved ones are left behind and even the prospect of a return does not do away with the ever present thought that many a change may take place before the hoped for re-union. But on the greatest of all voyages the farewells may be taken for ever. It is a very solemn thing when a godly father or mother takes farewell of their offspring never to meet them again. This solemn and sobering thought has been blessed to many and the bedsides of dying parents have been places where God has more than once met with weeping children. Happy are those who in parting have the assurance that all is well. They are bound together in the bundle of life and they can look forward to a happy eternity where partings are forever at an end.

4. *Drawing out from the shore.* I well remember the peculiar sensation I felt the first time I crossed the ocean, as the great liner drew out from the shore and turned her bow to the mighty waste of waters over which we were to sail for days on end. One cannot easily master that feeling—many thoughts come surging through the mind. What has that ocean in store for me? Are there storms to be met that will shake my confidence?

Will everything go well? Such thoughts rise and seek the mind's attention with persistent insistence. There is a certain feeling of mystery about the sea even though it be a well-explored and charted ocean and even though thousands have voyaged over it before. But it being the first time for you the knowledge that ships are crossing and recrossing that ocean every day cannot altogether rob you of that feeling. So when the time comes when the Lord's people draw out from the shore into that world of mystery beyond is it any wonder that at times, like Christian in the *Pilgrim's Progress*, they are at a loss as to what is happening. If one has confidence in the Master, however, all things will be different. He has sailed over that mysterious ocean and, while no ship that has once left the shores of time ever returns, the believer is safe in the Master's hands. There are no shipwrecks reported when He is in charge and the passengers may confidently say: "All is well."

5. *The Ocean.* One who has never sailed over the ocean may think it must be very uninteresting. It is not so. There is a marvellous variety with a sameness which is characteristic of God's works. The vastness of the waste of waters with the great monsters of the deep and the myriad inhabitants of the same which have their dwelling there bring before one's mind the greatness of the Creator who has measured the waters of the seas in the hollow of His hand and sends food in time convenient to the myriads of creatures in the sea. Yet, as one of the Puritans put it, there was a time when He who created these mighty oceans and the flowing rivers had to say: "I thirst" and no water was given Him to drink.

6. *The prospects on the other side.* When one sets out across the ocean he has generally the prospect of meeting many friends who give him a very hearty welcome. It may be a brother or a sister and in such a case how affectionate the greetings are—parted for a time and now meeting again. But how infinitely more wonderful is the meeting when the Lord's people reach the other side of life's mysterious ocean! What a Friend is waiting!

How beautiful is the home He has prepared for them, that death-free, sorrowless, sinless, tearless city where the peace of God forever reigns. With what amazement will some of them open their eyes to behold the glory of their Saviour and hear for the first time the heavenly music, the song which in its volume is like the sound of many waters. But how unspeakably solemn is it for those who shall reach that shore—Friendless, Homeless, and Hopeless. There are thousands sailing out on the great ocean of time with no friend to meet them, no home to receive them and having no hope for eternity that it will ever be otherwise.

7. *Safe arrival in port.* When one has crossed the ocean for the first time it is with pleasurable feelings land is sighted. High expectancy and delight in feeling the solid ground beneath one's feet with the captivating sense of newness in all one sees around produce sensations that are not easily described. So shall it be with the Lord's people. All the storms that swept over life's troubled seas are at an end and they have reached the haven they desired to see:—

Then are they glad, because at rest  
 And quiet now they be:  
 So to the haven he them brings  
 Which they desired to see.  
 Oh! that men to the Lord would give  
 Praise for His goodness then,  
 And for His works of wonder done  
 Unto the sons of men.

—*Metrical Psalms*, cvii. 30-32.

The ingratitude of rejecting Christ must me as high in the rank of sins as the Person slighted is in the rank of Beings.—*Stephen Charnock.*

Men who are spiritually sick cannot sweat out their distemper with working. He does not gain much that turns his meat into his medicine.—*John Owen.*

## **Glorifying in the Cross of Christ.\***

By Rev. JOHN MACLAURIN, Glasgow.

“ 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.

### **PREFATORY NOTE.**

No sermon in the English language has been more admired and praised by the best judges than the following. It is marked from the beginning to the close by eloquence of the highest order, consecrated to the illustration of the noblest truths. The production, however, in its own transcendent excellence, may be safely left to speak for itself. There are some peculiar features of it that deserve attention.

There is reason to believe that the earliest form in which the gospel was preached in the primitive age of the church, was by a simple narration of the leading facts in the life of Christ. Perhaps the Apostle's Creed is best understood as an illustrative specimen of what this kind of preaching must have been. When these facts became perfectly known, it would be more difficult to invest the details of them with interest. Yet surely the life of Christ—as one prolonged miracle in itself,—if effectively stated, is most fitted to impress the mind, and produce the results which attended the earliest announcement of the evangelic message. The merit of the following sermon, and the singular genius of its author, appear in the skill with which he copiously weaves into his appeals the various facts in the History of the Saviour. In no sermon has higher skill to this effect been shewn. Events, with which we are familiar from childhood, acquire a strange and singular freshness under the treatment of our author.

The discourse, moreover, is without formal divisions, though the thoughts are given in distinct and regular succession, as will be seen from the subjoined analysis. It would seem as if the fervency of the preacher were too great to brook delay in order to indicate his method.

\*This is the sermon referred to in the opening article of the August issue. It is a long sermon and will appear in sections in two or three issues. Dr. W. H. Goold, the editor of Maclaurin's works, says: “ No sermon in the English language has been more admired and praised by the best judges.” John Maclaurin was born in Glendaruel, Argyllshire, in October, 1693. He was brought up with his uncle, the minister of Kilfinan. His works, as has been indicated, were edited by Dr. W. H. Goold of the Reformed Presbyterian Church and contain his valuable testimony to the reality of the Cambuslang and Kilsyth Revivals in 1742. He was one of a highly intellectual and pious family. After being licensed by the Presbytery of Dumbarton he was settled at Luss, Lochlemondside in 1719. On receiving a call to the North West Parish, Glasgow, in 1723, he accepted the same thus becoming successor to the Rev. John Anderson, whose controversial writings against the Episcopalians gave him an honoured place among writers in defence of Presbyterianism. He died in August, 1754.—*Editor.*

For a like reason, there is no practical application at the end. If after all that has been told of Christ, hearer or reader is not impressed, what more need be added? The effect of the whole is enhanced by the abruptness of the conclusion. The preacher has risen to a height from which he cannot or will not descend.

#### ANALYSIS.

The language of the Text is explained. Two questions are subsequently proposed,—What is it to glory in any object?—and secondly, What ground of glorifying is to be found in the cross of Christ? After a brief statement in reply to the former question, the strength of the discourse is expended on the latter.

- I. The glory of the object is seen in the degree to which it illustrates the perfections of God. 1. The justice of God. 2. His infinite mercy. 3. His incomprehensible wisdom. 4. His power.
- II. It appears in the greatness of the design. And this is proved—1. From its importance to the whole universe. 2. The solemn preparations made to accomplish it. 3. The circumstance that it is a subject of study and contemplation to all orders of heavenly beings.
- III. It appears in the effects resulting from it. And this is illustrated—1. From the glorious deliverance it achieves for us. 2. From the opposition it surmounts. 3. From the objection that the work accomplished on the cross met with little honour on earth, which it is shewn, instead of being an objection to it, is a commendation of it. 4. From its inward effects upon the souls of men. 5. From its influence on all parts of the universe, and through all the ages of eternity. And lastly, From the extent to which it assimilates to its own glory every object that sustains a relation to it.

#### I.

**I**T is an old and useful observation, that many of the most excellent objects in the world, are objects whose excellency does not appear at first view; as on the other hand, many things of little value appear more excellent at first than a narrower view discovers them to be. There are some things we admire because we do not know them, and the more we know them, the less we admire them; there are other things we despise through ignorance, because it requires pains and application to discover their beauty and excellency.

This holds true in nothing more than in that glorious despised object mentioned in the text. There is nothing the world is more divided about in its opinion than this. To the one part it is altogether contemptible, to the other it is altogether glorious.

The one part of the world wonders what attractives the others find in it, and the other part wonders how the rest of the world are so stupid as not to see them; and are amazed at the blindness of others. and their own former blindness.

It is said of the famous reformer Melanethon, when he first saw the glory of this object at his conversion, he imagined he could easily, by plain persnasion, convince others of it; that the matter being so plain, and the evidence so strong, he did not see how, on a fair representation, any could stand out against it. But upon trial he was forced to express himself with regret, that old Adam was too strong for young Melanethon, and that human corruption was too strong for human persuasion, without divine grace.

The true use we should make of this is certainly to apply for that enlightening grace to ourselves, which the apostle Paul prays for in the behalf of the Ephesians, Eph. i. 17, "That the God of our Lord Jesus Christ may give us the spirit of wisdom and revelation in the knowledge of Him." But as here and in other cases, prayers and means should be joined together; so one of the principal means of right knowledge of the principal object of our faith, and ground of our hope, is to meditate on the glory of that object, asserted so strongly in this text, and that by one, who formerly had as diminishing thoughts of it, as any of its enemies can have.

In the verses preceeding the text, the Apostle tells the Galatians, what some false teachers among them gloried in; here he tells what he glorified in himself. They glorified in the old ceremonies of the Jewish law, which were but shadows; he glorified in the cross of Christ, the substance. He knew it was an affront to the substance, to continue these shadows in their former force, after the substance itself appeared, therefore he regrets that practice with zeal, and at the same time confines his own glorying to that blessed object which the shadows were designed to signify. "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."

Here the Apostle sheweth us, both his high esteem of the cross of Christ, and the powerful influence of it upon his mind. The cross of Christ signifies in Scripture sometimes our sufferings for Christ, sometimes His suffering for us. As the latter is the chief, and most natural sense of the words, so there is reason to think that it is the sense of the apostle here. This is the sense of the same expression in the 12th verse of this chapter, which speaks of persecution (that is, our suffering) for the cross of Christ, (that is, the doctrine of Christ's cross). Besides, it is certain that it is not our sufferings, but Christ's sufferings, which we are chiefly to glory in, to the exclusion of other things, and it is not the former chiefly, but the latter, that mortifies our corruptions, and crucifies the world to us.

The cross of Christ may signify here, not only His death, but the whole of His humiliation, or all the sufferings of His life and death; of which sufferings, the cross was the consummation. The apostle, both here and elsewhere, mentions the cross, to remind us of the manner of His death, and to strengthen in our minds those impressions which the condescension of that death had made, or ought to have made in them. That the Author of liberty should suffer the death of a slave; the fountain of honour, the height of disgrace; that the punishments which were wont to be inflicted upon the meanest persons for the highest offences, should be inflicted on the greatest person that could suffer: this is the object that the apostle gloried in.

There are not two things more opposite than glory and shame; here the apostle joins them together. The cross in itself is an object full of shame; in this case it appeareth to the apostle full of glory. It had been less remarkable, had he only said, he gloried in his Redeemer's exaltation after he had left the world, or in the glory He had with the Father, before He came to it, yea, before the world was. But the object of the apostle's glorying is the Redeemer, not only considered in the highest state of honour and dignity, but even viewed in the lowest circumstances of disgrace and ignominy; not only as a powerful and exalted, but as a condemned and crucified Saviour.

*Glorying* signifies the highest degree of esteem. The cross of Christ was an object of which the Apostle had the most exalted sentiments, and the most profound veneration. This veneration he took pleasure to avow before the world, and was ready to publish on all occasions. This object so occupied his heart and engrossed his affections, that it left no room for any thing else; he glorified in nothing else: and, as he telleth us in other places, he counted every thing else but loss and dung, and would know nothing else, and was determined about it.

The manner of expressing his esteem of this object has a remarkable force and vehemence in it. *God forbid*, or let it by no means happen; as if he had said, ‘God forbid, whatever others do, that ever it should be said, that Paul, the old persecutor, should glory in any thing else, but in the crucified Redeemer; who plucked him as a brand out of the fire, when he was running further and further into it; and who pursued him with mercy and kindness, when he was pursuing Him in His members with fierceness and cruelty. I did it through ignorance (and it is only through ignorance that any despise Him)—He has now revealed Himself to me, and God forbid that the light that met me near Damascus, should ever go out of my mind; it was a light full of glory, the object it discovered was all glorious, my all in all, and God forbid that I should glory in any thing else.’

His esteem of that blessed object was great, and its influence on him proportionable. By it the world was crucified to him, and he was crucified to the world; here is a mutual crucifixion. His esteem of Christ was the cause why the world despised him, and was despised by him; not that the cross made him hate the men of the world, or refuse the lawful enjoyments of it. It allowed him the use of the latter, and obliged him to love the former; but it crucified those corruptions, which are contrary both to the love of our neighbour, and the true enjoyment of the creatures. This is called fighting, warring, wrestling, and killing. The reason is, because we should look upon sin as our greatest enemy, the greatest enemy of our souls, and of the Saviour of our souls.

This was the view the apostle had of sin, and of "the corruption that is in the world through lust," II. Pet. i. 4; he looked upon it as the murderer of his Redeemer, and this inspired him with a just resentment against it; it filled him with those blessed passions against it mentioned by himself, II. Cor. vii. 11, as the native fruits of faith, and repentance, zeal, indignation, revenge; that is, such a detestation of sin, as was joined with the most careful watchfulness against it.

This is that crucifying of the world meant by the apostle. The reason of the expression is, because the inordinate love of worldly things is one of the chief sources of sin. The cross of Christ gave such a happy turn to the Apostle's affections, that the world was no more the same thing to him that it was to others, and that it had been formerly to himself. His soul was sick of its pomp; and the things he was most fond of before, had now lost their relish with him. Its honours appeared now contemptible, its riches poor, its pleasures nauseous. Its examples and favours did not allure, nor its hatred terrify him. He considered the love or hatred of men, not chiefly as it affected him, but themselves, by furthering or hindering the success of his doctrine among them. All these things may be included in that "crucifying of the world" mentioned in the last clause of the verse. But the intended ground of the discourse being the first clause, the doctrine to be insisted on is this :

"That the cross of Christ affords sinners matter of glorying above all other things : yea, that it is in a manner the only thing they should glory in. The whole humiliation of Christ, and particularly His death for the sake of sinners, is an object that has such incomparable glory in it, that it becomes us to have the most honourable and exalted thoughts of it." As this is evidently contained in the text, so it is frequently inculcated on us in other Scriptures, (II. Cor. iv. 6; II. Cor. iii. 18; I. Cor. i. 19, 24). It is plain, that when the Scriptures speak of the glory of God, in the face of Jesus Christ, it is meant chiefly of His glory in the face of Christ crucified; that is, in the work of redemption finished on the cross.

In discoursing on this subject, it will be proper, first, to consider briefly, What it is to glory in any object; and then, What ground of glorying we have in this blessed object, proposed in the text. To glory in any object includes these two things; first a high esteem of it, and then some concern in it. We do not glory in the things we are interested in unless we esteem them; nor in the things we admire and esteem, unless we are some way interested in them. But although all professing Christians are some way concerned to glory in the cross of Christ, because of their outward relation to Him, by their baptismal covenant, and because the blessed fruits of His cross are both plainly revealed and freely offered to them; yet it is those only who have sincerely embraced these offers that can truly glory in that object. Yet what is their privilege is the duty of all; all should be exhorted to glory in this object, and to have a high esteem of it, because of its excellency in itself; to fix their hearts on it by faith, because it is offered to them; to shew their esteem of it, by seeking an interest in it; and having a due esteem of it, and obtained an interest in it, to study a frame of habitual triumph in it. But the nature of this happy frame of mind is best understood by considering the glory of the object of it.

The ancient prophets, who foretell Christ's coming, appear transported with the view of His glory. Not only the New Testament, but also the Old, represents the Messiah as the most remarkable and most honourable person that ever appeared on the stage of the world. It speaks of Him as a glorious Governor, a Prince, a King, a Conqueror; besides other magnificent titles of the greatest dignity, showing that His government should be extensive and everlasting, and that His glory should fill the whole earth. But, while the prophets foretell His greatness, they foretell also His meanness. They show, indeed, He was to be a glorious king, but a king who would be rejected and despised of men; and that, after all the great expectation the world would have of Him, He was to pass over the stage of the world disregarded and unobserved, excepting as to the malicious treatment He was to meet with on it.

About the time of His coming, the Jews were big with hopes of Him as the great deliverer and chief ornament of their nation. And, if history may be credited, even the heathens had a notion about that time, which possibly was derived from the Jewish prophecies, that there was a Prince of unparalleled glory to rise in the east, and even in Judea in particular, who was to found a kind of universal monarchy. But their vain hearts, like that of most men in all ages, were so intoxicated with the admiration of worldly pomp, that that was the only greatness they had any notion or relish of. This made them form a picture of Him, who was the desire of all nations, very unlike the original.

A king which the world admires is one of extensive power, with numerous armies, a golden crown and sceptre, a throne of state, magnificent palaces, sumptuous feasts, many attendants of high rank, immense treasures to enrich them with, and various posts of honour to prefer them to. Here was the reverse of all this:—for a crown of gold, a crown of thorns; for a sceptre, a reed put in His hand in derision; for a throne, a cross; instead of palaces, not a place to lay His head in; instead of sumptuous feasts to others, oftentimes hungry and thirsty Himself; instead of great attendants, a company of poor fishermen: instead of treasures to give them, not money enough to pay tribute, without working a miracle; and the preferment offered them, was to give each of them His cross to bear. In all things the reverse of worldly greatness from first to last; a manger for a cradle at His birth, not a place to lay His head sometimes in His life, nor a grave of His own at His death.

Here unbelief frets and murmurs, and asks, Where is all the glory that is so much extolled? For discovering this, faith needs only look through that thin veil of flesh; and under that low disguise appears the Lord of glory, the King of kings, the Lord of hosts, strong and mighty, the Lord mighty in battle; the heavens His throne, the earth His footstool, the light His garments, the clouds His chariots, the thunder His voice, His strength omnipotence, His riches all-sufficiency, His glory infinite, His retinue the hosts of heaven, and the excellent ones of the earth,

on whom He bestows<sup>d</sup> riches unsearchable, and inheritance incorruptible, banquets of everlasting joys, and preferments of immortal honour, making them kings and priests unto God, conquerors, yea, and more than conquerors, children of God, and mystically one with Himself.

Here appears something incomparably above all worldly glory, though under a mean disguise. But the objection is still against that disguise; yet even that disguise, upon due consideration, will appear to be so glorious, that its very meanness is honourable. It was a glorious disguise, because the designs and effects of it are so. If He suffered shame, poverty, pain, sorrows, and death, for a time, it was that we might not suffer these things for ever. That meanness therefore was glorious, because it was subservient unto an infinitely glorious design of love and mercy.

It was subservient more ways than one; it satisfied the penalty of the law, it put unspeakable honour on the commandments of it. It was a part of Christ's design to make holiness (that is, obedience to the law) so honourable, that everything else should be contemptible in comparison of it. Love of worldly greatness is one of the principal hindrances of it. We did not need the example of Christ to commend earthly grandeur to us, but very much to reconcile us to the contrary, and to make us esteem holiness, though accompanied with meanness. Christ's low state was an excellent means for this end. There was, therefore, greatness even in His meanness. Other men are honourable by their station, but Christ's station was made honourable by Him; He has made poverty and meanness, joined with holiness, to be a state of dignity.

Thus Christ's outward meanness, that disguised His real greatness, was in itself glorious, because of the design of it. Yet that meanness did not wholly becloud it; many beams of glory shone through it.

His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above: he had a poor

lodging; but a star lighted visitants to it from distant countries. Never prince had such visitants, so conducted. He had not the magnificent equipage that other kings have, but He was attended with multitudes of patients, seeking, and obtaining healing of soul and body: that was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion that had both acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry, but when He walked on the sea, the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure; but when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns nor corn-fields; but when He inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainment. By these and many such things, the Redeemer's glory shone through His meanness, in the several parts of His life. Nor was it wholly clouded at His death. He had not indeed that fantastic equipage of sorrow that other great persons have on such occasions. But the frame of nature solemnized the death of its Author; heaven and earth were mourners: the sun was clad in black; and if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible; they rent their bowels. He had not a grave of His own, but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories; but He came not there as a subject, but as an invader, a conqueror. It was then the king of terrors lost his sting, and on the third day the Prince of Life triumphed over him, spoiling death and the grave. But this last

particular belongs to Christ's exaltation : the other instances show a part of the glory of His humiliation, but it is a small part of it.

The glory of the cross of Christ, which we are chiefly to esteem, is the glory of God's infinite perfections displayed in the work of redemption, as the apostle expresses it, "the glory of God in the face of Jesus Christ," even "of Christ crucified." It is this which makes any other object glorious, according as it manifests more or less of the perfections of God. This is what makes the works of creation so glorious. The heavens declare God's glory, the firmament His handiwork. And we are inexcusable for not taking more pains to contemplate God's perfections in them, His almighty power, and incomprehensible wisdom, and particularly His infinite goodness. But the effects of the Divine goodness in the works of creation are only temporal favours. The favours purchased to us by the cross of Christ are eternal. Besides, although the works of creation plainly show that God is in Himself good; yet they also show that God is just, and that He is displeased with us for our sins. Nor do they point out to us the way how we may be reconciled to Him. They publish the Creator's glory; they publish at the same time His laws and our obligations to obey them. Our consciences tell us that we have neglected these obligations, violated these laws, and consequently incurred the Lawgiver's displeasure : His works declaring His glory, show that in His favour is life, and consequently that in His displeasure is death and ruin; yea, they lay us in some measure under His displeasure already. Why else do natural causes give so much trouble in life and pain in death? From all quarters the works of God revenge the quarrel of His broken law; they give these frail bodies subsistence for a time, but it is a subsistence embittered with many vexations, and at last they crush them, and dissolve them in dust.

*(To be continued.)*

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The church grew under the Sword; she was hatched under the wings of the Roman eagle spread for her destruction.—*Stephen Charnock.*

## Military Training Act.

**I**N reply to the Synod's Resolution anent the Military Training Act, the following letter has been received by the Clerk :—THE WAR OFFICE, LONDON, S.W.1., 20th July, 1939. Sir, I am directed to refer to your letter of 30th June and to the copy of the resolution enclosed therewith and to say that similar letters addressed by you to the Prime Minister and to the Secretary of State for Scotland have been forwarded to this Department.

In reply I am to inform you that it is not intended that the Militia will carry out any training on Sundays. Chaplains of all denominations are appointed for each camp, and Divine Service is held. I am, Sir, Your obedient Servant, JOSEPH LYNN, Deputy Chaplain-General.

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## Flavel's Sermon on Anathema Maranatha.

**A**BOUT the middle of the seventeenth Century the venerable John Flavel was settled at Dartmouth, where he preached with great acceptance and blessing. His manner was very affectionate and serious, and excited powerful emotion in his hearers.

On one occasion he preached from the text : "If any man love not the Lord Jesus Christ, let him be anathema maranatha,"—or cursed of God with a grievous curse. When about to pronounce the benediction, Mr. Flavel paused, and said : "How shall I bless this whole assembly, when every person in it who does not love the Lord Jesus Christ is anathema maranatha?" This solemn appeal to conscience so affected a gentleman of rank that he fell senseless on the floor.

A young lad of fifteen years of age, a native of Dartmouth, named Luke Short, was one of the congregation on that occasion. Shortly afterwards he went to America and settled there, spending the remainder of his long life in the state of Massachusetts. When he was a hundred years of age, he had bodily

strength for farm work, and considerable mental activity also, but he was still quite careless about the state of his soul. One day, as he sat resting in the fields, he began to reflect on his past life, and called to mind the days of his youth, when he used to hear Mr. Flavel preach at Dartmouth. The latter's affectionate earnestness and solemn warnings came to the old man's mind with unusual vividness, and particularly the sermon on "Anathema maranatha."

The blessing of God accompanied his retrospective meditations, he felt that he had never yet loved Christ, and that the curse rested on him. Conviction of sin was followed by repentance. At length the aged sinner found peace in believing in the Lord Jesus Christ, whose blood cleanseth from all sin and who is able to save to the uttermost all those who come unto God by Him. He lived to be a hundred and sixteen years of age, and to the end of his life gave evidence of the work of the Holy Spirit in his heart. Thus was the Scripture fulfilled:—

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah, lv. 10-11).

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## Short Gleanings.

I have no faith in *neutrals*, for if they were to make known their minds, they would be found on the wrong side.—*The late Rev. D. Macfarlane, Dingwall.*

*The fairness of the New Jerusalem.*—If we saw our Father's house, and that great and fair city, the New Jerusalem, which is above sun and moon, we should cry to be over the water, and to

be carried in Christ's arms out of this borrowed prison. Christ shall then appear a new Christ—as water at the fountain, apples in the orchard and beside the tree, have more of their native sweetness, taste and beauty, than when transported to us some hundred miles. I mean not that Christ can lose any of His sweetness in the carrying, or that He in His Godhead and loveliness of presence can be changed for the worse betwixt the little spot of earth you are in and the right hand of the Father. O Time, Time, go swiftly, and hasten that day!—*Samuel Rutherford.*

## Redemption Through Christ.

RALPH ERSKINE.

THE second Adam, Sovereign Lord of all,  
Did by His Father's authorising call,  
From bosom of eternal love descend,  
To save the guilty race that Him offend;  
To treat an everlasting peace with those  
Who were, and ever would have been, His foes

His errand, never-ending life to give  
To them, whose malice would not let Him live.  
To make a match with rebels, and espouse  
The brat which at His love her spite avows.  
Himself He humbled to depress her pride,  
And make His mortal foe His loving bride.

But ere the marriage can be solemnized,  
All lets must be removed, all parties pleased.  
Law-righteousness *required* must be procured;  
Law-vengeance *threatened* must be full endured;  
Stern justice must have credit by the match;  
Sweet mercy by the heart the bride must catch.

Poor bankrupt! all her debt must first be paid,  
Her former husband in the grave be laid;  
Her present lover must be at the cost,  
To save and ransom to the uttermost.  
If all these things this Suitor kind can do,  
Then He may win her, and her blessing, too.

Hard terms indeed! While death's the first demand,  
But love is strong as death, and will not stand,  
To carry on the suit and make it good,  
Though at the dearest rate of wounds and blood.  
The burden's heavy, but the back is broad,  
The glorious Lover is the mighty God.  
Kind bowels yearning in the eternal Son,  
He left His Father's court, His heavenly throne.

Aside He threw His most divine array,  
And wrapt His Godhead in a veil of clay.  
Angelic armies, who in glory crowned,  
With joyful harps His awful throne surround,  
Down to the crystal frontier of the sky,  
To see the Saviour born did eager fly;  
And ever since behold, with wonder fresh,  
*Their* Sovereign and *our* Saviour wrapt in flesh.

Who in this garb did mighty love display,  
Restoring what He never took away;—  
To God His glory, to the law its due,  
To heaven its honour, to earth its hue,  
To man a righteousness divine, complete,  
A royal robe to suit the nuptial rite:  
He in her favours whom He loved so well,  
At once did purchase heaven and vanquish hell.

Oh! unexampled love, so vast, so strong,  
So great, so high, so deep, so broad, so long!  
Can finite thought this ocean huge explore,  
Unconscious of a bottom or a shore?  
His love admits no parallel; for why?—  
At one great draught of love He drank hell dry.

No drops of wrathful gall He left behind,  
No dreg to witness that He was unkind.  
The sword of awful justice pierced His side,  
That mercy thence might gush upon His bride.  
The meritorious labours of His life,  
And glorious conquests of His dying strife,  
Her debt of doing, suffering, both cancelled,  
And broke the bars His lawful captive held.

Down to the ground the hellish hosts He threw,  
Then mounting high, the trump of triumph blew,  
Attended with a bright seraphic band,  
Sat down enthroned sublime on God's right hand;  
Where glorious choirs their various harps employ,  
To sound His praises with confederate joy.

There He, the bride's strong intercessor sits,  
And thence the blessings of His blood transmits,  
Sprinkling all o'er the flaming throne of God,  
Pleads for her pardon His own atoning blood;  
Sends down His holy co-eternal Dove,  
To show the wonders of Incarnate Love.

To woo and win the bride's reluctant heart,  
And pierces it with His kindly killing dart;  
By gospel-light to manifest, that now  
She has no further with the law to do,  
That her new Lord has loosed the federal tie,  
That once hard bound her to *do* or *die*.

That precepts, threats, no single mite can crave,  
Thus for her former spouse He digged a grave.  
The law fast to His cross did nail and pin,  
Then buried the defunct His tomb within,  
That He the lonely widow to Himself might win.

—Gospel Sonnets.

## Philip and the Ethiopian Eunuch.

Act, chp. 8. v. 26-40.

Strange and wondrous was the meeting, that took place on Gaza's plain,  
Betwixt a sinner broken-hearted returning to his home again,  
And a faithful gospel preacher, who at God's express command,  
Left his fruitful field of labour to go to what was desert land.

Behold, from far-off Ethiopia came this man of dusky hue,  
From the court of Queen Candace, a man of wealth and honour too.  
These things became as broken cisterns; Israel's God had touched  
his heart,  
In them he found no satisfaction, restless, he sought a better part.

Thus he came to distant Salem, where stood the house of Israel's God,  
To worship God, the Lord Jehovah, and to hearken to his Word.  
But 'twould seem no Scribe, or Pharisee, a word of peace to the  
seeker gave,  
They desired not the knowledge of Jesus, who doth sinners save.

'Tis true the Law gives no deliverance, it locks the fetters, it cannot  
free,  
Salvation only comes to sinners, from the Crucified on the tree.  
At length the Ethiop departed, returning to his native land.  
Within, his heart was sad and broken: God's holy Word was in his  
hand.

Could it be that all was futile, had God despised the seeking soul?  
And looking on the broken-hearted, refused to heal and make him  
whole.  
Nay! God regards the broken-hearted, their grief to Him is all  
well-known,  
But the time and mode of healing must be left with God alone.

The time had come in Jehovah's purpose, when he to Jesus should  
be led,  
And so to Philip as he journeyed, the Holy Spirit spake and said,  
Go thou near, and join this chariot: for this very end was Philip sent,  
That the Saviour and His fulness, he to the eunuch should present.

As Philip to the eunuch hasted, he heard him read the sacred page  
From the book of good Esaias, blest of God in many an age.  
O, sweet, thrice blessed portion, Isaiah chapter fifty-three,  
That telleth of the pangs and glory of Him who hung upon the tree.

"Understand'st thou what thou readest?" was the preacher's  
earnest cry.

"How can I, except one should guide me" came the eunuch's  
swift reply.

Vain is the greatest human wisdom; the things of God cannot be  
known,  
Till by the Spirit's gracious teaching they to the soul are clearly  
shown.

"Come, and take thy place beside me, do thou *here* with me abide.  
The sacred oracles do thou teach me, in Wisdom's way do thou *me*  
guide."

Philip at this invitation, in the chariot took his place  
This seeking sinner to enlighten in the precious word of grace.

As the sacred book lay open, this portion meets the preacher's *eye*,  
Which describes the painful travail, of one who dwelt in Heaven *high*,  
And, yet, became a Man of Sorrows; ungodly men laughed *Him*  
to scorn.

All the world had to give *Him* was a cross and a crown of thorn,  
As a sheep led to the slaughter, in the judgment-hall He stands.  
Like a lamb before the shearer, dumb, He suffered at their hands.  
Humbled, He received not justice, His life from earth was taken away,  
By the wicked hands of sinners, more cruel than the beast of prey.

Beginning at this self-same Scripture, Philip preached of *Christ*  
the Lord.

Not the Christ of modern teaching, but Christ the Wisdom and  
Power of God.

And it is the self-same Jesus, this troubled world needs today,  
To release sin's willing bondslaves, and destroy foul Satan's sway.

As the eunuch humbly listened, God the Spirit stirred his heart,  
And embracing Christ the Saviour, at last he found the better part.  
'Twas no faith of creature fancy, but the gift of God the Lord.  
Saving faith that comes by hearing, and hearing by the Word of  
God.

"See, here is water, and what doth hinder? my faith in God I  
would profess,

I desire the seal of baptism, Christ's precious name I would confess."

"Nought doth hinder," said the preacher, "if thou believest with  
thine heart,

With the water I'll baptise thee, I will gladly do my part."

"I believe," the eunuch answered, "that Jesus is the Son of God,  
The Christ, God's one Anointed, as recorded in His Word."  
Hast thou believed, dear fellow sinner, God's record given of His Son,  
That in Him there is life eternal, to give to each believing one.

At the water-side they halted, the gospel precept to adorn,  
As the Saviour gave commandment on His bright ascension morn:  
Go ye forth, and preach the gospel; teach the fallen human host,  
In the Name, do ye baptise them, of the Father, Son, and Holy Ghost.

Soon the sacred rite was ended, Philip's mission now was o'er.

Caught up by the Holy Spirit, him, the eunuch saw no more.

The eunuch went his way rejoicing, in his heart he knew the joyful  
sound,

Rich beyond all comprehension, the Priceless Pearl he had found.

Those beloved on earth must leave us, they cannot linger at our side,  
But, if we trust in precious Jesus, He with us will aye abide.

Time rolls on since the eunuch parted, with the preacher on Gaza's  
plain.

But there was another meeting, and they shall never part again.

Sweet, and joyous was the meeting, that took place in Heaven's land,  
Between the Eunuch and the preacher, as before Christ's throne  
they stand.

Robed in pure and spotless linen, the garment of the saints above,  
Now they sing with kindred spirits, the praises of redeeming love.

For our good, these things are written, that we, the Saviour too  
may know,

Who can fill our hearts with gladness in this world of sin and woe.  
Who can keep our feet from falling, our eyes from tears of sorrow  
free;

Blessed Jesus, do thou teach us, guide, and keep us close to thee;

That when our days on earth are over, we may with joy before thee  
stand:

And with our voices swell the praises of the ransomed heavenly band.  
Loudly thro' the courts of Heaven sound the voices of His own,  
Honour, and power, and glory, and blessing, be to the Lamb upon  
the throne.—*A. V. D.*

### **The late Mr. William Macangus, Elder, Fearn.**

**T**HE Apostle Paul writing to the Ephesian believers reminds them of what their spiritual state was when they were ignorant of the gospel of the Lord Jesus Christ:—"And you hath he quickened who were dead in trespasses and sins." At the time they were in this awful state, the salvation by which they were saved had not come to them—"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." What was so applicable to the state of the Ephesians is true of all the children of God, altho' their individual experience in passing from a state of death to a state of life differs as to the dealings of the Holy Spirit with them.

We are not able to say when the late William Macangus was brought to know that he was a lost sinner under the sentence of death on account of sin, but that he was brought as a poor lost sinner to find peace in the Lord Jesus Christ was very evident to those who knew him. It has been said of him that as a young man, he sought the company of those who feared the Lord. During a long life of public witnessing on the side of the truth

as revealed in the Word of God, he gave ample proof that he was taught by the Holy Spirit. His love to the Word of God was very manifest, and indicated to others the treasures he had found in it. He was very bold in defence of the truth, and to expose what is not the truth but the deception of Satan. To the testimony raised in 1893, he adhered faithful to the end of his course in the world. He knew from his own experience the value of that testimony, and in face of much opposition he remained as firm as a rock in maintaining it. When he was told of some who went back from their former profession and that he should follow them his reply was: "It was not men I followed at the beginning of this movement, but the Word of God." He used to say of those who were kept faithful: "They will get their portion of trials and persecution, and that is promised to them, but the Lord will be with them to deliver them out of them all."

He was elected and ordained an elder of the Tain and Fearn congregation in the year 1921. The late Mr. A. Leitch and Mr. D. Ross were ordained at the same time, and, now, the three of them, we believe, are together on Mount Sion above where they serve perfectly the Lord whom they loved and followed in a generation which proved, if ever a generation did, that they knew not the the way of the Lord. Mr. Macangus had to take the burden of the services in Fearn for many years. The salvation of poor sinners was what he desired, and for this he prayed, believing that the Holy Spirit alone can make the Word effectual unto salvation.

He had his own share of the afflictions of the righteous. Mrs. Macangus died comparatively young, and he was thus left lonely with the care of a young family. The Lord, however, was with him, and he was enabled to cast his burdens upon Him. During the War he experienced another sore trial in the death of a son who served in the Navy. Along with these sore bereavements there was added another, the death of a young daughter. These dealings of the Lord with him were working for his good. The

effect of them was to send him to the Lord for comfort, and what he received for himself he willingly communicated to others in their need.

During the recent troubles through which our church passed, he was much exercised in his mind. The Lord's people at such times are sent to the Word of God and to a throne of grace to plead with the Lord for deliverance. It was to these means of grace that William Macangus frequently resorted, and to these he directed others that they might be kept in the right way. He expressed more than once that the Free Presbyterian Church would be delivered from the power of those who opposed her, because she had the Word of God as her guide in opposing the works of darkness, and in calling upon all her children to walk in the ways of God's truth.

Those who desecrated God's holy day he fearlessly rebuked. An instance of this may be given:—One of the local farmers began selling milk on the Lord's Day. William knew from his Bible that this was the work of Satan, and meeting the man with the milkeart on the Sabbath morning, he told him that no good would result from such evil work. He publicly told the people of the evil practice which had begun in the parish, and warned them not to have a hand in buying the milk sold on the Lord's Holy Day. It is true that most of the religious people in our day will not deny themselves even a little of their weekly comforts for the possession of the inestimable blessing of a Sabbath kept holy to the Lord. The words of the Lord Jesus Christ, however, are very plain to those taught by the Holy Spirit, namely: "If ye love me keep my commandments." Mr. Macangus knew by the teaching of the Holy Spirit that those who desecrate God's holy day are the enemies of the truth, and if they continue in their evil work, that they will be cast into everlasting fire, prepared for the devil and his angels; therefore, it may be said of him in the words of Scripture: "knowing the terror of the Lord, we persuade men."

He was present a year ago at the communion in Tain. The portion of truth given out by him for the Fellowship Meeting on Friday was, I. Thessalonians, v. 5, 6.—“Ye are all the children of light, and the children of the day; we are not of the night nor of the darkness, therefore, let us not sleep as do others: but let us watch and be sober.” He was called upon to pray at the concluding part of the service. He rose at once, and said that he wished first to read to the people portions of God’s Word, which he believed applied in a peculiar manner to the cause of Christ in our midst at this time. He then read part of the 46th psalm, and said a few words as to the deliverance which the Lord would grant to His people. This was followed by earnest pleadings with the Lord in prayer.

During the following week, he complained of not feeling in his usual health. It had evidently been for some time impressed on his mind that he was soon to put off the tabernacle of this body. In several ways he gave indications of this to members of his family who were at home. He seemed wholly absorbed in the matters which concerned his hope for eternity. As to the things of this world, he said one day, “I have no interest in any of these things now.” His time was invariably occupied reading his Bible, and in secret pleading with the Lord at a throne of grace.

He gradually became weaker, but was able to speak to his family and those who were privileged to visit him until a short time before the end. It was very difficult for some of us to believe that he was soon to be taken from us. The Lord, however, whose works are perfect, prepared him for higher service, and took him, we believe, to be with Himself which is far better. He passed away on the 23rd day of August last year. Mr. Macangus was a man greatly beloved and respected by those who feared the Lord. His sterling honesty, his steadfastness in the cause of truth and his unfeigned love to His Lord and Master

and to his brethren and sisters in the common faith drew them and bound them to him.

To his sorrowing family we extend our sincere sympathy. May they get of the fulness which is in Christ Jesus for poor needy sinners—a goodly portion which will not fade away, and is all of grace.—*F. M.*

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### **The late Miss Ann Macintosh, Strath, Gairloch.**

THE congregation of Gairloch suffered heavy losses in recent years by the removal of a number of outstanding Christians to be for ever with the Lord. When the ranks of the church militant are thinned by the removal of those worthies, there is need that the Captain of the Hosts of the Lord would compel others to step into the ranks to fight the good fight of faith, as those who went before them did; those would be blessed conscripts.

Ann Macintosh was one of three saintly sisters and the last to be called home. Her sister, Mrs. Macintosh, Apronhill, whom we never met, died in 1928. She is still fondly remembered for her piety and outstanding faithfulness. The other sister, Kate, peaceably entered the everlasting kingdom in October, 1933. Kate once told a friend that she had an extraordinary measure of the Lord's presence on one occasion, and that if it had continued she would have been quite unfit for her daily work. The portion of Scripture that the Lord opened to her, and opened her heart with on that occasion was: "We have thought of thy loving kindness, O God, in the midst of thy temple." Kate is now where she has an "eternal weight of glory," though when in the body she could scarcely stand an extra measure of the Lord's presence; though through a glass darkly. They all died "old and full of days." It is not known when the three made a public profession but as far as can be ascertained it was far back in the day of the old Free Church. The days of their pilgrimage were long

and having kept their garments clean they gave full proof of the grace that was in them. They all separated from the Free Church in 1893, having been convinced that the constitution of that church was changed immediately the Declaratory Act became law in it. One of their outstanding features was their faithfulness to the position of the Free Presbyterian Church and this feature was tempered with personal godliness which none could deny. "They were of a solid understanding in religion, and of prudence much more than ordinary, and were great haters of hypocrisy, and faithful to Christ in an unfaithful world." Their brother Duncan was congregational treasurer for twenty-six years. He was a member in full communion for a number of years. His end came suddenly in July, 1919. There is a biographical sketch of him in Volume XXVI. of the Magazine.

There were few more worthy of being remembered in the pages of our church magazine than Ann Macintosh. She was, however, of a very reserved nature and there is nothing known of her personal experiences. She lived an exemplary life from her youth. She was, indeed, "a tree planted by the rivers of water, that bringeth forth fruit in his season." To pursue the simile, the righteous is not like a tree in the desert, but like a tree in an inhabited country where its benefits are enjoyed and its beauty admired by the beholders. Such a tree was this worthy woman; an example to the godly and a dread to the wicked.

She was an ardent supporter of the Free Presbyterian Church at the beginning and continued so to the end. The passage of Scripture which made an impression on her at the formation of our Church, and which she quoted in disapproval of those who followed the Declaratory Act Church was: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges, v. 23).

She was always an example in her constant attendance on the public means of grace. She sought after the sincere milk of

the Word that she might grow thereby. When nearing her end, one thing that would impress one was that, even when apparently unconscious to all else, she was fully there if the Bible was being read, and would very quickly show it by her countenance.

On 13th July, 1938, this last of those sisters was gathered to her fathers, full of days, leaving a memory that is savoury to her relatives, friends and acquaintances. Her age was 80. What a blank is being made by the removal of so many aged saints who bore the stamp of heaven!—*A. B.*

### **The late Mrs. Gunn, Edinburgh.**

THE death of Mrs. Gunn, which took place on the first day of May, has caused a wide breach in the Edinburgh congregation. She was of a most kind and pleasant disposition and her removal is greatly lamented by all who knew her.

Mrs. Gunn was born at Watten in 1860, her maiden name being Henrietta Olson. Early in life she came to reside in the parish of Orlig and at the age of 22 she married Mr. James Gunn. Shortly after her marriage she became concerned about her state as a lost sinner. How long she was left under conviction we cannot say, but she was enabled to close in with Christ in these words: "If thou wilt, thou canst make me clean," and through the merits of His own blood Jesus did cleanse away her sins. She had the great privilege of sitting under the preaching of the late Mr. Auld, Orlig, of whom she retained very pleasant memories, and found him most helpful in her early Christian life. She would, in her own inimitable way, often quote many of his pithy sayings.

When the Free Presbyterian Church was formed in 1893, she, along with her husband, who was like-minded, cast in her lot

with that body which stood in defence of God's Word. It must have been a severe wrench for Mrs. Gunn to separate from her beloved minister, whose teaching she found so nourishing to her soul, yet, however highly she esteemed Mr. Auld, the testimony in defence of God's truth was more in her estimation than her regard for any man.

After associating herself with the Free Presbyterian Church she and her husband with their young family were in the habit of walking from Gillock to Halkirk to the services on Sabbath, a distance of several miles. In this connection she used to tell how she was rebuked by her husband one Sabbath morning. She tried to excuse him for not going to church as he was too tired. He replied: "I work six days a week for my daily bread and ought I not go one day to God's house to seek bread for my soul." I never, she said, advised him again on that matter.

Her husband died in 1910, and in 1924 she removed to Edinburgh, where she became a regular attender at our services on week days and Sabbath. We can truly say that her pleasant smile and earnest attention to the word spoken were often an encouragement to us and we miss her presence more than words can express.

In January she contracted 'flu, and though she somewhat recovered it left its own baneful effects. In April she had a relapse and gradually sank until she was called away to be with Him who went to prepare a place for them that love Him. During her last fortnight in life she would at times relapse into semi-consciousness when she would audibly pray as was her habit at family worship, unconscious of any one being present. On one occasion two friends called and while conducting the worship sang Ps. xc. 11, 14. When they stopped she said, go on and sing the next verse, "But judgment unto righteousness shall yet return again," then added, "Oh! to be of the right-hearted." When the words "Eye hath not seen nor ear heard,

neither have entered into the heart of man the things which God hath prepared for them that love Him," were quoted in her hearing she remarked, "Oh! what an eye-opener we will get then." When in a semi-conscious state she was heard to say: "Paul thanked God and took courage." Shortly before her end she asked that part of Psalm l. be sung: "let all my saints together be unto me gathered, those that by sacrifice with me a covenant have made." The last words heard from her were "And now, O Lord, what wait I for; my hope is fixed on Thee." Ps. xxxix. 7. Then added: "Put out the light." Thus Mrs. Gunn finished her course in this vale of tears and with her anchor fixed within the vail she entered into the presence of the King there to abide.

It was her great pleasure to be in the company of, and attending to, the Lord's people, and strangers who came to our Communion found an open door and hospitable reception from Mrs. Gunn. She left two sons and five daughters to mourn her loss and with them we wish to express our sincerest sympathy in their sad and sore bereavement. No family could be more attached and dutiful to their mother and she was most affectionately nursed and cared for by them to the end. May their mother's God be their portion.—*N. M.*

## **Nadur an Duine 'na Staid Cheithir Fille.**

AM BREITHEANAS DEIREANNACH.

(*Air a leantuin t-d.*, 155.)

'*San treas àite*, Fosgailear leabhar an lagha. 'Se an leabhar an t-ùghdarras agus an riaghailt, leis an aithnichear eiod a ta ceart, agus eiod a ta mearachdach; is mar an ceudna eiod a' bhinn da réir sin a bheirear orrasan a ta fuidhe. A thaobh fosglaidh an leabhair so, 'sa' chuid deth 'sam bheil an lagh air a chur sìos, a ta nochdadh eiod e peacadh, agus eiod e dleasnas;

tha e teachd a steach le fosgladh leabhar na coguis. Oir tha coguis air a cur suas le àrd Fhear-tabhairt an lagha, ann an uchd na h-uile duine, gu bhi 'na fear-teagaisg diomhair, a cho-chur an lagha dha; agus na buachaille diomhair, a cho-chur an lagha cheudna ris: agus, aig an là sin, bithidh i làn chomasach air son a dreuchd; air chor as gu' n leugh a' choguis as neo-mhothachaille a nis, an sin do 'n duine, searmoine ro shoilleir ach ro uamhasach air an lagh! Ach is e an ni a ta gu ro-àraidh air a chomharrachadh a mach le fosgladh na cuid sin do'n leabhar so, an ni sin a chomharraicheas duais oibre dhaoine. Nis, tha 'n lagh a' gealltuinn beatha, air son ùmhlaehd iomlan: ach chan fhaighear aon, air an làimh dheis no chli, a ghabhas sin orra féin, aon uair is gu bheil leabhar na coguis air fhosgladh. Tha e bagradh bàis air son eas-ùmhlaehd; agus bheir e gu h-éifeachdach e air na h-uile a ta fuidh uachdaranachd. Agus tha chuid so de leabhar an lagha, a ta 'g òrduchadh duais an oibre do dhaoine, a mhàin air fhosgladh a nochdadh eiod a' chuibhroinn as éigin a bhi aig na h-an-diadhaidh; agus a chum ann an sin gu 'm feud iad a' bhinn a leughadh mu 'n toirear a mach i. Ach chan 'eil e air fhosgladh air son binn nan naomh; oir chan fheudadh binn shaoraidh a' pheacaich, a bhi gu bràth air a tharruing a mach as an leabhar sin. Tha 'n lagh a' gealltuinn beatha, chan ann mar a tha e 'na riaghailt do ghniomhara, ach mar choimheangal; agus air an aobhar sin, cha b' urrainn duine neochiontach beatha agradh air son umhlaehd, gus am biodh an lagh a ris air a chur mar a nochdadh roimhe. Ach air do na naoimh, a bhi anns a' bheatha so, air an toirt fuidh nuadh choimheangal, eadhon coimheangal nan gràs, bha iad marbh do 'n lagh, mar choimheangal oibre, agus bha 'n lagh sin marbh dhoibhsan. Air an aobhar sin, mar nach bi eagal bàis aca uaithe, a chionn nach 'eil iad fuidh 'n lagh, ach fuidh ghràs, Rom. vi. 14. Ach, air son am binne, fosgailear leabhar eile; mu'n labhair sinn 'san àite as faisge.

*Ri leantuinne.*

## Comharraidhean air Gràdh do Dhia.

Leis an Urramach Tòmas Watson.

(1) Ma tha gràdh againn do Dhia bithidh ar miann na dhéigh. “Tha miann ar n-anama air d’ aim.” Esan aig am bheil gràdh do Dhia, tha tart air as déigh co-chomunn ris. “Tha tart air m’ anam chum Dhé, chum an Dé bheò.” Is tòigh le daoine aig am bheil gràdh da chéile a bhi tric an comunn a chéile, agus esan aig am bheil gràdh do Dhia tha e miannachadh a bhi tric lathair; is tòigh leis orduighean Dhé: is iad an sgàthan far am bheil glòir Dhé a dealradh; na orduighean tha sinn ga choinneachadh ’san air am bheil gràdh aig ar n-anamaibh; tha againn an sin fàbhur Dhé agus roimh-bhlas air nèamh. Chan eil gràdh aca-san do Dhia aig nach eil miann as déigh orduighean-san.

(2) ‘S e’ n dara comharradh, nach urrainn esan aig am bheil gràdh do Dhia sòlas fhaotainn ann an nì ’sam bith as eugmhais-san. Thoir do ’n chealagair, a tha ’g ràdh gu’r tòigh leis Dia, arbhar agus fion agus bithidh e toilichte as eugmhais Dhé; ach cha n’ urrainn anam a tha air lasadh le gràdh do Dhia a bhi mar sin. Bithidh a’ mhuinntir a tha ann an gràdh do chéile a fannachadh mur a faigh iad sealladh air cuspair an gràidh, agus ni an neach aig am bheil gràs as eughmais slàinte, ach chan urrainn dèanamh as eugmhais Dhé, an neach is e slàinte a slàinte a ghnuis. Na ’n abràdh Dia ris an anam aig bheil gràdh dha, “Gabh fois, snàmh an sòlas, gabh do shàth de aoibhneas an t-saoghail, ach cha mheal thu mo làthaireachd,” cha sàsaichadh so e. Seadh, ged theircadh Dia, “Bheir mi suas gu nèamh thu ach druididh mi mi-fhéin ’uat, agus chan fhaic thu mo ghnuis,” cha sàsaichadh e ’n t-anam. ‘S e ifrinn a th’ ann as eugmhais Dhé. Tha feallsanaich ag ràdh nach urrainn òr a bhi ann as eugmhais buaidh na gréine; gu cinnteach chan urrainn aoibhneas a bhi ann as eugmhais làthaireachd mhilis agus buaidh Dhé.

(3) ‘S e ’n treas comharradh gu bheil fuath aige-san a tha gràdhachadh Dhé do ’n nì sin a tha cur dealachadh cadar e agus

Dia, agus 's e sin am peacadh. Aobhraichidh am peacadh gu' m folaich Dia a ghnais; tha e mar neach buaireasach a chuireas eadar chàirdean; uime sin tha aobhar fuath a Chriosduidh air a chur na aghaidh. "Is fuathach leam gach slighe bhreugach." Chan urrainn nithean a tha 'n aghaidh a chéile a bhi air an dèanamh réidh; chan urrainn gràdh a bhi do shlàinte gu' n a bhi fuathachadh puinnsean; mar sin chan urrainn sinn a bhi gràdhachadh Dhé gu 'n a bhi fuathachadh peacaidh a tha milleadh 'ur co-chomunn ri Dia.

(4) 'S e 'n ceathramh comharradh, co-fhaireachadh. Tha cairdean aig am bheil gràdh da chéile a bròn thairis air na h-uile a thig an rathad gach aon fa leth aca. Ma tha fìor ghràdh againn na 'ur cridheachan do Dhia chan urrainn sinn gu 'n a bhi bròn thairis air na nithean sin a tha cur doilgheas air-san; gabhaidh sinn gu cridhe na nithean a tha toirt eas-urraim dhasan; mar a tha sògh, misg, dimeas air Dia agus air diadhachd. "Ruith sruathan dheur sìos o m' shuilibh, a chionn nach do choimhid iad do lagh." Bithidh cuid a dèanamh gàire ann a bhi labhairt air peacaidhean feadhan eile, ach 's cinnteach nach eil gràdh aca do Dhia a nì sin a chuireas doilgheas air an Spiorad! Am bheil gràdh aige-san dha athair a nì gàire ri ehluintinn air a mhaslachadh?

(5) 'S e 'n coigeamh comharradh, gu bheil esan a tha gràdhachadh. Dhé a saothreachadh gu bhi ga dhèanamh gradhach do mhuinntir eile. Chan e 'mhain gur toigh leis Dia ach labhraidh e air a ehluthan a chum gu'n tàlaidh e muinntir eile gu bhi ga ghràdhachadh. Tha 'n eaglais a moladh Chriosd agus a cur an céill a luach, a chum a bhi co-eigneachadh cuid eile gu bhi ga ghràdhachadh. "Tha a cheann mar an t-òr as gloine." Chan urrainn fìor ghràdh do Dhia a bhi balbh, bithidh e deas-bhriatharach ann an cur an céill a ehlui. Chan eil comharradh na's feàrr air a bhi gràdhachadh Dhé, na bhi ga dhèanamh taitneach, gu bhi tarraing dhaoine as a dhéigh.

(6) 'S e 'n t-seathamh oemharradh gu 'm bi a' neach a tha gràdhachadh Dhé a gul gu searbh 'n uair a tha e air ehall. Bha Muire a' gul agus ag ràdh, "Thug iad leò an Tighearn." Tha aon a' glaothaich, tha mo shlàinte air falbh!" aon eile, "Mo mhaoin air falbh!" ach tha 'n neach tha gràdhachadh Dhé a' glaothaich, "Tha mo Dhia air falbh! chan urrainn dhomh bhi mealltainn an tì tha mi gràdhachadh." Ciod a ni h-uile comhfurtachd saoghalta 'n uair tha Dia air ehall? Tha e mar chuir aig adhlacadh, pailteas bididh ach goinne sòlais. "Ri bròin dh' imich mi as eugmhais na gréine." Ma bha bròn Rachel mór air son call a cloinne, co 's urrainn aithris bròn a Chrìosduidh air son call làithearachd mhilis Dhe? Tha 'n t-anam sin a dòrtadh a mach tuiltean do dheòir, agus mar gu 'm bitheadh e' g ràdh ri Dia, "Thighearn tha thusa air nèamh ag eisdeachd ri òran ceòlmhor, buadhach nan aingeal, ach mise ann an gleann nan deur a' gul do brìgh gu bheil thu air ehall. O cuin' am ionnsuidh a thig thu agus a dh' ath-bheòthaicheas tu mi le solus do ghnais! Oir mar a tig thu am ionnsuidh a Thighearn leig dhomhsa teachd a t-ionnsuidh-sa far am bi do dheadh-ghean agam agus nach dèan mi gearain gu sìorruidh.

(7) 'S e 'n t-seachdamh comharradh gu bheil esan a tha gràdhachadh Dhé toileach fulang air a shon. Tha e eur ainm ri aitheanta Dhé; tha e strìochdadh dha thoil. Ma tha Dia 'g iarraidh air am peacadh a chlaoidh; a naimhdean a ghràdhachadh, a bhi air a cheusadh do 'n t-saoghal, tha e toirt umhlachd. 'S ni diamhain do dhuine a bhi 'g radh gu bheil e gràdhachadh Dhé, agus e dèanamh dìmeas air aitheantan. Ma tha Dia 'g aithne dha fulang air shon, tha e strìochd-ta "Fuilingidh gràdh na h-uile nithean." Thug gràdh air Crìosd fulang air ar son-ne, agus bheir gràdh oirne fulang air son Chrìosd. Tha e fìor nach eil a h-uile Crìosduidh na mhartarach, ach tha spiorad na martarach ann, le togradh inntinn a bhi gu fulang, ma ghairmeas Dia e gu sin. Their gu leòir gu bheil gràdh aca do Dhia, ach chan fhuiling iad call nì sam bith air a shon. Na 'n dhuibh, ach chan urrainn mi fulang air 'ur son, agus mo bheatha leigidh

sìos air 'ur son, bhitheadh amhrus againn mu a ghràdh, ach nach fhaod amhrus a bhi aige-san mu r gràdh-ne, 'n uair nach fuiling sinn ni air bith air a sgàth.

### Literary Notice.

**Tercentary of the National Covenant of Scotland—1638-1938. Memorial Convention of the Three Reformed Presbyterian Churches of Scotland, Ireland, and America.** Printed by Blackie and Son, London and Glasgow. Illustrated with Photographs. Price, 2/6.

This volume contains the papers delivered at the Convention held in 1938 by the three Reformed Presbyterian Churches of Ireland, Scotland and America. It also contains an account of the proceedings at the Convention held in Hope Street Gaelic Church, Glasgow. Many of the papers read at the Convention reach a high standard of excellence. The leading principles of the Second Reformation are set forth in a number of the papers with outstanding ability and clearness and give the reader a true understanding as to the inwardness of the principles involved in the upheaval that shook a nation. While not agreeing with the position taken up by the Reformed Presbyterians on the Civil Magistrate, we heartily recommend this volume to our readers. The price is exceptionally reasonable for a book of 340 pages and the get up is in keeping with the work of the well-known publishing firm that has printed it.

### Church Notes.

**Communion.**—*September*: First Sabbath, Ullapool; second, Strathgry; third, Tarbert (Harris), and Stoer. *October*: First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Loch-

inver and Greenock; fifth, Wick. *November, First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch; fourth, Halkirk (note change of date). South African Mission.*—The following dates of the Communion: last Sabbath of March, June, September, and December. *NOTE.*—Notice of any change to, or alteration of, the above dates of the Communion should be sent to the Editor.

**A Parting Note.**—With this issue of the Magazine the Editor is laying down his pen for a season. As most of my readers are aware I am sailing from Glasgow on 1st September in the “Caledonia” for New York. I feel assured that I have the prayers of the readers of the Magazine as I set out on my long journey and their good wishes, I know, follow me for a blessing on my labours. The editorial work in my absence will be carried on, according to the Synod’s appointment, by the Rev. John Colquhoun, Glendale, who has rendered in the past valuable help by his Gaelic and English contributions to the Magazine. In handing over the work to him I wish him the Lord’s blessing and trust that his brethren will rally round him and give him a helping hand in the work that may be to some extent new to him.

**Licensing of Students.**—The Outer Isles Presbytery met in Stornoway on the 20th June last, and dealt with the application of Mr. A. D. Macleod, divinity student, by admitting him to trials with a view to license. The Presbytery also met on the 5th of July and acceded to a similar request from Mr. J. A. MacDonald, divinity student, whose trials for license were begun and completed on this date. The controversial exercises, Hebrew and Greek exegesis, Popular Sermons, knowledge of Church Procedure, of these students and their attainments in Biblical and Catechetical knowledge were considered with due deliberation. The Presbytery agreed to sustain all their trials, and they having answered the questions put to licentiates satisfactorily, and having both agreed to, and signed the Formula, the Rev. Donald J. Macaskill, Moderator, did, in the name of the Presbytery, license

the Rev. Alexander Donald Macleod and the Rev. John Angus Macdonald, to preach the gospel within the bounds of this Presbytery, or in any part of the world where God might in His Providence cast their lot. After suitable advice to each of them, the Moderator led the Presbytery in solemn prayer to God. They were also given the right hand of fellowship, and a certificate of license, in the usual form of an extract of minute was given in each case.—*Malcolm Gillies*, Clerk of Presbytery.

**Raasay Manse Building Fund—An Appeal.**—The Raasay Congregation of the Free Presbyterian Church being without a manse, and thus being seriously handicapped in the event of a minister being called, have decided through its Deacons' Court to proceed with the building of a manse as soon as possible. While the congregation will do its utmost to meet the cost, yet, for various reasons, they feel that they cannot meet this burden without outside help. They, therefore, appeal to natives of Raasay, resident away from the Island, and to lovers of the Cause of Christ in general, to help them. Subscriptions will be received and thankfully acknowledged by Mr. Ewen Macrae, Treasurer, Inverarish, Raasay.

This appeal is cordially endorsed by the Western Presbytery for publication in the Magazine.—*A. Beaton*, Moderator, *pro tem.* *D. M. Macdonald*, Clerk.

## Acknowledgment of Donations.

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

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