



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

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

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

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THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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## The War and Some Present Evils.

IT is a matter of much thankfulness to the Most High to observe the considerable measure of success that is attending the efforts of the Allies in the present terrible conflict—a conflict with militarism, cruelty, and unrighteousness in many forms. There seems to be no barrier now in the way of a lack of men and munitions, if an abundant supply of these will ensure inevitable success. But it is to be feared that there are still barriers of a moral and spiritual kind in Great Britain that may delay the victory, if they are not quickly removed. Some of the things, which we regard as barriers, are not esteemed evils or barriers at all by the great majority of people—they look upon them as harmless or even commendable—but we are fully convinced that this estimate proceeds from a judgment that does not look upon the things referred to in the light of God's Word. There is a widespread departure from the Bible as the divinely-inspired directory in all matters pertaining to Church and State. Carnal reason and popular feeling are the unreliable guides in which the great mass of the community put their confidence. There is inexpressible need of a day of spiritual awakening and enlightenment, when the Spirit of God would bring back all classes to the truth from which they have deeply revolted. Let us notice meantime, however, some of the evils on account of which God may justly delay the victory:

1. There is the unwarrantable countenance given to the Papal Church by the chief persons in the realm, and these persons professedly Protestant. Whenever some Roman Catholic of rank passes away, the King and members of the Royal House are present, either personally or by representative at the Mass service. The same thing is true of the present Prime Minister and his wife. Recently he paid a visit to Rome. He did not call to do honour to the Pope, but sent an explanation that this was due to lack of time. Lately we observed that Sir Edward Carson, of whom

better things might be expected as a strong Protestant opponent of Home Rule for Ireland, attended the service of the Mass in connection with the death of a high Roman Catholic personage. The practice indeed is now very general among the social and political leaders of this country. It shows most clearly that we have greatly departed from our religious profession as a nation. The new movement for the setting up of War Shrines with crucifixes and idolatrous figures is another symptom of a deeply-rooted disease of malignant Popery in the Church of England, and the movement is getting encouragement in many quarters. In the name of a false courtesy, we are doing obeisance to "the Man of sin" which the inspired Apostle Paul describes as the "Son of perdition," and we cannot escape tokens of divine displeasure.

2. The widespread desecration of the Lord's Day. At present the War with its concerns is made a ground of justification for many forms of evil, and this is one of them. The Government takes undue advantage of the Sabbath in connection with military movements. We would not thank our high military and naval authorities although they should lay down stringent rules that no aggressive steps should be taken by Army or Navy on the Lord's Day, and that as little traffic as possible in transport work should be carried on on the holy Day of Rest. Some of these steps may have the appearance of progress to human view, but in "the great day" when the books will be opened it will be seen that all departures from the perfect way of God's commandments spelt retrogression and loss. And, now there has appeared a new form of Sabbath desecration arising from the shortage of food. It is no wonder indeed that our harvest was not a success, when we consider the iniquity which abounds. But there is now to be an adding of sin to sin. People are encouraged to work on the Lord's Day on allotments of land given by Government with a view to increase food produce. Many, we believe, who never put their hand to such work before are now to be seen digging and delving on the Sabbath, as, forsooth, they have no time to do so during the week. Surely we are bent on wringing judgments from the hand of God. Such unhallowed toil will never keep back the calamity of famine; it may hurry it on with accelerated speed. May the Lord in His infinite mercy deal with us, not according to our provocations, or we are undone!

3. The hidden plague of immorality. We find abundant references to this of late in the public Press. The subject is too gross in its nature for us to enter minutely into in an article such as this. But it would seem that the Army is infected with it to a deplorable extent. The general laxity in morals, which has characterised the country of recent years, makes itself manifest in a marked way when the opportunity occurs. It appears to us that the law is altogether too lenient with this kind of corruption.

4. The evil of drunkenness. There is no doubt that the many restrictions imposed upon the sale of intoxicating liquors since the War began has had a salutary effect, and produced a more general sobriety among the people. But, if we are to believe the reports which appear in the Press—and we have no reason to doubt them as given by impartial informants—we must conclude that there is still a vast excess in the matter of the consumption of strong drink. Too many opportunities are also given to soldiers and sailors to indulge in this direction. The amount of money spent in liquor is something tremendous, and altogether out of proportion to what is given to religious and charitable purposes. Personally we do not commit ourselves to the unscriptural extremes of some who hold that all strong drink is an unmitigated poison, evil and only that continually, but we do maintain that at the present crisis its use should be reduced to the very lowest possible minimum. A wise measure of Prohibition would do incalculable good. God hates drunkenness as well as all uncleanness, and He will frown upon us a nation, if we do not purge ourselves from it at this awful time in our history.

5. The indulgence in vain and demoralising amusements. We do not know if the theatres are now patronised with an enthusiasm equal to that which obtained when the War began, but as far as we can gather, the difference is very small. The picture-houses, which are in many cases, we understand, equally demoralising centres, appear to have a multitude of frequenters, young and old. Horse racing and professional football matches still hold on their way. If it be nothing else than the vast amount of money that is spent on these entertainments, which could be much more usefully employed at the present crisis, it is enough to bring divine judgments upon us, and to bar the way to victory.

6. We mention, lastly, an inward disposition of mind that is an undoubted evil, and does not promise well for success, namely, that of refusing to recognise that we have any reason for personal or national humiliation or repentance. Surely blindness has happened to us as a people to a great degree. May the Lord in His great mercy open our eyes to see our sins, and lead us to turn in sincerity to Himself and His truth! Though we should get victory at present, it is greatly to be feared it would be no blessing at all but the opposite. We must come down from our lofty heights, to the dust of self-humbling and sin-renunciation, otherwise no spiritual or abiding good shall come upon us. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time" (1 Peter v. 6).

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COME here and see the victories of the Cross. Christ's wounds are thy healing, His agonies thy repose, His conquest thy conflicts, His groans thy songs, His pains thine ease, His shame thy glory, His death thy life, His sufferings thy salvation.—*Henry.*



## Notes of a Sermon.

BY THE LATE REV. CHRISTOPHER MUNRO OF KILMUIR, SKYE,  
AND STRATHY, SUTHERLANDSHIRE.

*Preached at Kilmuir on 2nd July, 1864.*

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 "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—JOHN xiv. 27.

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**H**ERE Christ may be said to be making His last will and testament in behalf of His disciples, and in it there is an answer to Peter's question who said at one time, "We have forsaken all things and followed thee, and what will thou give us? or what shall we receive?" With many other things that may be learned from the context, we have one of them in the passage read as a subject of meditation on peace, the nature of which peace is declared in the statement—"my peace." Let us consider, first, this peace as explained by Christ; secondly, the manner in which it is given, "I give it you, not as the world;" and lastly, the fruits—freedom from trouble and fear.

I.—Let us consider the nature of the peace spoken of by Christ. There is no peace, says God, to the wicked, that is, to the sinner as such, for with him God is at variance, because man has transgressed the law and continues to offend his Maker, and, by doing so, provokes Him more and more. We see, at times, among men, what may be taken as a faint illustration of this state of variance. There is a man of high rank, of great wealth and honour. A son of his commits some act or other that deeply offends his father. As it reflects on his rank and honour, or because it disgraces him in the eye of society, he banishes his son from his presence, disowns him as one of his family, disinherits him and suffers him not to come near his house, and denies him all access to his presence. This must be painful to the son; he feels that his father is displeased at him, and has no peace for the loss of his inheritance. This grieves him and makes him unhappy, and leaves him to the upbraidings of his own conscience. But the state of man as a sinner is far worse than this, for it is God who is offended by him: He who has power over him in time and eternity; who has his life in His hands, and who can kill both soul and body in hell for ever. As much as God excels the creature, so much does peace with Him exceed in value peace with any man. As the wrath which sin has kindled in God cannot be appeased, but by a complete satisfaction being given to Him as a true righteous and holy God, man can never procure peace by anything he is able to do or suffer. This being foreseen and God having purposed to save many men, He laid the chastisement of their peace on His Son. He appointed Him to procure peace, and,

therefore, Christ calls it here His peace. He came to the world to stand in their law room, and till He finished the work He had to do, this peace was not His in a certain sense. While on earth His feelings in general were of the nature that rendered Him "a man of sorrows and acquainted with grief." These are the results of sin. "In sorrow thou shalt bring forth children." "In sorrow thou shalt eat bread." Christ felt no sorrow, no grief on account of any sins of His own, but He was dealt with as if He were a sinner, and that because the Lord laid on Him the iniquity of all His people. He sinned not, but for the sins of His people He bore the curse and the punishment of sin, and in enduring this, He experienced what it is to have no peace with God; what it is to do with the anger and wrath due to sin. His state of feeling under these is indicated in what He said on several occasions. "Now is my soul troubled; and what shall I say? Father, save me from this hour." There never was such an appeal as this made to the mercy and love of God. A sinless Son, the object of eternal love, overwhelmed with trouble, appealing to one of infinite compassion and claiming Him as His Father, never thinking of anyone else, never looking in any other direction for help, nor expecting any from another quarter, and yet there could no relief be granted. In what striking light does the expression used by Him set the intensity of His feelings! "What shall I say?" He who knew all things, and who spake as never man spake; He who had a word of instruction to every one that applied to Him for information; He who could speak to the deepest yearnings of humanity; who could administer comfort to the sorrowful of every description; who could warn and exhort and unfold the treasures of divine wisdom and knowledge, and, with ease, lay bare the most hidden workings of a heart deceitful above all things; He seems here at a loss what to say in the circumstances in which He stood. He saw at a distance as if it were a dark cloud accumulating; He knew it was charged with divine wrath, even the wrath which His people deserved, and that it would have to burst forth with fury on Him as their substitute. At the contemplation thereof His holy soul was troubled, and cried out, "Father, save me from this hour." "But it was for this I came unto the world. It was in order to stand in their room and bear this wrath and so turn it away from them forever."

See Him again in the garden, stretched on the cold ground, under the chilling shades of night, and in a bloody sweat caused by the agony of soul into which He fell from the same cause. See Him at Pilate's tribunal, where every indignity was done Him that cruel scorner could invent. See Him on the Cross, and hear Him cry out, "My God, my God, why hast Thou forsaken me?"

In all these it is seen what it is to do with God angry at sin. Having finished the work, having died and risen from the dead, in possession of what peace is He seen? This is His peace; His

purchased peace, His possessed peace, which is a part of the glory into which He entered after His sufferings, and in which He dwells forever. The darkness that hid His Father's countenance passed away, and it now shines on Him in its full glory and sweetness and joy, never more to be obscured nor hidden from Him. With what joy He ascended into glory accompanied by the heavenly host! With what acclamations are the eternal gates of heaven called upon to open that the King of Glory may enter! With what welcome is He met there as the good and faithful servant! What must be His soul satisfaction now at the right hand of the Father! What peace is here! It is that which is His as the Head of His Church, and which He bestows on His people: this is part of the legacy that He has left to His Church on His departure from earth. It could not have been procured but by His leaving them and going to the Father in the manner He did. No wonder then though He said, "It is expedient for you that I go away." It is not of their securing, nor does it depend on their merits. As enjoyed here it does depend on their walking with God or in the ways of His commandments, but, strictly speaking, Christ is their peace; its source is in Him, so it shall never fail.

II.—Let us consider the manner in which this peace is given. "Not as the world giveth." The world give to those whom they consider worthy of their bounty. They give sometimes in order to gain fame, and not with any desire to benefit those on whom they bestow. Christ no doubt gives to receive glory, but never without having the highest welfare of those on whom He bestows it on view. The world often give, and would afterwards deprive men of their gifts; but this never takes place with Him. The world sometimes in giving fail to accomplish their intentions in the least degree, or, instead of doing good, increase the evil they would remove; but He never fails to alleviate the miseries of those whom He succours. He upbraids not when He gives liberally. "According to the riches of His grace" He gives. But this is never done by men; they give but little to any according to their means, but He gives according to His riches in glory.

III.—Let us now consider the advantages flowing from Christ's peace. They are these—peace with God and peace of conscience. In consequence of these advantages, they have no cause to be troubled or to be afraid in want or sickness, in distress or in calamity, in the prospects of trials, in the expectation of death, in going through the dark valley of the shadow of death, or at the resurrection, when they shall be raised up from the long sleep of death, and see Christ coming in flaming fire to take vengeance on all the ignorant and unbelieving. For, though appearing in such glory and terrible majesty, yet He shall even then be their peace, so that they need not be in trouble or fear. No wonder then, though it is said to pass all knowledge, and that it is said of them whose it is, "Happy art thou, O Israel! who is a people like unto

thee ; a people saved by the Lord ?" Abide in Him, then, ye who have believed in Him, and follow peace with all men. Walk in His ways, and hear and obey His voice daily that "your peace may flow as a river, and your righteousness as the waves of the sea." Ye who are unbelievers, this peace is not yet yours. You may now think that you can easily do without it, but the day is coming that shall prove to you that there is nothing more dreadful than to be destitute of peace with God. May it be in mercy ! Amen.

## Christ's Glory.

"And we beheld his glory."—JOHN i. 14.

WE give thanks, Well-beloved, to Thee,  
For Thy grace and Thy truth—sung of old,  
'Mong the crownèd now at rest,  
In the mansions of the blest ;  
And we joy to have Thee extoll'd.

Thou art Love ; Thou hast grace for the vile,  
For the loveless, the wretched, the bann'd,  
Freed to walk the living way  
To the realm of lasting day—  
Happy highway to Immanuel's land.

Thou art Truth ; all Thy types are fulfilled—  
All the promises Amen in Thee :  
And a seed shall aye arise,  
Bless'd with thought and counsel wise ;  
And the travail of Thy soul Thou'lt see.

Grace and Truth ! Heart-reviving Lord !  
May our hearts with our lips accord  
In singing oft the story  
Of the risen Lord of Glory—  
The anointed and anointing Word !

Let us praise, let us bless Thy name,  
For whose sake all blessings flow—  
Thou, the glory of the Father,  
And of angel hosts who gather  
With Thy ransom'd, Thy fulness to know.

LAIRG.

HE who gazes long at the sun becomes unsusceptible of impressions from inferior luminaries ; and he who looks much at the Sun of Righteousness will be little affected by any alluring object which the world can exhibit.—*Payson.*

## The late George Sutherland,

FORSE, LATHERON, CAITHNESS.

IT is with sincere regret we record the passing away of this worthy man; our loss, however, is his gain. George Sutherland was born in Clyth in the year 1831. His parents were victims of the Sutherland clearances. On his mother's side he was related to Angus Baillie, of whom Sandy Gair remarked that the death of his children was like cutting off his fingers, but Angus' removal was like taking away his side.

George Sutherland was like other young men until God, who was to show him mercy, spoke to him. The first serious impressions wrought in his mind were produced in rather an unexpected way. A catechising had been announced for the district in which he resided, but caring for none of these things, he purposed going away from home on the day appointed. On his outward journey he was met by a friend who asked him if he was not going to the catechising. "No," replied George, as a feeling of resentment to the things of God got possession of him. He had not gone far, however, when he was led to consider what a dangerous course he was pursuing in fleeing from that which might be for his everlasting good. Accordingly, he turned back and went to the catechising, and from that day onward he became a seeker of God's salvation, and bore abundant evidence that the work begun that day was not of man.

George was of an exceptionally retiring disposition, a Nathanael indeed, in whom was no guile. Of him, it could be truly said that he adorned the doctrine of God his Saviour, and was an epistle known and read of all men. Owing to his extreme diffidence he could not be prevailed on to accept office, though elected two or three times to the eldership. Owing to the same cause he never took part in prayer in public, or presided at any of the prayer meetings. But he was a man of prayer, and his very presence in a meeting was a help and encouragement to the person upon whom fell the responsibility of conducting the meeting. He was a lover of good men, and, though always in the background himself, he delighted in listening to the exercises of experienced Christians, and in noting down on his return home any sayings that appealed to him. In this way he gleaned quite a number of sayings of the Caithness and Sutherland "Men," which were placed at the disposal of the editor of the *Magazine*, and some of which have appeared in its pages.

He was sometimes sorely tried as to his interest in Christ, and on one particular occasion he tells how he was much concerned as to whether the thoughts working in his soul were of nature or of grace, when the words of Scripture came to him with refreshing power:—"I suppose I have written briefly exhorting and testifying that this is the true grace of God wherein you stand" (1 Peter



v. 12). He had seasons when Christ as His Saviour was unspeakably precious. A friend, who knew him well, told me that on one occasion, while visiting him, the conversation turned on the depravity of the human heart. One remark led to another until the mystery of iniquity grew deeper and deeper, and, as the worthy man looked into the unclean depths and thought of what he had been delivered from, he gave expression to his feelings in the words, "My lovely Lord and Saviour! what He delivered me from!" uttered with an intensity of feeling that made an indelible impression on the mind of his companion.

When the Free Presbyterian Church was formed in 1893, George cast in his lot with the Free Presbyterians, and through the years, in good report and evil report, he faithfully adhered to the position taken up at that time, while many around him, who made much more noise, fell away from their steadfastness. He counted the cost when he took the step, and valued the testimony that had been raised against the prevailing errors of the day.

No minister could wish for a more helpful or attentive hearer. Before leaving home for the means of grace he spent some time in prayer, and on returning home, the first thing he did was to devote a short time in secret, asking God to bless His truth. He loved "the finest of the wheat," and could discern between it and husks. Men of George Sutherland's stamp are becoming rarer and rarer, and though he did not occupy as large a place in public as those who knew of his knowledge of divine truth and deep experience could have wished, still his removal is a great loss to the part of the country to which he belonged, and to the Free Presbyterian Church. One more praying man has gone from Caithness, and those of us who knew him well feel the blank that has been made in the ranks, while cherishing the sure hope that he has gone to be "with Christ, which is far better." D. B.

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BITS OF PERSONAL EXPERIENCE FROM NOTE-BOOK OF LATE  
GEORGE SUTHERLAND.

The worthy subject of above sketch was, in his early days, fisherman as well as crofter. This explains the allusions to the sea in the following notes of his spiritual experience:—

*In a Boat at Sea.*—A south-east wind coming ahead of us, we had to go to Portmahomack. After getting into the harbour we lay all night in the boat, expecting to be away early, as there were some more Caithness boats with us. I was lying in the mainsail, and slept for some time, but awakening some time before daylight, my mind was sick and weak for my sins, particularly for the last temptation I was tried with, when these blessed words came ree and full into my soul in an instant, "I have loved thee with an everlasting love" (Jer. xxxi. 3), which had such force of consolation as to carry away my troubles, as a river would clear all before it. This happy state of strength of assurance of Christ's

love did not continue long. Before next night came I was almost as empty in my feeling as ever, although, in the strength of the Most High, I will not forget it in some measure while I live. My trials or temptations did not come to an end, but it defeated Satan and gave deliverance for the time.

1869.—16th October.—Had a precious enlargement at secret prayer after worship in the house, and especially from the words, "Dear in God's sight is his saints' death" (Psalm cxvi. 15, metrical).—5th December.—Had a good time, but short, and hoped I saw a great deal in the words, "To be glorified in his saints, and admired in all them that believe" (2 Thess. i. 10).—Had another precious time on these words, "And so shall we ever be with the Lord" (1 Thess. iv. 17).

1871.—24th September (Sabbath night).—Before going to bed, reading in the prophecy of Micah (fifth chapter) how Christ was to arise to be ruler over Israel, especially over His spiritual Israel, and meditating on the chapter as I could best understand it. After going to bed I dreamed of seeing a man in the house, who, I hope, has gone to his rest, with another man of the same who is yet in time. But I thought they were leaving the house and going away, and as I was thinking with myself, "Who will instruct or advise us now?" I thought as if there came a strong light through my mind, the meaning of which I understood to be that I could do nothing on earth so much to serve God, or to oblige Him, as I understood it, as to believe in Christ; or this, "You wish to know how to serve Me, but the most you can do for Me on earth is to take Christ for your own soul, and believe in Him." Although we cannot (strictly speaking) oblige Him in anything, but are rather obliged to Him for everything, and helpless in ourselves, if we saw ourselves, the above brought through my mind such a happy sweetness as I could not express in words. But it soon vanished away from that sweet light.

Being one Sabbath evening at Invergordon, went to a prayer meeting or "reading," where a number of people were assembled. Being under sad and fiery temptations, and having got nothing in the school for help or deliverance, was about to go away as the people were dismissing, when a man in the far-off end of the house rose and said, "Stop, people; till I tell you a note from Dr. M'Donald, Ferintosh. He was saying that, although the lion would be roaring and the serpent hissing, none of the election of grace would be taken off the earth till Christ had accomplished all His designs in them and by them." This reached me as life from the grave. "A word spoken in season, how good is it."

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CHRIST has a sword of justice and a sword of grace: a sword of justice to cut off incorrigible offenders, and a sword of grace to subdue His chosen people and make them willing in the day of His power.—*Payson.*

## Why are the Nations being Wasted by War?

A SERMON BY THE REV. E. TEAZ, REFORMED PRESBYTERIAN  
CHURCH, HALL LANE, LIVERPOOL.\*

~~~~~  
"The nation and kingdom that will not serve thee shall perish: yea,  
those nations shall be utterly wasted."—ISAIAH lx. 12.  
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MEN may give different answers to the above question, and assign different causes for the horrible conflict of the nations now proceeding on the continent of Europe. But the real explanation, which lies behind all others, is that furnished by God Himself through the pen of the prophet. The words contain a solemn message for all rulers, but especially at this time for the rulers of the belligerent nations. Never since the first battle was fought on this earth between the opposing factions of the human family has there been such a wastage of national resources as has been proceeding, by land and sea, for the past two-and-a-half years. Blood is being poured out with a ruthlessness, and treasure with a prodigality, which strains and stuns the imagination. "War, that child of hell whom angry heavens make their minister," has never before exhibited his horrors to such an appalling degree. The vastness of the tragedy almost paralyses thought.

One result of this conflict of the nations has been the revival of the study of geography. Many a town and river and hill on the continent, hitherto unknown or little known, has assumed prominence and an interest it never had before, and is traced on the map with the utmost care. Another result has been an increased interest among Christians in the Old Testament scriptures. Many a historic and prophetic chapter of the Old Book has assumed a new significance and brought a new message to the child of God in these days of stress and anxiety.

The prophetic utterance of the text is one of these portions. In it He who is the Prince of the kings of the earth pronounces the doom not merely of those nations who oppose or neglect His claims, but of those who refuse to serve Him and seek to promote the interests of His cause and kingdom and to acknowledge His authority in their national capacity. Such disobedient and rebellious nations "shall be utterly wasted." This is both a prediction uttered concerning them and a sentence passed upon them.

1. The disobedient and rebellious nation which refuses to serve God is sure to be utterly wasted, because He who cannot

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\* A friend has sent us this instructive discourse by the Rev. E. Teaz. Free Presbyterians going to Liverpool would be well advised to take note of the address of the Reformed Presbyterian Church there.—ED.

lie has said so. "God is not man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" Man may speak in ignorance or in folly, and on more mature deliberation change his mind and refrain from executing his purpose. Or he may speak in weakness, and the event prove that he is unable to accomplish his design. But none of these contingencies can affect the unchanging word or purpose of God, who is infinite in wisdom and power. "His truth endureth to all generations." Hence the nation that refuses to serve Him and obey His law—however strong, whatever be the extent of its resources or the multitude of its armies—is sure to be "utterly wasted."

2. The nation which refuses submission to the authority of God and withholds its service from His cause will be utterly wasted, because there is no punishment for rebellious nations, as such, hereafter. The disobedient and rebellious citizen may escape punishment in this world, because there is a judgment-seat before which he must appear in the world to come. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Such is the description we have in the Word of God of the final judgment. That dread tribunal is for man in his individual, not in his corporate, capacity. If a nation sins as a nation it must be punished for its national offences in this world. It cannot hope for a postponement of the day of retribution. He who is the Prince of the kings of the earth may bear long with such a nation. He may utter many warnings and bring many chastisements, but if it still refuses to serve Him it will be finally overthrown by His terrible judgments, and its place and power will be given to another people. "And many nations shall pass by this city, and they shall say, every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and have worshipped other gods and served them" (Jeremiah xxii. 8).

3. The solemn truth that the nation which refuses submission and service to God will perish utterly is verified by the doom which has overtaken the rebellious nations of the past.

This is not only a truth of Scripture, it is a fact of history. Egypt at one time served God by providing bread and a home for His people in the days of famine. But by-and-bye it began to serve itself by the oppression of His people. In rebellion and insolence the king demanded, "Who is the Lord that I should obey His voice?" Then the nation was plagued, her first-born were slain, and ultimately her armies perished in the sea. Egypt has been ever since the hunting ground for the other nations of the earth in their turn.

The Canaanites served their idols instead of God, and, though

they were borne with till their iniquity was full, they were at last utterly wasted by the sword of Israel. Their land, which they had defiled, spued them out.

Babylon was one of the greatest nations of antiquity. Herodotus tells us that its capital had a circumference of seventy-five miles; that it was surrounded by a wall two hundred cubits high, and so broad that two war chariots, each harnessed with four horses abreast, could easily pass each other upon it; that one hundred gates of brass formed the entrances to the city; that its streets were 150 feet broad, and its houses were four storeys in height; while its gardens made it the praise of the whole earth. But Babylon refused in its pride to serve God, and it ultimately became a heap of ruins from which the modern archæologist exhumes the mouldy remains of its long-departed magnificence.

The Jews not only refused to serve the Lord, but in the days of His flesh rejected and crucified Him, and for over nineteen centuries, though nationality has been stamped upon them, they have remained without a nation.

Imperial Rome, the subjugator and moulder of the nations, whose victorious legions were once the terror of the world, and whose Emperors gave names to the months of the year, refused to recognise the claims of God, and Rome declined and fell.

In more modern times Spain, which once commanded the seas and planted her colonies in the uttermost parts of the earth, rejected the claims of God, becoming the home of the Inquisition, and shedding the blood of the saints. Spain has been weakened, and wasted, and stripped of her colonies.

But never before in the history of the world has this ominous prediction of the prophet received such a tragic fulfilment as in the case of the nations now at war. The Central Powers of Europe have long since repudiated the claims of God as well as the rights of humanity. Turkey has worshipped the sword and the assassin. Austria has exalted the tyrant, and bowed to the Anti-Christ. That might is right is the national creed of Germany: her god is militarism, and her ambition a world-wide empire. Her philosophers have sought to expel God from His universe, and her theologians have striven to eliminate the supernatural from His word. Her rulers, if they acknowledge God at all, would take Him by force and make Him not their king, but their servant. The wasting process has set in. It has come upon them at their own invitation, and the whole military situation to-day indicates that it will continue to the point of exhaustion. Though the Allies themselves will be wasted in applying the process, the Central Powers will be "utterly wasted" when it is completed.

Where does Britain stand to-day with regard to the doom of rebellious nations—Britain, which was once bound in solemn covenant to the service of the Lord? For generations Britain,



with all her faults, has done for the world what no other nation could or would do. Hence the Messenger of the nations has made her rich and strong, expanding her empire until it encircles the globe. But, should Britain cease to be a blessing, or should she become a curse to the other nations of the earth, she must, sooner or later, resign to another her dominant place, and be relegated to the derelict Powers of the past. Instead of recognising the claims of God our Government has for years been yielding to the demands of the Papacy. At the bidding of the Papal representatives in Parliament, when our present King came to the throne, our national testimony against the idolatry of the Mass was removed from the Coronation Oath. Maynooth College, which has been described by a prominent Roman Catholic writer as "a hatchery of treason," has been financed from the British Exchequer. Under the late Chief Secretary in Ireland the control of three-fourths of the educational institutions of the country was handed over to those who were the avowed enemies of England, the teaching staff in these being salaried to train in treason the youth of the country. Some of the evil fruits of this policy were reaped in the recent rebellion. Yet many people in England were astonished to find so many youths among the rebels, forgetting that they themselves had contributed to their training.

But the crowning act of apostasy was reached on the 11th December, 1914, when an envoy was secretly appointed to the Vatican, at a salary of £3,600 a year, with expenses. This was not only a recognition of the seat of blasphemy by our Government, but was also a violation of the British Constitution. The Bill of Rights forbids the King, under penalty of the forfeiture of his throne, "to have any communion with the See or Church of Rome."

It is not only the Papacy that Britain has been serving. Mohammedanism has now been practically endowed in Egypt and Brahminism in India. The Pantheon, which imperial Rome erected before the days of her decline, has been re-erected on a more extensive scale in the British Empire. Godlessness pervades the whole social and political fabric. By the State and municipality the divine law has been systematically violated. In both, thousands are induced and hundreds compelled to violate the sanctity of the Sabbath by working during its sacred hours. In a large measure "gain" has become the god of the merchant and the manufacturer. The tax on war profits last year, claimed by the State, amounted to some £78,000,000. Such is the disposition to prey upon the necessities and agonies of the nation.

In our capital city only one person in five attends the house of God on the Sabbath. Our late Queen is reported to have said that the Bible was the secret of England's greatness; yet we only spend £202,000 annually on the circulation of the Scriptures,

while our national devotion to football is represented by the sum of £7,000,000; to the theatre, by £16,000,000; to gambling, by £50,000,000; and to strong drink, although it is daily hindering us in the war, our devotion is represented by the sum of £166,000,000!

It may well be asked, "Can God make us victorious without condoning our iniquities?" The wasting process has now been proceeding for two years and a half. Our treasure is being poured out at the rate of £5,700,000 a day, and the best of our manhood are going to death by the thousand. Our shipping is being gradually sunk in the seas. No wonder that some of our naval and military leaders recognise the Hand of God in this War, chastising us for our national sins, and are eagerly looking for national repentance as the sure harbinger of peace and victory. Sir David Beatty wrote from his ship in the North Sea, "When religious revival takes place at home then we can begin to count the days towards the end of the War."

How long will a rebellious nation refuse these tokens of success to our brave forces who face the enemy by sea and by land? How long will it rebel and expose itself to the wastage of War? The gracious promise is: "If my people, which are called by my name, 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" (2 Chron. vii. 14).

"Now therefore, kings, be wise: be taught,  
Ye judges of the earth.  
Serve God in fear and see that ye  
Join trembling with your mirth.  
Kiss ye the Son, lest in His ire,  
Ye perish from the way,  
If once His wrath begin to burn:  
Bless'd all that on Him stay."

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### **The late Mrs. Cameron, Oban.**

MRS. Cameron, of Lundavra, passed away in peace at her house, Argyle Square, Oban, on the 20th December, 1916, in her 78th year. Her removal has left a blank in our congregation, which is very keenly felt.

Mrs. Cameron was the daughter of the late Mr. Donald Cameron, a manager for a long time to Mr. Campbell of Monzie, Inverness-shire. Her husband was the late Mr. Donald Cameron, farmer, Lundavra, Lochaber. In her youth she not only saw and experienced true piety, but she received a liberal education which, combined with grace, made her a lady of a loving, broadminded, gentle deportment. From the way in which she often spoke of the late Rev. Francis M'Bean, of Fort-Augustus, we gathered that he had been the instrument in God's hand of establishing her in the faith—if not in her conversion.

Mrs. Cameron began life in an age when the rampant delusions in religious matters so common in our day were unknown, except, perhaps, in the discredited theories of the schoolmen. The Sabbath was kept: there was very little, if any, cry about non-church-going then, because sound doctrine was the rule and not the exception, as in our day, in the pulpits of Scotland. Many eminent ministers and men used to frequent her father's house: she had pleasant memories of these, among whom were the two Rev. Messrs. Cook. Dr. Kennedy, in later days, was her personal friend. When the late Rev. C. H. Spurgeon visited the Western Highlands, she was one of a deputation who went out from Fort-William pier in a small boat to meet Mr. Spurgeon's yacht with a request to that great man to preach to the people of Lochaber. It was delightful to hear her talk of that incident in her life. Mr. Spurgeon's sermon, and his lively conversation afterwards, left an indelible impression on her refined intellect.

When errors began to gain the ascendancy in her beloved Free Church, Mrs. Cameron felt the seriousness of the situation, and especially when many, who were making a great noise about what they were going to do for Christ and His cause, drew back in the "day of battle." But when a stand was made by our Church for the cause of Christ alone, she, along with many others of "the salt of the earth," saw the path of duty, not only in the light of a way in which as Christians they were bound to walk, but as a way of escape from the errors, hypocrisy, and snares, by which they had been at that time encompassed. She never regretted the step she then took. Her heart was in the testimony of the Free Presbyterian Church, and it was her delight to commend to others a Church which was true in her practice to what she professed in her creed. On her death-bed she blessed God for the Free Presbyterian Church, and left her blessing with the congregation here. The Oban congregation and the Church at large have lost in her a staunch and prayerful supporter.

Mrs. Cameron came to Oban shortly after we left the then Free Church. She realized the force of the truth "In the world ye shall have tribulation" for, after the death of her husband, she met with severe trials in providence, but she knew the Hand that guided her lot, and like another, could say, "What! shall we receive good at the hand of God, and shall we not receive evil?" The Lord, however, counterbalanced the troubles of her pilgrimage with goodness and mercy, and raised up many friends for her, when He removed others by death. The late lamented Mr. Crawford, and Mr. MacDougall, Oban, were to her sympathetic and helpful friends, and she always spoke of them with admiration and affection. In this congregation she was looked up to as one of its most conspicuous members, and wherever trouble was, in the congregation, or outside its circle, she would be there a source of comfort and strength by her presence and counsel. She had many friends among rich and poor, and she was equally at home

among both classes, and we believe she never omitted to commend "the way of life" to all with whom she came in contact.

When Mrs. Cameron came to the end of her wilderness journey the midnight cry did not find her slumbering and sleeping. She had her lamp trimmed, and was eagerly watching and longing for the coming of the Bridegroom. She had everything ready, as far as setting the earthly house in order was concerned, and she literally "gave commandment" concerning her "bones." Her son, John, was privileged to be with her in her last illness, and he did everything in his power for her, and she lacked nothing. The night she passed away she asked her son to read the twelfth chapter of Isaiah and the hundred and third Psalm in Gaelic. Then she herself prayed, and in about two hours afterwards "the Bridegroom came," and she went in with Him into the Father's house, to resume His worship without interruption.

We regret very much that our sketch is so imperfect and short, but we trust her friends will be glad to have even this meagre account of their worthy friend, and that others also may not find it unprofitable to peruse it.

The Lord is calling home His loyal witnesses, and our sky is very overcast, but the Master who saw His disciples toiling in rowing and the wind contrary, on that dark night on the Sea of Galilee, still sees and remembers His tempest-tossed people, and He will assuredly come—as He did of old—and command deliverance for them. Meanwhile, it is their duty to emulate the disciples and carry out the commands of the Master, whatever wind and waves may be contrary; and when He comes then will be fulfilled what the Church of old sang in anticipation:—

"Then are they glad, because at rest  
And quiet now they be:  
So to the haven He them brings,  
Which they desired to see."

Mrs. Cameron is survived by four sons and a daughter. Two of her sons are in the Army—one in France and the other on home defence duty in this country. To them all we extend our deepest sympathy, and pray that, instead of the fathers, God would be pleased to take the children and make them noble princes in the land.

A. M'K.

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THE Rev. John Brown, of Haddington, in a letter of paternal counsels and cautions to one of his pupils newly ordained over a small congregation, wrote thus:—"I know the vanity of your heart, and that you will feel mortified that your congregation is very small, in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at His judgment-seat, you will think you have had enough."

## Physiology and the Sabbath.

BY THE LATE PROFESSOR JAMES MILLER, F.R.S.E., PROFESSOR OF SURGERY IN THE UNIVERSITY OF EDINBURGH, ETC., ETC.\*

(Continued from page 428.)

THE restraints of sickness and distress, and the claims of other duties which may, in God's providence, emerge, and brook neither neglect nor delay, these constitute obvious exemptions from, and exceptions to the enjoined attendance on the sanctuary. The work really of necessity and mercy is a prior duty, and must be performed first. To drag a body in sickness and disease, whether this be of muscle or of brain, to the house of God, and to force it there to attempt an exercise with the soul of which at the time it is physically incapable, is folly. By such circumstances the door of the sanctuary is shut. And to souls so withheld from seeking Him there, in the appointed place of special meeting with His people, He will assuredly fulfil His promise of making Himself known as "not confined to temples made with hands."

And let him who is restrained by sickness take comfort in this further reflection, that though the body, with all our care, with all our tending, with all our refreshing sleep and invigorating exercise, will and must wear, grow feeble, and die—the soul, if duly exercised at all times with God, and specially on this day, which He in His infinite mercy and wisdom has ordained to be the peculiar time of refreshing from on high—it shall know no decay. The "seed" will grow and bear fruit; the "law" will contend and overcome. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. iv. 16). As the flesh dries up, the spirit grows full of sap; as the body withers, the soul is "fat and flourishing." "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isaiah xl. 30, 31).

THUS WE HAVE SEEN.—1. That the muscles and brain of man, the special organs of labour, are to work, to do all their work, on six days of the week. It is God's doom and command, and, under due regulation, this labour is for health—a blessing. 2. In working, the organs of work suffer exhaustion, and need repose—the rest of the night, and the rest of the Sabbath-days. 3. In that rest the needful energy expended in labour is regained *ab intra*. 4. Not resting and not working at the proper times are deviations from this rule, and as such detrimental. 5. The soul, like the

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\* Professor Miller was in his day Surgeon in Ordinary to Queen Victoria, and to H.R.H. Prince Albert, for Scotland. We are also informed that he was a brother of the late Rev. Samuel Miller, D.D., of Free St. Matthew's, Glasgow.—Ed.



body, is destined to work, and is invigorated by its healthful working. 6. But, also like the body, in working it suffers weariness. 7. The needful refreshment comes *ab extra*; not by inaction, but by exercise of another kind. 8. The Sabbath is the special time, and the spiritual Sabbath exercises are the special means for such refreshment. 9. To labour mundanely on the Sabbath, except in the works of necessity and mercy, and to abstain from spiritual exercise on that day, each is alike a deviation from the rule, and, as such, detrimental. The man that so errs outrages God's holy law, and incurs His righteous displeasure both here and hereafter; despising, as he does, that which is not only the law of God's holy Word, but also and equally the constitutional law of man's being, or rather well-being, physiologically considered. The man that loves, honours, and obeys the law of God in all things, finds, practises, and experiences that "godliness which is profitable unto all things, having the promise both of the life that now is, and of that which is to come." Or, in another point of view, a saving knowledge of, and communion with, Christ—Christianity—is essential to the well-being of man even in this world. Without this his body may live through its short span, passing well after a sort, as may that of a horse, dog, or other lower animal, but the soul, spirit, mind, can know no true refreshing and sustaining power; it cannot prosper and be in health; prematurely it passes, as to some of its very highest and noblest functions, into decrepitude and decay even now; and at the body's death its death is eternal!\*

To assert that God's enjoined way of Sabbath observance is hard—oppressive to man, and opposed to his pleasure and happiness—is to assert what is not true. "God's law is perfect." It is a reflection of Himself, who is infinitely perfect; and it has been condensed by His own Word into two great principles—honour to God, and love to man. The fulfilment of both of these is enjoined on His intelligent creatures. And to say that in the keeping of the fourth, or of any one of the ten commandments, He indicates what is consistent only with the first principle, and opposed to the second, is virtually to make God a liar, declaring that He has given as law to man what is not a reflection of Himself, and that the first "great commandment" is inconsistent with, and opposed to, "the second, which is like unto it."

Away with such blasphemy! "God is truth." "Let God be true, and every man a liar." "The Sabbath was made for man; not man for the Sabbath." It was constructed on very purpose for man's well-being. And in the righteous observance of it, man will not only discharge a duty well-pleasing to the Lawgiver; but in the keeping of that law he will find for himself "great reward."

\* It is with the followers of Christ now as in the days when He walked upon the earth. Their minds are enlightened and taught; their bodies are nourished and refreshed; and they are delivered from many diseases both of body and mind.

Rest assured, that the more the physiologist advances in the exact knowledge of his science, the more will he be convinced that the physiology of the Sabbath as contained by manifest implication in God's revealed Word, is not only true, but imbedded there, and embodied in corresponding enactments, alike in wisdom and in mercy. And the more faithfully man observes the Sabbath according to God's law, the purer pleasure and the higher happiness will be his. Let him *walk* on the Sabbath; but let it be, Enoch-like, with God; walking to or in the sanctuary, whether that be roofed by mortal hand, or canopied by the spacious firmament. Let him *read* on the Sabbath; but let it be of God and godliness; not concerning the things of time, which are seen, but touching the great things which are not seen and are eternal. Let him *talk* on the Sabbath; but let his conversation be as "becometh the Gospel of Christ." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalms lxvi. 16). "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. iii. 16). Let him *meditate*; but let it be on the law of God, "day and night," that he may observe to do all according to all that is written therein; for then he shall make his way prosperous, and then he shall have good success (Josh. i. 8).<sup>\*</sup> Let him *eat* on the Sabbath; but while the sustenance of the body is not neglected, let his soul's feeding be upon the "bread of life," the spiritual manna, the bread that came down from heaven, of which if a man eat he shall hunger no more. Let him *drink* on the Sabbath; but let it be of the "water of life," and that freely. Once drinking of that, he will thirst no more; he will feel no more the pangs and misery of drought, but he will drink on for the very pleasure of the draught. Let him drink of the spiritual cup, "the cup of the new covenant," wherein excess is impossible. For in such feasting the Master Himself stands by; and His invitation, nay, His command, is, "Eat, O friends; drink, yea, drink abundantly, O beloved!" Let him *sing*. Aye, let him sing. For the Sabbath is no day of sadness; the sanctuary is no place of gloom. Religion is no creed of melancholy. There are times for saddened thought, and true "affliction" of the soul on that day. For who has not many sins and shortcomings over which to mourn? who would not offer the chosen sacrifice of the broken and contrite spirit? But the dark cloud has a very bright and silver lining; the very sorrow of sin brings to mind the great and glorious Gospel, the good news of pardon and peace, of which the Sabbath is, as it were, the perpetual token and pledge. And that day has ever been

<sup>\*</sup> "His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalms i. 2, 3).

associated with singing and gladness. It is commemorative of creation; and when that mighty work was done, and "all very good"—when the foundations of the earth were fastened, and the corner-stone laid—then "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). The Sabbath commemorates, too, God's chosen people's deliverance from bondage and thralldom. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously. The horse and the rider he hath cast into the sea" (Exod. xv. 1). The Sabbath commemorates redemption; and the Redeemer's advent was heralded and accompanied by songs of praise. At the conception, Mary burst forth into her bold "Magnificat,"\* "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke i. 46). At the wondrous birth in Bethlehem, the heavenly host leant down from heaven's verge, and man for once was privileged to hear on earth the song of seraphim, "Glory to God in the highest, and on earth peace, good-will toward men" (Luke ii. 14). At the presentation in the temple, old Simeon chaunted his "Nunc dimittis"—"Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation" (Luke ii. 29). At the triumphal entry into Jerusalem, men, women, and children sang, "Hosanna to the Son of David, Hosanna in the highest" (Matthew xxi. 9). The going forth of the Son of man to "finish" the great and glorious work which was given Him to do, at the priceless cost of His own blood and pain, to perfect an "eternal salvation," was "when they had sung an hymn, and they went out to the mount of Olives" (Matthew xxvi. 30). The Sabbath, commemorative of these things, is no day of sorrow; it is a day of song. It is a day to be merry. It is a true Christmas; and "he that is merry, let him sing psalms." The Sabbath was made for man, and let man sing upon that day; but let his song be "one of the songs of Zion." "O come, let us sing unto the Lord; let us make a joyful noise unto the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. . . . Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth" (Psalms xcv. 1, 2, 3; xcvi. 11, 22, 13).

*Are these things so?* Is this the teaching of God's Word?—that Word which cannot change, and *is truth*? Then, "be not deceived." "Every man shall bear his own burden." "God is

\* For this train of thought the author is indebted to the Rev. W. Lindsay Alexander, B.D., in an admirable Lecture on Psalmody recently delivered.

not mocked. Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 5, 8). "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark viii. 36, 37).

WORKING-MEN! muscle-workers! You are perhaps poor, and labour hard for but a scanty supply of food and raiment. The Sabbath is given to make you, in poverty, rich now; not only contented, but absolutely rich; and to constitute you in prospect heirs not merely of some great estate and possession, but of "all things" hereafter. This Sabbath-day is God's special means of turning you to Himself, of breathing into your else dead hearts the new life, of nourishing and enlarging your souls, of making them more and more like to His own blessed image, in which they were created, of fitting you for fellowship with Himself throughout eternity; translating you at once from the position of poor and peasant men into a part of the royal household—His own royal family—"heirs of God and joint heirs with Christ."

"Of this be sure,  
He who ordain'd the Sabbath loves the poor."

That blessing is in your offer now. Will you sell such a birth-right for something less than "a mess of pottage?" False friends tempt you to do it; your own hearts, often the falsest of them all, tempt you too. The world, and the prince of the power of it, tempt you. He is again by you, as he was by your first parents, cunning as the serpent, and the language still the same, "Ye shall not surely die. True: God hath said ye shall; but He is merciful; He seeks not sacrifice now." But, "Thus saith the Lord, Honour my Sabbath, and ye shall live; profane it, and ye shall surely die." That law is plain and peremptory, and not one jot or tittle of it can ever pass away. "The word of the Lord endureth for ever."

Whom will you believe?—the tempter or the Lawgiver? Whom will you honour and obey? Who are your true friends here? Who are the "real friends of the people?" Those who but call themselves so, and would cajole you into habitual desecration of God's Sabbath, siding with the tempter; or those who exhort you to the fear of God, "who has the power to cast both soul and body into hell?" Is He a friend who would make you discontented as well as poor here, and leave you beggars and bankrupts throughout eternity? Is it He who will take away your clothes, your food, your good name, your best friend, your house, your home, your all? Or is it He who will seek to guide and help you to obtain—and if ye but seek aright ye shall obtain—the perfect garment of Christ's righteousness; the meat, better than that of angels', which came down from heaven; the pure water of life, to be as a well within you, that you may neither hunger nor thirst any more; the good name—participation in that name which is above every

name—"I will put my name upon you;" the alone true and faithful Friend, the "Friend that loveth at all times, and the Brother that is born for adversity;" "the house not made with hands, eternal in the heavens;" the home of the redeemed and the Redeemer; the crown and the kingdom, "incorruptible, undefiled, and that fadeth not away?" \*

Don't be cajoled, and flattered, and befooled by crystal palaces, Sabbath steamers, Sabbath excursion trains, and their interested touters. Fine arts, of themselves, will never make you fine men. Look at Rome! Sunday fêtes, spectacles, gala-days, will never make you happy, contented, loyal, and free. Look to France, look to Paris, where one-third of the entire population die in the public hospitals—scarce houses to live in, no homes to die in. Do you want peace and liberty? "The work of righteousness, shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isaiah xxxii. 17). You will be "free indeed," only when "Christ shall have made you free." "Where the Spirit of the Lord is, there is liberty." †

Men tell you that you are hard worked, and need fresh air and recreation. True. Take them at their word. They offer these; but they offer what costs them nothing. They will make money of your Sabbath dissipation. It is your pence rather than your persons, your shillings and not your souls, that they care for. ‡ And the boon they hold out in return is not theirs to give. They would pay you back by asking you to rob yourselves—aye, and worse, to rob God; seeking to filch from you your dearest treasure, in comparison with which all gold is but dross, and less than vanity. Aye, Satan through them seeks a double spoil of you—your substance and your souls too. Answer them thus: Let God's day alone! It is not yours to give, or ours to take. Take the Sabbath! It is ours already; and we mean to keep it—KEEP it in its truest sense. Meddle not with the seventh; it is sacred and set apart. Help us, if you will, out of the six, our common good. Give us a part of one of these. *That* you are free to give, and we to take. Stop our week-day labour in the middle of the Jewish day of rest. The remainder of that now lawful day we will gladly and gratefully spend in healthful recreation. You, the masters,

\* "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing" (2 Tim. iv. 8).

† Depend upon it, the only realization of "Liberté, Egalité, Fraternité," is to be found in true religion. "The Sabbath was made for man." Not for the rich man, or the wise man, or the poor man, or the ignorant man, or for any particular kind of man; but for every man—all alike.

‡ The opposite of Paul. He sought "not yours, but you." These observations are, of course, intended to apply only to the *interested* advocates of Sabbath railways, steamers, shows, etc.—men who unhappily look upon these things as part of their stock in trade. We know that there are many advocates of such "recreations" (?) possessed by the purest philanthropy and benevolence. Their error lies not in motive, but in judgment; the motive we esteem, the judgment we would seek to controvert.



will be no losers in the end. It pays; it has been proved to do so. It pays the men in better health and vigour; it pays the masters in *better work and more of it*. The Sabbath will be left holy. The half-holiday will secure the entire holy day. God's glory will be manifested in man's welfare, temporal and eternal.

Agitate this scheme! Take the modern "friends of the people" at their word. They can lose nothing; you will gain much: so will they; so will every one. "Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs xiv. 34).

MEN OF SCIENCE! brain-workers! Mere philosophy will not do. Something more is needed to satisfy the soul even in this world, and that something will be found in the repository of the true wisdom—the Bible. To that, mere philosophy, it is true, will apply itself in vain. It is as a little child that the enquirer must come. Philosophy will never master the Bible; but the Bible, when received, will let in a flood of new meaning, will impart a new breadth and depth, a new force and truth, to all philosophy. And the physiologist, above all, may rest assured that, as already stated, in the keeping of the Fourth, as of all the other commandments of God, the physical as well as the moral man will sustain no loss, but, on the contrary, find "great reward." Let him reason, and investigate, and experiment as he will, he can end but thus, as did the wisest of men after all his reasoning, and investigation, and experience:—"The conclusion of the whole matter is this, Fear God, and keep his commandments; for *this is the whole of man*" (Eccles. xii. 13).

MEN OF SCOTLAND! recall the good old days of Sabbath observance. Make Scotland once more what she was—a nation that keeps the Sabbath. Has she left her first love in this? Then, "Let her remember from whence she has fallen, and repent, and do the first works, lest her candlestick be removed out of its place" (Rev. ii. 4). "Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, *and ye shall find rest for your souls*" (Jer. vi. 16).

MEN OF BRITAIN! do nothing to peril Britain's greatness. Rome would abrogate the Second Commandment; let not Britain tamper with the Fourth. Troublous times are coming, and, unless the Lord shall keep our sea-girt island, "the watchman waketh but in vain." Israel, God's ancient people, may ere long be dwelling again in their loved and longed-for Canaan. Oh! let it not be that this our land should now fall away, and begin to endure for the same cause the righteous anger which heretofore has made Israel "scattered and peeled." "My Sabbaths they greatly polluted. Then I said I would pour out my fury upon them" (Ezek. xx. 13). "They have defiled my sanctuary, . . . and profaned my Sabbaths. . . . I will bring up a company upon them, and will give them to be removed and spoiled" (Ezek. xxiii. 38, 46). The nation's strength is the nation's godliness. "Them that honour me I will honour, and they that despise me

shall be lightly esteemed." Of all enemies, be most jealous and resolved against those who, in whatever guise they come, seek insidiously, yet diligently, treacherously, and it may be fatally, to sap and overthrow the alone foundation on which Britain's greatness and Britain's safety can ever rest. Let her remain ever true to God, to His law, to His cause; and the God of armies, who, in former times, has sent her signal deliverance, He will prove her "refuge and her strength, a very present help in trouble." Come what may, then, "God is in the midst of her, she shall not be moved. God shall help her, and that right early." "She shall dwell on high; her place of defence shall be the munitions of rocks. . . . *For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us*" (Isa. xxxiii. 16, 22).

(Concluded.)

## Notes of Alexander Gair and Other Worthies.\*

(Continued from page 266.)

JAMES MACDONALD, REAY, AND OTHERS.

James Macdonald, Catechist, Reay, was one of the most eminent Christians of his time. He was the father of the Rev. John Macdonald, D.D., "the Apostle of the north." James, though he never learned to read, was a man of high mental powers, knew almost the whole Bible from beginning to end, and exercised his office as catechist with remarkable wisdom and efficiency. He lived to an advanced age, 95 years, and looked forward with solemn but joyful anticipation to the day of his death, speaking of it as his "wedding day," when the marriage between his soul and Christ would be perfectly and eternally consummated.

Many were the memorable sayings uttered by James Macdonald. Our present collection of "Notes" has only two brief ones. On one occasion he rose to engage in prayer on the Sacrament hill at Latheron, and began thus, addressing the Saviour: "Some have called Thee the Carpenter's son, and they were right, for many a crooked, knotty stick Thou hast made straight and smooth." On another occasion, he was walking along the road with Janet Macleod, Sandside, a very pious woman, when a thunderstorm took place. Janet began to tremble, but when she looked at James, she saw that he was calm and unmoved. "O James," she cried, "are you not afraid of the terrible thunder?" "No," he replied, with the calm confidence of heavenly faith, "it is just the sound of my Father's foot on the loft."

\*These Notes from the start have been chiefly taken from note-books belonging to the late Mr. G. Sutherland, Forse, Caithness, a sketch of whom appears in this issue. The Editor has written short notices of the worthies named, and added a note here and there from his own information. A good many are (D.V.) yet to follow.—ED.

## DONALD MACKAY, CLASHCRAGGAN.

The name of this godly man has gone far and wide. He was a Nathanael, an Israelite indeed in whom there was no guile. His piety was of the most marked description. Sabbath and week day he was a living epistle of Christ, and he almost literally prayed without ceasing. During his sleep he was heard to pray in the most solemn and affecting manner. Though he might be long engaged in private, his public exercises were short, pithy and expressive. His godly example and sayings are still kept in recollection.

Donald was on one occasion asked by the eminent John Mackintosh to pray at a catechising. Several others had already refused to engage. Donald also refused, remarking that there were many others present better qualified than he was. John, however, would not take a refusal, and said, "Though I should remain here till to-morrow morning, I'll not ask another." Hearing this, Donald at once arose and engaged, saying loudly, "O thou Holy One, give thy people grace to discern Satan, whether he comes in black or white." He added no more, but resumed his seat. Donald perceived Satan coming in *white*, when John Mackintosh gave him the indirect compliment of saying that he would not ask another to pray though he should remain till the morning. ("Life and Times of late Rev. G. Davidson.")

Being asked on another occasion to pray, and evidently enjoying at the time the good hope through grace of eternal happiness, he rose and said, "Glory be to thy name, Lord, that time is so short and that eternity is without end. Amen."

He was one day at the burial of a godly woman who lived in Achow. A minister who was present said, "This is a great breach in our land, Donald." "Yes," he replied, "a breach that will not be made up." "Oh, how do you say that?" answered the minister; "the Most High is the same as He was." "Yes," Donald said, "I know that; but this is a backsliding day."

Having one night on his spirit the impression that one of "the Church" was to be taken away, Donald could get no rest in bed, but rose before daylight and went out, and at daybreak he was at "the planting" (plantation of trees) of Lybster. A man who was passing, seeing something like a human figure in the dark, said "Who is here?" "Oh, it is I," said Donald. Then said the man, "How are you here so early?" "Oh," Donald answered, "some one of the saints, who is taken to eternity, was on my spirit, and I could get no rest." "Well," replied the man, "I have been on foot all night, as my sister died during the night." "Oh!" Donald exclaimed, "I have now found out the person on whose account I could get no rest."

## JOHN SUTHERLAND, BADBEA.

Someone remarked that John "Badbea" would have "made a Christian in any generation of the Church's history," such was

the general excellence of his Christian character, and his freedom from local peculiarities. While not of a severe temperament, he was not easily satisfied with evidences of grace in himself or others, and would sometimes describe himself as a deep hypocrite and a "shawl" (shallow) professor. We have testimony to the effect that he knew "the love of Christ which passeth knowledge," and could speak of the same to much edification at fellowship meetings, but we know also that he passed through deep inward trials in his latter years which were no doubt intensified to some extent by straitness in his outward circumstances. His name is savoury to this day. He died in 1864.

John was one day speaking of "faith." He said that many nowadays were with their faith like great farmers who had an overstock of goods and had to roup so much, as they did not require it all. "But," he added, "it is otherwise with me, as unbelief is for most part the goodman of the house."

In regard to long services, he used to remark that it was wiser to let the godly go away somewhat hungry than to weary the careless. He was a wise "fisher of men."

The following incident shows the respect in which John was held as a man of prayer. A certain man was coming down the Moray Firth one stormy day with a cargo of wood. As they were opposite Badbea, some of the crew were speaking of throwing some of the wood overboard, as they considered the boat too deep, but the skipper (known as William "Dunbrae") looked to the land and saw John Sutherland going round his house towards the barn, and thinking in his own mind, "Perhaps he is going to the barn to pray," he said to the crew, "We will cast none of the wood overboard for a little, till we see." And so it came to pass that they got safely to Dunbeath. As soon as William got everything in order, he set off to Badbea, to express his gratitude, and give a token of appreciation to John Sutherland.

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#### JOHN M'CONNEL, REAY.

John M'Connel was a man of weight and a deeply exercised Christian. It is stated that during his first experiences he passed through such fiery mental trials that for a period of three years he could not personally open the Bible and read it. He was also a long time before he could be got to take part in public exercises, but became eventually an edifying speaker on divine truth and experience.

Speaking of "the conscience" on one occasion, he said: "The road in summer is so hard with the heat that the largest horse with the heaviest shoes will not mark it, but when it is softened in winter, the lightest bird that sits on the road will mark it with its feet. So is the seared conscience; nothing will impress it; but as for the conscience made tender how little will mark and trouble it!"

When speaking of the want of spiritual power in the means of grace, he said he believed that extreme "necessity" would yet bring down something from heaven.

He also made the following remark: "I have hope of the man I get from the Lord in the Word, that though he is yet wandering on the mountains of vanity, the Most High will call him effectually in His own good time and way."

GEORGE MACKAY, CATECHIST, LATHERON.

This catechist was a man of gifts and grace. He said on one occasion, "Be you sure that for as many days of joy in Christ you get, you will likely get as many days of trial to follow them." Again: "Take away the grace of love out of godliness, and there is nothing left but the chaff of religion." Still again: "The hypocrite and the Christian go both to the means of grace—the Christian to seek Christ in the means, for since he got the first blink of Him he is never satisfied without Him; the hypocrite to pay an old hire he has to pay."

George Mackay was once asked what he thought of a minister who used the Divine Name very often in his mouth, and apparently not with sufficient reverence. His reply was: "I would think very little of him if he does this when along the shore and in shallow water, but if he was using the Name often when he had got into the ocean and deep water, I would not think so ill of it."

He was one day catechising a worthy man, Donald Sutherland, Tenant's Park. The subject seems to have had reference to "seeking Christ." Donald gave the following notable answer: "There have been some who have gone all their days mourning and seeking Christ, and were afraid they had Him not, but they found they had Him at last."

*(To be continued).*

## **Sgeul Mhaois an Duine=dubh Crabbach.**

AIR maduinn bhreagha shamhraidh dh'fhag mi tigh caraid a bha chomhnuidh dlu do iochdar na Beinne mu-Thuath ann a' mor ghleann Virginia, agus mharcaich mi do 'n duthaich air son mo shlaighte.

'N uair a dh'fhag mi 'chuid bu tiorail de'n fhearann mharcaich mi an cois sruthain re mhilltean gun urrad a's tigh fhaicinn. Mu-dheireadh mhothaich mi do dhuine-dubh aosda goirid do chrìoch a ghlinne, agus do iochdar na beinne, 's e gu dian ri h-obair na chroiteig. Bha 'cheann air liathadh le h-aois, agus chitheadh neach leis na preasaibh a bha na aghaidh agus an cromadh a bha na sbhlinneibh gu 'm fac e iomadh bliadhna, agus gu'n d' thainig e troimh iomadh cruaidh-chas.

Bha aighear orm, an deigh cuairt co aonaranach, creutair fhaicinn ris am feudain conaltradh. Thainig mi uime-sin bhar m' eich agus labhair mi ris mar a leanas.

“A sheann duine, tha thu 'reir coltais, a' giulan a mhallachd a chuireadh an ceil air an duine air dha tuiteam; a' cosnadh t-arain le fallus do mhaladh.” “Ah! Mhassa,” aris esan, 's e tiormachadh an fhalluis bhar eudain, “cha 'n 'eil fath gearainn agum, tha iomadh beannachadh fathast ann, tha Iosa Crìosd agus a shoisgeul ann, agus 's e sin na h-uile do Mhaois bochd.”

“Tha thu air do dhruideadh a mach on t-saoghal anns an ait iomalach-so, cha saoilin gu 'm biodh iomadh buaireadh agad ri cur na 'n aghaidh?”

“Ah! Mhassa,” aris esan, “cia be taobh a theid mi, tha'n droch cridhe sa ga m' leantain,” 's e 'cur a laimhe r'a bhroilleach, “agus 's e so an dorus air am bheil an saoghal a tighin a steach; Tha agam ri h-urnuigh a dheanamh an aghaidh an t-saoghail gach feasgar agus maduinn, agus ri cogadh na aghaidh re an latha. Is co furasda leis an diabhol na beanntaibh-so dhireadh a's ait air bith eile or 's ann air sliabh tha fios agaibh a bhuairead e ar Slanui'ear.”

“Mo dheadh charaid aosda,” aris mise, tha thu 'reir coltais, fada t-fhear cuairt a chum na dacha neamhaidh?”

“Tha dearbhadh da fhichead bliadhn' agam,” aris esan, “air maithreas an Tighearna do m' thaobh, agus nach gluaisear gu brath esan a chuireas a dochas anns an T-slanui'ear.”

“Ach am bheil thu uair air bith air do bhuaireadh a chum an Slanui'ear a threigsinn?”

“Tha fios agam gu'm bheil mo chridhe ro-chealgach, agus tha Satan ri faire chum seann Mhaois a thoirt a thaoibh, ach tha mo maighistir air neamh ag radh, ‘Is an le gras a ta sibh air bhur tearnadh, tre chreidimh; agus cha 'n ann uaibh fein; is e tiobhlac Dhe e.’ Is e so mo dochas, esan a thoisich an deadh obair gu'n, crìochnaich se i. 'Nuair a chuireas sibh fein siol cha leig sibh le eunlaith 'n athair itheadh, no le feur agus luibheannach a mhill-eadh: mar sin 'nuair a chuireas Dia an siol Maith ann an cridhe pheacaich cha leig e leis dol a' mugha.”

“Tha thu 'g radh gu'm bheil thu air uairibh air do bhuaireadh?” Tha Mhassa, thig an diabhol an drasd' agus a ris agus their e rium. “A Mhaois, is cruidd am Maighistir do 'm bheil thu deanamh seirbhis, tha e 'cur tinneis agus bochduinn agus amhghair chugad, agus tha e 'cur na cuileig a mhillleadh do chruithneachd.” Ach their mise, cha chruaidh e, oir bhuaile aig dorus mo chridhe, agus 'nuair nach leigin a stigh e, bhuaile e ris, agus a ris, gus am b' eigin domh fosgladh agus riamh uaithe sin fhuair mi e na mhaighistir maith. 'Nuair a bha mo chridhe briste cheangail e suas e; 'n nair a bha mi tinn thainig e gu taobh mo leapach, ghiulain e le m' pheacaidhibh, cha do threig e mi ge d' bha mi bochd, agus aosda, agus fuar-chridheach; agus ni 's mo na so uile, dh' fhuilling e 'm bas air son anma Mhaois bhochd. Oh! cha chruaidh idir am Maighistir e, cha chruaidh, cha chruaidh: ged bheireadh e uam mo bhean 's mo chlann, ged loisgeadh e mo thigh o 's mo cheann, 's ged' chradh e mi air

leab euslaint, gabham an smachdachadh o' laimh chaoimh, fathast bheiream gradh dha, agus abram gu 'r h-ann a chum mo mhaith a rinn e uile e."

'Nuair a sguir e do labhairt chite na deoir a' ruith sìos le ghruaidhibh; cha b' urra mi gun a radh rium fein, ciod nach d' thugain air son an leithide so do dheoir, air son a leithid do ghradh neamhaidh agus do thaingealachd 's a tha 'n cridh' an duine-dhuibh aosda so?

"Am bheil eaglais agaibh 's an aite so?" "Tha," ars' esan, agus air dha an t-ait an robh i chomhtharrachadh a mach, ars' esan, "Air uairbh, a dol do 'n eaglais, tha mo chridhe fuar agus marbh, ach 'n uair a thoischeas am ministear ri dheadh shearmoin, fasaidd m' anam subhach; an sin is searmoin am Biobul—is searmoin a choillteach—is searmoin gach cuspair do Mhaois, agus ged bhios mo lamh anns a chrann-treabhaidh so, bi'dh m' anam air neamh.

"Tha mi tuigsinn gu'm bheil Biobull agad." Tha, ars' esan "tha deich bhliadhna fichead o na dhionnsuidh mi leughadh agus a nis, an t-sabaid a bhios fluich tha mi fuireach aig an tigh a leughadh, a seinn cliu, agus ri h-urnuigh; agus tha mi faireach-duinn nach 'eil e idir ea-comasach gu'n d' thigeadh Iosa Criosd do sheann bhothan Mhaois bhochd."

Bha e nis a fas gu maith anmoch, agus o bha agam ri sealltainn an deigh ni no dha eile, ghabh mi mo chead do'n t-seann duine, an lan dochas gu'n coinnicheadh a cheile air neamh.

Dh' fhoghlum mi na dheigh so gu'n robh e fìor mhionaideach ann 'bhi 'g eisdeachd an Fhocail, agus gu'n robh e na eisimpleir do'n choi' thional uile air son a crabhaidh, agus a choluadair diadhaidh. Air an ath shabaid chaidh mi do'n choimhearsnachd a dheisdeachd searmoin agus ma'n robh mi ach goirid a stigh co chunn'cas ach seann Mhaois na shuidhe na'aite. Re a chuid bu sprachdaile agus bu druidhtiche do'n t-searmoin, bha Maois ma'r gum biodh 'uile anam na ghnuis, 's e gu samhach a beathachadh air na geallana. 'S an fheasgar chaidh sinn gu coinneamh urnuigh, sgus (ge d' bha e cail-eigin an aghaidh cleachdaibh) thug mi air a mhinistir iarradh air Maois urnuigh 'dheanamh: ma rinn 's gann gun cuala mi riamh a leithid, co tla, agus co deas-chainnteach; cha robh a bhriathra' ro dhomhain, ach bha e co durachadh 's gu'n do leagh mo chridhe! Bu liosdachd iriosal da rìreadh 'urnuigh; shaoileadh neach gu'n robh gach aon again a faireach-dain lathaireachd an Uile-chumhachdaich. Bha a ghuth tla agus tiamhaidh mar a chridhe; agus 'nuair a sguir e, 'arleam gu'n d' thugain m' fhoghlum agus m' uile shaibhreas saoghalta air son a bhi co iriosal, co crabhach, agus co fagus do neamh ris an t-seann duine bhochd so.

Is i so, a leughadair sgeul aon-fhillte agus druidhteach Mhaois bhochd chrabhaich. Nach 'eil i nochdadh cumhachd beannaichte creideamh naomha sin an Tighearn' Iosa Criosd mar a ta e air a chur an ceil ann am focal De, agus air a leigeadh ris do 'anam



gach neach a chreideas, agus a ghluaiseas d'a reir; Nach 'eil i nochdadh nach 'eil speis aig Dia do phearsa seach a cheile?

Ach thoir fainear; cha leoir e gum bheil thu toilichte leis an sgeul, agus a toirt creideis d' i, feamaidh gu'n ruig i do chaithe-beatha, faic mar dhruidh i air inntinn-san a chual an tus i agus a chraobh-sgaoil i; Ciod an drudhadh a rinn i ortsas? "Theagamh gum bheil do staid 's a bheatha so eadar-dhealaichte o 'staid an duine bhochd-sa, ach do thaobh lagha Dhe tha thu ceart co ciontach ri mac dubh so Africa, agus ceart co feumach air an trocair a fhuair esan, agus a bha co luachmhor na shuilbh. Ma "theich thu 'chum didein gu greim a dheanamh air an dochas a chuireadh romhad," cha 'n urra' nach do bhlais thu cuid do sholasuibh an t-soisgeil. Ma rinn thu gus a so dearmad, no dimeas air tairgse na trocair, freagradh do choguis a cheisd chudthromach so: "Cionnas a theid sinne as, ma ni sinn dimeas air slainte co mor?" Feudaidh tu bas agus uile ghloir an t-saoghail shiorruidh 'fhuadach o t-inntinn, ach tha e dearbh-chinnteach gu'm bheil am suidhichte araid am fagus a sgarras tu o'n t-saoghal. Ma dh'fhagas tu do chorp a d' dheidh 's an gu lobhadh agus gu dol na uir; agus cia air bith co gaolach 's a bha iadsan a bhios beo na d' dheidh umad, cha 'n fhada gus am feum iad t-adhlac a mach as an sealladh! Ach air t-anam neo-bhasmhor cha 'n 'eil cumhachd aig a Bhas: 's eigin dha "pilleadh a chum Dhe a thug uaithe e," agus do reir 's mar 'ghabh thusa ri trocair, no mar chuir thu cul rithe, bi'dh tu sonadh no truagh fad saoghal nan saoghal.

Cia h-eadar-dhealaichte a mheasar muinntir 's an ath shaoghal, on mhodh air am bheil iad, air a chuid is mo, air am meas air talamh! 's iomadh aon (muinntir aig am bheil tuille speis do thoil na feola no 'tha aca do Dhia) is gann a labhradh ri leithid Mhaois bhochd, gidheadh air la mor agus uamhasach a Chunntuis cia h-atharaichte an sealladh, 'nuair a chi iad e air deas-laimh a Bhreitheamh chothromaich, agus Uile-chumhachdaich, agus air fhailteachadh a steach do fhlaithneas De, agus iad fein air an druideadh a mach, leis a bhinn so, "Imichibh uam, a luchd deanamh na h-eacorach."

Ach cia tric, eadhon anns a bheatha so fein a ta am peacach mi-churamach na shineadh air leab' easlaint, no theagamh, air leaba bais; agus O! cia faoin agus neo-nitheach an sin a sheallas gach ni talmhuidh: agus cia cudthromach, cudthromach na nithe a bhuineas do shiorruieachd!

Gu'n deonaicheadh Dia, gu'n lean gach neach a leughas an cunntas so air eifeachd creideamh Chriosd eisimpleir an duine bhochd dhiadhaidh so: gu'n gabhadh iad ris an T-slanuiear ris na ghabh esan, gu'n cuireadh iad an dochas ann, agus gun deanadh iad seirbhis dha mar 'rinn esan. Mar sin bi'dh iad sona eadhon anns an t-saoghal so fein mar bha esan, agus do thaobh na' nithe dealrach agus gloirmhor ris am feud suil a bhi aca "an taobh thall de'n bhas agus de'n uaigh," cha bhi iad air am mealladh.

## Resolutions of the Southern Presbytery on Public Matters.

THE following resolutions were adopted at a meeting of the Southern Presbytery, held on the 15th March :—

APPEAL TO PRIME MINISTER AND OTHERS IN AUTHORITY  
re PRESENT EVILS, AND A NATIONAL WEEK-DAY OF  
HUMILIATION AND PRAYER.

“The Southern Presbytery of the Free Presbyterian Church of Scotland, taking into consideration the desolating judgments that are abroad in the world at the present time, desire to call the attention of the Prime Minister and others in authority to the teaching of God’s Word as to such matters from the typical case of the Jewish Nation.

“The Presbytery would point out that the main causes, according to the Scriptures, of the terrible judgments which God brought upon the Jewish Nation, in ancient and later times, were the sins of Idolatry, Sabbath desecration, and Contempt of the messages of the divinely-inspired Prophets, as may be seen from the Thirty-sixth Chapter of Second Chronicles, and other passages.

“The Presbytery would, respectfully but very seriously, call the attention of the rulers of the British nation at a time of unprecedented trial to the following present evils, which may be justly regarded as causes of God’s wrath :—

(1) The countenance given by the chief persons in the nation to Masses and Idolatrous Services, both in the Roman Catholic Church and in professedly Protestant Churches. (2) The great amount of Sabbath Desecration in breach of God’s just and good commandment, which is practiced in all branches of Government service, and in general National service throughout the country. (3) The existence of a ‘hidden plague’ of immorality as well as of the more open evil of drunkenness, along with the license given to many forms of amusement that are entirely incongruous at such a serious time as the present.

“The Presbytery, in consideration of such evils, would earnestly appeal to the Prime Minister and others in authority to use their great influence to secure the appointment of a *National Week-Day for Fasting, Humiliation and Prayer*, after the example of godly ancestors whom God heard and delivered for His name’s sake from impending calamities, as the result of such religious exercises. The Presbytery would also earnestly recommend that a stop be put to Theatres, Picture Houses, Horse Racing, Drink Traffic, and Football Matches, as the Presbytery considers these things a scandal to the country, when so many choice young men are bleeding to death on the fields of battle, and the dire calamity of famine appears to be threatened.

"The Presbytery, in conclusion, would acknowledge, with thankfulness to God and to the human instruments He has employed, the measure of success that has attended the efforts of the Allies in the present terrible conflict, but the Presbytery feel bound to state, as their humble judgment, that the War is not likely to be ended speedily, or to be ended in a manner that shall be for the glory of God and the moral and spiritual good of the nation, unless a Reformation takes place on the lines that have been indicated."

PROTEST TO THE GLASGOW TOWN COUNCIL AGAINST  
SABBATH WORK ON ALLOTMENTS.

"The Southern Presbytery of the Free Presbyterian Church of Scotland desire to enter their solemn protest against the action of the Town Council of Glasgow in giving permission to the people of the city to dig and delve on the Lord's Day the allotments of land, set at their disposal for planting potatoes and other vegetables in view of the War time.

"The Presbytery would respectfully warn the Town Council that, whatever power they may possess as to the suspension of local bye-laws—a power, indeed, which they have exercised in the present case contrary to the views of many respectable citizens—they have exceeded their powers as to the general law of this nation, and above all as to the law of God, for God says: (Exodus xxxiv. 21), 'Six days shalt thou work; but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.'

"The Presbytery would, finally, remind the Town Council and the people that no war time exigencies can justify such profanity of the sacred Day of Rest, and that all who indulge in it expose themselves to the righteous displeasure of God who has sanctified the Sabbath Day and hallowed it."

## Notes and Comments.

**A Goodly Custom.**—Dr. Kennedy, in *The Minister of Killearnan*, refers to a custom, now, alas, like many another good custom, almost unknown. In a reference to his grandfather, Donald Kennedy, he says:—"In his management of his household he was peculiarly conscientious. It was his habit, as it was that of his father before him, when each of his children reached a certain age, to retire with them to a quiet spot in the wood, and there, after spending some time in prayer, after explaining to them the nature of his engagements, in their behalf, at their baptism, and appealing to their conscience as to his manner of fulfilling them, directing them to the only source of strength, he took them under vow to seek and serve the Lord."

**"They shall eat Bread by Weight."**—These words are part of a message by the prophet Ezekiel to the people of Judah,

The message reads :—"Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem : and they shall eat bread by weight, and with care ; and they shall drink water by measure, and with astonishment ; that they may want bread and water, and be astonished one with another, and consume away for their iniquity" (Ezekiel iv., 16, 17). We as a nation are not yet face to face with famine, but, to use the language of a Member of Parliament, its gaunt form can be seen in the distance, and surely the above words are being fulfilled in Britain to-day.

**Ploughing on the Lord's Day.**—The effort of those in authority to make provision for the feeding of the people of these islands, while highly commendable in itself, assumes quite a different aspect when frantic attempts are made to get farmers and their employees to till the ground on the Sabbath. Recently the Archbishop of Canterbury has been appealed to, and given his sanction to this open desecration of the Lord's day. God's law is plain enough, and anything the Archbishop of Canterbury may sanction in its breach only makes it plain that the meat that perisheth is more to him and others than to do the will of God. The plea of necessity here is beside the mark. With greater reason it might have been urged in connection with the manna, but God gave express commandment that it should not be gathered on His day. All the efforts to till the land cannot produce a harvest, and it would be well for our legislators and people to remember that God who has not left Himself without a witness, in that He gave rain from heaven and fruitful seasons. Without His countenance all the labour on the land will be in vain. Since the preceding remarks were penned, we regret to observe that Dr. Brown, the Moderator of the Church of Scotland, has written to the Press in a manner similar to the Archbishop of Canterbury.

### **Acknowledgment of Donations.**

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 24th March :—

#### **SUSTENTATION FUND.**

"A Free Presbyterian," Blair Atholl, 10/; Mr. Alexander Mackenzie, Laide, Aultbea, 13/; "A Friend Serving at the Front," £2; Mrs. Cattanaich, Kinrara House, Kingussie, 10/; Mr. A. Grewar, Eskadale, Beaul, 5/; Per Rev. J. S. Sinclair—"A Friend," 7/6, and "A Friend," 2/.

**JEWISH AND FOREIGN MISSIONS FUND.**—Mr. A. Mackenzie, Laide, Aultbea, 3/; Per Rev. N. Cameron—"A Friend," Oban, 10/, and "Three Friends," Breackish, Skye, 7/6; Per Rev. J. S. Sinclair—"A Friend," 2/ for Mr. Radasi's work and 2/ for Mission to Jews, and "Helper to Cause," 2/.

HOME MISSION FUND.—Per Rev. J. S. Sinclair—"Helper to Cause," 2/.

COLLEGE FUND.—Per Rev. J. S. S., "Helper to Cause," 2/.

#### MISSION TO FORCES FUND.

Per Rev. J. R. Mackay—"Lady Friend," Culkein, Drumbeg, 3/, and Mr. G. Fletcher, Lochgilphead, 5/; Mrs. Cattanach, Kinrara, Kingussie, 5/; "A Friend," Tomatin, 5/; "A Free Presbyterian," Blair Atholl, 5/; Mr. Alex. Mackenzie, Laide, Aultbea, 2/; Mr. D. Macdonald, Scotscladder, Thurso, 10/; Glendale Congregation, per Mr. J. Campbell, treasurer, £3 14/; Per Rev. J. S. Sinclair—"A Lewis Sailor," 7/, "A Well-Wisher," 3/, Miss MacLennan, Kilmarnock, 3/, K. M., 5/; "A Friend," Kishorn, 10/; Per Rev. D. Beaton—"Friend," U.S.A., £1 0/6; Mrs. Young, Wick, 2/6; "A Friend," 10/; Per Rev. N. Cameron—Admiralty, London, £23 12/, "Friend," Plockton, 2/6, "A Friend," Ibrox, £1, "A Friend," Applecross, £1, "A Friend," 10/, "A True Friend," 1/, "Friend," Tighnabruach, £1; Per Rev. J. S. Sinclair—"A Free Presbyterian," Glasgow, 2/6, and A. Mackenzie, Brackloch, 2/6; Breasclete Congregation, per Mr. MacLennan, treasurer, 3/; Per Mr. A. Mackay—"A Friend," Staffin, Skye, 5/.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View) acknowledges, with thanks, the sum of £1 from Miss Bessie MacKenzie, Edinburgh, for the Manse Building Fund.

The amount of debt now remaining on the Free Presbyterian Manse Buildings, Dingwall, is about £300, and it is hoped that friends will send contributions to wipe it off. Contributions may be sent to the Rev. D. Macfarlane, Free Presbyterian Manse, Dingwall.

Rev. J. S. Sinclair acknowledges, with thanks, 15/- for John Knox's Sustentation Fund from B. Friend, Manchester; £2 for Foreign Mission Fund from Private J. D. Mackay (Canadian); 4/- from Mrs. H. Morrison, Findon Hotel, Culbokie, for Comforts for the Front Fund; 8/2 for Bibles to Rev. J. B. Radasi from Mrs. M. Schilz, Jun., Simcoe, Ontario; 16/8 for Bibles and Testaments to Soldiers and Sailors from "Friends," Ontario; and £2 for Rev. J. B. Radasi's Mission from Mr. S. Bannerman, Portage La Prairie, Ontario.

The Treasurer of the London Mission acknowledges, with sincere thanks, £2 10s. collected by Miss Urquhart, Eaton Place, London, for the Church Building Fund.

## Church Notes.

**Communions.**—Stoer (Sutherlandshire), first Sabbath of April; Lochgilphead (Loch Fyne), second; St. Jude's, Glasgow (Jane Street, Blythswood Square), fourth; Greenock, and Wick (Caithness), fifth. Kames (Kyles of Bute) and Oban, first Sabbath of May; Dumbarton, and Glendale (Skye), third.

**Notice to Treasurers of Congregations in Northern Presbytery.**—Congregational Treasurers are reminded that Abstracts of their Financial Statements for the year ending 31st March, 1917, duly audited, are to be handed or sent to the Clerk of the Northern Presbytery (Rev. D. Beaton, Wick), not later than 26th April.

**Meeting of Synod.**—The Synod of the Free Presbyterian Church of Scotland will (p.v.) meet in the Hall of St. Jude's Church, Glasgow, on Tuesday evening, the 22nd day of May, when the Moderator, Rev. Alexander Mackay, Oban, is expected to preach at half-past six o'clock.

### **The Magazine.**

**Notice to Subscribers.**—We respectfully remind subscribers that April is the last month of the ordinary Magazine year, and that payments due for past and future will now much oblige. The price at present per copy is 2/6 per annum, postage 6d. extra—total 3/-. This is the price also to all British Colonies—Canada, Australia, South Africa, India, etc. Copies to the United States and other neutral countries such as South America, Holland, etc., cost 4/- per annum, which amount covers postage. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow. The Editor and Treasurer will also welcome the continuance of donations to the fund for Free Distribution to Soldiers and Sailors, which requires constant support as the outlay is considerable—£9 odds per month.

**Subscriptions Received for Magazine.**—D. Macleod, H.M.T., "Eva Wales," 3/; D. Mackay, Plockton, 25/6; D. Macleod, Clashnessie, 3/6; "A Friend," 3/; Miss I. C. Mackintosh, Tomatin, 3/6; J. Macdonald, Rangag, Latheron, 3/6; M. Beaton, Waternish, 2/9; Miss J. Fraser, Ardgay, 3/; W. Fraser, Toberchuirn, Cullicudden, 3/; Miss Dewar, Lochgilphead, 3/; A. Munro, Nedd, Lochinver, 4/6; Mrs. A. Mackenzie, Stoer, 3/8; K. Macleod, Armisdale, Glenelg, 3/; Per Rev. N. Macintyre—John Macleod, H.M.S. "Sirius," 3/; D. Maclean, missionary, Applecross, 3/6; Captain K. K. Macleod, Inverness, 13/; Mrs. Clark, Unapool, Assynt, 1/6; R. Mackenzie, 12 Cove, Inverasdale, 1/6; Miss MacLennan, Kilmarnock, 3/; Mrs. Mackenzie, 12 Aultgrishan, Gairloch, 3/; J. G. Maciver, Boston, Mass., U.S.A., 4/4; Miss C. Mackenzie, Balchladdich, Clashnessie, 3/6; Miss Sutherland, Comely Bank Ave., Edinburgh, 3/; M. Mackenzie, Drumbeg, 4/; Miss Maclean, Altandu, 3/; Miss Mackenzie, Balliemore, Otter Ferry, 5/; M. Mackay, Manchester, 7/6; Mrs. Beaton, Portcable, Alligin, Ross, 4/; Mrs. M. Macdonald, Jeantown, 3/; Mrs. Matheson, Badnaban, Lochinver, 3/; Mrs. A. Campbell, Allarburn, Kiltarlity, 3/; R. Wright, Matheson Street, Glasgow, 3/; A. MacLennan, for St. Jude's Collectors, 57/1; Miss Livingstone, Southpark Terrace, Glasgow, 3/6; D. Morrison, Strond, Obbe, 3/; J. Campbell, W. Hampstead, 3/; Miss Macphail, Ardrishaig, 3d.; Miss Walker, Blacksboat, Moray, 3/; H. M'Phail, Kames, 8/; Miss L. A. Morrison, Kincardine, Ont., 4/; D. Matheson, 5 Newpark, Callanish, Stornoway, 3/; also per above—Mrs. John Maciver, 34 Breasclete, Miss C. Macarthur and A. Macarthur, 29 Breasclete, 3/ each; D. Macrae, 13 Aultgrishan, Gairloch, 3/.

**Free Distribution to Soldiers and Sailors.**—"A Friend, 2/6; Per D. A. M'Phee—Miss M. Macinnes, 2/6; "Friends" (Edinburgh post-mark), 10/; "A Well-Wisher" (Glasgow P.O.), 3/; Miss M., 5/; Per Rev. Neil Cameron—"U," Gask House, 10/, and "Friend," Tighnabruaich, 10/; "A Friend," 3/; M. Mackay, Manchester, 5/; Mrs. M. Macdonald, Jeantown, 2/6; B. Friend, Manchester, 5/; Per A. M'Lennan—M. Carmichael, Dennistoun, 2/6; "A Free Presbyterian," Glasgow, 2/6; J. Campbell, West Hampstead, 1/; "A Friend," 2/; D. and Mrs. MacLennan, Luibchlaggan, by Garve, 7/6; Mrs. Finlayson, Toronto, 5/6; Per R. Morrison, Tarbert, Harris—Nurse Maclean, Scalpay, 5/; Mrs. Nicolson, Duisdale, Broadford, 5/.

*(Some Subscriptions, received per Mr. MacGillivray, etc., are held over.)*