

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."—Pa. ix. 4.

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XXXVI.

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No. 12.

The late Rev. Neil Cameron, Glasgow.

IT is with heartfelt sorrow we record the death of the Rev. Neil Cameron. Mr. Cameron, as most of our readers are aware, underwent a serious operation last August and made a remarkable recovery. On Friday, 4th March, new developments set in and on Wednesday morning, 9th March, he passed away to his everlasting rest. The news came as a shock as we did not realise that our friend's earthly journey was so near its end. We who were associated with him so long can scarcely realise that he is gone but alas! no more shall we have the benefit of his counsel in discussing matters pertaining to the cause in which we had a common interest. In his removal the Free Presbyterian Church has lost its most outstanding minister and the cause of Christ one of its most faithful servants. Mr. Cameron was born at Kilninver, near Oban, and in his younger days spent much of his time in Ardnamurchan and the adjacent parts. In his preconverted days he was like so many other young people fond of songs and dancing and other vain frivolities. But when the great change came Neil Cameron turned his back on these and when he became a minister he unsparingly denounced them and warned his hearers of their dangers. We are not sure under whose preaching he was awakened but we have heard him speak in such affectionate terms of the Rev. John Macqueen, Strontian (afterwards of Daviot) that it is evident he received much help from that gracious minister's preaching. After his conversion he passed

through a very trying spiritual experience which will probably be related in a fuller notice than we can give at present. This may be said to have been like a second conversion and so searching was it that it left its trace on him to the end of his days. We well remember listening to his account of this experience on one occasion and it explained to us as nothing else could that feature of his preaching that denounced shams of every kind and warned against false refuges for eternity. Those of us who remembered Mr. Cameron's preaching in his younger days would have noticed a remarkable mellowing in his later years which accompanied by the strong note of faithfulness made his message peculiarly attractive to the Lord's people. He was like one coming to the grave in a full age, like as a shock of corn cometh in his season.

Mr. Cameron gathered together a large congregation in Glasgow who were devotedly attached to him. For the space of nearly forty years he shunned not to declare to them the whole counsel of God. As a witness for the truth no one who ever listened to him could help feeling here was a man who cared nothing for the opinions of men however great they were in comparison with the truth of God. His whole life since the day he made a public profession was a clear and ringing testimony for God's Word and Truth. Perhaps no minister of our day was so devotedly loved by many and so heartily hated by others. When he delivered his sledge-hammer blows against all compromising and trimming the compromisers and trimmers after they had somewhat rallied from the stunning effects of the blow delivered turned with ill concealed anger upon him. Now that he is gone we believe that those who were readiest to condemn him when they smarted from his strokes will cheerfully acknowledge that there has passed from our midst a champion for the truth whose loss we can ill afford in these days of lukewarmness and unfaithfulness.

Those who did not know Mr. Cameron, except as he appeared in the pulpit, were ready to have very wrong ideas of him as a man. The stern note that often sounded in his preaching

left the impression on some that here was a man who had no tender feelings. This was an entirely wrong impression; for those who knew him best will readily acknowledge that he had a heart full of tenderness, and sympathy. No one could wish a truer or more loyal friend. In anything we have said about him we do not wish to leave the impression on the mind of any of our readers that we regarded him as perfect. He was like other men in that he had his own imperfections but this is neither the place nor the time to dwell on these but we cannot help remarking that he was at times unjustly criticised.

From his student days until he breathed his last Mr. Cameron like Mr. Valiant for Truth stood with his sword in his hand defending the truth. As we hope to have a fuller notice in a later issue in which more details and a more adequate account of the character and work of our departed friend will be given we close this brief notice with Bunyan's account of Mr. Valiant for Truth's passing over the River. "'I am going,' he said, 'to my Father's; and though with great difficulty I have got hither, yet now do I not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles, who now will be my rewarder.' When the day that he must go hence was come, many accompanied him to the river side: into which as he went, he said—'Death, where is thy sting?' And as he went down deeper, he said—'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."

We tender to his bereaved sister and sorrowing congregation our sincere sympathy in the great loss they have sustained through the removal of this champion for truth. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow."

Notes of a Sermon

Preached by the Rev. NEIL CAMERON, at Lower Cairnglass, Croy.

(Taken down by a hearer.)

“He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—John i., 10-13.

WE have in the beginning of this chapter the Apostle John in the Spirit bringing before us who Christ was and is. He begins here by showing that He was from eternity—“In the beginning was the Word.” That is the name he gives over and over again to the Second Person of the ever adorable Trinity. “In the beginning was the Word, and the Word was with God, and the Word was God.” That is, that Christ was from eternity, according to the Scriptures, with the Father and the Holy Ghost, and that He Himself was God equal with the Father and the Spirit. Then he goes on to show that it was He who made all things, and without Him was not anything made that was made. The Saviour was the Creator of the heavens and the earth and the sea and all that in them is. He states this knowing well how men would deal with it.

Then he goes on to show that in Him was life, and the life was the light of men. “He brought life and immortality to light through the Gospel.” We brought death upon ourselves as sinners. The Son of God came to the world as a Saviour. He brought everlasting life to light for the lost children of Adam. They brought death upon themselves through sin, and God gave eternal life to them in Christ, and this is revealed in no other way than through Christ. He is the light of men. Men in our day are walking in darkness. This is the true light which shows who will be saved and who will be lost for ever. There is no dubiety in God’s Word. He brought this to light in the Gospel. This light “shineth in darkness, and the darkness comprehended it not.” He is shining in the Word of God in Croy and men are not seeing it. Men are going

according to the light of their own hearts in the world to-day, and also right down through the ages, but that does not mean that the light is not shining. There is plenty light in God's Word but men do not comprehend it. The blind cannot see it. We are spiritually blind and we cannot see this light. We may see some of it intellectually. We cannot see this spiritual life that is in Christ on account of the death which men brought upon themselves. We have here the witness of John the Baptist. This is John the Baptist, who speaks in the Spirit, and he came, we are told, as a witness to bear witness of the light, that all men through Him might believe. You will notice that the book of Malachi ends with a declaration that God was to send His messenger before the face of Christ to bring before men that this was He who was promised in the Garden of Eden, and we find that John did this. It is in this witness that we have the words from which we intend to say a few things just now. "He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

I. There are several things here we can only touch just now. The first is the awful condition into which men fell—fell lower, according to the Scriptures, than the most stupid animals we know, such as the ox and the ass. We are told by the Prophet Isaiah that the ox knoweth his owner, and the ass his master's crib, and in that they are ahead of their owners—"Israel doth not know, my people doth not consider," and that refers not only to the heathen who never had the Gospel but to those who have got the Gospel and who were brought up in a Bible land. It remains true of them that they know not the Lord Jesus Christ. When He came into the world, we are told by Himself that the world did not receive Him. He was despised and rejected of men, and that is the way still. Men despise Christ and the Gospel and reject Him as He is set forth in the Word

of God. Men know Him not. Not only was this true of the world, that they knew Him not, but "He came unto His own and His own received Him not," *i.e.*, the Jews. The Jews had the knowledge of God set forth in the Scriptures of the Old Testament for 1500 years before He came to the world. He called Abraham out of Ur of the Chaldees and gave him the great promise: "In thy seed shall all the families of the earth be blessed." To the fulfilment of this promise the Jews looked for generations and yet when He came to them they received Him not. As regards the world, we are told—"He was in the world and the world was made by Him, and the world knew Him not," and when He came unto His own in the world His own received Him not, and they themselves are witnesses to this day of the fact that they did not receive Him. It is impossible for any man to perform, say even one of the miracles, that were never done before by any man and that shall never be done again by any man, and though these were demonstrated before their eyes they did not receive Him. Even the man that was born blind challenged the Jews with them. "It was not known since the beginning of the world that any man opened the eyes of a man that was born blind," and that only a man sent of God could do this. When He came to His own people, the Jews, and offered Himself to them as the Saviour from sin and from its consequences, because He was not what they expected, they rejected Him. They expected a mighty king to conquer all other kings, and that is what they are looking for until this day. He came into the world to save sinners, to save the lost. He was a man of sorrows and acquainted with grief. He came to save the guilty sinner from hell and from the wrath of God forever. One of the reasons why Christ is not received in every generation is because He is poor and despised and rejected of men, but notwithstanding this, we are told here that there were some who received Him, although the vast majority of the Jews would not receive Him as their Saviour because they were in their own eyes saviours to themselves by their own prayers and works. They had no sense of their need of a Saviour to

save them from the wrath of God. He says there were some that received Him, and that is true in every generation down from the day that man fell. We find, as the Scriptures show us, He left Himself not without a witness. They were sometimes few and sometimes many that received Him. A few of the Jews followed Him as well as His disciples. We read that five hundred brethren met Him after His resurrection. There is no account of women being there, but we believe godly women are more numerous in every generation than men. There were many that received Him, and He says here that to those who received Him, He gave power to become the sons of God.

I desire to notice two or three things concerning this power Christ gave to those that received Him. By way of illustration and in order to bring out what is meant by this power, which some translate a "right" and others a "privilege," there was long ago, more than fifty years ago at least, a large estate in England and there was no heir to the estate. There was a man in Australia called Tichborne and he claimed the estate. They were at law for a long time and he tried to prove that he was the next of kin or the descendant of the man to whom the estate belonged, and he almost got it, but another man came from Australia and proved in the court in London, that the other man was a fraud, and instead of getting the estate, he got fourteen years' hard labour. That is a very forcible illustration of those who claim to be born from above, and who, instead of receiving the Kingdom of Heaven, they will get penal servitude in a lost eternity. We see in the chapter, and in this Gospel, that none can inherit the Kingdom of God without being changed in their hearts by Christ although they may make a profession. That does not excuse anyone for being careless and godless, but it ought to warn us of the danger of claiming that we have Christ as our Saviour, and at the same time that such is not true. But He says here that as many as received Him to them gave He power to become the sons of God. Just as the heir of an estate, the children of God are born to an inheritance that is incorruptible and undefiled and

that fadeth not away, but reserved in heaven for them, but none can justly claim that inheritance but such as are born of God from above or are made new creatures. He goes on to show that they are not born of blood. Grace does not run in the blood. That is true. It is not by blood. The Jews were of the seed of Abraham and thus expected that the children of godly men, of godly parents would not be cast away. Many build their hope for eternity on this. We find when Christ told the Jews they were of their father the devil they said they were the children of Abraham and therefore they were the children of God and would not be cast into hell, whereas the hell of such unless they repent will be all the more awful. Christ said to Capernaum that the Day of Judgment would be more tolerable for Sodom and Gomorah where the Gospel was not preached than for that city. It was not at all because they were Jews or on account of blood that they received grace. That had no part in it at all. Then He says that it was not of the will of the flesh. It meant that it was not of the will of their parents. We have not met many who really tried to teach their children that there is no God at all. That is a rare thing, although men in our day have fallen so low as even to do that. We always find that however careless parents are they would like their children to be saved, and we find that almost everywhere. It is not of the will of the flesh. We have known them who were brought up at the family altar by godly parents, and we know such in the world to-day who are as careless and godless as any we know. Some have gone into eternity in that condition. Although parents should have the wisdom to know that their children need to be saved, and do their utmost to instruct them in the fear of the Lord, they must all confess that they cannot change a son or daughter whatever they may teach them. Man's ruined condition is so complete that although he should be taught by the most godly man or woman that ever was in the world that would not change his heart or his mind. It is not of the will of man, and every man or woman who has got the least hope that they

received grace, when they look back, must see that it was not of them. They had no real desire by nature to receive grace although they would like that Christ would save them from hell. It is not of the will of man, so that shuts out all that man can do, but at the same time that does not mean that man has not got a duty to perform, and that this duty is to search the Scriptures, for in them we think we have eternal life and they are they which testify of Christ. He goes on to say that they were born not of the will of man but of God. This work is entirely God's work. It is not man's work at all. It is all of grace, and I am going to mention a few things in connection with this and the first thing I desire to notice is in connection with this work being of God. It was from eternity in God's purpose that He would save sinners. It is a thing that was determined before the foundation of the world, and that, not only as regards the election of grace as a whole, but as regards each individual. The time and the place were set apart by God from all eternity at which He would do this work in the heart of a lost sinner by His Word and Spirit. We are told that the Saviour was set up from everlasting. Before the mountains and hills were formed He was set up to do this work. Then the second thing I desire to notice is in connection with this, that although man cannot work this change in himself; though he cannot create in himself a clean heart, and no one can be saved without that, yet notwithstanding it is in man it must be done. This must take place in the heart of everyone that will ever see Heaven, and that when they are in the world, by the Spirit of God and by His Word, they are made new creatures. It is true of every one of them. It is not true of all that make a profession of religion that the Holy Ghost convinced them of sin. That is not true of many but it is true of all the elect wherever they may be. It is true of everyone that will go to heaven and will be saved at last that this change comes over them in time, and that by His Word and Spirit convincing them and making them conscious of the fact that they are sinners, and when they began to turn

back, they expected, as all men do, that they would be able to reconcile themselves to God. They may reform their ways for a little while. Men may reform outwardly but to change the heart is a thing that none but God can accomplish, and you find He gives this extraordinary promise:—"A new heart will I give unto you." That is the change that must be made in every one of Adam's lost seed who will be saved. Before I leave this I must mention two things. None by nature are conscious of their own inability. Everyone that is born of God is conscious of this. They are conscious of the desperate wickedness of their own hearts and how they depart from God. That is true of God's children down to this day. But the rest who may be making only a profession are not conscious of this at all although they may be speaking about it. The evil that they find in their hearts has not become a grief to them. Those that are born of God are fully conscious that the law of God condemns sin in the heart. Others think that they do not sin unless they are committing it outwardly. The lusts of the heart and the mind do not trouble them at all. We never heard of the careless world complain of a bad heart, and never heard them complain of being condemned in their consciences on account of their lusts, but that is true of all that are born of God. The Word of God discerns the thoughts and intents of the heart. It thus condemns men while they think they have a good heart and a good mind and that there is no sin in them. The godly are made conscious of the fact that although they had never sinned outwardly in the world they have so much sin in their hearts and their minds that God would be just in casting them away for ever that they need to be made clean in heart by the Word and Spirit, and all those that are born of God are made to cry for this. Those who are born of God are members of the family of God. God has a family in the world and they become members of that family, and immediately they are born of God they begin from that moment to take an interest in their sisters and brothers and what concerns their God and Saviour—their Elder Brother.

Others are content with a profession that will take them through the world. Godliness is not a thing that is one time at the Lord's Table and another time at the dance. That is not true of those who are born of God. They have a real concern about the things of God and for the salvation of others in the world. That is following them down through the ages. It was true of Lydia that whenever the Lord opened her heart to receive Christ in the Gospel that she opened the door of her house to the Lord's people, and asked them to come in, and this was on account of the love she had in her heart to the Lord's people. It is a love which unites them the one to the other. I desire to mention one thing more concerning those who have received Christ. This change that was wrought in them was entirely of God. It was God who convinced them and reconciled them through the Gospel of Jesus Christ. Although that is true it is the individual sinner that must repent of sin—not something that another can do for you. However godly a father or mother may be, and however earnest they may be in instructing their children in the fear of God, they cannot repent for them. "Except ye repent ye shall all likewise perish." It is not a thing that ministers can do for you although they may be godly. It is you who must grieve for your sins as it is in the 33rd chapter of Job—"I have sinned and perverted that which was right and it profited me not." You must as an individual have this not only on your tongue but in your heart that you sinned and perverted the law of God which is holy and just and good, and that instead of it being a profit to you, you must realise that it is a great loss. It is you who must do this or else perish forever. Not only that it is the individual that must repent for sin and confess it to God, but it is the individual that must believe. Another cannot believe for you. Although you had the most godly father or mother in the world they cannot believe for you. It is the act of the individual soul, and we are told that these two things, repentance and faith, are the gifts of God. They are not things we have in ourselves.

Kenneth and Oighrig (Euphemia) MacLean. Leurbost, Lewis.

A NOTICE of this worthy couple of true hearted witnesses for Christ is long overdue. They were born in Leurbost in the year of the Disruption, 1843. Kenneth was six months older than his wife and he died six months before her, on the 17th of March, 1928. He made a public profession of the hope he had in Christ, in the year 1885, but those who knew him well, believe that the good work was begun in him many years previous to that date.

Kenneth was one who adorned his profession in much meekness and humility. To be called to speak to the question on the Fridays of communions was a great trial to him. The story is told of the friends seeing Kenneth and Oighrig arriving together at the Church in Stornoway on a Friday and going in at different doors. The day passed and Kenneth was not called to speak, and Oighrig was sure that the minister had something against Kenneth. When the congregation dispersed, Kenneth was not to be seen, but when discovered, he made the following confession:—"I felt when the words of 'the question' were read to-day, that if I could say a word on any passage of truth, it was on that verse of Scripture. But by the time the third man had spoken, all that I could say on the passage had been said already and I became so grievously tempted that I rose and went out. I found out however that if it was difficult to remain in the church, harassed with temptation, it was worse to be out."

Having professed his interest in the Saviour at the age of 42, he lived a godly, consistent life for 42 years more, and when the time came for him to leave this world, his latter end was happiness and peace. He exhorted those he left behind to cleave to God's Word and to its doctrines, and to have nothing to do with the modern views which would deprive them of the truth. "The hope of the believer," he said, "is not something he can lay hold on at any time, or at all times. It is kept for

him in a casket, and sealed till the hour of need." He left this scene with the triumphant words of the Apostle on his lips: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith." Kenneth Maclean's death was truly the death of the righteous.

Oighrig, his wife, was brought to the knowledge of the truth at the age of 16 years. She had gone to live with a married sister in Uig, Lewis, at the time Mr. Malcolm Morrison, missionary, was labouring there. The great respect Oighrig had for Malcolm, and the delight she had in speaking about him, cause us to conclude that he was the chosen instrument of blessing to her soul. From her early girlhood, until the end of her pilgrimage here, she was diligent in frequenting the means of grace, travelling long distances to Harris and throughout Lewis during communion seasons. At the age of 82, she walked from Leurbost to Breaselet, a distance of about 14 miles, in a storm of wind and rain to the communion there.

Oighrig Maclean lived in the truth. One would not be long in her company without learning that she was feeding in the green pastures. She said to me one day, while living with friends at Achmore:—"What is the meaning, Captain, of that passage: 'A bundle of myrrh is my Well-Beloved unto me'" "You will have to tell me something about it, yourself, Oighrig," I said. She answered: "I was awakened out of my sleep at 3 o'clock this morning with that passage." The people at Achmore had built a missionary's house, and after the house was ready, it seemed for a time that no missionary could be got to occupy it. Oighrig went up to examine the house, and while she was looking in at the windows, God's Word spoke to her. She came back and said to one of the men: "You will soon get a missionary, for God will provide a lamb for a burnt offering."

Though she lived far off from the centres where the burning questions of the Free Church's declensions from truth and men's duty in connection therewith were fully discussed, Oighrig's

heart trembled for the Ark of God, and she sought to know the Lord's mind as to her own duty. That passage gave her no rest day or night: "Stand fast therefore in the liberty wherewith Christ hath made you free and be not entangled again with the yoke of bondage." She made up her mind to go to Stornoway immediately to meet with the few that had separated for the cause of Christ and Truth. She got up very early on a Sabbath morning, before any in the village had stirred, and went off, with the words that were spoken to Lot, hastening her on: "Escape for thy life. Look not behind thee, and stay not in all the plain." Coming near Stornoway, she met a woman of whom she asked: "Do you know where the few are gathered who separated for the cause of Truth?" "Yes," she said, "You will find them in the Drill Hall in Lewis Street, and a big gun at the door." She continued, came to the Drill Hall, and saw the big gun as the woman had told her. "The gun did not frighten me," she said, "I went right in, and who should be conducting the service, but my dear Alexander Maciver, Lochs."

Oighrig cast in her lot that day with the Free Presbyterian Church, and her husband doing the same thing shortly afterwards, they both in their somewhat isolated position, gave their presence, sympathy and prayers to our Church to the end of their days.—K. K. MACLEOD.

The late William Mackay, Elder, Helmsdale.

WE have occasion again and again to mourn the removal by death of aged Christians from our midst. The trees of righteousness are being cut down and there is much need that importunate prayer would ascend to the God of Israel for the filling of the breaches. William Mackay was an elder in our Helmsdale congregation. He was born at Hilton, Ross-shire, in 1854. He married and came to Helmsdale when

about 25 years of age, and resided there for the remainder of his life. His occupation was that of a fisherman. In his early days he was deeply impressed by the piety of a godly schoolmaster in Fearn. He heard this man (Mr. Munro) engage in prayer, and it made a lasting impression on his mind. The influence of a teacher, for good or evil, is great. Those children are highly privileged who have an example of vital godliness before them in their school days. The genuineness of the great change wrought in William Mackay by the Holy Spirit was quite evident—"By their fruits ye shall know them." Although of a gentle disposition he would fearlessly reprove sin. He loathed sin in himself and in others. Several instances of this might be mentioned in connection with Sabbath desecration. Worldly-wise men with whom he worked had to acknowledge that it fared better with him in abstaining from unnecessary Sabbath work, than it did with those who acted otherwise.

Sabbath visiting was growing in practice. Some visitors came to his house on the Lord's day. He allowed them to come in but got the Bible and the Pilgrim's Progress and read to them. They had no appetite for this but desired worldly conversation. It put an end to their Sabbath visitations to his house. About 50 years ago, a serious outbreak of deadly fever caused alarm in Helmsdale and other places. Many died, and in some households three or four bodies awaited burial at the same time. None could be found to handle them. William was asked if he would do it. He had his wife and young family to consider but made it a matter of prayer. The promise came: "No plague shall mar thy dwelling, come, no ill shall thee befall." Fear vanished and he did all that was necessary. He and his household escaped the fever. His family consisted of five sons and two daughters. One son died in early life. His worthy wife predeceased him by a year, and the separation was keenly felt. To the writer he remarked, a few months before his death: "Many precious promises were given to me, but I am now as needy as ever."

The end was approaching, and he knew it. On Saturday, 19th September last, though weak, he was able to sit up. He asked his son to read Matthew 6th chapter, and quoted from Psalm 90. Three times he engaged in prayer. Members of the family gathered around. He was heard repeating the 102nd Psalm: "Thou shalt arise and mercy have upon thy Sion yet." His last words were "Whom have I in the heavens high but Thee, O Lord, alone and on the earth whom I desire besides Thee there is none."

On Sabbath he was unconscious, and on Monday, 21st September he passed away, to be, we believe, "with Christ which is far better." No more will his voice be heard leading the singing, or engaging in prayer in the congregation where he loved to be. He seemed to have had a special interest in our Mission to the Jews, for he invariably enquired about it. His bereaved family both at home, and in Canada, have the sympathy of many, whose prayer is that the mantle of their parents may fall on them. "Help, Lord, because the godly man doth daily fade away, and from among the sons of men the faithful do decay."—W. G.

The late Alex. Mackay, Portgower.

"ONLY a few obscure fishermen"—this was the disparaging reference made to the men in Helmsdale and Portgower who in 1893 stood for a clear testimony for truth. But, like the fishermen of Galilee, they proved loyal. The separation was necessary, because the constitution of the Church was violated by the passing of the destructive Declaratory Act into a binding law.

The witness then raised came as a welcome relief to many. Among those who separated were Alexander Mackay, Portgower, and his wife. They had both been members in the Old Free Church. Mrs. Mackay died about 1916. Her husband's death took place last year.

As to his personal experience of divine truth, Alexander was rather reticent. He was of a quiet and unassuming character. He took part, when occasion required, in the earlier meetings of the congregation. During the last few years he was unable to attend the services at Helmsdale. He died in the house of his daughter (Mrs. Watson, Portgower), in June last, at the ripe age of 85 years. May the bereaved and the rising generation get grace to value the truth and follow in the steps of those who adhered to it.—W. G.

The late Mrs. R. MacSween, Glendale.

MRS. R. MACSWEEN who passed away in the late autumn was a native of Glendale, Skye. She was a meek and quiet Christian, adorning her public profession of Christ by her walk, life, and conversation according to the rules, and injunctions of the Gospel. Her love to the Word of God, to His people and cause, was evident proof that she had passed from death unto life, and from the power of sin and Satan unto God.

It is of the utmost importance that the aged women professing Christ should put the best possible example before the young women. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus, ii. 3-5). If the women of Britain would look to the Word of God*and learn from that blessed Book how to live and regulate their conduct we would be the happiest nation under the sun. Their influence among the children is very great indeed for good, or for evil. It was a sign of the judgments of God upon the land when as we read in the prophecy of

Isaiah "As for my people children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (iii., 12). It is simply calamitous when clamorous women aspire to the chief administration in the State, and in the Church. "A foolish woman is clamorous: she is simple, and knoweth nothing" (Prov. ix., 13). Mrs. Macsween was not of that type; through the grace of God in Christ she endeavoured to walk humbly, and kept a very remarkable watch on her lips, and we believe that she often prayed with the Psalmist: "Set a watch, O Lord, before my mouth keep the door of my lips" (Ps. cxli. 3). She had her trials and difficulties passing through the wilderness but it was to a throne of grace she resorted for relief and guidance. When the end came she was wonderfully supported by the Word of God. The promises of the Gospel were made very clear and sweet to her soul. "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. xxxvii., 37).

We believe that was her lot leaving this world for an infinite eternity.

To the bereaved husband, Mr. Ronald Macsween, missionary, Coigach, and family, we wish to extend our deepest sympathy.—J. M.

Further Attacks on Sabbath Observance.

NO one who is watching the trend of events can shut his eyes to the fact that the anti-Sabbatarian movement is gathering in strength and boldness as the years go past. The enemy seems to have set his plans to capture this strong bulwark of religion in the land and to lay it in ruins if he possibly can. Under his banner he has gathered a mixed multitude who though divided on many important points in the plan of campaign are all united in the common objective of razing the

Lord's Day to the very foundations. Atheists, Communists, Free Thinkers, Lovers of Pleasure, Mammon Worshipers and others of like stamp are all united in the determination to wipe out the Sabbath Day if they can. To these must be added the great multitude of Antinomians, advocates of False Charity, and the motley crowd of Gallios that are not only a dead weight to the Church but a menace to its very life. Such is the formidable army with which Sabbatarians are faced. Our opponents make their appeal to self interest, to the pleasures that appeal to the flesh and they have an audience to which their appeal comes with tremendous effect. We make our appeal to the Lawgiver of Heaven and Earth and there have not been signs wanting in recent times to encourage such suppliants that their appeal has not been made in vain. This was seen in the fate that overtook the Bill sponsored by Sir William Jowitt, late Attorney-General. But though defeated the anti-Sabbatarian forces are determined to show fight and only recently paragraphs have appeared in the press intimating that it is the intention of Sir Herbert Samuel, the Home Secretary, to introduce a Bill similar to that which went down in the wreck of the Socialist Government. The Bill though introduced by the Home Secretary is to be voted on without regard to party ties. This device is not clever enough to cover the Government's responsibility in the matter and we trust our readers will write to their M.P.'s to vote against the Bill when it comes before Parliament. It was not for legislation of this kind that the present Government was returned to power and it would be well-advised to leave off giving a helping hand to the devil. The Bill, of course, applies only to England but we may be sure if it gets the sanction of the legislature that an attempt will be made to introduce a similar bill for Scotland.

In a newspaper forecast of the Bill it is indicated that it will follow much the same lines as that which was introduced by the Labour Government. Its purpose is to give *local authorities* the option of granting licences or refusing them for the opening of places of entertainment on Sabbath. The

attitude of the local authority is to be based, however, upon the demand of particular localities. The Bill, in effect, will give to every area the right to determine whether it will have "Sunday" cinemas or not.

Another menace to Sabbath observance in this country is the newly projected Sabbath programme of the B.B.C. authorities. It seems that not only is the Sabbath Day a dull day to the lovers of pleasure in this country but that the programme of the B.B.C. was too dull to appeal to the perverted tastes of thousands of listeners-in. No one who has read the Sabbath programmes of the B.B.C. would go away with the idea that it was planned in accordance with rigid Sabbatarian principles or that it was severely Puritanic but it seems it was too dull for thousands. Accordingly a "Sunday" director has been appointed and it is his business to remove this dullness and to make the Sabbath programme the best of the week. We quote the newspaper announcement: "The new regime will begin in a month's time. Several changes are already agreed upon. Among the features proposed is a broadcast play once a month. Another innovation will be the introduction of a raconteur to broadcast a short story, humorous, tragic, or romantic. It is possible that the B.B.C. dance orchestra may play suitable music during the 6-7.30 period, the programme to include old-fashioned waltz music, concert versions of music from popular plays, such as 'Cavalcade,' slow fox-trots, and all that which the band world calls 'sweet music.'" This will probably remove for a few weeks the terrible dullness that comes over certain minds once a week like the spirit that brooded over the mind of Saul but what of the dishonour done to God. It will be noticed that the hour chosen for this part of the programme is between six and seven-thirty—hours which in most places are devoted to public worship. Surely the god of this world has stolen a march on the people in this country when such a programme has been planned.

Another menace that must not be overlooked is the increasing number of shops that are opening in our larger cities for trading

purposes. Mr. W. S. Morrison, M.P., in a speech recently delivered alluded to this and said that there were about 40,000 shops open for business in London on the Sabbath. If Sir Herbert Samuel would turn his attention to this matter instead of wasting time in introducing an anti-Sabbatarian measure into Parliament it would be more to his credit and it might stave off the day when like his predecessor he will be forced to retire to well-deserved inactivity in the affairs of the nation.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN II.

TRUAIGHE STAID NADUIR AN DUINE.

(Continued from page 473.)

EPHESIANAICH ii. 3.

*“Bha sinn a thaobh, naduir 'nar cloinn na feirge,
eadhon mar chach.”*

AIR dhomh “peacadh staid naduir an duine” a nochdadh dhuibh, tha mi a nis air teachd gu truaighe na staid sin fheuchainn duibh. Cha’n urrainn staid pheacach a bhi ach ’na staid thruaigh. Ma theid peacadh air thoiseach, leanaidh truaighe gu nadurra ’na dheigh. Tha truailidheachd agus sgrios co ceangailte r’a cheile, as gu bheil an Spiorad naomh ag radh ri truailidheachd, sgrios, eadhon sgrios siorruidh. Gal. vi. 8. “An ti a chuireas d’an fheoil, buainidh e o’n fheoil truailidheachd.” Is e sin, sgrios siorruidh; mar a tha e soilleir ann e bhi air a chur ri aghaidh beatha shiorruidh, san earrainn ’na dheigh sin. Agus mar sin, air do’n Abstol a nochdadh do na h-Ephesianaich am fìor staid a thaobh naduir, eadhon, gu’n robh iad marbh ann an eucartaibh, gu h-uile truailidh; tha e ag innseadh dhoibh ann am briathraibh an teagaisg, an staid a leanadh i, eadhon gu’n robh an slochd air a chladhaigh air an son, am feadh a bha iad ann an staid sin na truailidheachd:

Air dhoibh “a bhi marbh ann am peacaibh, bha iad a thaobh naduir, ’nan cloinn na feirge, eadhon mar chach.”

Tha ceithir nithe againn anns na briathraibh so.

1. Truaighe staid naduir. Is staid feirg i, co maith ri staid pheacach. Bha sinn, ars’ an t-Abstol, ’nar cloinn feirge; ceangailte thairis, agus buailteach do fheirg Dhé! fuidh fheirg, ann an tomhas àraidh; agus ann am fearg, ceangailte thairis gu tuilleadh feirge, eadhon gu lan thomhas dhi, ann an ifrinn, far am bheil a tuitlean a’ dol thar nam prìosanach gu sìorruidh! Mar so Saul ’na fheirg, a thug breitheanas air Daibhidh gu chur gu bàs, (1 Sam. xx. 31.) agus Daibhidh, ’na fheirg, a’ toirt binne bàis a mach an aghaidh an duine ’sa chosamhlachd, (2 Sam. xii. 5.) thuirt gach fear dhiubh, mu an neach a mheas e bli ciontach, gu cinnteach bàsaichidh e; no, mar tha na focail ’sa cheud chainnt, “Is mac bàis e.” Mar sin tha’n duine nadurra ’na leanabh feirge, ’na mhae bàis. Tha e ’na fheor drochbheirt marbh san lagh, ’na luidhe ann an cuibhrichtibh cionta; ciontach, fuidh dhìteadh, air a chumail daingean ’na gheimhlibh, gu là cur an gnìomh na binne; là o nach teid e as, mur faigh e maitheanas o Dhia an ti as breitheamh, agus mar an ceudna, as fear-toireachd air. Air an doigh sin, gun amharus, feudaidh clann na feirge fàs ’nan cloinn na rioghachd. Ciod sam bith co coitichionn ’sa tha’m focal sa’ bhonn-teagaisg air ainmeachadh anns na sgrìobtuiribh naomha, is focal eudthromach e, mar tha soilleir, ’nuair tha’n t-Abstol ag ràdh mu dhaoine nadurra, “clann na h-eas-umhlachd, (rann 2.) gu bheil e ciallachadh tuilleadh, na gu’n robh iad ’nan cloinn eas-umhal; oir feudaidh clann an Tighearn iad féin a bhi eas-umhal: Mar sin, tha tuilleadh ann a bhi ’nan cloinn feirge, na bhi buailteach do fhearg, no fuidh fheirg. Bha Iosa Crìosd buailteach do fheirg, agus fuidh fheirg; ach tha mi an amharus nach ’eil barantas againn a ràdh, gu’m bu leanabh feirg e. Tha’m focal a’ ciallachadh, ciod sam bith an cor anns am bheil daoine ’nan staid naduir, gu bheil iad fuidh fheirg Dhé! gu bheil iad gu h-iomlan fuidh fheirg; tha fearg, mar gu’m b’ann air a filleadh a stigh ’nan ceart nadur, agus air a choimeasga

san duine gu h-iomlan; a ta (ma dh' fheudas mi labhairt mar sin) 'na mheall feirge féin, 'na leanabh ifrinn, mar tha'n t-iarunn a ta san teine uile 'na theine! Oir tha daoine a thaobh naduir, 'nan cloinn feirge; a teachd a mach, (mar a dh' fheudas sinn a ràdh) á broinn na feirge. Bha luibh sgàile Ionah 'na mhae oidheche, (ris an abair sinn "a thaining a nios ann an oidheche," Ionah iv. 10.) mar gu'n tigeadh i á bolg 'na h-oidheche, (mar tha sinn a' leughadh mu bholg na maidne, Salm ex. 3.) agus mar sin, air do'n bhreith a bhi leantuinn na broinn o'n d' thàinig e, chaidh e seachad ann an cabhaig. Theirear ri sradan teine, "mie an teine loisgich," Iob v. 7.; Isa. xxi. 10. "Och mo bhualadh, agus arbhar (no mae) m' urlair!" Air a bhualadh ann an urlar na feirge; agus mar gu b' ann air a thoirt a mach leis: Mar so tha'n duine nadurra 'na leanabh feirge: "tha e teachd a steach mar uisge 'na chòm, agus mar oladh 'na ehnamaibh," Salm cix. 18. Oir ge do b'e Iudas an aon mhae sgrios am measg nan Abstol; gidheadh, tha na h-uile dhaoine, a thaobh naduir, do'n aon teaghlach cheudna.

2. Tha againn an so sin o'n d' eirich suas an truaighe so. Tha i aig daoine thaobh naduir: 'S ann o'n naduir a fhuair iad i, is cha'n ann o 'm brìgh, no o bhith an naduir, oir cha'n e sin, 's cha b' e sin, peacadh, agus air an aobhar sin, cha'n urrainn e an deanamh 'nan cloinn feirge, ged air son peacaidh a dh' fheudas i a bhith fuidh fheirge. Cha ann o'n nadur mar air a cumadh leis a' Chruithfhéar ag cruthachadh an duine, ach o'n nadur mar a ta e air a shalachadh agus air a thruailleadh leis an leagadh; o ghne pheacach no o thruaillidheachd an naduir, (mu'n do labhair sin roimhe) an gnè o'm bheil gach gnìomh a' sruthadh, agus (ged sguireadh daoine do na ghnìomh,) an gnè a mhàin a tha ri fhaotainn ann an staid neo-iompaichte. A nis, leis an nadur so, tha daoine 'nan cloinn feirge; mar ann an àm plaigh bhuailtich tha neach a' tarruing a stigh bàs maille ris a' ghalar a ta riaghladh. Uime sin do bhrìgh ar ceud bhith, gu bheil sinn mar chloinn Adhaimh, 'nar cloinn thruaillidh, air ar dealbh ann an euceart, air ar gineamhuin ann an peacadh; tha sinn mar an ceudna, o 'n mhìonaid sin, 'nar cloinn feirge!

3. Farsuinneachd na truaighe so. Tha na h-uile a thaobh naduir 'nan cloinn feirge. Sinne, ars' an t-Abstol, eadhon mar chach; Iudhaich co maith ri Cinnich. Iadsan a ta nis, tre ghràis 'nan cloinn do Dhia, cha robh a thaobh nadiur, ann an staid a b'fhearr no iadsan a ta fathast 'nan staid naduir.

San àite mu dheireadh, Tha fios air a thabhairt duinn anns na briathraibh air atharrachadh glormhor agus sona! Bha sinn 'nar cloinn feirge, ach cha'n 'eil sinn mar sin a nis: Thug gràs a mach sinn as an staid eagal-aich sin! So tha'n t-Abstol ag radh uime féin agus mu chreidmhich eile: Agus mar so is maith a thig e do phobull Dé, a bhi 'nan seasamh gu tric air an traigh, a dh' amhare air an ais air fairge ruaidh na staid feirge, san robh iad aon uair 'gan aoirneagan, eadhon mar mhuinntir eile.

Bonn-teagaisg. “Tha staid an naduir, 'na staid feirge.” Tha na h-uile neach a ta ann an staid naduir neo-iompaichte, ann an staid feirge. Tha sinn air ar breith 'nar cloinn feirge; agus tha sinn a' mairsinn mar sin, gus am bheil sinn air ar breith a rìs. Seadh, co luath 'sa bha sinn 'nar cloinn do Adhamh, bha sinn 'nar cloinn na feirge!

Bheir mi steach na th' agam ri radh air a' cheann so le cuid do nithibh a thabhairt fa'near, mu thimchoill farsuinneachd staid na feirge so. a dh' fheudas a bhi feumail gu slighe an fhosgladh gu'r coguisean.

Chaidh fearg co farsuinn as a chaidh peacadh. An uair a pheacaich aingil bhris fearg Dhé a steach orra mar thuil! “Cha do chaomhain Dia na h-aingil a pheacaich, ach thilg e sois do ifrinn iad!” 2 Pead. ii. 4. Agus leis a sin bha e air a dheanamh soilleir, nach dean oirdheareas nadurra sam bith anns a'chreutair peacach. Mu bhitheas iomhaigh a Chruithfhear air a tabhairt aon uair o'n mhir is maisiche agus is finealta do obair neimh, le peacadh, is urrainn Dia a bhriseadh, agus ni e bhriseadh 'na bhloighdibh 'na fheirg; mur bi dioladh air a thabhairt d' a cheartas, agus an iomhaigh sin air a deanamh suas; aon chuid diubh sin cha'n urrainn am peacach e féin a dheanamh. Pheacaich Adhamh; agus bha meall uile chinne-daoine air a

ghoirteachadh, agus bha air a cheangal thairis do amhuinn theinntich feirge Dhé! Agus o'n bhonn-teagaisg feudaidd sibh fhoghlum, (1.) Nach urrainn aineolas mu'n staid sin, daoine shaoradh uaipe: Bha na Cinnich do nach b' aithne Dia, "a thaobh naduir, 'nan cloinn feirge, eadhon mar chach." Feudaidd tigh duine bhi ri theine, feudaidd a bhean agus a chlann bàsachadh anns na lasraichibh; 'nuair nach 'eil fios aige-san air, agus, uime sin, nach 'eil curam aige mu thimechioll: 'S ann mar sin a tha bhur staid-sa, O sibhse a ta aineolach mu na nithe sin! Tha fearg gu tosdach a' dol domhain 'nur n-anama, 'nuair a ta sibh 'g 'ur beannachadh féin, ag radh, bithidh sìth agaibh! Cha ruig sibh a leas comhar as einntiche iarraidh air a bhi 'nur cloinn feirge, no nach fhaca sibh riamh sibh féin mar sin. Cha'n urrain sibh a bhi 'nur cloinn do Dhia, nach fhaca riamh sibh féin 'nur cloinn do 'n diabhul. Cha'n urrainn sibh a bhi air an t-slighe do neamh, nach fhaca riamh sibh féin a thaobh naduir, air an rathad-mhor gu h-ifrinn. Tha sibh tur aineolach air bhur staid a thaobh naduir; agus mar sin aineolach air Dia, agus air Criosd, agus air bhur feum air: Agus ged tha sibh a' meas gu dean bhur n-aineolas bhur dion o fheirg; gidheadh, gabhaidh e o bheul Dhé féin, gu'n sgr'os e sibh, mur bi e air a ghluasad air falbh, Isa. xxvii. 11. "Is sluagh gun tuigse iad; uime sin, cha ghabh an ti a rinn iad truas diubh," faic 2 Tes. i. 8.; Hos. iv. 6. (2.) Cha saor sochairean o'n taobh a mach daoine o staid na feirge so: Oir, bha na h-Iudhaich, clann na rioghachd, sluagh sònraichte Dhé, 'nan cloinn na feirge, eadhon mar chach. Ged tha sibh 'nur buill-eaglais, 'nur luchd comh-pairt do uile shochairaidh-eaglais; ge do thainig sibh nuas o pharantaibh diadhuidh, o theaghlaichibh mor agus urramach; bithibh an ni is aill leibh, tha sibh, a thaobh naduir, 'nur n-oighreachan air ifrinn, 'nur cloinn feirge. (2.) Cha'n urrainn aidmheil, no airde gus am feudar ruigheachd ann an aidmheil na diadhachd, duine shaoradh o staid so na feirge. Bha Paul 'na aon bu teinne do luchd comh-bharail a chreidimh Iudhaich, (Gnìomh. xxvi. 5.) gidheadh na leanabh na feirge, eadhon mar chach, gus an robh e air iompachadh. Tha'n cealgair diomhair agus an neach mi-naomha cosmhuil ri cheile, a thaobh an staid,

ciod air bith eadar dhealachadh a tha 'nan caithe-beatha; agus bithidh iad cosmhuil ri cheile 'nan crìch bhronaich, Salm cxxv. 5. "Iadsan a theid a thaobh d'an slighibh elaoon, iomainidh an Tighearn a mach le luchd-deanamh an uile." (4.) Cha'n 'eil aig a' chloinn òg nach 'eil fathast ach a' dol a mach a chum an t-saoghail ri iad féin a dheanamh 'nan cloinn feirge, le bhi leantuinn na cuideachd mhi-naomha. Tha iad 'nan cloinn na feirge a thaobh naduir; mar sin tha e deanta cheana: Bha iad air am breith 'nan oighreachan air ifrinn; ni iad gun amharus, iad féin ni's mo mar sin, mur teich iad, 'nuair thaid òg, o'n fheirg sin gus an robh iad air am breith, gu Iosa Crìosd. *San àite mu dheireadh*, Ciod sam bith a tha daoine a nis tre ghlas, bha iad eadhon mar chach tre nadur: Agus bhuineadh dhoibhsan a bha ann am fois o'n òige air nach d'fainig atharrachadh sam bith, smuaineachadh gu tric air an fhirinn bhronaich so. A nis, air do na nithe sin a bhi air am filleadh anns na briathraibh, nochdaidh mi, anns a' cheud aite, ciod i staid so na feirge. San dara aite, dainguichidh mi am bonn-teagaisg: Agus an deigh sin, ni mi cleachdamh dheth.

1. Tha mi ri nochdadh, Ciod i staid so na feirge. Ach co as urrainn corruich Dhé ann am feirg a lan chur an ceill! Cha'n urrainn neach. Gidheadh feudar urrad dhi fhaicinn, as a dh' fhoghnas gu dearbh-shoilleireachd a thabhairt do dhaoine mu'n fheum mhor a ta air teicheadh gu Iosa Crìosd o staid na feirge sin. 'Se fearg ann an daoine, buaireas spioraid air son eucoir a rinneadh oirnn, le iarrtus gu dioladh a ghabhail air son na h-eucoir: 'nuair a tha i teachd gu h-airde, agus a ta i air a daingneachadh air spiorad neach, a deirear corruich rithe. A nis, cha'n 'eil aignidhean buaireasach ann an Dia, gu bhi labhairt gu ceart; tha iad sin neo-fhreagarach ri neo-chaochlaideachd agus iomlaineachd a bhith: Agus air an aobhar sin, tha Paul agus Barnabas (a chum gu cuireadh iad an aghaidh mearachd nan Licaoinianach, a shaoil gu'm bu dee iad) ág innseadh dhoibh, gu'm bu daoine "cosmhuil riu féin iad thaobh fulangais," Gnìomh. xiv. 25. Tha fearg, uime sin, air a cur á leth Dhé cha'n ann a thaobh buadh bhuaireasach na feirge, ach a thaobh a toradh. Tha fearg 'na teine an còmh dume, a ta pianadh an duine féin:

Ach cha'n 'eil buaireas ann an Dia; cha'n 'eil 'fhearg air chor sam bith, a' milleadh na fois agus an t-sonais neo-chríochnach a ta aige ann féin. Is gníomh fíor-ghlan síochainteach a thoile i; a ta toirt a mach níthe uamhasach an aghaidh a pheacaich! Is beag is aithne dhuinn mu Dhia neo-chríochnach; ach tha e 'ga irioslachadh féin ri 'r n-anmhuineachd, a' labhairt uime féin doruinn a reir gnàth dhaoine. Thugamaid, uime sin, fa'near do fheirg duine, ach cuireamaid uainn gach ní 'nar smuaintibh mu fheirg Dhé, a ta taisbeanadh neo-iomlaineachd ann-san, agus mar sin feudaidh sinn teachd gu tomhas do bheachd orra ciod air bith cho beag. Air an doigh so, tha sinn air ar treorachadh gu beachd a ghabhail do fhearg Dhé an aghaidh an duine nadurra, anns na trì nithibh so a leanas.

Air tùs, Tha fearg ann an eridhe Dhé 'na aghaidh. Cha'n 'eil an Tighearn a' gabhail ris, ach tha e 'n corruich ris. Tha na h-uile duine nadurra 'na luidhe fuidh chorruich Dhé; agus tha sin ní's truime na beannta umha! Ged tha e toilichte leis féin, agus ged tha daoine eile toilichte leis mar an ceudna; gidheadh tha Dia ag amharc a nuas air mar ann am feirg ris. 1. Tha 'phearsa fuidh chorruich Dhé: "Is fuath leat uile luchd-deanamh an uile," Salm v. 5. Tha peacadh an duine dhiadhaidh a' cur corruich air an Tighearn; gidheadh tha 'phearsa "taitneach ann a Mhae gradhach," Eph. i. 6. "Ach, tha Dia am feirg ris a' chiontach gach la," Salm vii. II. Tha teine feirge a' lasadh a ghnath 'na aghaidh, ann an eridhe Dhé! Tha iad 'nan coin agus 'nam mucan, 'nan creutairèan ro-ghraineil ann an sealladh Dhé! Ged tha'n staid-naduir air a sgeadachadh le aidmheil dhealrach, gidheadh tha iad 'nan grain do Dhia! Tha iad dhasan, mar dheataich 'na shroin, (Isa. lxxv. 5.) agus mar uisge meagh-bhlath, gu bhi air a sgeith a mach as a bheul, (Taisb. iii. 16.) uaighibh gealuichte, (Mat. xxiii. 27.) slíochd nathraiche nimhe, Mat. xii. 33, agus "sluagh a chorruich," Isa. x. 6. Tha e neo-thoilichte leis gach ní a ta iad a' deanamh: tha e neo-chomasach dhiobh a thoileachadh, air dhoibh a bhi 'nan ana-creidmhiach, Eabh. xi. 6. Tha fuath aige d' am pearsaidh, agus mar sin cha'n 'eil tlachd aige 'nan oibre as fearr, ach tha mi-

thlachd aige annta, Isa. lxvi. 3. "Tha esan a dh' iobras uan, mar gu'n cuireadh e an ceann do mhadadh. Tha'n dleasdanas, mar air a dheanamh leo san, 'na ghràineileachd do'n Tighearn, Sean. xv. 8. Agus, mar a thionndas daoine an eul orrasan ris am bheil corruich aca; mar sin tha'n Tighearn, an uair a tha e diultadh co-chomunn ris an duine nadurra 'na dhleasdanais, a' taisbeauadh dearbhadh soilleir air a corruich.

Ri leantuin.

Notes and Comments.

Prayers for the Dead.—At a conference of ministers and laymen held in February by the Church Service Society, Dr. Warr, minister of St. Giles and Dean of the Thistle among other things said: "He was in no doubt that a secret ballot of the Scottish clergy would find but a minority still adhering, without qualification, as regarded that momentous question (*i.e.*, heaven and hell) to the findings of the Westminster Divines." The speech in which these words occurred and in which also he defended prayers for the blessed dead called forth strong criticism and we quote in a further note part of Dr. Warr's reply. Lord Sands, an elder of the Church of Scotland, at the above meeting pointed out that the First Book of Discipline, The Scots Confession and the Westminster Confession forbade prayers for the dead but prohibition was not now the law of the Church because it was in desuetude. This desuetude, however, he pointed out was not of long standing for all the funerals he had attended as a boy the burial had been silent as far as prayer at the grave was concerned. Prayer at the grave is of comparatively recent occurrence among Presbyterians in Scotland.

Church of Scotland Ministers and Prayer for the Dead.

—Dr. Warr in a letter addressed to the *Scots Observer* in reply to a criticism offered on his advocacy of prayer for the blessed

dead writes: "The departed have had a definite place in the public intercession (as distinguished from mere thanksgiving or remembrance) of Dr. John White in the Barony of Glasgow for over twenty years, and in that of Dr. Norman MacLean of St. Cuthbert's, Edinburgh, since his induction to that historic charge some seventeen years ago. In intercessions offered in St. Columba's, London, by Dr. Archibald Fleming, and which have been printed and widely circulated and used, there occurs, in reference to the dead, the following: 'Have ever in Thy gracious keeping our precious loved ones; save them from being hurt by our sorrow; bless them with the clearer knowledge that our light affliction is but for a moment. Give them the rest they need and the work they love.' Moreover, last summer, in a Highland kirk, I heard Professor A. J. Gossip, in one of the most beautiful of intercessory prayers in which I have ever been privileged to participate, intercede on behalf of our departed dear ones that, if it would not cause them pain, God would tell them how much we missed them." These are all ministers of the Church of Scotland and if Dr. Warr is correct, and we have no reason to question his statement, then it is high time that the Courts of that Church should look into the matter. Are all the ministers and elders of this Church to shut their eyes to this manifest departure from Confessional teaching? We know some already have uttered their protest and we hope the matter will be carried to the Church courts when it will be seen how the Church of Scotland stands in the matter.

Neglect of Bible Teaching in Schools.—The *Scots Observer* has called attention to the neglect of Bible teaching in the public schools since the transfer of Education to a Committee of the Town or County Council especially in one area where the school population is the largest in the county. A Roman Catholic weekly commenting on this points out the great difference between the Church of Rome and the Protestant authorities in the appointment of teachers to give religious instruction in the schools. In the former a certificate of fitness to give religious instruction is required from the Roman Catholic

authorities. There is no such qualification required by the Protestant authorities. True, Bible teaching forms part of the curriculum in the Training Colleges but even there the fountain, in some cases at least, is polluted by the higher critical teaching. The whole subject of giving Bible teaching in schools is one of extreme difficulty where the teacher is out of all sympathy with the Bible and its teaching. Fortunately there are still many teachers who teach the subject with sympathy to their scholars.

Useful and Instructive Pamphlets.—We have received from the Protestant Truth Society, 3 and 4 St. Paul's Churchyard, London, E.C.4, the following:—Dr. Hamilton's excellent booklet on the history of the English Bible—*The Best Book of All* (price, 6d.) and *The Cause of the Indian Unrest* by Brig.-Gen. F. D. Frost, C.B.E., M.C. The Sovereign Grace Union, 96A Camberwell Grove, London, publish an excellent sermon on Omnipotence in Forgiving Sin, by Mr. J. H. Gosden, Maidstone (3d. post free). Messrs. Marshall, Morgan & Scott, Ltd., publish a pamphlet on *The Case against Prayers for the Dead* by the Rev. Nahum Levison, B.D., St. Ninian's South Leith, with a foreword by the Rev. Donald Davidson, B.D., Ph.D., South Leith. It is encouraging to find these ministers of the Church of Scotland bearing testimony against this new cult in the Church of Scotland. Mr. Levison is a brother of Sir Leon Levison, President of the International Hebrew Christian Alliance. Another useful pamphlet that has been sent us is "Cardinal MacRory's Claims for the Church of Rome with Reply," by Rev. Prof. R. Russell, M.A., of the Reformed Presbyterian Church of Ireland. Prof. Russell challenges the claims put forth by the Cardinal and has no difficulty in showing their hollowness (Printed by W. & G. Baird Ltd., Belfast. Price, 3d.).

Prof. Bowman Defends Rev. G. F. Macleod, Govan.—

In our remarks on the Church Conference at Glasgow we had occasion to severely criticize the Rev. G. F. Macleod for his rash statements on the Sabbath and to refer in a complimentary

way to Prof. Bowman's utterance. We now discover through a cutting sent us by a correspondent to whom we express our indebtedness that the Professor is more reckless in his views on the Sabbath than even Mr. Macleod. Here are his words: "During the recent Church Congress in connection with the Forward Movement of the Church of Scotland the Rev. G. F. Macleod made a special plea for this form of Christian service, and in the course of his remarks he stated that to realise the ideals to which she was nowadays called the Church would have to be crucified again. The critics had begun by crucifying Mr. Macleod, whom they had represented as the enemy of Scottish Sabbatarianism. If Scottish Sabbatarianism was to be made to stand in the way of saving derelict human souls then it stood convicted of the grossest Pharisaism and blasphemy. Mr. Macleod was perfectly right. The old Scottish Sabbath was a compound of Judaism and sheer hypocrisy, and the future of the Church would prove to be dependent upon the ability to shed ancient superstitions which were fundamentally non-Christian at heart." From speeches we had read of the Professor from time to time in the press we had come to the conclusion that Glasgow University was favoured in having such an outspoken exponent of Christianity but the above quoted speech shows that Professor Bowman is tarred with the same stick as too many of the leading men of the Church of Scotland. When such views as Mr. Macleod's and Professor Bowman's are unashamedly proclaimed how can one expect a *forward movement* in the Church of Scotland. When did Scottish Sabbatarianism ever stand in the way of saving derelict humanity? From a professor of moral philosophy one would expect a less reckless way of putting his case even though he saw the Scottish Sabbath through coloured spectacles as "a compound of Judaism and sheer hypocrisy." May Scotland be delivered from such leaders!

Dr. Chalmers on the Sabbath.—Over against the distorted views of the Scottish Sabbath as presented by the Rev. G. F. Macleod and Prof. Bowman we place that of Dr. Chalmers

who from his knowledge was in a better position to speak on this subject than either of the foregoing. "We never, in the whole course of our recollections," said Dr. Chalmers, "met with a Christian, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath-day, and keep it holy. We appeal to all the worthies lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath-day shone with equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household, it will be found that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he first drew his breath and was taught to repeat his infant hymn and lisp his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is no where to be found . . . O, how is it possible that a man can be under the dominion of a principle of piety who does not love that day which brings round to piety its most precious opportunities." Of course it may be said that Dr. Chalmers is speaking of the Sabbath-day in general and not the Scottish Sabbath. To this we reply that while this is true yet it is the Sabbath-day as he was accustomed to in his native land.

Church Notes.

Communion.—April—First Sabbath, Storer and Achmore; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Applecross

and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch and Inverness. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1932-33 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 3s. 9d. (including double July number), post free, paid in advance. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions.

Church's Deputies.—The Rev. D. J. Matheson who has been supplying Winnipeg for a year set sail from New York on 26th March. The Rev. Donald Urquhart, our Missionary to the Jews, who has been home on sick leave, takes Mr. Matheson's place.

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

Death of Mr. James Campbell, Elder, Inverness.—It is with sincere regret that we intimate the passing of Mr. James Campbell. He had been ailing for some months. He was a warm hearted and generous supporter of Christ's cause and his removal is a great loss to our cause in general and to the Inverness congregation in particular. It will be remembered that he was instrumental in getting two goodly volumes of the Rev. Lachlan Mackenzie's sermons, etc., published, which have had a ready sale. We extend our sincere sympathy to his widow and sons and daughters, at home and abroad, and also to the Inverness congregation in the great loss they have sustained.

The late Mr. Andrew Cameron, Elder, Oban.—It is with sincere regret that we have to announce the removal of Mr. Andrew Cameron. Mr. Cameron had reached a good old age and was a man deeply taught by the Holy Spirit and possessed gifts of no ordinary kind. He was a life-long friend of Rev. Neil Cameron and though the latter entered glory a few days before his friend yet the time between their departure was but a few days. He longed to be away and like Hopeful he went down to the River without fear. A fuller notice will appear (D.V.) later. The Oban congregation have lost a pillar of strength and a devoted office-bearer and we mourn his loss. We extend our heartfelt sympathy to his widow and family.

Opening of New Church in Staffin, Skye.—The new Church built by our Staffin congregation was opened on Wednesday, 2nd March, at 12 o'clock noon, when the Rev. Ewen McQueen, Inverness, preached an appropriate discourse on Zechariah, iv. 9. There was a large congregation many of our own people from other districts being present and also a number of people from other denominations.

The building is substantially built and both the missionary, Mr. A. McKay, and the congregation are to be congratulated on the successful culmination of their efforts to provide an up-to-date and comfortable place of worship. May the Lord lead many to Himself and manifest Himself graciously to His people in it.

The collection at the opening service was very good being over £53 and shows the generosity of those who were present. The total cost of the church so far is £1280 9s. 6d., leaving a debt of £207 15s 1d., which with the aid of friends will soon be wiped off.

We would acknowledge to the glory of God His goodness in bringing about this event in His gracious providence and grateful thanks are tendered to all who have helped hitherto.—D. M. M.

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

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs N., North May Street, Fort William, Ontario, \$3; M. B., Borreraig, Glendale, 10s; D. McA., Firrinvequire, Glendale, £1; R. K., Clashnessie, 10s; Friend, Abroad, £1; Township of Skiniden, Dunvegan, Skye, £1 10s 6d.

Home Mission Fund.—Mrs P. C., Drimnin, Oban, 5s.

Jewish and Foreign Mission Fund.—Anon, Strontian postmark, 10s; Mrs D. M., Struan postmark, 5s; Miss J. C. K., Pitlochry, 5s; Friend, Abroad, £1; Miss M. McL., Berkeley Street, Glasgow, o/a Mr. Brider's Mission, £2.

Organisation Fund.—Friend, Abroad, £1.

The following lists have been sent in for publication:—

Finsbay Church Building Fund.—Mr. John Morrison, Finsbay, Harris, acknowledges with grateful thanks a donation of £1 from Well-wisher, Hull postmark.

Staffin (Skye) Church Building Fund.—Mr. A. MacKay, Missionary, acknowledges with sincere thanks the following donations:—A Friend, Harrowgate, £1; Mrs McL., London, £1; A. M., Kilmuir, 10s; Mr McD., Fort William, £1; K. McL., Tobermory, £1 10s; Rhumore, 10s.

Tallisker (Skye) Church Building Fund.—Mr. John McIntyre, Carbostmore, acknowledges with grateful thanks the following donations:—Collecting Card, per Miss E. Morrison, Scadabay, Harris, £3 7s; Collecting Card, per Mr. E. Morrison, Kyle Scalpay, £3 0s 4d; Collecting Card, Miss B. Morrison, Mount Florida, Glasgow, £5 12s; per Mr M. Morrison, Portnalong, Collecting Card, £1 10s; D. C., Ullinish, Struan, 12s.

Uig (Lewis) Manse Building Fund.—Mr. N. Mackay, 31 Valtos, Uig, acknowledges with sincere thanks the following donations:—M. McL., Callanish, £1 10s; Mrs F. A., Broadford, £2 2s; St. Jude's Congregation, Glasgow, retiring Collection, £31 1s; A. McL., Strond, £2; Friend, Harris, 10s; Mrs A. McD., 43 Breasclate, £1; Miss A. McD., 43 Breasclate, £1; J. McA., 8 Iolivig, £1; "Rhumore," £1. The following per Rev. R. Macinnes:—Mrs N. M., Stornoway, £1; K. McK., Stornoway, £1; Mrs D., Halkirk, 5s; Anon, Kilmacolm postmark, 10s.

South African Mission Clothing Fund.—Mrs Miller, 7 Westbanks Terrace, Wick, acknowledges with grateful thanks a donation of £1 from M. A., Wick, and garments from Mrs S. Fraser, Strathpeffer.

The Magazine.

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