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**The Late Rev. Donald Macfarlane,  
Dingwall.**

BY THE REV. N. CAMERON.

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**M**R Donald Macfarlane was born at Vallay, North Uist, in the year 1834. His father and mother came from the Island of Skye of which they were natives. His father acted for years as the manager of farms on the estate of Colonel Gordon of Cluny, Aberdeenshire, who was then proprietor of South Uist and Barra.

Mr Macfarlane's education was much retarded during his boyhood, owing to the fact that there was no public school in South Uist at that time—his eldest brother and his father taught him so far as to enable him to read. In the year 1850, pious ladies in the south of Scotland opened schools in many parts of the Highlands. One of these was opened at Uiskeva in Benbecula, and the late Rev. Donald Macdonald, Shieldaig, who was then a student at College, was appointed teacher there. This school was within a mile of Mr Macfarlane's parental home. To this school he was sent. He made such rapid progress that he was soon able to teach the pupils during Mr Macdonald's absence at College. He was particularly fond of Greek, because the New Testament was written originally in that language. This fondness led to his being a good Greek scholar. Mr Macdonald was sent to teach, after two years, to Stoneybridge, in South Uist. Thither Mr Macfarlane followed him. Mr Macfarlane told the writer of a dream he had when he was about twelve years. He saw he was in heaven amidst joys that could not be described. He rose out of bed, being still asleep, and cried, "Glory! glory!" This dream made

a profound impression on his mind at the time. But he was about twenty years of age when the Holy Ghost convinced him of sin. He went from Benbecula to North Uist to the dispensation of the Lord's Supper. The late Rev. Alexander MacColl, then minister of Duirinish, Skye, preached on Monday. Mr Macfarlane states in his diary:—"I will never forget the fervent and faithful appeals which that eminent preacher in his closing words addressed to sinners—a solemn and earnest invitation to come to Christ. One of these was:—'Is there any young man in the congregation that will come to Christ?'" He did not know then what coming to Christ was, but he felt moved in his soul as if he was the young man to whom this appeal was personally directed. From that day he began to seek the fellowship of the Lord's people, and to shun the sinful fellowship of the world. He felt that this was indeed a time of love, and that even the recollection of it was warming to his soul in after days. These impressions were greatly deepened by reading tracts, while alone in the school-house, which Mr Macdonald left with him when he went to College. Some of these tracts dealt with the necessity of being born again. This led him to read the Bible with more care and interest than he ever did before. He thereby got a sight of his sinful and lost condition, so much so that he thought all his neighbours saw his sinfulness as he did himself. But he learned that this was not so. He felt such concern for their salvation that he began even then, while in distress about his own soul, to speak to them about their lost condition, and to exhort them to forsake their evil ways. If he kept silent and did not rebuke sin committed by word or action, he felt it to be guilt on his conscience. By degrees he was enlightened in the knowledge of Christ as the only Saviour of sinners. He was able to point to many particular passages of Scripture which were the means of bringing peace to his soul; but he was indebted to the whole history of the Gospel in being enabled to close with Christ as a guilty and lost sinner. This is his own record of how the saving change took place, the effects of which his whole life from that early period was a demonstration. One always felt that Mr Macfarlane was where he ought to be when he stood in the pulpit to expound the mystery of the Cross of Christ to saints and sinners. He was a born logician, and one always, while hearing him, felt that he was a master of the subject which he might be handling at the time. This was equally true when he expounded

the doctrines of the Bible, or when he defended the faith and principles of the Church of Christ. He was also a man who felt that he was only a servant in God's house, and that his duty lay in taking the Bible—which he believed to be inspired of the Holy Ghost throughout—as a lamp to his feet and a light to his path in all his duties towards God and his fellow-men. To this he adhered to the last hour of his life.

After he passed through the University and Free Church College in Glasgow, he was licensed to preach the Gospel by the Free Church Presbytery of Skye and Uist. As a probationer, while assisting at Dunoon, he met the late Dr Kennedy, of Dingwall. When the Doctor got home he advised the elders and congregation of Strathconan, Ross-shire, to give him a call to become their minister, which they did. He was ordained and inducted there in January 1876. A friend told us that, after his first Communion at Strathconan, at which Dr Kennedy assisted him, the Doctor asked—"Do you know this young man who has become the minister of Strathconan?" The friend answered in the negative. "Do you know," said he, "that I felt quite ashamed of myself while listening to his prayers at family worship in his own house?" He was only three years there when he received a call from the congregation of Moy, Inverness-shire. He accepted this call, and was inducted there in the year 1879. Dr Kennedy went the first Sabbath after he was placed there to introduce him to the congregation. In giving an advice to the people after the sermon, he told them that they had now a true servant of Christ, and that they should be very careful how they would deal with himself and with his message to their souls. He also warned them that if any of them should trouble him, the Lord would manifest His displeasure against that man. The writer was told that a man did trouble him, and that the Doctor's warning was verified in his case. He remained nine years in Moy. He was truly loved and revered by his congregation. When it became known that the congregation of Kilmallie offered him a call, they did all in their power to prevail on him to remain with them. Even up to the last he was looked upon by the people of Moy as their minister, and he had a place in his heart for them which continued warm to the end, though he felt it to be his duty to leave them at that time.

He accepted the call to Kilmallie, in the same county, and was inducted there in the year 1888. It was in the year 1889 that the writer first met him.

He came down to preach at Onich on the Monday of a Communion. His text was II. Thess. i. 6-10. He said many things that day, which are fulfilled now, concerning the end of the backsliding process taking place then in Scotland. One sentence has not been fulfilled yet, which was:—"The black men of Africa will come yet to Kilmallie and Onich to preach the Gospel of Christ to the people of these places." It is becoming more probable every year that the Gospel will cease entirely to be preached in poor, deluded Scotland, and that before the latter day glory will come, strangers, either black or white, will have to come to us with the pure Gospel. The tirade against the Westminster Confession of Faith, which the Rationalistic party within the Free Church had carried on for several years, produced at the General Assembly of 1891 the Declaratory Act, which was sent down to Presbyteries for approval or disapproval. It became quite evident in the spring of 1892 that it would be approved of by the vast majority of the Presbyteries, and consequently would be passed, in accordance with the terms of the Barrier Act, "into a binding law and constitution" in the Free Church. This awakened a serious alarm in the minds of all who held by the sound and absolutely scriptural doctrines and principles of the Confession to which they had vowed to adhere steadfastly and faithfully to the end. Mr Macfarlane called together a meeting of the elders, etc., of the districts from Oban to Kilmallie to consider what should be done in the event of the General Assembly passing the Act. The unanimous decision came to was that they could not remain in a Church which would accept as her creed the amalgamation of old heresies which the Church of Christ in the past had thrust out as unscriptural, and which were now set forth in this Act. At this meeting, which was held in April 1892, Mr Macfarlane spoke calmly but deliberately of the far-reaching effects of the changes contemplated, and of the necessity of adhering to the Bible and the Confession of Faith.

The Declaratory Act was passed by a very large majority of the members of the General Assembly in May of that year. A strong protest was entered against the action of the Assembly, and an appeal made to the next Assembly to initiate steps to have it repealed, as otherwise the Church would be split. In November of that year Mr Macfarlane told the writer that he would separate from the party which passed the Declaratory Act at next Assembly should no steps be taken then to have it repealed, and that he would



endeavour to set up the Free Church again as she was settled in 1843. At the Assembly of 1893, when that Court blankly refused to reconsider their action in having passed the Act the previous year, Mr Macfarlane got up and read his protest. In that protest he claimed for himself and all who would adhere to his position all the civil and ecclesiastical rights which belonged to them as Free Churchmen, and that he would take immediate steps to set up the Free Church as settled in 1843, and that he would not from that day acknowledge the jurisdiction of the Courts of the Church which held the Declaratory Act as her creed. Not even one of the party which hitherto opposed these drastic changes made on the creed of the Church stood by him. Some of them had repeatedly said in public that these changes meant "Bible or no Bible, Confession of Faith or no Confession of Faith." The time for deeds and not merely words had now come, and although these men used mighty words, their deeds came very far short.

Mr Macfarlane received a call from the congregation of Raasay, Inverness-shire, in the spring of 1893, which he accepted, and this being so, he was minister there when he separated from the innovators in the Church. After he tabled his protest he immediately left the Assembly. The Sabbath following he preached to the congregation of Millhouse (now called Kames). On Monday, lectures were delivered to that congregation by Mr Macfarlane and others. After the situation was explained, this congregation decided to separate along with him. They had in March preceding decided to do so should the Assembly refuse to repeal the infamous Act. Now they did so, and so became the first congregation which refused to abandon their former creed and constitution as true Free Church men and women at the caprice of a Rationalistic majority, who neither believed the Bible nor the Confession of Faith.

Mr Macfarlane was greatly encouraged and strengthened by this first indication of success. He returned to his own congregation in Raasay. On the Monday after the Communion there—second Sabbath of June—he delivered one of the ablest lectures the writer ever heard to a very large congregation from many parts of the West of Scotland. At the end, he asked all who desired to adhere to the Bible in its entirety as the Word of God, and to the Confession of Faith in all its articles as hitherto held by the Free Church, and as henceforth to be held by him and all who would follow him, to stand up. All present, with the exception of

about half-a-dozen, stood up. He asked then that strangers should sit down, so that he might see how his own congregation stood. It then appeared that the few mentioned above were of the Raasay congregation, and only one of the strangers. Mr Macfarlane thanked the Lord and the people.

It was arranged and advertised that a meeting would be held in Inverness the Tuesday evening immediately following. At this meeting, which was very largely attended, the Rev. Donald Macdonald, Shiel-daig, took his stand along with Mr Macfarlane. It was there and then decided that they should take immediate steps to form a Presbytery, to be called the Free Church Presbytery of 1843. A Deed of Separation was drafted, and at the first meeting of this Presbytery, it was adopted. This meeting was held at Portree on the 14th day of August 1893. Thus the Free Church of Scotland was saved from extinction. Her adherence to the Bible as God's infallible truth throughout, and to her subordinate standards in their integrity, were now secured to all who would desire to adhere to them then, and also in future generations.

There was a notable Christian called William Grant, who lived on a farm called Slock, Inverness-shire. This farm was at the boundary of the parish of Moy. He was at a communion in Moy Free Church, and was as usual called to speak to the question on Friday. After he spoke and sat down, he asked the presiding minister, would he be allowed to say a few words to the people. His request was heartily granted. He then rose and said:—"There was one thing which I wished to say to the people of Moy should the Lord reveal to me that I would be speaking in their hearing for the last time. When I spoke already to-day I did not know then that I was speaking here for the last time, but I know it now. What I have to say is, that there were some of us who were never fully satisfied with the Free Church, for she seemed to us to be like a speckled bird. At the same time, we were convinced that the light which would continue in Scotland till the glory of the latter days was in her keeping. The day is coming, and some present here will see it, when, of the many hundreds of ministers in the Free Church, only two or three (it is my opinion that it will be two) that will adhere to the principles and doctrines of the Reformation. I will not see it, but some of you will. I wish to let you know that if I were living then, I would follow these men." This godly man passed away to his rest many years before Mr Macfarlane became minister of Moy.

A "hue and cry" was then raised by all parties who remained under the Declaratory Act, especially by those who, before it was passed, were loudest in denouncing it, and in appealing to the people not on any account to remain under it. Every effort was then made to discredit the statements made by Mr Macfarlane and his followers regarding the changes made, and the lame excuse was spread that it was only a relieving Act, and that they (the Constitutional Party) were not under it at all. This, like the story put into the mouth of the Roman soldiers concerning the resurrection of our Lord by the then religious leaders of the Jews, "is commonly reported until this day." At the General Assembly of 1894, a motion was moved, seconded, and passed to the effect that all the churches, manses, and meeting-houses should be taken from all who separated. This motion was brought forward by one of the so-called Constitutionalists. Oh, how did the mighty fall in those days! Steps were taken to deprive Mr Macfarlane and his followers of all their property. The case went to the Court of Session; but it was decided by him and his followers that they should not interfere, acting on the advice—"If any man sue thee at the law, and take away thy coat, let him have thy cloke also" (Matt. v. 40). So these men were thrust out of their churches and manses, and had practically to worship God on the hillside. Mr Macfarlane lived for years in a rented house at Broadford, Skye, going to his congregation each Saturday (health and weather permitting) by the mail boat, and returning early on Monday morning. The boat took an hour to cover the distance, and he had to take the ferry boat each way to go to and from land. On Monday he had to leave the school-house, where he lodged during the week-ends, at 7 a.m., to be in time. These hardships he bore for years without one word of complaint. A site for building a church and manse was refused by the proprietrix of Raasay for several years. At last she granted a site in a place that was very inconvenient, being three miles from the landing-place, and there being no conveyances in the island at the time but the one possessed by herself. This caused him many trials, but he bore them all most cheerfully for God's truth and conscience' sake.

For the first few years he had to be away at Communion for many Sabbaths in succession; for until the students who followed him finished their course, were licensed, and ordained, the burden which fell upon him was a heavy one. But instead of feeling fatigued and weary in the work, he actually became stronger physi-

cally than he ever was before, and his liberty in preaching the Gospel was greater and more comforting to the Lord's people than he ever had formerly. The writer heard him say, as to the material loss he sustained—"We gave up our salaries, without one penny of a fund to sustain us, in 1893, and I have to say that I was never better off as far as money is concerned; for I have to bear testimony that I find a shilling going as far, by God's blessing upon it, as a pound used to go. We have lost manse, but the Lord has opened manses for us to dwell in, in almost every town and village from Glasgow to Wick in the North. We have lost a few churches and meeting-houses; but we have built churches and meeting-houses fifty-fold. The marvel is how our poor people were able to accomplish all this, and still be as well off as their neighbours, as far as worldly things are concerned. But "the earth is the Lord's and all the fullness thereof," and He has never allowed any to suffer loss for maintaining His cause in the world. Let us acknowledge, to the praise of His glory, that we—the Free Presbyterian Church—did not suffer any loss in our weak efforts to maintain His cause."

In the year 1903, Mr Macfarlane received a call from Dingwall. When he accepted the call there was neither a manse nor church there. He lived in a rented house for a year or so till a manse was built. Shortly thereafter a church was built. The congregation was not large, but they were sincere followers of God's infallible Word and of the original subordinate standards of the Free Church of Scotland. They held Mr Macfarlane in the highest esteem. After he was settled in Dingwall, he was in the habit for many years of going south to Edinburgh, Glasgow, Greenock, Kames, and Oban at Communion seasons. His labours in the North were as widely spread. As years rolled past he had to curtail much of his labours and travelling on account of infirmities following old age. His mental faculties remained almost as strong as ever up to the very last. He spoke in his own pulpit twice every Sabbath till the beginning of last year, when he spoke generally only once. He preached in his pulpit every Sabbath except the last two that he was in the world. This was what he repeatedly said he desired, "that he would be enabled to preach while the Lord saw good to leave him in the world." He got his wish. He held a meeting of Session on Monday evening, 1st November, at which he told his elders who he wished to come to assist at the Communion on the first Sabbath of February 1927.

This was the last business he transacted in this world. He was not able to speak much after that. On Thursday evening, the 4th November, he passed away from all sorrow and sighing, to be for ever with Christ, which is far better, and where sorrow and tears come for ever to an end. The words which the Apostle Paul used concerning himself are very applicable to Mr Macfarlane's case—"I have fought a good fight, I have finished my course, I have kept the faith: 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 unto all them also that love His appearing." He was of a truth a faithful servant in God's house, and there can be no doubt but he received the welcome invitation—"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." His funeral took place on Tuesday, 9th November, to the Dingwall Cemetery. All the ministers of the Free Presbyterian Church were present, with the exception of three who could not attend. There was a large number present from all the surrounding districts, from Dingwall, and from the South of Scotland. Many of the ministers of other Churches and of their people were there. It could be discerned in the countenances of all present that they felt that "a mighty prince had fallen in Israel." "So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Mr Macfarlane was a man on whom one could depend. He sat down and counted the cost before he began to build. Consequently, one could be sure that, however long one would be without meeting him, he would be of the same mind as he was when parted with him. He never changed his mind in the least as to the duty of the Free Presbyterian Church to hold by the position taken up in 1893. He opposed union with the Free Church when the last effort was made to have the two bodies brought together, as firmly as he did on a former occasion. The statement which appeared in the public press to the effect that, because the Free Church had repealed the Declaratory Act, Mr Macfarlane held that the two Churches should unite, is absolutely foundationless. The writer regrets that this statement has been made, and that he has been compelled to repel it in this short obituary; but because it might deceive some, he felt bound to correct it. The writer of it must have had a partisan aim in placing it on record.

Mr Macfarlane wrote the memoir of his life-long friend, Rev. Donald Macdonald, Shielraig. It is written in a beautiful and pure English style, as well as very good sense as regards what he recorded of that noble and faithful servant of Christ. They were like Jonathan and David: their love to one another surpassed the love of women. They have now met in Emmanuel's Land, never to part for ever and ever. A book of Mr Macfarlane's sermons was published several years ago, at the expense of contributors of the Free Presbyterian Church. These sermons reveal what he was as a theologian. They have been much appreciated by all who read them, and were all sold within a few months of their publication. As a sketch of his life will probably be written by-and-by, we hope that some of his unpublished sermons will also be printed then.

The writer would express his sincere sympathy with his widow and all their family, and also with all who feel the loss sustained by the world, the Free Presbyterian Church, but especially by the Dingwall congregation through his removal. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

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### Notes of a Sermon.

Preached on the occasion of Rev. F. McLeod's  
Ordination at Dornoch on 5th October 1926.

BY THE REV. W. GRANT, HALKIRK, CAITHNESS:

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"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—  
(II. Cor. iv. 7).

**T**HIS second epistle was written by Paul from Macedonia, after Titus had returned from Corinth, and informed him how the Corinthian Church had received his first letter. The information brought by Titus mingled sorrow with joy in the Apostle's heart. The activities of Judaising teachers, together with certain serious irregularities, caused anxiety and grief. Against these he witnessed faithfully. He had rejoicing, in that the preaching of the Gospel among them was fruitful in the life and conduct of the true followers of Christ. He writes of these in the preceding chapter—"Ye are our epistle, written in our hearts, known and read of all men."



The Apostle sought to magnify his office, not himself, and to vindicate the ministry against the accusations of false teachers. As proof of their integrity, he states the fact that he and his fellow-labourers "preached not themselves, but Christ Jesus the Lord," by whom they had "the light of the knowledge of the glory of God," or as it is expressed, "the glorious Gospel of Christ." All talents, gifts, and graces were employed preaching Christ. They were to view themselves and be viewed by others as "earthen vessels," and when the Word preached yielded fruit, they were to regard that as proving the reality of the possession of the treasure, for "Paul might plant and Apollos water," but the increase must be from God.

Let us consider the text as the Lord may enable us, observing—

I. What this treasure is.

II. Where it is—"in earthen vessels."

III. Why it is in "earthen vessels": that the excellency of the power may be of God, and not of us.

I. What this treasure is. It is the Gospel of Jesus Christ, which in Scripture is represented to us variously as "a light," "a net cast into the sea," "a seed," "a pearl," and here as a "treasure." May we not view it as a treasure on account of (a) its excellency? What so valuable as the Gospel of Christ?—good news for a fallen race. "It is better than the merchandise of silver and the gain thereof than fine gold." The bankrupt sinner, impoverished by sin, is enriched by it with durable riches. (b) For its abundance; "The exceeding riches of His grace." In his Epistle to the Romans, the inspired writer exclaims—"O the depth of the riches, both of the wisdom and knowledge of God!" It enriched the countless multitude of redeemed ones in glory, and yet it is not in the least diminished. (c) For its reality as opposed to what is counterfeit. It is a treasure of light, of glory, of knowledge, and that of God (v. 4). It satisfies—more could not be given. This treasure was once hid, but is now revealed—"Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints."

II. Where it is. The Lord revealed this treasure in Himself, it was there in its source, without vessels, but He graciously condescended to use human instruments. "It is in us," says the Apostle, "as in earthen vessels," and may be compared to the lamps in Gideon's pitchers. The Author is God, and the sent messengers

of Christ are but vessels. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I. Cor. iii. 5). They are weak, fragile, worthless vessels in themselves. It is by the grace of God they are what they are in possessing this treasure. Hear what the great Apostle had to say of Himself—"I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." When despised for the meanness of their condition, the afflictions to which they were subject, their infirmities, the true ambassadors for Christ gloried in the treasure, calling themselves "the servants of Christ." But when the excellency of their persons was overvalued, they called themselves "earthen vessels."

How did they desire to be accounted of by men? "As ministers of Christ and stewards of the mysteries of God," as men of whom faithfulness was required, and having been "put in trust with the Gospel." Trustees are bound to carry out the trust, with literal exactness. Some may dispute the trust, others may wish to alter a clause, but the faithful trustee abides by the written document. He is simply an administrator, and must carry out the terms of the trust. At the present day many act as if the Gospel of the grace of God needs improvement. Some wish to get rid of the atonement, others of such doctrines as "the fall of man," and "future punishment," claiming these to be "old-fashioned dogmas." We who profess to be stewards have nothing to do with these demands, but to preach the Gospel as we receive it. These are drifting times, and we are exhorted to "hold fast and not be driven about with every wind of doctrine." Men may be brilliant in oratory and in profound learning, possessing splendid talents, which are not to be despised, but generally people are dazzled by such gifts, and see not beyond the man—a poor substitute for "the treasure."

III. Why is it in earthen vessels?—"That the excellency of the power may be of God and not of us." This power is seen in the awakening of the dead and reviving of the living—the success of the Gospel. "I neither received it (the Gospel) of man, neither was I taught it, but by the revelation of Jesus Christ." It is evident that Paul reasons on the principle that men look to the immediate cause and see not the hand of God. He remembers the exhortation of the Holy Spirit: "Let no man glory in men," and reminds the

Church at Corinth: "That God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." Thus we find tentmakers, fishermen, shepherds—men despised as unlearned, ignorant of philosophy, the most unlikely in the eyes of proud man—chosen to be "vessels unto honour." It is true that the Lord did choose some, possessed of extraordinary talents in learning and otherwise. He enriched them with much grace, whereby they were in their own experience but "earthen vessels," and thus kept humble. O happy earthen vessels! made meet for their Master's use—"His strength made perfect in their weakness." See the excellency of this power in comforting and sustaining them—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

When the cripple, at the Gate Beautiful, was healed, Peter and John had to rebuke the Jews for giving them glory, who were but instruments. By way of illustration, I would draw from an experience when in the business world. We had occasion to handle, for banking purposes, some diamonds, valued at many thousands of pounds. They were placed in a small box of worthless appearance. Why such a valueless receptacle? Because of thieves, who were very active. Since the fall we all possess a "thievish nature," ever ready to rob God of the glory due to Him. He, therefore, ordained that we should have this "treasure in earthen vessels, that the excellency of the power may be of God and not of us." "His glory He will not give to another," and against this, proud self is at war.

In conclusion, let us seek grace to extol the wisdom and love of God for giving such an inestimable treasure in earthen vessels. Further, we should highly esteem the vessels for the sake of the treasure, and not despise them if they lack what is so popular with the world. The latter is more attracted by fine diction, style or delivery, and wit, than by the precious treasure. The occasion of our meeting here to-night—the ordination and induction of a pastor in your midst—is, we believe, a token of the Lord's favour towards you. May the "earthen vessel" be sustained in the work laid to his hand, and the Gospel through him be greatly blessed.

to many souls. Without the Gospel, all is desolation. Alas! how widespread the desolation is. Seek "the treasure," and remember, if the Gospel be hid, "it is hid to them that are lost." There is no salvation apart from the Lord Jesus Christ. We need the regenerating work of the Holy Spirit to make us willing debtors to free and sovereign grace. The realities of death, judgment, and an endless world are before us. If we die Christless, it will mean a lost eternity. Attend the means of grace—public and private. May the Lord provide many labourers for the Great Harvest, and bless our gathering together.

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## **The Declaratory Act in Court: Notes of a Lecture Delivered at Lochcarron.**

BY THE LATE REV. D. MACFARLANE, DINGWALL.

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**A** DISAGREEMENT arose between two parties concerning important matters in the Christian religion. The name of the one was Declaratory Act, a mere young stripling, who was a self-conceited party, as the young in years are naturally prone to be. The name of the other was Confession of Faith, an old party of long experience, of mature judgment, and highly respected by experienced and well-grounded followers in the doctrines and practice of the faith as clearly set forth in the Word of God. They were both professing to adhere to the standards and practices of the Free Church of Scotland, but disagreed on important points concerning the Faith. The case of contention between them was repeatedly tried in the Courts of the Church, and at length decided in favour of the younger party—like the case of Rehoboam (II. Chron. x.), who followed the advice of the young instead of the old men, and brought judgments on the nation. The young party had many followers in a back-sliding age, but the old party protested and appealed to a higher court—the Court of Heaven—to finally decide the case; as there was no higher court to appeal to.

God was the Judge, speaking through His Word, and it was the standard by which the case was tried and finally settled. The court-house was filled with anxious listeners, among whom were many ministers and office-bearers, who were self-confident that the case would be settled in favour of Declaratory Act, as it had been in the lower courts. But the case was not to be settled or decided

this time by majorities, but by the Judge who is just in all His ways and holy in all His works. He would decide the case impartially in favour of the one who had the truth on his side.

Each party employed an advocate. The name of the advocate employed by the old party was Mr Faithful, and the name of the advocate for the young party was Mr Novelty. There were no witnesses cited by either party, and the pleading was left in the hands of the advocates. The old party were the pursuers, and charged Declaratory Act with imputing to them what they considered to be a slander on their Confession of Faith. Each party wrote a document, in which their views of Scripture were expressed. The document which Confession of Faith published was called the Confession of Faith, and the document which the young party wrote and published was called the Declaratory Act. Both these documents were produced in court.

The Court having been duly constituted, the case went to proof. There were several items to be discussed, and Mr Faithful, representing the old party, asked that Declaratory Act be put in the witness-box. The first item discussed was the Preamble of the Declaratory Act. The Judge solemnly having administered the oath which demanded that the witness should speak the truth, the whole truth, and nothing but the truth, then Mr Faithful, the advocate, commenced a most searching questioning of the witness, as follows:—

Mr Faithful—Why was the Declaratory Act made? Declaratory Act answered that it was to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons before being licensed and admitted into the ministry of the Church. Mr Faithful then asked what was the nature of the difficulties and scruples these men had—were they about the truth of the Bible as clearly set forth in the Confession of Faith—yea or nay—remember, you are on your oath? Declaratory Act answered, the Act is according to the Confession of Faith. Mr Faithful—That is one of the points which Confession of Faith complains of as amounting to a slander on his character. I have the Confession of Faith here, and I see nothing in it which should cause any difficulty or scruple in taking office in the Church. What have you to say to that? Declaratory Act—I have to say this: As we are men of progress we are not to be bound in this 20th Century by a creed that is hundreds of years old. As a principle of our Church,

said Mr Faithful, the Bible is much older than that, and are you to throw it overboard because of its old age? Declaratory Act—There are many things in the Bible that we do not believe. Mr Faithful—Where did you learn to doubt the Bible? Declaratory Act—I learned it in Germany when I was studying for the ministry of the Church. I did not consider myself quite qualified without taking a course of studies in that country, and when I came back to Scotland and took office in the Church as a minister, I began to point out to my hearers the things in the Bible that were not true. Mr Faithful—What are these? Declaratory Act—The first is about the love of God. Mr Faithful—What is your view about that love? Declaratory Act—My view is that God loved every individual of the human race without any exception. Mr Faithful—The Bible does not say that; but it says that God loved some of the human race, who are in it called “the elect.” Declaratory Act—We do not believe in the doctrine of election. Mr Faithful—Whether you believe it or not, that doctrine is plainly taught in the Bible and in the Confession of Faith, which is founded on Scripture and agreeable thereto.

The next point taken up was the extent of Christ's Atonement, which is stated in the Declaratory Act, as follows:—“That this Church most earnestly proclaims as standing in the forefront of the revelation of grace—the love of God, Father, Son and Holy Spirit to sinners of mankind manifested specially in the gift of His Son to offer Himself as a propitiation for sin.” Mr Faithful—Do you mean by sin—the sin or sins of every individual of the human race, or the sin or sins of all that be saved? Declaratory Act—I mean the sins of every individual of the human race. Mr Faithful—Do you admit that many of the human race are lost and punished in eternity? Declaratory Act—Yes. Mr Faithful—Then you impute injustice to God. Sin is called in Scripture, a debt, and if Christ rendered full satisfaction to justice by His atonement for every individual, you impute to God that He exacts payment twice for the same debt? even an honest man will not demand payment twice, and if it is offered to him a second time, he will take it as an affront, and will say—“No, you think that I am a dishonest man?” and if an honest man acts that way, the just God will not demand payment twice for the same debt. He is fully and for ever satisfied with the payment that Christ made. Further, the work you ascribe to the Holy Spirit in applying the work of redemption is a mere striving with



man, whereas the Bible standard by which you are tried teaches that there is more than a mere striving of the Spirit—that He works effectually in all that are saved. There is a common operation of the Spirit with many under the Gospel that are lost, but as already stated, there is an effectual work in the case of those that are saved.

You also state in your document that my client does not regard the Confession as teaching the fore-ordination of men to death irrespective of their own sin. Do you mean by their own sin—their own actual transgression or the guilt of Adam's first transgression, which is imputed to every individual of the human race for which he stood as covenant head?

Declaratory Act—As I am on my oath, I must say that it is their own actual transgression I mean. Mr Faithful—Then you must be a Pelagian, for Pelagians deny that Adam's posterity are involved in his first transgression, and so you teach contrary to the Confession of Faith, and, therefore, I do not wonder that my client considers your charge against him as a slander on his character.

You further state in your document that you do not consider the Confession of Faith to hold that any dying in infancy are lost. The Confession of Faith speaks guardedly on that point. It says that elect infants are saved, and if all infants have been elected to salvation, then none of them are lost. But, if only some infants have been elected, the rest must be lost. I suspect that from your view of election and the universal extent of Christ's atonement, together with your Pelagian view of the non-imputation of the guilt of Adam's first sin to his posterity, you are trifling with serious truths and ascribing to my client's document statements which are not in it, but what suits your own fancy and that of your deluded followers. The Bible teaches that every individual of the human race for whom Adam stood in covenant comes into this world guilty in his state and wholly depraved in his nature. It is, therefore, evident that you have adopted your view without carefully studying either the Bible or the Confession of Faith, and thus made a "Bible" in your own heart, which is naturally full of error; hence I charge you with slandering my client.

Mr Faithful—You also state that the Confession of Faith is not to be held as teaching that God may not extend His mercy for Christ's sake and by His Holy Spirit to those who are beyond the reach of the means—that is, the Gospel described already as the ordinary means of salvation. Do you mean by those beyond the

ordinary means of grace the heathen who never heard or read the Gospel? Declaratory Act—Yes. Mr Faithful—The Confession of Faith teaches that the light of nature is not sufficient to lead men to salvation—that the Word of the Gospel is necessary for that purpose, and that those who have sinned without the law shall perish without law (Roms. ii. 12). The Apostle Paul, in the same Epistle (x. 14) says:—"How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" and he concludes on this point by saying that faith cometh by hearing, and hearing by the Word of God. He thus clearly shows that none can be saved without the Word of the Gospel. Not a single instance can be shown from history of the heathen being saved without the Word of the Gospel. Missionaries going for the first time among the heathen with the Gospel never found one individual of them knowing the way of salvation by Christ. They were still worshipping their idols, but when the Gospel came and was blessed to them, they turned from their idols to serve the living God (Thess. i. 9). By your view you are misrepresenting both the truths of the Bible and the statements of my client, and slandering him by saying that he is of the same view as yourself regarding the salvation of the heathen.

Further, in section two you state that in holding and teaching according to the Confession of Faith the corruption of man's whole nature as fallen, you maintain that there remain tokens of man's greatness as created in the image of God. That he possesses a knowledge of God and of duty—that he is responsible for compliance with the Moral Law and with the Gospel, and that although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy. Your statement regarding the corruption of man's whole nature is according to the Confession of Faith, but you withdraw that statement when you say that man in a state of nature has knowledge of God and of his duty, for his whole nature is corrupt, then ignorance of God is part of that corruption, and yet you say that man in a state of nature has knowledge of God and his duty. Do you mean by the knowledge of God, the innate knowledge of Him which every individual of the human race must have on account of his having a moral nature and a conscience, or do you mean a saving knowledge of Him given by the teach-

ing of the Holy Spirit through the Scriptures? Declaratory Act—I mean the former knowledge, as I believe the heathen may be saved without the Word of God, for they believe in the existence of a God to whom they are responsible. Mr Faithful—The Bible and the Confession of Faith teach that man in a state of nature is not only dark as to his knowledge, but that he is darkness itself (Eph. v. 8), and as to his knowledge of his duty, he calls evil good and good evil. With regard to his greatness, he is in his fallen condition morally lower than the irrational creatures, for “the ox knoweth his owner and the ass his master’s crib, but my people do not know, saith the Lord” (Isa. i. 3). The Germans, in the War, manifested how low man has fallen by their cruelty and other evil deeds. They reckon might to be right, and that because they have forsaken the truths of the Bible. Therefore, instead of your views being in accordance with the Confession of Faith, they are quite the contrary.

Further, in the 3rd clause of your document you state that this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers in subscribing the Confession of Faith committed to any principles inconsistent with liberty of conscience and the right of private judgment. What do you mean by liberty of conscience? Declaratory Act—I mean that every one should act according to his conscience. Mr Faithful—Conscience is not the rule of action, but the Word of God. The young men mentioned in the preamble of the Act who refused to take office in the Church under the Confession of Faith, thought or think, I suppose, that they are acting conscientiously when they have scruples of conscience in taking office under that Scriptural standard. Some office-bearers of your view have signed the Confession of Faith. If so, they are traitors and enemies to the cause of truth, for the truth says—“Who shall ascend the hill of the Lord? Who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul to vanity nor sworn deceitfully” (Ps. xxiv. 3, 4). Evidently they did so in view of the Declaratory Act being passed, an Act that is quite contrary to the truth and the Confession of Faith founded on the Scriptures. Then you speak of private judgment. What do you mean by private judgment? Declaratory Act—I mean that everyone should interpret Scripture according to his own judgment, and not to be tied to a creed centuries old. Mr Faithful—Then instead of a common creed in

a Church, there would be innumerable creeds, as every one would be left to his own judgment. The Confession of Faith was framed to be a common standard of faith and practice for the Presbyterian Church in Scotland, and no person had any scruples in taking office under it till upstarts like yourself, who forsook the truth of God, arose in the Church to suit their own selfish vanity.

(To be continued.)

## Christian and Pliable in the Slough of Despond.

BY JOHN BUNYAN.

**PLIABLE.** Well, neighbour Obstinate, saith Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him. But, my good companion, do you know the way to this desired place? **Christian.** I am directed by a man whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

**Pliable—Come, then, good neighbour, let us be going. Then they went both together.**

**Obstinate—And I will go back to my place, said Obstinate; I will be no companion of such misled fantastical fellows.**

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

**Christian—Come, neighbour, Pliable, how do you do?** I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt, of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back. **Pliable.** Come, neighbour Christian, since there is none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going. **Christian.** I can better conceive of them with my mind, than speak of them with my tongue; but yet since you are desirous to know, I will read of them in my book. **Pliable—And do you think that the words of your book are certainly true?** **Christian.** Yes, verily, for it was made by Him that cannot lie.

**Pliable—Well said. What things are they?** **Christian—There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever.** **Pliable—Well said. And what else?** **Christian—There are crowns of glory to**

be given us, and garments that will make us shine like the sun in the firmament of heaven! Pliable—This is very pleasant. And what else? Christian—There shall be no more crying, nor sorrow; for He that is owner of the place will wipe all tears from our eyes. Pliable—And what company shall we have there? Christian—There we shall be with seraphims, and cherubims, creatures that will dazzle your eyes to look on them. There, also, you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, everyone walking in the sight of God, and standing in His presence with acceptance for ever; in a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place; all well, and clothed with immortality as with a garment. Pliable—The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof? Christian—The Lord, the governor of the country, hath recorded that in this book, the substance of which is, if we be truly willing to have it, He will bestow it upon us freely. Pliable—Well, my good companion, glad am I to hear of these things; come on, let us mend our pace. Christian—I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew near to a very miry slough that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Pliable—Then said Pliable, Ah! neighbour Christian, where are you now? Christian—Truly, said Christian, I do not know.

Pliable—At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was still further from his own house, and next to the wicket-gate; the which he did, but could not get out, because of the burden that was on his back. But I beheld in my dream that a man came to him, whose name was Help, and asked him what he did there?

Christian—Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here. Help—But why did you not look for the steps? Christian—Fear followed me so hard, that I fled the next way, and fell in. Help—Then, said he, Give me thy hand; so he gave him his hand, and he drew him out, and set him upon sound ground, and bade him go on his way.

Then I stepped to him that plucked him out, and said, Sir, wherefore (since over this place is the way from the City of Destruction, to yonder gate) is it that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended. It is the descent whither the scum and filth that attends conviction for sin, doth continually run, and therefore it is called the Slough of Despond: for still, as the sinner is awakened about his lost condition, there ariseth in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad; his labourers also, have, by the directions of his Majesty's surveyors, been, for above these sixteen hundred years, employed about this patch of ground, if, perhaps, it might have been mended; yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads; yea, millions of wholesome instructions, that have, at all seasons, been brought from all places of the King's dominions, and they that can tell, say they are the best materials to make good ground of the place, if so be it might have been mended; but it is the Slough of Despond still; and so will be when they have done what they can.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against



change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step besides, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good, when they are once got in at the gate.

Now I saw in my dream, that, by this time, Pliable was got home to his house again; so that his neighbours came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian; others, again, did mock at his cowardliness, saying, "Surely, since you began to venture, I would not have been so base to have given out for a few difficulties." So Pliable sat sneaking among them. But, at last, he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.—"Pilgrim's Progress."

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### **A Beautiful Tribute and a Gracious Advice.**

ONE of the most gracious of the Sutherland catechists was William Calder, a native of Croy, near Inverness. Dr Mackintosh Mackay paid the following beautiful tribute to his memory, and in doing so mentions the advice tendered to him by the venerable saint of God:—"There must be some here present," said Dr Mackay, "this day who remember your venerable catechist, William Calder. A frequent visitor was I in his dwelling while attending your Parish School; and on the day I was called to leave it, when calling to take leave at that blessed house, I trust I shall never forget, while God spares me on earth, the parting words of William Calder. And if it please God to accept me in the great day as one of His own, redeemed by sovereign grace, I trust to carry the remembrance of what I now tell you into the Kingdom above. This memorable patriarch-like person, leaning upon his spade while he laboured in his harvest field (and full of chastened dignity was that person in stature and expression wherever he appeared), in solemn accents, and with loving looks of fatherly kindness, said—'My son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and all the imaginations of the thoughts; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off for ever.'"—Rev. Alex. Auld's "Ministers and Men in the Far North."

## Aidmheil A' Chreidimh.

### CAIBIDEAL XXII.

Mu mhionnaibh agus Bòidibh laghail.

I. Tha mionn laghail 'n a chuid do 'n aoradh chràbhach, anns am bheil an neach a mhionnaicheas air aobhar ceart gu follaiseach a' gairm Dhé bhi mar fhianuis air an nì a tha e ag ràdh, no a' gealltuinn; agus gu breth a thabhairt air, do réir firinn no breug a mhionnan.

II. Is e ainm Dhé a mhàin an nì air an còir do dhaoibh mionnachadh, agus ann an sin a dhèanamh is còir a ghnàthachadh leis gach uil' eagal agus urram naomh. Uime sin is nì peacach agus gràineil, mionn a thoirt gu dìomhanach, no gu h-obann, air an ainm ghlòrmhor uamhasach sin; no mionn a thoirt idir air nì air bith eile. Gidheadh, mar a ta mionna, an cùisibh mòra, troma, air am barrantachadh le focal Dé 's an Tiomnadh Nuadh, amhuil is fuidh 'n t-Sean Tiomnadh; is amhluidh is còir mionn laghail a thabhairt, a chuirear fa 'r comhair, 'n an leithidibh sin do chùisibh, le ùghdarras laghail.

III. Bu chòir do neach a bheir mionnan, cudthrom gnìomh co àrd a thoirt gu h-ìomchuidh fainear; agus 'n a mhionnaibh gun nì air bith a chur roimhe, ach nì mu 'm bheil e làn-chinnteach, gur firinn e. Agus cha chòir do dhuine air bith, ach nì a ta maith agus ceart; agus nì mu 'm bheil e féin a' creidsinn gur maith agus ceart e; agus nì, a tha comas agus rùn aige choimhlionadh. Gidheadh is peacadh mionn a dhiùltadh mu thimchioll aon nì a tha maith agus ceart, air dha sin bhi air a chur fa 'r comhair le ùghdarras laghail.

IV. Is còir mionnan a thabhairt ann an seadh soilleir agus ghnàthach nam briathar, as eugmhais atharrachaidh seadh no taisg-inntinn. Cha 'n fheud mionn ar ceangal gu peacadh a dhèanamh; ach an uair a bheirear e, ann an nì nach 'eil peacach, tha e ceangal duine 'r a choimhlionadh, ged biodh sin le call da féin: agus cha chòir am bris-eadh, ged b' ann do Eiricich, no do ana-creidmhiach a bhiodh iad air an tabhairt.

V. Tha nàdur na bòide, agus nàdur mionn-gheallaidh cosmhuil r' a chéile, agus 's ann leis a' chùram chràbhach cheudna is còir a tabhairt, agus leis an dìlseachd cheudna is còir a h-locadh.

VI. 'S ann do Dhia a mhàin, agus cha 'n ann do chreutair 's am bith, is còir bòid a thabhairt: Agus a chum gu 'm biodh i taitneach dha, 's còir a tabhairt gu toileach,

o chreidimh, agus o choguis mu dhleasdanas, air mhodh buidheachais air son tròcair a fhuaradh, no chum gu faigh sinn an ni a ta dh'uireasbhuidh oirnn; le so tha sinn 'g ar ceangal féin ni 's teinne ri dleasdanasaihb feumail; no ri nithibh eile, a mheud, 's a dh'fheudas iad còmhnaidh a dhèanamh leis, no gu h-ìomchuidh a chum a chur air aghaidh. 1

VII. Cha chòir do dhuine bòid a thabhairt a chum ni sam bith a dhèanamh tha air a thoirmeasg ann am focal Dé, no a bhacas dleasdanas air bith tha air 'aithneadh ann; no aon ni mu nach 'eil gealladh air bith aige, air comas fhaghail o Dhia gu a choimhlionadh. Agus a thaobh so tha bòide manachail nam pàpanach mu bheatha neo-phòsda, mu aidmheil air bochduinn, agus ùmhlaichd riaghailteach co fhada o bhi 'n an ceumaibh do thuilleadh foir-fidheachd, 's gu bheil iad 'n an ribeachaibh gu saobh-chreidimh agus peacadh, anns nach còir do chrìosduidh air bith e féin a chur an sàs.

## CAIBIDEAL XXIII.

## Mu 'n Uachdaran Shaoghalta.

I. Dh'òrduich Dia Ard-Tighearn agus Rìgh an t-saoghail uile gu biodh Uachdarain shaoghalta fuidh a làimhsa os ceann a' phobuill, chum a' ghloire féin. Agus chum a' mhaith choitchinn: agus, a chum na crìche so, dh'arm-aich e iad le comas a' chlaidheimh, a chum dìon agus misneach dhoibh-san a ta maith, agus a chum dìoghaltas a dhèanamh aire luchd-uile.

II. Tha e laghail do chrìosduidhibh dreuchd Uachdarain a ghabhail, agus a chur an gnìomh, an uair a ghairm-ear chuige sin iad; agus 'n an riaghladh, bu chòir dhoibh gu h-àraid a bhi cumail suas na diadhachd, cothrom, agus sìth, do réir lagha fhallain gach dùthcha; mar sin, a chum na crìche so feudaidh iad gu laghail, a nis fuidh 'n Tiomnadh Nuadh, cogadh a dhèanamh, air aobhar ceart agus ìomchuidh.

III. Cha chòir do 'n Uachdarain shaoghalta gabhail air féin frithealadh an fhocail no nan sacramainte, no comas iuchraichean rìoghachd nèimh: gidheadh tha ùghdarras aige, agus 's e a dhleasdanas, cùram a ghabhail gu 'm bi aonachd agus sìth air an coimhead 's an eaglais, gu 'm bi firinn Dé air a coimhead fìor-ghlan agus iomlan; gu 'm bi gach uile thoibheum agus saobh-chreidimh air an casg, gu 'm bi gach uile thruaillleadh agus mì-ghnàthachadh ann an aoradh agus ann an riaghladh na h-eaglais air am bacadh, no air an leasachadh, agus gu 'm bi uil' òrduighean Dhé gu h-ìomchuidh air an suidheachadh, air

am frithealadh, agus air an tabhairt fainear. Agus a chum na crìche so, tha comas aige Seanaidh a ghairm, a bhi làthair annta, agus cùram a ghabhail gu 'm bi gach ni a chrìochnaichear annta do réir inntinn Dhé.

IV. 'S e dleasdanas a phobuill ùrnuigh a dhèanamh air son nan Uachdaran, urram a thabhairt d'am pearsaibh, cìs agus dlighean eile a dhioladh dhoibh a bhi freagarach d'an àitheantaibh laghail, agus a bhi ùmhal d'an ùghdarras air son coguis. Cha 'n 'eil neo-chreidimh, no eadar-dhealachadh creidimh a' dèanamh ùghdarras cheirt agus laghail an Uachdarain neo-tharbhach, no a' saoradh a' phobuill o 'n ùmhlachd dha. Nithe o nach 'eil luchd-dreuchd na h-Eaglais air am fuasgladh; agus is lugha na sin a tha comas aig a' Phàpa os ceann nan dùthchaibh, no os ceann aon neach d'am pobull, agus is lugha na sin uile, a tha comas aige, an dùthchanna, no an ainm a thoirt uatha, ma mheasas esan gur saobh-chreidmheach iad, na fuidh lethsgèul air bith eile.

#### CAIBIDEAL XXIV

Mu Phòsadh, agus dealachadh.

I. Tha 'm pòsadh gu bhi eadar aon fhear agus aon bhean; 's cha 'n 'eil e laghail gu 'm bi 's an aon am ach aon bhean aig an fhear, no ach aon fhear aig a' mhnai.

II. Bha 'm pòsadh air 'òrduchadh a chum co-chuid-eachaidh an fhir agus na mnà-posda araon, a chum cinneas na h-eaglais le siol naomh, agus a chum neo-ghloine a bhacadh.

III Tha e laghail do gach seòrsa dhaoine pòsadh, d'an aithne le tuigse aontachadh ri pòsadh: gidheadh is dleasdanas do chrìosduidhibh pòsadh a mhàin anns an Tighearn: Agus uime sin, cha chòir dhoibhsan a tha 'g aidmheil a' chreidimh ath-leasaichte, pòsadh a dhèanamh ri mi-chreidimheach, ri pàpanaich, no ri luchd-iodhoil-aoraidh eile: Ni mò is còir dhoibhsan a tha diadhaidh bhi air an cuing-cheangal gu neo-chothromach, le pòsadh a dhèanamh riu-san a tha gu soilleir mi-dhiadhaidh 'n an caithe-beatha, no a tha ann an saobh-chreidimh millteach.

IV. Cha chòir do 'n phòsadh bhi an taobh stigh do cheumnaibh dàimhe co-fhola, no cleamhnais, a tha air an toirmeasg 's an fhocal: cha mhò dh' fheudas na pòsaidhean collaidh sin bhi air an dèanamh laghail gu bràth le lagh air bith dhaoine, no le aontachadh nan càraid fèin, air chor gu feud iad sin am beatha chaitheamh le chèile mar fhear agus mar mhnai phòsda. Cha 'n fheud am fear aon a phòsadh do dhìlsibh a mhnà, ni 's dlùithe dha, thaobh fola,

no dh' fheudas e d' dhìlsibh féin; no a' bhean aon neach a phòsadh do dhìlsibh a fir, ni 's dlùithe dhi do thaobh fola, no dh' fheudas i d' a dhìlsibh féin.

V. Tha adhaltrannas no striopachas a nithear an déigh co-cheangail réitich, air dha bhi air 'fhoillseachadh roimh 'n phòsadh, a' tabhairt aobhair ceart do 'n phàirtidh neo-chiontach an co-cheangal réitich a sgaoileadh. Ma chuirear adhaltrannas an gnìomh an déigh pòsaidh, is laghail do 'n phàirtidh neo-chiontach, dealachadh a thagradh agus 'fhaghail: agus an déigh dealachaidh, neach eile a' phòsadh, mar gu biodh a' phàirtidh chiontach marbh.

VI. Ged tha truaillidheachd an duine co mòr, is gur h-ullamh leis bhi 'g iarruidh aobhair chum an aitim sin a chur o chéile gu neo-dhligeach, a chuir Dia r' a chéile 's a' phòsadh, gidheadh cha 'n 'eil ni air bith ach adhaltrannas, no an tréigsinn d' an toil féin, nach feudar a leasachadh air mhodh air bith leis an Eaglais, no leis an uachdaran shaoghailta, 'n a aobhar gu leòr a chum ceangal-pòsaidh fhuasgladh, agus ann an so a dhèanamh, 's ann air mhodh fholluiseich agus riaghailteich is còir do 'n chùis dol air a h-aghaidh, agus gun a' mhuinntir d' 'am buin i, bhi air am fàgail gu an toil, agus am mèinn féin.

## CAIBIDEAL XXV.

### Mu 'n Eaglais.

I. Tha an Eaglais choitchionn uile, a tha mar an ceudna neo-fhaicsinneach, air a dèanamh suas ann an aireamh iomlan nan daoine taghta, a bha, a tha, no bhith-eas air an tional 'n an aon fuidh Chriosd, a ceann; agus is i céile Chriosd i, a chorp, a lànachd iomlan-san a ta lìonadh nan uile nithe anns na h-uile.

II. Tha 'n Eaglais fhaicsinneach, a ta mar an ceudna uile-choitchionn fuidh 'n t-soisgeul (neo-cheangailte ri aon fhine, no mar bha i roimhe fuidh 'n lagh) air a dèanamh suas dhiubh-san uile air feadh an domhain, a tha 'g aideachadh an fhìor-chreidimh, maille r' an cloinn; agus is i sin rìoghachd an Tighearn Iosa Chriosd: Tigh agus teaghlach Dhé, agus cha 'n fheudar idir an taobh muigh dhi, ruigsinn gu gnàthaichte air slàinte.

III. Do 'n Eaglais choitchionn fhaicsinneich so, thug Chriosd ministreileachd, focal, agus òrduighean Dhé, a chum nan naomh a thional agus an dèanamh iomlan, 's a' bheatha so, gu deireadh an t-saoghail; agus tha e le a làthaireachd, agus le a Spiorad, do réir a gheallaidh, 'g an dèanamh éifeachdach chum na crìche sin.

IV. Bha an Eaglais choitchionn so, air uairibh ni b' fhaicsinneiche, agus air uairibh ni bu neo-fhaicsinneiche. Agus tha Eaglaisean air leth, a tha 'n am buill di, glan, ni

's mò no ni 's lugha, do réir mar tha teagasg an t-soisgeil air a theagasg, agus air a ghabhail, na h-òrduighean air an frithealadh, agus aoradh folluiseach air a dhèanamh le ni 's mò no le ni 's lugha do ghloine anna.

V. Tha na h-Eaglaisean a 's gloine fuidh nèamh, buailteach araon do mheasgadh agus do mhearachd: agus chlaon cuid diubh air an ais co mòr, 's nach 'eil iad 'n an Eaglaisibh do Chrìosd, ach 'n an Sionagogaibh do Shatan. Gidheadh bithidh do ghnàth Eaglais air thalamh a ni aoradh do Dhia do réir a thoile.

VI. Cha 'n 'eil ceann air bith eile aig an Eaglais ach an Tighearn Iosa Crìosd. Ni mo dh 'fheudas Pàpa na Ròimh bhi 'n a cheann di ann an seadh 's am bith, ach is esan an t-ana-Crìosd sin, duine sin a' pheacaidh, agus mac an sgrios, a tha 'g a àrdachadh féin anns an Eaglais an aghaidh Chrìosd, agus an aghaidh nan uile d' an goirear Dia.

#### CAIBIDEAL XXVI.

Mu cho-chomunn nan Naomh.

I. Tha aig na naombaibh uile, a tha air an aonadh ri Iosa Crìosd an Ceann, le a Spiorad agus le creidimh, co-chomunn ris, 'n a ghràsaibh, 'n a fhulangasaibh, 'n a bhàs, 'n a aiseirigh, agus 'n a ghlòir: agus air dhoibh bhi air an aonadh r' a chéile ann an gràdh, tha co-chomunn aca ann an tìodhlacaibh agus ann an gràsaibh a chéile, agus tha e mar fhiachaibh orra na dleasdanaibh fholluiseach agus dhlomhair a choimhlionadh, a bhios a chum maith a chéile, araon 's an duine an leth stigh, agus anns an duine 's an leth muigh.

II. Tha e mar fhiachaibh air na naombaibh do thaobh an aidmheil, co-chuideachd agus co-chomunn naomh a chumail suas ann an aoradh Dhé, agus ann an coimhlionadh gach seirbhis spioradail eile leis am feud iad maith spioradail a chéile chur air 'aghaidh: agus mar an ceudna le bhi dèanamh fuasglaidh d' a chéile ann an nithibh o 'n leth muigh, a réir an comais agus an uireasbhuidhibh fa leth. Agus mar bheir Dia cothrom iomchuidh, tha 'n co-chomunn so gu bhi air a chumail riu-san uile a tha ann an àit air bith a' gairm air ainm an Tighearn Iosa.

III. Cha 'n 'eil an co-chomunn so tha aig na naombaibh ri Crìosd, 'g an dèanamh air chor air bith 'n an luchd co-pàirt do bhrìgh a dhiadhachd, no air dhòigh 's am bith 'g an cur ann an coimeas ri Crìosd; agus is mi-dhiadhuidh agus toibheumach, aon chuid diubh sin a ràdh. Cha mhò tha an co-chomunn r' a chéile mar naombaibh a' fuasgladh no a' lughdachadh no còrach a tha aig gach duine air a mhaoin féin, agus air na nithibh a ta aige 'n a sheilbh.



## **The Late Mr Angus Macrae, Elder, St Jude's, Glasgow.**

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**A**NOTHER of the elders of St Jude's has been taken away to his everlasting rest. As one after another of the Lord's people are removed to be with Christ, and so few raised up to fill the gaps to the house of Israel, the desolations become greater. The prayer of godly Asaph, "Lift up thy feet unto the perpetual desolations," is most suitable to us in this generation. The Lord did gloriously lift up His feet to the desolations in Scotland in the past. This was true both in the Lowlands and Highlands. The Island of Lewis, the native place of Angus Macrae, had days of the right hand of the Most High. In the year 1824 that eminent servant of Christ, the late Rev. Alexander Macleod, was inducted in Uig, Lewis. In that year the congregation of Uig was vacant, and a man of that congregation saw in a dream that a man came across the Minch, having the sun resting on his shoulder, and that he went overland to Uig. He told this dream to a neighbour. They were both in Stornoway on a day when the mail boat came from the Mainland. Mr Macleod was one of the passengers. When he stepped on to the pier, the man said to his companion, that is the man I saw in my dream. The parish of Uig, of which it was true that its people sat in the region and shadow of death, saw, indeed, a great light. Four years after Mr Macleod went there, the Kirk-Session of Uig, after a searching examination as to knowledge and experience, both of law and gospel, received into full membership at one communion season four hundred of their young men and women. These were times of love to many a poor, lost sinner, and their adherence to the end in the way of holiness, proved that the work was of God, the Holy Ghost. In the parish of Lochs, in the same island, and about the same time, the Lord blessed abundantly the labours of the Rev. Robert Finlayson. So that, when the writer went to Lewis for the first time, in the year 1893, a beautiful crop of old men and women met him, who looked back to those times of revival with joy and thankfulness to the Lord. Angus Macrae, in childhood and youth, must have had the great privilege of the godly example of many who adorned the Gospel by a holy walk and conversation.

The subject of this obituary was born at Swordle, east of Stornoway, in the year 1856. All the writer can say concerning the care that may have been taken by his parents is that, they had attended well to his education; for he had a very intelligent knowledge of the English language, and a competent training and capacity for any ordinary business. At the time of his boyhood and youth, the general conversation of the people of Lewis turned on religion, and repetition of the sayings of godly men and ministers. This had a good effect on the mind of the rising generation. It is to be feared that as the godly are passing away, this good practice may pass away, and that vain talk will take its place, to the great loss of parents and children.. May the Lord pour His Spirit again upon this backsliding generation, so as to turn the hearts of the children to the fathers and the fathers to the children.

Angus Macrae lived in this world till he was well over forty years without God and without any real hope. Some years after he came to Glasgow the writer noticed that his attendance on the means of grace, on the Lord's Day and at the prayer meetings, became very regular, and that he seemed to be listening to the Word preached, with rapt attention. This continued for a few years, so that the writer came to the conclusion that it was not "like the morning cloud or as the early dew that goeth away." At last he appeared before the Session for examination, with the intention of becoming a member in full communion. It then became evident that he was in possession of a thorough knowledge of the doctrines of grace, and that his experience of both law and gospel was clear and scriptural. In the course of a few years there was an election of elders and deacons in St. Jude's congregation. When the votes of the members were counted, it was found that Angus Macrae was at the head of the list of elders. He accepted of the office, and was highly respected and beloved by all his brethren in the Session and by the congregation. He attended diligently and judiciously to all the duties of his office, till circumstances in the Divine Providence of God caused that he had to leave Glasgow.

The writer failed to procure a man to supply our Mission in London, and knowing the ability of Mr Macrae, both in Gaelic and English, and his soundness in the faith, he approached him, explained the difficulty in which he was placed, and urged him to go to London. Angus was a mason to trade and was

earning good wages; but he magnanimously agreed to go notwithstanding the considerable financial loss that it incurred. He gave good satisfaction in London. After he returned he was sent to Kames in order to supply there during a vacancy. While he was there he suffered very much from rheumatism in his legs. On this account he left the place. One of the elders there wrote that "he never listened to any man whom he would put before Mr Macrae as a preacher."

The Western Presbytery brought before the Synod their urgent need at the time of a missionary for the people of Achmore, Lewis. Angus Macrae, when approached, agreed to go there. He remained at Achmore for a few years, and was greatly appreciated by the people. He had on several occasions expressed to the writer his desire to go to Tolsta. Some few years since the people of Tolsta sent a request to the Western Presbytery to the effect that they desired that Angus Macrae should be given them as their missionary. The Synod agreed to the request of the Tolsta people, when the case came before it. So Angus went there. The writer saw him at Breasclete in the month of August last year. He was then suffering much pain in his chest and from want of breath. He told that the doctor informed him that he was suffering from catarrh in the bronchial tubes. After asking some questions concerning the symptoms of his affliction, the writer came to the conclusion that he was suffering from Angina Pectoris, and that his end was not far off. The writer saw him for the last time, "till the heavens be no more," on Monday, 13th day of last September. He was then in his bed, but had been out in the church the day before, and attended to the duties of an elder in serving the communion tables. He became much worse before the end of that week, and continued to grow worse till Sabbath, 3rd October. That day he sent for some of the men of the congregation, told them that his end had now come, and that they were to bury his remains beside the dust of God's people in Tolsta Cemetery. His remains were laid to rest, in accordance with his wish, in the Tolsta Cemetery on Wednesday, the 6th day of October 1926. "Man is like to vanity: his days are as a shadow that passeth away." Thus the days of the pilgrimage of Angus Macrae came to an end here. By the congregation of Tolsta his removal is felt very keenly, also by all who knew him, especially by the Session of St Jude's, Glasgow, of which he continued to be a member to the last, and also by all that congregation among which he had been so

well known. There were not many that had a more intelligent grasp of the causes which led the Free Presbyterian Church to separate in 1893 from the so-called Free Church of that date, than Angus Macrae, and that held more steadfastly to the position then taken by us. He will be greatly missed by our Church, which he loved and faithfully served, and especially by the congregation of Tolsta.

The writer desires to express his deepest sympathy with Mrs Macrae and all the family, also with his brothers and sisters, and with all who mourn for their and our loss, which was his great and everlasting gain. "Help, Lord, for the godly man ceaseth."—N. C.

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## **The Glasgow Presbytery's Pastoral Letter on Observance of the Lord's Day.**

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**I**N a note in last issue attention was called to the extraordinary Pastoral Letter on the above subject which was to be read to the congregations within the bounds of the Established Church Presbytery of Glasgow. This is one of the largest Presbyteries, if not the largest Presbytery, in that Church. The draft of the Pastoral Letter, which was read at a meeting of the Presbytery held at Glasgow on Wednesday, 15th December, calls attention to the fact that the injunction to keep the Sabbath holy was embodied in the fourth commandment; then there follows this sentence:—"The weekly holy day of the Christian Church, on the other hand, rests upon the fact that on the first day of the week our Lord Jesus Christ rose from the dead, and in thankful recognition of this event by which life and immortality were brought to light, the Christian Church has from the very earliest times marked this day by assemblies for worship." So far so good, but why this ill-concealed attempt to get away from the perpetual obligation of the fourth commandment as far as the Christian Sabbath is concerned. We have always been taught that the obligation to keep the Sabbath holy rested on the Divine commandment, while the change from the seventh to the first day of the week was based on the fact mentioned in the Pastoral Letter. The position taken up by the Presbytery is the same, if we read the letter aright, as that set forth by Dr Norman Macleod in 1865, and which called forth much opposition at the time. The Letter then goes on to say that as a day of rest the Sabbath is primarily for Chris-

tian worship and services. Reference is then made to the condition of things now prevailing. "The conditions of life in modern times," continues the Letter, "and especially in large towns, have increased the demand and the necessity for recreation, and to many the Lord's Day offers opportunity for this. The Presbytery believes that it is not out of keeping with the true spirit of its observance that such opportunity should be taken advantage of, so long as the nature and obligations of the day receive due recognition. They have no desire to interfere unduly with individual liberty in this matter." This probably was intended to show the broad-mindedness of the Presbytery, and to make known to their people that they had surely and effectively broken away from the traditions of a Sabbath-loving and honouring people. In the eyes of right-thinking men it will be regarded as a betrayal of the cause whose interest they profess to promote and a selling of the pass to the enemy. The authors of the Letter, evidently feeling that they had opened a floodgate that would let loose a deluge of waters which might be uncontrollable, go on to point out the obligations which rest upon the members of the Church. The obligation of worship "is to be fulfilled by regular attendances at Divine worship—where circumstances do not make it impossible at morning service." It is right also that the day "should be marked by abstinence from week-day occupations so far as is possible; and that the rest or recreation enjoyed should be compatible with the religious character of the day, that it should not involve others in unnecessary labour, and that however innocent it should not cause offence to any." After all this the Letter says that the principles which have been set forth in it "make for a reasonable and reverent observance" of the Lord's Day, "neither lax nor burdensome." Certainly they are not burdensome, and the world will certainly look upon them as well adapted for its children. But there are others who will have no hesitation in saying that the laxity shown in the principles stated in this Letter is a betrayal of the good cause and a triumph of the enemy. We have been at pains to quote the Pastoral Letter very fully, first of all to give our readers a real idea of its contents, and, secondly, to do full justice to its framers and to the Presbytery. It is a discouraging sign of the times that it met with very little opposition in the Presbytery, and the correspondence columns of the Glasgow press contained very few letters, as far as is known to us, criticising the Letter. We readily recognise that there are hundreds. we hope thousands, in

Glasgow who believe in the perpetual obligation of the fourth commandment and who believe in keeping the Lord's Day holy, and who, no doubt, were pained when they read the Pastoral Letter in the press, but who refrained from writing to the press on the matter. Still, the situation reveals an extraordinary difference between the present day and 1865, when Dr Norman Macleod, of the Barony, made his attack on the perpetual obligation of the fourth commandment. His attack called forth a voluminous correspondence in the press; Church Courts took up the matter, and pamphlets and books were printed criticising Dr Norman's views. Scotland has drifted far from its time-honoured and scriptural respect for the Sabbath since then. In concluding, we commend to the framers and supporters of this Pastoral Letter the words in the January issue of "Life and Work," the organ of their own Church:—"The Day is meeting the fate of its Lord. It is being betrayed into the hands of its enemies by those who are supposed to be, and ought to be, its friends." Whether the writer had the Glasgow Presbytery in view or not, his words are very applicable to its members who supported the Letter.

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### Notes and Comments.

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**The Testimony of the Lord Jesus to the Old Testament Scriptures.**—Last summer, Dr Dick Wilson delivered two lectures under the auspices of the Bible League, which were afterwards published in the "Bible League Quarterly." Dr Glover, public orator of Cambridge University, was foolish enough to tackle the learned Semitic scholar in one of his contributions to the "Daily News," under the heading of "Fundamentalism on the Defensive." It was probably sheer ignorance of the avalanche of learning that might be let loose on him that prompted the Cambridge scholar to challenge the eminent conservative professor. But he did infinitely worse, for he challenged the accuracy of our Lord's knowledge in His incarnate state, especially in regard to historical incidents and persons of the Old Testament, as well as His knowledge of the authorship of Ps. 110, etc. Dr Dick Wilson gives a list of all the references made by Jesus to Old Testament events and persons, as recorded in the Gospels, and carrying the war into the enemy's camp, challenges Dr Glover to prove any of them to be untrue. Dr Dick Wilson's thesis, which is sustained by a wealth of learning and sound reasoning, is that no living man has sufficient



knowledge to call in question the genuineness of the matters referred to, and if this be so, then "Even if Jesus had been merely a man, it would be unfair to charge Him with making false statements, if we could not prove it. To charge that the events to which He refers cannot be true and that, therefore, He did not know that they happened, is a ridiculous inconsistency on the part of any one who claims to be a Christian." And his comment on the daring of men in professing to know more about the authorship of Ps. cx. than the Lord is strong but justifiable—"It is bad enough when a professed infidel assails the trustworthiness of the statements of Jesus; but it makes one's blood boil to see His clear statements of fact, supported by all the evidence known to history, denied by those who hold positions of trust in the Church of Jesus Christ, the Son of God." One does not need to accept all Dr Dick Wilson says to feel the crushing nature of his reply to Dr Glover. The latter, after reading it, must, we imagine, have feelings akin to a man who walked inadvertently into a lion's den and found to his dismay that the animal was at home. Prof. Wilson concludes his article with the following words:—"Lastly, those of us who believe that Jesus was the Messiah sent from God, the prophet that was to come into the world, the Logos, the only-begotten Son of God, will be pardoned for thinking that it is little short of blasphemy for a professing Christian to assert that Jesus did not know. If we believe not Him when He has spoken of earthly things, which we can more or less investigate and test, how can we believe Him when He speaks of heavenly things?"

**Adopt or Adapt.**—"The issue between the Bible and the critics," says Prof. Allis in the 'Princeton Theological Review,' "can be summed up in a word, 'adopt' or 'adapt!' Shall we 'adopt' the Bible as the standard by which all things, even the conclusions of modern scholarship, are to be tested? Or shall we 'adapt' the Bible to what may be to-day 'the proved facts of modern scholarship,' but to-morrow may occupy a conspicuous place in the museum of exploded theories? The one will give us the blessed assurance that we are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone, that we share the faith of Abraham and David, of Isaiah and Ezra, of Paul and John. The other will impress us more and more with the distance which separates us from them, and what is far worse, separates us from Him to whom they bear witness, a distance which tends to become a gulf which the bridge that is called Reinterpretation can never span."

**Still on the Downgrade.**—In the October number of "Princeton Theological Review," Prof. Allis has a long review of "A New Standard Bible Dictionary," an American production. From Prof. Allis's examination it appears to be a dictionary on very advanced higher critical lines. Its main interest to us on this side the Atlantic is due to the fact that it contains articles by two Glasgow professors—Dr Macfadyen and Dr Moffatt, of the United Free Church College—the one entitled "The Approach to the Old Testament" and the other "The Approach to the New Testament." From their published works it was to be expected that these scholars would be true to the so-called assured results of the new learning. It is not possible to enter fully into the subject here, but we may give Prof. Allis's criticism of the statements made by the Glasgow professors. Concerning Prof. Macfadyen, he says:—"Macfadyen's article is a thoroughly characteristic one, and its significance lies in the fact that its author does not hesitate to state boldly and with manifest enthusiasm those conclusions of the critics which it is often the endeavour to tone down and conceal, lest they shock the devout and unsophisticated student. Our author delights in the differences, discrepancies, and contradictions of the Old Testament. . . . 'The most momentous contradiction in the O.T. occurs in connection with the origin of the Hebrew sacrificial system' (Macfadyen). These are strong and arrogant words to use regarding the Old Testament Scriptures: 'most persuasive and fundamental contrast—diametrically opposed—flagrant divergence—most momentous contradiction.'" Dr Moffatt, also, as was to be expected, is far astray, but our space forbids further quotation.

**National Bible Society of Scotland.**—At a meeting of the National Bible Society of Scotland, in Glasgow, held at the beginning of January, Mr George Lammond, of the Kaleba Mission, N. Rhodesia, gave an account of extraordinary changes that had taken place in Central Africa through the influence of the Scriptures. Five Chiefs are church leaders. One of them walks every Sabbath 10 miles to church and 10 miles back. Dr. Frank Knight, general secretary, stated that in spite of the civil war raging in China, the demand for the Scriptures continued to be very great. During the last three months 650,000 copies had been distributed, besides 275,000 ordered. Hungary has been profoundly moved by the conversion of Mr Hege-

dus, a prominent orator, writer, banker, politician, and a prince in commerce and industry. Hegedus has now consecrated his life to telling how he was saved from suicide by reading the Bible.

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## Church Notes.

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**Communion.**—February—First Sabbath, Dingwall; second, Breasclete; third, Stornoway. March—First Sabbath, Ullapool; second, Portree, Ness and Tarbert (Harris); third, Lochinver; fourth, Tolsta and Kinlochbervie. April—Fourth Sabbath, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. 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 alteration of, the above dates of Communion should be sent to the Editor.

**Ordination and Induction at Lairg.**—The Northern Presbytery met at Lairg on Tuesday, the 28th December 1926, for the ordination and induction of the Rev. D. J. Matheson, probationer. The Rev. Finlay Macleod preached from Ezek. xxxiii. 7-9, a very appropriate sermon for the occasion. Thereafter the Moderator of the Presbytery put the usual questions to Mr Matheson, who, on answering them satisfactorily and signing the formula, knelt and was set apart to the office of the holy ministry by solemn prayer and imposition of hands. The newly-ordained pastor was, after receiving the right hand of fellowship, suitably addressed by Mr Macqueen, as was also the congregation, in reference to their respective duties. Great solemnity characterised the proceedings, and the church was well filled with the congregation and representatives and friends of the cause from the other Sutherland congregations, and also from Tain, Fearn, and Dingwall. We rejoice in seeing a minister placed in Lairg, as the office-bearers, Mr Gray and Mr Ross, especially Mr Gray, who so long and faithfully served the cause there, presiding at the meetings in the absence of a minister, are now getting frail through the infirmities of age. Our prayer for our young brother is that the Lord may abundantly bless him in soul and body, and that his labours may be owned and acknowledged by the Holy Spirit in the conviction and conversion of sinners, and in the upbuilding and nourishment of the people of God.

**Collection for this Month.**—The Collection for the Jewish and Foreign Missions' Fund is to be taken up this month. The usual circular will be sent by the General Treasurer to the congregational treasurers.

## Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

**SUSTENTATION FUND.**—Rev. M. Graham Anderson, of the China Inland Mission, Hungtung, Shansi, £10; R. Wodrow Anderson, Esq., 41 St Vincent Place, Glasgow, £5; Mrs Paterson, Altnacealgach Hotel, Larig, £2; Psalm 23, v. 5, Oban postmark, £1 10s; Anon., Muir of Ord postmark, £1; A. McL., Muir of Ord, 4s; a Friend, Tomatin postmark, 5s; Alex. Macvicar, Lochmaddy, 10s; John Bain, banker, Chicago, per Mrs Bain, Matheson Road (o/a Stornoway congregation), £5; K. B. Macrae, Hunter's Quay, 5s; Mrs Campbell, Purley, Surrey, £1; Mrs Fraser, Kirkbuddo, Forfar, 10s; a St Judian, per Rev. N. Cameron, £3.

**AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.**—Anon., Greenock postmark, 2s 6d.

**COLLEGE FUND.**—Anon., Greenock, 2s 6d; N. Shaw, Toward Lighthouse, 7s.

**GENERAL BUILDING FUND.**—From "Rhumore," Kames, 10s, to each of the following Congregational Church Building Funds, viz.:—Bayhead, Clydebank, Dunoon, Edinburgh, Finsbay, Greenock, Glendale, Halkirk, Helmsdale, Lochinver, Tain, Tallisker, and Winnipeg, £6 10s.

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