

THE
Free Presbyterian Magazine
AND
MONTHLY RECORD

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

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

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Synod Sermon.*

By REV. DONALD CAMPBELL, Edinburgh, retiring Moderator of
Synod, May, 1954.

*"Then said Jesus unto them again, Peace be unto you: As my
Father hath sent me, even so send I you" (John xx. 21).*

THESE words were spoken by the Lord Jesus Christ to His disciples on the evening of the day on which He rose from the dead. Earlier in the day Mary Magdalene was sent to convey the glorious and joyful news of the resurrection to the disciples, who were at the time wondering how the mystery of the empty grave could be explained. Some of them, after being told by Mary that the body of Jesus was no longer there and that angels told them He had risen, visited the scene of these extraordinary events and were satisfied that the things related to them were true. Thereafter they returned to their room, and, while they were assembled there, the doors being shut for fear of the Jews, the Lord Himself appeared unto them saying, "Peace be unto you." We do not wonder, though, after they recognised Him they were glad. The words of the text are partly a repetition of the first salutation (v. 19), and they concern certain aspects of the life of that Church of which Christ Himself is the Head and Saviour. It is to these particular aspects we wish to draw the attention of the Fathers and brethren.

Let us therefore consider the text as—

1. It is a description of the Christian Church.
2. As it concerns the peace of that same Church.
3. As it defines its mission in this world.

1. In this description of the Christian Church we have before us the parties which first constituted that Church. The parties were Jesus and "the disciples." There are some characteristics of this small body of men—a body endowed with such far reaching influence as its future history shows—which claim our attention (a) its perfection,

* Circumstances prevented Mr. Campbell preparing this sermon for the Magazine until recently.—*Editor.*

which is derived from the fact that every member of it was genuine. Genuine in the sense that each member was divinely called to this place of high honour and dignity. There was no impostor among them inasmuch as they were all effectually called and also called to be apostles of Jesus Christ. The Head of the body was there, and that after He was made "perfect through suffering." He had by this time made atonement for the sins of His people. Being alive from the dead, His perfection was absolute, not even the sins of His people could be imputed to Him, for He had given satisfaction to Divine Justice for them. Christ was charged with blasphemy because He claimed to be the Son of God, but that charge is now refuted by the very fact that He is risen from the dead. "And declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead" (Rom. i. 4). Consequently, Christ had the right to bestow grace and apostleship on the disciples, and this He did on those whom He greeted with the salutation, "Peace be unto you." To deny the Lord Jesus Christ His place as Head of the Church is a challenge to an authority Divinely bestowed upon Him and the futility of such a challenge may well be concluded from the Divine decree, "He must reign until all His enemies are made His footstool." As the only Mediator between God and men, He is perfectly qualified for all the duties of this supremely high office. God has exalted Him and given Him a name which is above every name, that to the name of Jesus every knee should bow and every tongue confess. The doctrine concerning the headship of Christ over His Church is a prominent doctrine of the Christian faith and one for which the Church contended uncompromisingly in Scotland as the history of the "Ten Years' Conflict" shows. The other members of the Church who were there present with the Lord proved afterwards they were worthy of the trust placed in them "everyone in his own place."

The second (b) characteristic of the Church as described here was the imperfection. Though perfect in one sense yet it was imperfect in another. This imperfection was mainly of an official and numerical kind, i.e. it concerned the filling of offices which the Lord had founded in the Church. We know for certain that on that occasion there were at least two vacant places. Judas Iscariot had gone to "his own place" and Thomas was absent from the company of the other apostles at the time. There were twelve apostles, and the Church in the Revelation is brought before us as governed by the twelve apostles of the Lamb. Also in Revelation there were twelve thrones corresponding to the twelve tribes of Israel, and each throne occupied by an apostle, judging the twelve tribes. That advanced state of development we have here in the embryo. We have the twelve thrones but not twelve apostles. That this was deemed an imperfection is evident from the action of the apostles after the Lord ascended to the Father. They took steps immediately to fill the office which was rendered vacant by the departure of Judas. Here we see the Church of God emerging

in its Christian form from the Mosaic form bearing these two characteristics, perfection and imperfection: the perfection derived from the state of its membership, the imperfection from the number of its officers. These characteristics of the Church would seem to have been retained to the present day. "The harvest is great, the labourers are few."

(c) Another feature of the Church's form as described here is the smallness of its beginning. The efficiency, however, of the Church depends not on its size but on its nature. It is in the nature of the Church of Christ to grow until the whole world come under its influence and the forces necessary to that end were present in that body of men, headed by the God-Man, met somewhere in Jerusalem on the evening of the day He rose from the dead. All power in heaven and on earth was in the possession of their Head and He delegates to them powers which only fools would ignore. He endowed them with a spiritual armour which proved powerful to the pulling down of the devil's kingdom however powerful and long established. The state of development which the Church of Christ is in is another proof of its capacity to overcome all forces opposed to its progress. The leaven leaveneth the whole. This process of development has characterised the Church of God in the world from its very beginning. It may well be understood from the first promise given in the Garden of Eden that God's purpose of mercy towards many of the human race contained in it the Divine determination to destroy the kingdom of the devil. The foundation was laid in the promise, and from that day the edifice has been in course of erection. Under the Mosaic order the Church assumed a more formal aspect and was governed by the institutions then imposed by the decree of the God of Abraham. The Mosaic order was, nevertheless, symbolical and, therefore, not permanent though indispensable to the life and work of the Church while it had binding authority. This order was to continue until the coming of the Messiah. Then that which is symbolical must give place to that which is real. At the death of Jesus the veil of the temple was rent; an indication that the end of the ceremonial form of worship, as hitherto observed in the Church, had come to an end. Now the Church of God emerged, led by its Head and Saviour, from the old dispensation in its Christian character and endowed with powers which no man could bestow. The Lord breathed on them the Holy Ghost, saying, "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained unto them." It is only when the Church acts in conformity with and in the spirit of the gospel that Christ acknowledges her authority, and to make her authority effective He must acknowledge it.

2. We now consider the text as it concerns the peace of the Church. In considering this aspect of the Church's life, let us notice who the author of this peace is. The author is the Lord Jesus Himself. On another occasion He said to the disciples, "My peace I leave with you."

Not only is He the author of the peace but He is the peace Himself as Paul shows in his epistle to Eph. ii. 14-17. He reconciled unto God in one body by the cross "both," that is Jews and Gentiles. While the abolishing of the enmity between Jews and Gentiles, as well as the bringing of the Gentiles into the fellowship of the Church of God is an important factor, the basic element in this peace of which Christ is the author and substance is the reconciling of men to God. He is not only the Prince of peace but the propitiation for the sins of the world. There is, therefore, no place for either Jew or Gentile who rejects Christ as the Mediator and Saviour. The history of the Jews since they rejected Jesus as the Messiah is an awful proof of this. Peace is through Him: "having peace with God through our Lord Jesus Christ." The three constituent parts of this peace would seem to be (a) reconciliation between God and men; (b) the peace between the members of the Church; (c) peace between man and man, and this might be extended to embrace within its compass peace between nations. God promised Israel national peace—Lev. xxvi. 6: "And I will give peace in the land"; I Kings ii. 33: "Upon David . . . his seed . . . house and throne shall there be peace forever from the Lord." "When a man's ways please God He makes even his enemies to be at peace with him" (Prov. xvi. 7). In order to lay claim to these promises concerning peace one must believe in the Lord Jesus Christ. Nothing is more evident from the Word of God than that this peace is essential to the joy and comfort of the Church.

The Church of Christ is cosmopolitan, having within its membership Jews and Gentiles. This distinguishes it from the Church in Old Testament times. This fusion of races into one Church became possible after the middle wall of partition was removed, and it was removed by the death of Christ. The enmity between the Jews and the Gentiles was derived from the fact that the former had privileges over the latter, but now in Christ there is neither Jew nor Greek . . . ye are all one in Christ Jesus. It is the aim of the enemy to deprive the Church of God of the peace which Christ has bestowed upon her. There are, therefore, two reasons why the Church should endeavour to keep the unity of the spirit in the bond of peace. The first is that this peace is essential to its public testimony. "Glory to God in the highest, peace and good will towards men" is the very essence of the Gospel, which the true Church of God is commissioned to preach. The second reason is that the enemy is determined to disturb the peace of the Church. This he attempts to do in many ways but particularly in his capacity as the accuser of the brethren. He would move one member of the Church against the other. Hence the duty devolving on the Church not only to accept the peace which the Lord bestows upon her but also by all lawful means to endeavour to preserve that peace. How can this be done? It can be done by every member performing his own proper function in the body of Christ. The Church is an organism in which every believer has his own peculiar place so that the peace of the Church of God depends on the behaviour of her individual members.

If a member overstep his province or neglect his duty within his own province, he disturbs the peace of the Church, and until proper order is restored forces are present in the Church of Christ which tend to disintegrate rather than bind up. Hence the duty of every member within the Church to maintain the peace, and this is done by every member paying due attention to those duties which God has enjoined upon him. The Word of God should be his guide in discharging all his duties, which may be divided into two classes: (a) immediate; (b) ultimate. The former include those towards the members immediately related to him, e.g. office-bearers in the Church of Christ have peculiar duties towards each other. The guiding principle should be "preferring one another in love," each treating one another with becoming respect. For a member to despise another and deny him the place assigned to him by the Lord in His Church is wrong. Our ultimate duty is the glory of God, and He is glorified when we do our duty according to His holy word. By adhering to the Word of God in spirit and practice we guard ourselves against false peace. We must not be at peace with that which is contrary to the law of God. When we are against sin we establish the peace of the Church.

The enemy's attack on the peace of the Church has more or less taken, in the course of her history, two forms (a) from without. Cain killed his brother Abel because his own work was evil and his brother's good. Abel had peace with God through the blood of the Covenant, and he would have lived peaceably with his brother if he had been permitted. This form of attack was repeated in every generation of the human race but more especially since the days of the apostles. Since then there have been hosts of martyrs from all parts of Christendom. The more orthodox branches of the Church suffered most. In some generations many lost their lives in defence of the truth and others lost their property, while the reputation of others was violently attacked (Heb. xi.). The sufferings of the Reformers is an example of this form of attack, and so is the persecution of the Covenanters in Scotland and the Puritans in England. The Church in our day has had little experience of this form of attack, but the enemies attack on the peace of the Church takes another form, and we have not been ignorant of Satan's devices in this respect; (b) from within. Somehow the enemy finds his way as an angel of light into the Church, and once he is in it is not easy to cast him out. The presence of the enemy necessarily disturbs the peace of the Church of God. This he usually does by introducing, through his emissaries, something calculated to change the existing ecclesiastical order. The history of the Church of Christ furnished us with many examples of this form of attack. The concision in the Apostolic Church, Arianism in the early Christian Church, Papal supremacy and again the controversies in the Protestant Church are all examples of the damage Satan can do by waging war on the Church from within. We cannot depart from this aspect of the subject without drawing attention to the war waged within the

Church in Scotland between Episcopacy and Presbyterianism culminating in the establishment of Presbyterianism in the Scottish Kirk; again the struggle over the Headship of Christ over His own Church, which ended in the Disruption movement of 1843 and the long controversies in the Free Church, which terminated in the passing of the Declaratory Act and the Rev. Donald Macfarlane's noble Protest in May, 1893, against that infamous Act. All these are indicative of the presence of evil forces being active within the Church, and it is worthy of note that these derived their power from without. When unscrupulous men failed to impose by what they alleged to be constitutional means, their views on the Church, they had recourse to unconstitutional means in the form of civil court orders. It is of paramount importance to bear in mind the fact that Christ's peace to the Church is essential to her public testimony. "Her message is Glory to God in the Highest; peace and goodwill towards men." A house divided against itself cannot stand. If, therefore, the Church has nothing better than cavilling and strife to offer she will assuredly fail in her effort to convert the world to Christ. When a man's ways please God He will make even his enemies to be at peace with him. In their effort to please God the members of the Church of Christ must endeavour to keep the unity of the spirit in the bond of peace. This leads me to consider—

3. The mission assigned to the Church of Christ in this world. In the text we are given two aspects of it (*a*) that to which it is compared; (*b*) the authority for it. It is compared to Christ's own mission into this world. "As the Father hath sent me even so send I you." This we find also in the 17th Chapter of John, v. 18: "As Thou hast sent me into the world even so have I also sent them into the world." That He was sent by God into the world that the world by Him might be saved is the basis of the Christian faith, and that this would be the nature of His mission is evident from the Old Testament, e.g. Isaiah lxi. v. 1: "The Spirit of the Lord God is upon me: because the Lord has anointed me to preach good tidings unto the meek: he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," and after He came into the world He was anointed by the Holy Spirit according as it was written of Him. The Apostles also received the Holy Ghost in order that they might be witnesses unto Him both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth (Acts i. 8). A great preparation (as the verb used implies) preceded the coming into the world and this preparation was of a twofold nature—(*a*) as it concerned Himself in the matter of the preparing a body for Him; (*b*) as it concerned the Church in the matter of preparing her to receive Him. It should be noted, however, that the mission of Christ and the mission of the Church, though they have much in common, are not in every detail identical. As John Calvin said, "Christ did not send the Apostles to atone for sins and to procure justification as He was sent by the Father." Accordingly He makes

no allusion in this passage to anything which is peculiar to Himself but only appoints ministers and pastors to govern His Church on this condition that He alone keeps possession of the power, while they may claim for themselves the ministry.

The Father sent Christ into the world that He might be the propitiation for the sins of His people, and He is now at the right hand of God, having obtained eternal redemption for us. Before Christ ascended to Heaven He commissioned His disciples to go and preach the Gospel to all people. The content of that Gospel is that Jesus Christ came into the world to save sinners. From the following the Church derives authority for her mission "I send you." He gave the Church apostles, prophets and evangelists for the work of the ministry. He gives both the men and the authority for the work of evangelising the world. It is, therefore, of paramount importance for the Church to be convinced that the men who labour in word and doctrine have been chosen by the Lord, and that the doctrine they preach is the doctrine of Christ our Saviour. Christ sent out apostles before His death to preach repentance and the coming of the kingdom of heaven, but after His resurrection He ordained these apostles to be His ambassadors, giving them grace and apostleship in order to establish the kingdom in this world, not only during their own lifetime but in all ages till the end of time. Though the apostles are no more in the world, the word of the Lord is, and this is the Word that is preached by the Gospel to all unto whom the same comes. The range of the Church's mission is "all people," and the effort that demands would be altogether beyond her to perform if the Lord would not help her. Because it is the will of God that the gospel of the Kingdom be preached to all nations and that He will call His own out of all these, the Church is not committed to a hopeless task in her endeavour to bring the Gospel to all people. May God hasten the time when all ends of the earth will see the salvation of our God. AMEN.

Ye Shall Not Surely Die.

Notes of a Sermon preached in Winnipeg on Sabbath morning,
November 28th, 1954, by REV. ALEXANDER MURRAY, M.A.

"And the serpent said unto the woman, Ye shall not surely die"
(Genesis, chap. iii., verse 4).

In this chapter Satan appears in the form of a serpent. We have to remember that our "first parents," in a state of innocency, did not look upon a serpent in the way that we do. Since then this reptile has been signally cursed so that we cannot look at it, or think of it, without a feeling of strong revulsion. It was not so, however, during the sinless days of this world's history. Eve looked upon the serpent as a fellow-creature and as a friend. Also, ever from that time, **Satan**

has been masquerading as the friend of men: he hides his own real activities, as is true at the present time. We may then here seek to consider—

1. The world's first lie.
2. That it is a persistent falsehood.
3. That, nevertheless, it remains a lie.

1. (1) When we are considering the deeds of Satan we have to reckon with deceitfulness, exercised with great cunning. Therefore, the object of his temptation is carefully considered as to its nature and circumstances. This was skilfully done in the approach to our "first parents," and the thought that was put before the mind of Eve was Death. We are not told in Scripture how Adam and Eve came to understand the meaning of Death, but they did understand it by means of that great knowledge that was originally theirs, and they must have appreciated its meaning because it was a term of the covenant into which God had entered with them. Well, it was with the recognisable fact of Death that Satan confronted the mind of Eve. To assist our own memories we may ask, "What was that thought?" And it was the thought of the destruction of this creature, man. That this was so we can see in that Death stood as the opposite and alternative to Life in the provisions of God's covenant. Therefore, as Adam did at that time enjoy vigour of mind and body, and the hope of its continuance, so the threatening was that these blessings would be removed—that body and soul would become infirm, and that the prospect of destruction would replace the hope of eternal life. (2) Therefore, Death, that thought upon which Satan built up his temptation, was a pressing and intimate consideration for mankind. It entailed the dissipation of these very faculties and powers which constituted the life of man. It meant the termination of that very life by which his present existence was possible. Thus, no conception can equal the greatness of the thought of Death, in the terror and frustration which it begets in the mind of those who are open to its ravages. Even to our "first parents" Death was a most solemn consideration, and especially it was that from which the mind of man naturally revolted. It could not be helped but that this was so, even in a state of innocence, because, in one word, Death is a contradiction of the genius of that life which man was enjoying. (3) Moreover, God is the active power present in Death—"the sting of death is sin; and the strength of sin is the law" (I Cor. 15, 56). God gives life to His creatures, and it is He who takes it away in death. It was this relationship that Satan spoke about here, and he brings forward God's activity in causing death, as that may be looked at through the eyes of man—the creature who is to feel the weight of Death in its sorrow and misery. The subtlety of the temptation, therefore, consists in this, that we are to look at things solely in the light of man's feelings, the terror of Death is brought before us, and we are asked whether it would be right to

think that God will deal so sternly with His creatures. "The God who created man and formed him so wonderfully, surely He will not break that work all to pieces." This thought is greatly supported by the feeling of the creature, who says that he or she will surely not suffer the experience of being broken to pieces; so Satan goes on to say that there must be some mistake; and even if God has threatened to do such a thing, surely the time will never come when He will put this evil and bitter process into effect. "No, we can take it that, even if Death is a great threat, it cannot be a reality."

2. (1) Secondly, we are to notice that this first lie uttered in this world is a persistent falsehood in the history of the earth. As certain proof of this, it may be noticed that Satan confronted the Saviour with this same temptation. When Jesus intimated to His disciples that He must die at Jerusalem, Peter rebuked Him—"Be it far from thee, Lord: this shall not be unto thee." And Christ said unto Peter, "Get thee behind me, Satan" (Matt. xvi. 22, 23). This is peculiarly the work of the adversary to frighten men from acknowledging the reality of Death, and so he sought to discourage Christ from undergoing what was both a voluntary death, and Death in all its terrible meaning. Satan approached by means of a disciple, but Christ, of course, did not fail to recognise the sinister power which was re-uttering a very old lie. (2) Now, it is of interest for us to notice that this same lie is much in vogue at the present time. You can hear it every day in the world. The fertile ground of its origin is that of human wisdom, or more properly human feeling, and so Seventh Day Adventists, Jehovah's Witnesses, etc., and all kinds of "Modernists" deny the doctrine of a Lost Eternity. It is not difficult to see that these speak in the spirit and language of Satan's original lie—"Ye shall not surely die." In this way man encourages his neighbour in the propagation of falsehood, and all is done in the name of charitableness and a greater refinement of feeling. It is no indifferent reflection to consider that almost universally throughout present-day religious circles, and for practical purposes, at least, the teaching is, "Ye shall not surely die." This fact is itself a tribute to the degree of cunning with which this great temptation was originally prepared. (3) We, however, require to reduce this subject to the sphere of individual and personal consideration. There are men and women who are acquainted with all the doctrines of the Scriptures. They know that they still have no good reason to believe that Christ has been formed in them the Hope of Glory, but yet these are all quite bright and hopeful. They are comfortably optimistic because Satan has often whispered to them, and they have often repeated it to themselves—"Ye shall not surely die." This is the basis of all their hopes. They do not acknowledge or recognise that they are depending upon the word of the Devil, but still, that is their lively expectation, that God will never fulfil, and that they will never experience the threatenings of the Scriptures.

It is only the Spirit of truth who reproves the world of sin, who can drive you from this "refuge of lies." It is a most persistent and deep-seated falsehood, and it is such because it is still an attitude of mind that is altogether natural to us in our "lost condition." Satan's original device still produces results in the world of men, for, although we are less to be excused than Eve, in that we have witnessed the partial fulfilment of God's word, yet we are at the disadvantage that knowledge has departed from us, and we have now a lying power in our hearts which will boldly affirm, "Ye shall not surely die."

3. (1) For all its prevalency throughout the generations of men it has to be observed, lastly, that the words of Satan did, and do constitute, a great untruth. They are such, first of all, with reference to the words of God before the lie was uttered, because He had said, "For in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). This was the threatening of God's covenant and this was precisely that truth which Satan was endeavouring to deny. One word from God infallibly determines any issue; a second word is not necessary; and that early pronouncement tells us that, with the presence of the condition of sin or disobedience, then death is inevitable; and it is death, even to the uttermost, for the life-giving processes are arrested, and the workings of destruction come into operation until Death would do its full and solemn work. (2) Also, the truth receives unflinching testimony from the unfolding course of events, and as Eve and Adam did partake of the "forbidden fruit," thus the curse of God's law did become effective. There can be no doubt that this great change was most apparent to those members of our race who were originally fooled by the deceit of Satan. At once Adam and Eve died spiritually, so that they felt the "coldness" of Death take hold of them, and they experienced the "nakedness" of being both afraid and ashamed before God. This same "death" is continually witnessed to by the atheistic manner in which the generality of our race lives; as far as God and spiritual things are concerned, these are dead while they live. Death in its temporal form also soon appeared as a reality to our "first parents" when they were confronted with the sight of their son, Abel, slain by the hand of his brother. In this sense death is known to be universal; and surely it is conclusive evidence that is borne to this fact, in that of all who lived in this world, with the exception of two, it can be said that they died. In the presence of the decease of our fellows we may not deny our mortality. In the conception of Death which Satan sought to deny, there remains the final and eternal aspect of it, called in Scripture the "second death" and entailing the departure from the place of God's favour to the place prepared for the Devil and for his angels. Many of our race have doubtless realised the bitterness of this experience, but for us in time there is also abundant proof. (3) In its essential meaning Death represents a condition, and we have the greatest proof that God does and will deal with His creatures in this way; we have greater proof than if we had

ourselves died a three-fold death. For the Son of God, in the nature of the creature, appeared before God bearing sin, i.e. the condition for the execution of the threatening of God's covenant which was fulfilled in His case. In Himself He was still holy and true, but the sins of others were laid to His account. Did God then refrain from executing the death sentence when Christ was the object of condemnation? By no means. He was "brought to the dust of death" and to the sorrow in which God's favour is absent and the curse reigns. "For if they do these things in a green tree, what shall be done in the dry?" (Luke xxiii. 31). If God forsook His own Son in death will He not forsake you?

Therefore, the message of this Scripture to your soul to-day is that for all the sophistry of Satan (who at the same time laughs at you, and will at last mock you), and the excuses of your own evil heart, you are hastening to destruction, and you will perish miserably if you do not repent.

The Free Presbyterian Church and the Declaratory Act.

By REV. JOHN COLQUHOUN, Glendale, Skye.

IN a previous article we dealt with the *Declaratory Act and the Questions and Formula*, showing that the Declaratory Act was operative in the Church which adopted it in spite of the fact that the Questions and Formula had not been altered, and notwithstanding the dissents of some who remained in that Church, thus showing that in face of all their assertions to the contrary, those who became anti-Unionists in 1900 were under the Declaratory Act from the time when the Assembly refused to rescind it in 1893 until after the House of Lords decision when the present Free Church saw fit to repeal the obnoxious Act after that decision had secured for them the property. Time and again this minority, probably by way of making a counter-charge against the Free Presbyterian Church, or possibly in order to make the best of their untenable position, have asserted that the Free Presbyterians were under the Declaratory Act for a year, and that the Rev. Donald Macfarlane, personally, was under it and was inducted to the pastoral charge of Raasay under the Declaratory Act. In 1923 Rev. Professor Kennedy Cameron, Free Church College, in his book, *The Scottish Church Union of 1900*, published this charge about Mr. Macfarlane, and the latter replied in the columns of the *Northern Chronicle* that he was not even for one day under the Act. Not content with this, Professor Kennedy Cameron, in 1930, repeated the charge in his pamphlet, *A Proposal for a Further Ecclesiastical Union in Scotland*, as if it had never been denied. Others since then have repeated the fabrication, possibly believing that when a matter is often repeated it will be taken as a fact, and there is danger of matters of this nature, when often repeated, being taken as facts unless they are contradicted.

It is amazing that anyone having a regard to historical facts should assert that those who formed the Free Presbyterian Church were for one year, or even for one day, under the Declaratory Act. As already noticed in the pages of the Magazine, it is a well-known fact that as soon as possible after the passing of the Declaratory Act the Presbyteries of Abertarff, Lochcarron, and Skye inserted in their respective Records protests against the Declaratory Act, and by these protests made it very clear that they were not to be ruled by that Act. These protests were sustained by the Synod of Glenelg, within whose bounds these Presbyteries were situated. At the Assembly, when the protests came to be dealt with, it was clearly stated by more than one of the spokesmen of the protesters that they regretted the Declaratory Act as a bad law, and they did not intend to submit to it; they meant to go on until it was deleted from the Records of the Church (*Free Church Blue Book* of 1893, p. 61). Thus we find that those who were against the Declaratory Act and those who were in favour of it were in complete harmony as to the meaning of the protests which were on the Records of these Presbyteries, for Dr. Rainy, whose motion to delete the protests was accepted by the Assembly, declared that to protest against this Act, which was an Act of the Supreme Court of the Church, was a protest that denied it all force and validity in every sense whatever. It was a claim to suspend the operation of the Act in all respects (*Ibid.*, p. 63).

The men who agreed to these protests, in the various Presbyteries, were in out-and-out rebellion against the Declaratory Act, and showed clearly that they would have nothing whatsoever to do with any student seeking licence, any probationer who was to be ordained, or any minister who was to be inducted over a congregation, who sought the relief which the Declaratory Act afforded. Rev. D. Macfarlane was a member of the Presbytery of Abertarff, and in the early part of 1893, by his induction at Raasay, became a member of the Presbytery of Skye, while the Rev. Donald Macdonald, Shildaig, was a member of the Presbytery of Lochcarron, and these three Presbyteries, with the Synod which had jurisdiction over them, had, to all intents and purposes, separated themselves from the Declaratory Church, and their only purpose in nominating Commissioners to the Assembly, and sending up from the Synod of Glenelg one of the ten overtures for the repeal of the Act, was the hope, which proved vain, that a cleavage would be averted by the deleting of the Act. The burden of these ten overtures was an appeal to the Declaratory Act Church, through their General Assembly, to return to the *status quo*, and the only logical sequence to a refusal on the part of the Assembly to grant the prayer of these overtures would be immediate separation. If the actions of these Presbyteries in sending Commissioners, and the actions of those who sent up the overtures would be called in question because the Assembly which passed the Declaratory Act and those who acknowledged its jurisdiction, had already ceased to represent the Free Church

of 1843, these actions can be defended by the Scripture exhortation, "Plead with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts" (Hosea ii. 2).

The Lord's people, who had their eye on the actions of these Presbyteries, and whose prayers went up to the Head of the Church on behalf of those whom they thought valiant for the truth, saw with dismay, all the ministerial members of these Presbyteries, with two exceptions, like the sons of Ephraim, who, though well armed, turned back in the day of battle, going in under the Declaratory Act concerning which they previously made such strong statements. It is regrettable that these ministers, in their fall, brought down many Godly men and women who at heart hated the soul-ruining heresies of the Declaratory Act. Others, however, saw the truth upheld when the Rev. D. Macfarlane tabled his protest at the Assembly, and with the Rev. D. Macdonald, Shieldaig, adhered to the protests of their respective Presbyteries, refusing, by these protests, to submit to the Declaratory Act or to any body of men who adopted it, however loud their claims were of being the original Free Church of Scotland, and the sole heirs of the Disruption. All these Presbyteries, having gone out of existence as Presbyteries of the Free Church of 1843, it was necessary that those who renounced the Declaratory Act should form themselves into a Church Court in order to carry forward the affairs of Christ's Cause in a Constitutional manner. Thus we find the Free Church resuscitated with the original Constitution in which the Declaratory Act had no place.

In thus refusing to be under the Declaratory Act they gave a practical expression to their views of it years previous to the Free Church Counsel, Mr. H. Johnston, K.C., before the Law Lords, making the memorable statement, "That Declaratory Act of 1892, with a sequel of 1894, we maintain were Acts which really abolish the authority of the Westminster Confession" (*Free Church of Scotland Appeals, edited by R. L. Orr, Third Edition*, p. 180). That he made that statement after mature deliberation is corroborated by the following further statement by him, when speaking of the clause in the Declaratory Act reserving to the Church the right to decide what enters into the substance of the Reformed Faith. "Now we unquestionably object to that provision because it practically sets loose the Confession of Faith and leaves it for the Church of the time to determine what parts of the Confession may be written out of it" (*Ibid.* p. 257). Of the same view was Mr. Salvesen, the other Counsel of the minority. ". . . the old Formula made the whole doctrine of the Confession, the substance of the Reformed faith, and in this Declaratory Act, we contend, and it was the view of those who left the Church at that time, that the Free Church had substituted an absolutely elastic creed for the rigid creed that formerly they made their office-bearers subscribe to" (*italics mine*) (*Ibid.* p. 325). Whatever Mr. Johnston and Mr. Salvesen

were, they were not fools. They appear to have realised that the Free Presbyterian position was the much stronger position; they fought their case on that ground and won. The opinion of the Lord Chancellor also is very interesting to those who would have nothing to do with the Declaratory Act: "Assuming, as I do, that there are differences of belief between them, these differences are not got rid of by their agreeing to say nothing about them, nor are these essentially diverse views avoided by selecting so elastic a formulary as can be accepted by people who differ, and say that they claim their liberty to retain their differences while purporting to join in one Christian Church. It becomes but a colourable union and no trust fund devoted to one form of faith can be shared by another communion simply because they say in effect, 'there are some parts in this or that Confession which we will agree not to discuss, and we will make our formularies such that either of us can accept it.' Such an agreement would not, in my view, constitute a Church at all, or, to use Sir William Smith's phrase 'It would be a Church without a religion. Its formularies would be designed not to be a Confession of Faith, but a concealment of such parts of the faith as constituted an impediment to union."

The Lord Chancellor's judgment was given against the party who formed the United Free Church, but let us suppose that he had been giving his judgment after 1893 and not after 1900, that the parties were the Free Presbyterian Church of Scotland and the Declaratory Act Church instead of the minority who remained out of the Union of 1900 and the United Free Church, we have every reason to conclude, in the light of the statements already quoted from Mr. Johnston and Mr. Salvesen, and which were made in his presence, that his judgment would have been favourable to the Free Presbyterian Church. He would have found the "colourable union" to which he refers, between the two parties who were under the Declaratory Act; the elastic formulary was the old formula in the light of the Declaratory Act, and in the light of the Relieving Act of 1894 which kept the minority quiet, while it entitled the others to answer the Questions and sign the Formula in the light of the Declaratory Act, and he would, no doubt, have pronounced his judgment in favour of the Free Presbyterian Church, as the Church which adhered wholly to the position of the Free Church of 1843, and which never had anything to do with the Declaratory Act except to show how utterly un-Scriptural it was.

This is not a far-fetched conclusion, but one based on solid facts which cannot be gainsayed. From the passing of the Declaratory Act it was opposed, not only by individuals but by Church Courts, and when these Church Courts failed, as they undoubtedly did when the Assembly finally, and by an overwhelming majority, refused to rescind the Declaratory Act, it was left to the individual to act according to the Word of God and his conscience. The action of the Rev. D. Macfarlane at this crucial moment showed where he stood all along, and that he was prepared to go forth without the camp, wholly

dependent upon God's grace, bearing the reproach of Christ, though, at the time, he knew not what the Lord had in store for him. After events showed how the Lord acknowledged the action of His servant, whom He honoured that day by making him the means of raising a testimony on behalf of the Word of God and the Subordinate Standards of the Church which has been a blessing to many, while those who were loudest in their denunciations of the Declaratory Act were passed over, and some of them left to end their days in the United Free Church. "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way."

Sermon on Romans (viii. 29).

By REV. J. R. ANDERSON (26th October, 1855—Friday Evening.)

(Continued from page 275.)

II. The matter of the purpose concerning this people. "They are to be conformed to the image of His Son." The Father has a Son, He has but One—no wonder He thinks much of Him. When you come to be taught of the Father, He will introduce you to that Son and you will have fellowship with Him in His highly esteeming Him and dearly loving Him, and you will not be content till by His Spirit you love Him too. You can afford to despise that Son, when you hear of Him from the lips of a fellow creature; you can afford to despise Him after He has been affectionately commended to you by one that would yearn for your salvation; but oh, if the prophecy to which our attention was called on our day of preparation, be fulfilled in you, "It is written in the prophets and they shall be taught of God," then you will find that there is in you another Spirit, "Every man that hath heard and hath learned of the Father cometh unto me."

Irresistible attraction will appear in Him then. "His Son in His true nature, in His proper person is, the brightness of the Father's glory, and the express image of His person." So the Scriptures testify. But by the mystery of the incarnation He who was in the form of God and therefore did not count it robbery, that is, counted it His due to be equal with God, that negative conveys a strong affirmative agreeable to the Scripture usage. When it is said He counted it not robbery, it means that He counted it His true and undeniable right. He became man, He is called in the Word, God-man. He who is God and man in His distinct natures and one person for ever is called the image of the invisible God, hence He said to the disciples when they were wishing Him to show them the Father and it would suffice them, "Have I been so long time with you, and yet ye have not known Me; he that hath seen me hath seen the Father." In this view of His person, He is to be regarded as the Elder brother of a family made up of those who are the objects of the Father's love.

It became Him as the nearest of kin, having become related to this family by the incarnation, to enter sympathetically into their poor estate.

They were bankrupt, overwhelmed in debt, ready at any moment that the creditor saw fit to be haled to prison, and not be allowed to come out thence till they had paid the uttermost farthing. They had lost their inheritance, they had lost themselves, they were fallen and not able to rise. He appeared accordingly as surety on their behalf, made all their debts His own, engaged that everything due by them should be as was expected duly paid. He knew well what it would cost Him. He is infinitely rich and honourable. He is at the same time infinitely condescending and gracious. But His compassion is always under the control of righteousness, and He will not engage to pay more than He knows He is able to pay. He will not engage to do more than He knows he is able to do; He will not undertake to secure more than He knows He is capable to securing.

He knew that the debt contracted by this ruined family was tremendous, that the bills they were called to honour were very heavy. He reckoned His own wealth—He found He was rich enough to make out the suretyship, but it would take all He had—He would have nothing left.

"Though He was rich, yet for our sakes He became poor, that we through His poverty might become rich" (II Cor. viii. 9). My friends, we are not able to rise, and never will be, to the height of His riches, and we are not able to descend in contemplation to the depth of His poverty. The one is the co-relative of the other; when you can scale the height, you may judge you will be able to fathom the depth. There is but one that saw the depth into which He descended. Still it ought to be instructive to us, and it ought to move our hearts to know that infinitely rich as He was, He was just rich enough to pay the debt and had nothing left—He gave Himself.

In making good His suretyship He appeared as a subject of law, fulfilling all righteousness, was obedient unto death, even the death of the Cross. Now the people who are the objects of His Father's love, whom the Apostle says in our text He foreknew, were predestinated to be conformed to the image of His Son.

What were they when He found them? Apostate creatures, the children of the devil, and as like their parent as any child of the father that begets him.

Adam, the first, was made after the image of God, but he lost it, by his sin, and he begat a son in his own likeness. From generation to generation children have come into the world in his own likeness; they are by nature the children of wrath or children of disobedience. Now observe the plan of the divine administration: all the descendants, the natural descendants of Adam, the first, are made after the likeness of Adam, the first; Adam, the fallen; Adam, the condemned;

Adam, the ruined. The second Adam in the person of the Son of God, the second Adam stands; while the first Adam fell, the second obeyed; while the first Adam sinned, the second Adam is accepted; while the first Adam was condemned, the second Adam lives, whereas the first Adam died.

Now the love of God predestinates its objects to be conformed to the image of the second Adam. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. xv. 49). Do you say, "What is the image of the Son?" He is the image of the invisible God. Wherein consists that image? It consists in knowledge, righteousness and true holiness. These objects of His love are therefore predestinated to be conformed to the image of the Son in these things.

III. The end contemplated in this purpose. It is, that the Son "might be the firstborn among many brethren." It is the design of Him who worketh all things after the counsel of His will to have a family to Himself out of this ruined world. The members of this family are to be brethren one of another, because in Jesus Christ there is neither male nor female, and the term is taken from the male sex as the more noble gender, not to the exclusion, much less the depreciation of the other. We are to stand in the relation of brethren, a kind of equality, mutual esteem and affection, giving rise to a treatment answering to the common relation that obtains among them, and the affection which they ought to bear one to another. Amongst these brethren who think you find a place? The Father's only begotten. How should that be? He stepped into it by the mystery of the incarnation; they come into it by the mystery of regeneration. He is chosen of the Father to the place which He holds, they are chosen of the Father in Him to the place they hold.

But, my friends, whilst it is His design to have this family taken out from this world of ours and our fallen race, and whilst the members of this family as their connection with Him denotes, are to have a common relation and one noble affection pervading them, and whilst He is said to have a place amongst them; the first, the highest, the best is assigned to Him. What does He say to His disciples, appealing to their generous disinterested love. "If ye loved me, ye would rejoice because I said, I go to my Father." You would rejoice that it is said, "In all things He shall have the pre-eminence."

We have reason to hope that the way in which Joseph treated his brethren was the means of completely removing their envious feelings towards Him. His glory in Egypt was so high that it was beyond the reach of that base passion. The tidings spread through Pharaoh's court, "Joseph's brethren are come," and they went away from Egypt, bent upon the pleasure which they would have in communicating the tidings to their father, "Joseph yet lives and is lord in Egypt." Even so the manner in which the elder brother deals with the younger brethren, for through His dealing with them by the power of the Holy

Ghost, shed upon them through Christ Jesus. His manner of treating them fairly overcomes them, in due time it expels all envious feelings towards Him, and one another. They walk together as brethren, and rejoice in the glory to which He is exalted that the Father may be glorified in Him. The term "firstborn" means the most exalted, the firstborn is commonly the heir: this is the Father's Heir. The younger brethren are heirs of God, and joint heirs with Christ.

APPLICATION.

I. See how any come to be Christians. It is a secret, one of the deep things of God. Standing on its verge, we look down as upon an unfathomable ocean, but from its surface—I had almost said to its bottom—but it has no bottom, all is pure, excellent and glorious. Oh! the height and length and depth of the love of God.

It is from that ocean that the purpose of making any sinner a Christian comes forth. You especially that hold tokens of admission to the Lord's Table, suffer me to put to you the question, Is it thence your religion has come? If not, it will go down to the depths of hell and you with it. No religion will rise to heaven and shine as the stars but that which originates in the forelove of the Father. "I have loved thee with an everlasting love." Don't mistake me, I don't ask, nor do I expect that you should always be able to assure yourselves that it is so. This is what I ask, and I can't let you go with anything short of it: you must cordially consent to the doctrine that if your religion has not this origin, it is not the religion of Christ, and you are not true men, if you make a profession of being His. There are not many that can stand much of the assurance of the love of God. They are none of Christ's that can be content without assurance of the love of God. Some have to strive after it all their days, and perhaps only come in sight of it as they are about to leave this world. "I have waited," said Jacob on the brink, "for thy Salvation, O Lord!" But whilst it is not the attainment of all to reach this assurance, bear this in mind, that none of His people can be content without it. They are ill at ease, they are restless, and if they once taste a little of its sweetness the restlessness increases. Would that we found something amongst this people of a spirit of earnest thirsting for it! Would that we saw people stirring up one another to seek it, and being helpful to one another in finding it. Would that we heard accounts of this one and that one, and the other one getting rebukes from his brother members because he was too content far from the assurance of the love of God. But alas! that passage seems but too applicable and what takes place too often among us: I went through the land of Egypt and heard a language I understood not" (Psalm lxxxi. 5).

II. Learn who they are that are Christians. Having seen whence they come, how they are made, for it is proper to advance in the way of application of our subject to what they are.

They are such as are conformed to the image of the Father's Son. Communicants! are you like Christ? "They took knowledge of them that they had been with Jesus." "They glorified God in me," says Paul. Will any take knowledge of you that you have been with Jesus, and take notice of it not by your talking, your high profession, your loud complaints, appearing to be stricter than your neighbours in this thing and the other thing? Will they take knowledge of you that you have been with Jesus by your hatred of sin, your love of holiness, being separate from the world, keeping near to the excellent of the earth in whom is all your delight, standing in awe of offending against God, delighting to please Him, hating those that hate Him, hating them with a perfect hatred, and counting them for enemies, standing for God and standing for all that stand for Him, bearing one another's burdens, and forbearing; taking care that none shall suffer through you, and you, at least, shall not weaken their hands and discourage their hearts? If we are not conformed to the image of His Son, we have no evidence that we are predestinated and if we are not predestinated, we are not foreloved, we are none of Christ's, we are still in our sins.

III. See where in it is that those that are Christians rejoice, they rejoice in Christ's being the first-born among many brethren.

"See that ye fall not out by the way," said Joseph, "for ye are brethren." A rebuke was tendered to some by Himself because they disputed who should be greatest, and a lesson was taught them, to the effect that he that humbled himself as a little child was to be the greatest.

Now, my friends, it were an unholy rivalry to quarrel about being foremost in having your wishes gratified, your desires met; it would be a pretty sight if each one were to say, "Let me be the last for I am the least." John warned the Church against some who sought the pre-eminence, who prated against him and other lovers of peace. This is an unholy rivalry.

We show you a more excellent way. It is a holy rivalry, to see who will please Christ most. We have referred once and again to the Father's purpose of love to sinners of this world.

But in close connection with that love, making that love subordinate to it, He had in view the exaltation of His Son, they were predestinated who were the objects of His love to be conformed to the image of His Son. Why? He humbled Himself to a depth to which none of them will ever be allowed to fall, "Wherefore God also highly exalted Him." His brethren will rejoice because their Lord is glorified, for the Father will be glorified in Him. Amen.

The late Miss Flora Campbell MacLeod, "Eval," Ose, Bracadale, Isle of Skye.

Miss MacLeod was born at Eval, North Uist, where her father was a shepherd. She departed this life on July 27th, 1954, in her 87th year, at her home in Ose after a short illness.

So far as is known the first saving impression made on her was by a passage of Scripture written on the fly-leaf of her Sabbath School Bible by her teacher, Miss MacRae, at Clachan Sands School, North Uist. The passage was, "I love them that love me; and those that seek me early shall find me" (Prov. viii. 17). That verse she never forgot. She often repeated it in after life. This reminds us forcibly of Proverbs, chapter xxii. verse 6: "Train up a child in the way he should go: and when he is old he will not depart from it."

Shortly afterwards her family removed, first to Eynort, Skye, and then to Ose. When she grew up she eventually came to reside in Glasgow, where she set up a nursing home. There she laboured for some time before coming home to Skye to nurse her mother. Owing to temptations, doubts and fears, she had not been able hitherto to make a public profession of Christ, but shortly after finally coming to Skye she was given the needed strength, and was received as a member in full communion.

A steadfast Free Presbyterian, Miss MacLeod's place in the public means of grace was seldom empty, even when failing health made it difficult for her to be present. She was much given to prayer, to reading the Bible, and many good religious books. She had a wide and most intelligent grasp of Gospel doctrine. She earnestly desired the prosperity of the Cause of Christ. Although strong in faith, she was no stranger to desertion, and consequently the spiritually distressed found in her a warm and helpful sympathiser. It was her practice to help the sick and infirm so long as she was able to do so.

A few days before the end of her earthly course she became very weak in body. While visiting her at that time, we heard her constantly repeating the words, "Lord Jesus, save me." A friend said to her, "You have a good hope." Her reply was, "I need it all." It was evident that all her hope was laid on Him who is "able also to save them to the uttermost that come unto God by Him" (Hebrews vii. 25). Two days before she died she was heard repeating Psalm cxviii, verse 19:—"O set ye open unto me the gates of righteousness, then will I enter unto them, and I the Lord will bless." The end was peaceful. She was taken home "as a shock of corn cometh in his season" (Job, v. 26). We would acknowledge the kindness of Nurse Macdonald and Mrs. Macdiarmid, who attended devotedly to her during her last illness.

To her surviving brothers—Ewen; the Rev. D. N. MacLeod, Ullapool; Malcolm (and his daughter) in New Zealand, and other friends,

we extend our sincerest sympathy. May we be enabled to bless a taking as well as a giving God. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21).—*M. MacS.*

The late Mrs. Bella Macdonald, Kyles, Scalpay, Harris.

We were but a short time in the North Harris congregation when Mrs. Bella Macdonald was called, we believe, to her everlasting rest. Although suffering intense pain some weeks previous to her time of departure, she fondly expressed her deep gratitude to those who engaged with her in the worship of God. We are much indebted to a Christian friend from Kyles-Scalpay for supplying us with suitable information regarding the subject of this obituary. The narration forwarded to us is as follows:—

"It is appointed unto man once to die and after this the judgment." Happy are all those who are given to understand and to believe, in a saving sense, this solemn truth in a day of God's infinite power and mercy.

Mrs. Bella Macdonald, whose maiden name was MacInnes, was born and passed the whole of life's journey at Kyles-Scalpay, Harris, from where she passed, we believe, to her eternal rest on the 11th April, 1954, at the ripe age of 85 years. She was a member in full communion, prior to the admirable stand in defence of the Truth by the Rev. Donald Macfarlane in 1893. As she was not given to relate much about her own experience, we are not in a position to give much information concerning the means used of God to take her out of the awful darkness of a natural state. Her reticence on this point does not prove that she had none to give.

Mrs. Macdonald's home was at No. 7 Kyles. At No. 6 resided Mrs. Macleod, a God-fearing and an exceptionally fine woman, who would be about the age of Mrs. Macdonald's mother. Of this God-fearing and sagacious woman we have often heard her speak, and when she did so it was not necessary for one to be very discerning to understand the love and respect she had for her. Seemingly Mrs. Macleod, with her mature experience, was, under God's Hand, her mainstay in the days of her soul trouble and anguish, out of which God, in His appointed time, delivered her. Mrs. Macdonald was of a bright and happy disposition; she had the grace, as well as the common sense, to keep her troubles to herself, taking them to Him who promises, "I will never leave thee nor forsake thee." She suffered much during her last illness, which she bore with exemplary Christian patience and fortitude. In the Providence of the Most High she was attended to in her last illness by her own family. May her God be their God, and may He arise and fulfil the promise, "Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time has come."

During her 61 years of Christian experience as a member in full communion with the Free Presbyterian Church, Mrs. Macdonald never expressed regret for the step she took in separating from the Declaratory Act Free Church, when many in our land turned to idolatry and the weeping Jeremiahs were few. With Christian, cheerful alacrity this lover of the Cause, thirsting after the Word of Life, used to walk five miles to the House of God at Tarbert. At the close of public worship, refreshed by a sweet morsel from the Gospel table, she, resembling the Ethiopian eunuch, went on her way rejoicing.

We extend our sympathies to her sorrowing family and relatives. May each of them be enabled by grace to say as Ruth said to Naomi, "Thy people shall be my people and thy God my God."—A. McK.

The late Miss Christina Macpherson, Strath, Gairloch.

To die in the Lord is the blessed privilege of all God's dear people. They are members of Christ's mystical body, and so they are said to "sleep in Jesus." This is the hope that we cherish concerning this aged Christian woman, who was removed from our midst on the 29th day of October, 1953, while in her 93rd year of her age.

Our subject was born at South Erradale, within the bounds of the Gairloch congregation. She underwent a saving change while in her early twenties. In the days of her trial, and under severe conviction of sin, the words of Revelation iii. 20, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," were keeping her, as she would say, "from falling into despair." She thought, after all, there was hope for her when that Scripture said: "If *any man* hear my voice," for in her own estimation she was a very great sinner. She felt that "*any man*," however vile and self-destroyed, could look to the blessed Saviour and be saved, for he came to seek and to save the lost, as she felt herself to be. She ever afterwards loved to hear a sermon based on this portion. By the grace of God she did hear His "voice" and "opened the door" in the very height of her soul trial, and it happened in the public means of grace, "with a little shawl," as she told Miss Finlayson, "covering my head, and even my face. I felt as if no one was present but myself and my God." This was due to how she was impressed by the truth declared by the preacher. What passage or passages of Scripture through which the Lord thus made Himself known to her and gave her such comfort we are not able to say: our late informant could not recall them. This happened some years before the Free Presbyterian Church was formed.

When the stand was made in 1893 by the Revs. D. Macfarlane and D. Macdonald, and those who followed them, for the sake of the truth of God and for the preserving intact of the Creed and Constitution of the Free Church of Scotland, she was among the first to cast in her

lot with them. For this stand she had to endure the "trial of cruel mockings," of which she could speak to the end of her pilgrimage. But her duty was clear, and her conscience free, and she cared little what man would say or do. Of the crop of Godly men and women who adorned their profession, and the Free Presbyterian congregation of Gairloch when it was first formed into separate existence, she had a vivid recollection. She had a retentive memory and could go into every detail when she told those interesting reminiscences of the past.

After a time she left her native parish to work for her living, and was a domestic servant in different places. Finally she settled at Garve, where she remained for 18 years, like Paul, in her "own hired house." While at Garve she became connected with the Free Presbyterian congregation of Dingwall. She attended the services there as often as she could, sometimes by going with friends for the week-end or by getting a lift in a car, if there happened to be someone in the vicinity who went to the Church there. During her stay at Garve she had the companionship of the late Miss Ellen Finlayson, already referred to. Their houses were close together, and they were bosom friends in the Lord. Miss Finlayson was a very bright and lively type of Christian, while Miss Macpherson was more of the doleful type and subject to seasons of depression. So Miss Finlayson would sometimes have to act the part of a comforter to her friend, and for that she was in every way fitted, for besides the knowledge she had of Scripture doctrine, she had a store of anecdotes and sayings of the ministers and "men" of the past, and often proved to be a Barnabas—the son of consolation—to Chirsty, as she was familiarly called. Though, as was stated, she underwent a saving change when comparatively young, she never got strength to approach a Kirk Session with a view to make a public profession till late in life. We had it from Miss Finlayson that it was a sermon preached at Beauly by the Rev. D. A. Macfarlane, M.A., from the words of Isaiah lxi. 1-3, that gave her encouragement to make it her duty to sit at the Lord's Table. The text appealed to her and things were brought out that met her case.

She came to the Dingwall Kirk Session some time after and was received as a member in full communion. But no sooner had she got her token than the Devil was on her track to torment and tempt her. The cruel "liar" succeeded in keeping her from the Lord's Table on this occasion, and she fell into great straits in her spirit. How she was delivered from this depth we did not hear, but that she got deliverance we know, and ever after commemorated the death of her Lord at His table. Of the temptations of the Devil the Lord's people get their share and turn, and Chirsty had an ample share of them during her life, even to the very end. But those trials and temptations which God was pleased to permit in her case are in Scripture compared to the winnowing of wheat, and to the refining of gold. The Devil may shake but only to purge away the chaff, and the gold when melted loses nothing of its substance, but the dross. We believe that

our dear friend got a sanctified use of all her trials. She bore the fruit of one deeply taught of the Holy Spirit. She was a pattern of strictness and holiness, of patience, of contentment with her lot in the world, and of close walking with God. She was also a constant wrestler at the throne of grace, and in this a great support to any congregation. She humbly made known to a close friend that she no sooner at times asked for the Lord's mind on anything than she got it: "The secret of the Lord is with them that fear Him; and He will show them His covenant."

It was in Strath, Gairloch, that Miss Macpherson ended her pilgrimage. In the good providence of the Lord a relative of her own left her a house. Here she resided exactly 13 years to the day her mortal remains were committed to the dust. For this house she ever praised the Lord because it afforded her the opportunity of attending the House of God "without the feeling of being a trouble to others," as she would say. She had the use of all her faculties and senses unimpaired to the end, and she was not for long unable to attend the House of God. In her last illness she was only confined to bed but a few days, and her end came rather suddenly as a few hours before we had worship at her bedside, and she was almost in her usual to us, but she was complaining of pain about the chest. She, like another, "looked for a city which has foundations whose builder and maker is God" and found it.—A. B.

Searmonan.

Leis an URR. TEARLACH C. MAC AN TOISICH, D.D.

SEARMON I.

(Air a leantuin bhò t.d. 276.)

Ach tha so uile mar neo-ni ann an coimeas ris na chost maitheanas (ma dh'fheudas sinn labhairt mar so) le Dia a bhi tighinn thairis air sealladh ioraslachd agus bàs a Mhic. Cha do chaomhain E Mhac fein. Bithidh na bhitheas air an saoradh troimh'n t-siorruidheachd a sìneadh air adhart gu eolas a ghabhail air fìor bhrìgh na'm briathran so. Bu cho àrd agartasan ceartais, agus bu cho farsuinn na bha'n lagh ag iarraidh agus nach bu'rrainn aon eile ach Mac Dhé fein freagairt, na riarachadh, a thoirt dhoibh a chum agus gu'm bitheadh slighe air a fosgladh anns am bitheadh cleachdadh air a thoirt do thròcair, agus cha b'urrainn E fein a dheanamh ann an rathad eile ach tre bhi'g a ùmhachadh fein do ioraslachd agus do fhulangasaibh air nach b'urrainn neach air bith smuainteachadh mar a bitheadh e air fhoillseachadh le Dia fein. Ma's b'urrainn dorus tròcair a bhi air fhosgladh dh'fheunadh Dia an t-Athair aon-ghin Mhic, a ghabh còmhnuidh na bhroilleach bho'n uile shiorruidheachd, a thoirt suas a chum a bhi air fhoillseachadh anns an t-saoghal cheannairceach so ann an cruth seirbhiseach; dh'fheumadh am Mac E Fein a chur ann an dìneas, gu còmhnuidh a

ghabhail ann an saoghal a bha na luigh fodh'n mhallachd, gu fulung ana-cainnt' bho pheacaich a thainig e thearnadh, agus bho dhiabhuil a tha aige fodh smachd, a bhi air a chàineadh, air a bhualadh le dùirn, air a cheusadh leo-san a dheanadh aon mhomainthe de theine a chor-ruich an caitheamh as. Agus cha robh so, an coimeas ri nithean eile, ach na neo-ni; oir b'eigin do'n Athair fein a làmh a shìneadh a mach na aghaidh. Chuir E fodh àmhgair Esan anns an robh tlachd aig anam. Cha do chaomhain se E, agus ged, ann an cruaidh-gleachd agus ann an treigsinn a rainig a ghlaodh cluas an Athar, "Mo Dhia, mo Dhia, c'ar son a threig thu mi," gidheadh lean an claidheamh air bualadh gus an do ghlaodh Esan a bha fulung, "Tha e crìochnaichte." O. co's urrainn innseadh gluasad cridhe an Athar thairis air a Mhae gràdhach. Cha robh bhi tighinn thairis air cho salach 's a bha'm peacach ach neo-ni ann an coimeas ri E bhi tighinn thairis air an t-sealladh so air ioraslachadh a Mhic. Agus sheas an ni so tarsuinn air an aon slighe air an tigeadh tràcair, Ach bhris tràcair Dhé, mar shruth bras nach gabhadh cumail air ais, tre gach ni a bha seasamh anns an rathad a chum agus gu'n tigeadh e thairis air ar saoghal-ne.

Abradh-mid, leis na nithean so uile fodh chomhair ar 'n inntinn, am bheil, na nach eil, firinn tràcair Dhé air a foillseachadh dhuinn. An deigh na nithean so uile, ma chuireas sinn ann an amhras, na ma thig sinn gearr air a bhi tuiteam sìos fodh chomhair foillseachadh na tràcair so, tha sinn a togail sgainneal, na droch thuairisgeul, air Dia anna an ni mu eudmhor a tha e; tha sinn ga spùinneadh de an neamh-naireid is taghta a tha aig'—a ghràs; agus cha'n eil ni ri fhagail a nis, ach gu'n toireadh tràcair a thuair tàmailt', faobhar ni's géire, agus tighinn a nuas ni's cabhagaich do bhuille ceartais. Ach O! na bitheadh-mid air ar beannachadh leis a mhothachadh is faoine air cho do-labhairt salach 's a tha sinn—oir cha'n urrainn sinn làn shealladh fhaotainn air gu bràth—agus le mothachadh fann air luachmhorachd do-thomhaiste a Chuspair is E dealradh glòir an Athar agus fìor ionmhaigh a phearsa, bheireadh an smuaint gu'n do bhàsaich Crìosd air ar som, sinne gu leithid de dh'ioraslachd, de leaghadh, agus de dh'ìoghnadh, agus nach fhaigheadh-mid dol a mach, na fàsadh, dha ar faireachadh ach ann am briathran Dhé fein, Cha'n e bhur smuaintean-se mo smuaintean-se, ni motha is iad bhur slighean-se mo shlighean-sa.

Ann an so chi sinn a ris gu'm bheil tràcair Dhé de leithid de ghnè agus nach urrainn aon pheacach a bhi air a chall do bhrìgh 's nach eil gu leoir de tràcair ann. Mar a h-urrainn sinn a ràdh gu'n d'amaidhe sinn a stigh ann an cridhe Dhé agus gu'm bheil sinn a faicinn an gluasad a th'ann an cridhe an Athar thairis air a Mhae, agus mar a h-urrainn sinn luach Chrìosd a thombas agus luach fhulungais, cha'n urrainn sinn erioch a chur roimh tràcair Dhé. Tha i neo-chrìochnach. Agus ma tha i neo-chrìochnach, nach eil sin gu leoir dhutsa, a dh'aindeoin cho mòr 's a tha do pheacaidhean? Tha i neo-chrìochnach, cìod tuilleadh a tha dhì ort? Cha do chailleadh aon riamh a thaobh teachd-gearr tràcair. Chailleadh mòran tre bhi deanamh tàir air tràcair, agus

mòran tre bhi diultadh tràceair; chailleadh mòran tre bhi peacachadh do bhrìgh gu'm bheil tràceair pailt; ach cha do chailleadh aon riamh do bhrìgh nach robh pailteas tràceair ann. Ma tha neach air bith ann aig am bheil a bheul air a dhunadh an làthair Dia naomh, ga ionnsuidh-san tha sinn a toirt an naigheachd mhaith gu'm bheil tràceair dha ann an deaslaimh sinnte mach Dhé fein, a tha gabhail tlachd anns gu'n gabhadh daoine i, agus a air a ghlòrachadh ann a bhi ga toirt seachad.

(*R'a leantunn.*)

Literary Notice.

ISRAEL AND THE NEW COVENANT, by Mr. Roderick Campbell (Price 3\$ 75 cents): The Presbyterian and Reformed Publishing Company, 147 North 10th Street, Philadelphia 7, Pa.

"Of making many books there is no end; and much study is a weariness of the flesh," is the testimony of the Holy Spirit in the Scriptures, and is corroborated in human experience in a day when the printing presses of the world are pouring forth their ever-increasing floods of literature of various kinds. We would, however, take it as a token for good if more books of the kind under review made their appearance. Mr. Campbell, in this well-written and beautifully printed book of 326 pages, deals, as he tells us in his preface, with the more practical and historical aspects of "the two great covenants which are associated with the points in history known as Sinai and Calvary," and "which are the two great mountain peaks of history, of revelation, and of the one true faith." The book is divided into six principal parts, as follows:—Our Hebrew Christian Heritage; Problems of Interpretation; All Things New; Promise and Prophecy; The New and Better Covenant; War, Victory and Peace.

In a review, which must of necessity be short, it is impossible to give a fair idea of the most interesting and instructive subject-matter of these parts further than to state that it clearly and convincingly shows that what the Jews had under the Old Covenant, in a dark and symbolic manner, is what the Israel of God, out of every kindred and tongue, has under the New Covenant, by the clearest revelation which shall be given in this world. After reading the book through, we have not come across a single statement advanced which cannot be proved from Scripture. In giving an explanation of how widespread is the rejection of the Christian message to-day, we heartily agree with the writer when he says, "Perhaps the humbling truth is that Christendom has, in large part, abandoned the kind of Christianity which the Bible proclaims, and that those who turn away from the thing which they know as Christianity are wholly ignorant of what true Christianity really is." While many things are to-day offered as a panacea, by religious leaders of various shades of belief, for the sad condition of

the world, our author knows of only one remedy, and that is, an acknowledgment of Christ's kingly power and authority. "The world needs to see men and women who are bound together under a sacred oath-bound covenant to God, men and women who really believe that Christ is now King in the fullest sense of universal sovereignty, such as is implied in His own parting words, 'All power (authority) is given unto me in heaven and in earth'" (p. 11).

It is refreshing, in a day when many, in otherwise evangelical circles in Britain hold, with almost fanatical enthusiasm, the pre-millenarian view of the Second Coming of Christ, to find Mr. Campbell adhering to the view which was most commonly accepted by the Church of Christ in its best days, and proclaimed by the most eminent of our divines in both Britain and America, that is, that Christ would appear the second time when He would come to judge the quick and the dead at the last day. Neither does he hold the A-millenarian view, so much in vogue in certain religious quarters in America, which denies that there will be a Millennium at all, for towards the end of the book, he says, "But history and time on earth will continue until every promise of God applicable to men on earth will have been fulfilled. This, as has already been noted, includes world-wide social and political salvation, as well as personal, spiritual regeneration. No less than this can be considered as a generous fulfilment of God's covenant promise to the patriarch Abraham. No less can be considered as an adequate fulfilment of many promises to the faithful Remnant in Israel. No less can be considered as the appointed goal of the missionary task of the Church" (p. 325).

Mr. Campbell, however, calls no man "Master" with respect to the human authorities whom he quotes, except to show that their views are in accordance with the most natural interpretation of the Word of God. He himself goes to the fountain-head of Scripture, and, in the clearest and most logical manner, draws his conclusions, after comparing Scripture with Scripture. He puts the matter of the second Coming of Christ in a clear and concise manner when he says, "The New Testament makes this much clear about Christ's still future coming: it will mean for believers and the Church, that the efficacious (redemptive) power and presence of Christ on earth will then come to an end. The completed and perfected 'body' of the redeemed will then be transferred to its eternal home. In the case of the finally impenitent, it is equally clear that the second coming will mean for them the belated recognition of the Messiahship of Christ. It will mean a sight of the risen and glorified Redeemer 'revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God . . .'" (II Thes. i. 7-10).

We are firmly of the opinion that if the most ardent advocates of the pre-millenarian view would read this book, it would give them something to think of, and, perhaps, lead them to see that all that they

speak and write about the Second Coming of Christ to reign personally on the earth, is based on an unbalanced view of the Word of God, and wholly inconsistent with the mind of the Spirit. Our author quotes no fewer than 146 authorities, ancient and modern, as the index of authors at the end of the book shows, and a perusal of the book reveals an amazing knowledge of these authorities. Not only so, but he has indicated that there are many other authorities on his bookshelves, which consideration of space prevented him even mentioning, but which he will place at the disposal of those seeking further proofs of what he has advanced. We wish the book a wide circulation, and trust that it will prove a blessing to many.

It may be mentioned that Mr. Campbell is well-known to those of our ministers who have acted as the Church's deputies to Canada and the U.S.A., and is a son of the late Mr. James Campbell, a respected elder of our Inverness congregation.—*J. Colquhoun.*

Notes and Comments.

Morals Without Religion.

Quite a stir has been caused by Mrs. Margaret Knight, Lecturer in Psychology at Aberdeen University by reason of her anti-Biblical and anti-Christian views expressed in broadcasts which she made over the London Regional Service of the B.B.C. Among other evil things, she propounded that children might be told New Testament stories, but as legend, that most people now thought that there was not really a Devil; "and we can tell them that some people now don't think there's really a God . . ." She also, during a broadcast, declared that the doctrine of the Atonement by Christ was morally wrong and that she did not believe in the Incarnation of Christ, the Atonement or the Resurrection. Yet this lecturer argues that morals can be inculcated into children without religion. Of course, she means principally the Christian religion. We know that the carnal mind of man is darkness itself and enmity against the very being of God and His Word; and that there are many of Mrs. Knight's type throughout Britain, prepared to propagate Atheism, which they call scientific humanism. But what many are amazed and alarmed at is this: that the B.B.C. in this professed Christian nation should dream of permitting all this blasphemy to be poured out through the medium of the wireless into the ears and minds of millions of listeners. And Dr. Donald Soper, former president of the Methodist Conference, wrote after all this, criticising the Christian critics of Mrs. Knight. He said, among other empty statements: "There is a case for morals without religion, even if Mrs. Knight has not done it justice." He agreed that her broadcasts should have been allowed. What a lamentable pass we have come to in our beloved land. And what a crying need there is for all

true Christians to be done with any foolish charity towards those who profess Christianity but are at heart and in their beliefs enemies to the Bible and the Gospel. We may treat with such as fellowmen, according to Scripture, but let us be separate from them in matters of religion. We have in Mrs. Knight the open enemy to Christianity, and we have in Dr. Soper and his type an undermining influence within the professed Christian Church. Let us hold to the precious Word of God; let us be apostolic in our beliefs; let us by grace rest upon the hope of the Gospel of Christ; and let others, if they will, go in darkness to death and the eternal world.

Sir Patrick Dollan and the Poet Burns.

Recently Sir Patrick Dollan, the well-known ex-Provost of Glasgow, suggested in a speech that Robert Burns, the Scottish poet, should be canonised as a saint. It seemed that Sir Patrick made this public proposal quite seriously. A Roman Catholic official declared afterwards that his Church could not do it as Burns, he averred, was a Presbyterian. The Moderator of the General Assembly of the Church of Scotland said they had no machinery for doing this. And so here the matter seems to rest. Of course, Sir Patrick's faith was within the Church of Rome, and whether his suggestion was serious or not, it reveals the lengths to which some in Scotland are prepared to go in adulation of the poet, who was anything but a saint in his moral conduct. Sir Patrick wants us to forget all about that. A saint is any poor sinner regenerated by the Holy Spirit and sanctified by the grace of God while in this world and prepared for heaven. If men are not made saints before they die, they never shall be, world without end.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breasclete and Portnalong; second, Fort William and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Braecadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Thurso, and Stornoway. *September*—First Sabbath, Ullapool and Breasclete;

second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver; and fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Special Notice.

We have published above all the Communion dates for the year 1954. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor for 1955.

Deputy's Arrival in Australia.

Rev. Finlay MacLeod and his wife arrived in Australia on Thursday, the 9th of December, 1954. In a letter Mr. MacLeod reports that his wife and himself have been well since leaving home in Scotland, and that the journey to Australia was, on the whole, comfortable. His sister and her husband met them on arrival. After a brief visit at Sydney, where Mr. MacLeod held services, Mr. MacLeod and his wife came to Grafton, and are settled there presently, residing in the hospitable home of Miss Shaw, a sister of Mr. Donald Shaw, elder. Mr. MacLeod refers to Mrs. Scott, who has been a faithful friend of our Church in Australia for many years, and who in the past showed abounding kindness and hospitality to all the Church's deputies. There is much cause for humble gratitude to the Most High for His care over Mr. and Mrs. MacLeod on their journey. May the preaching of the Word of Life among our people in Australia reach the hearts of sinners and edify those who fear the Lord. Rev. F. MacLeod's present address is 82 Victoria Street, Grafton, New South Wales, Australia.
—Editor.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. J. McL., Drumbeg, Lairg, £3; Mr. D. McK., Corrary, Glenelg, £3; Mr. N. McA., Ostaig, Skye, £3; Mr. J. C., Wembley, £2; A Friend, Carr Bridge, £2; A Friend, Edinburgh, £2; Mrs. McL., Crianlarich, 5/-; A Friend, Sutherlandshire, 10/-; Mr. D. McL., Dunrobin Glen, Golspie, £1 10/-; A Friend, Applecross, £1; Mrs. C. F., Kineraig, £1; Miss K. McK., E.F., 6/6; A Friend, Edinburgh, £1; G. B., Helensburgh, £1; Mr. F. McL., Ardersier, £1 10/-; Mr. A. McK., Faolin, Strathaird, £1; Mr. W. F., o/a Beaulay Congregation, £5; Miss M. H., Tobermory, 10/-; Mrs. M. S., Sidecup, 10/-; Mr. A. C., Broallan, Beaulay, £1.

Home Mission Fund.—A Friend, Ross-shire, £2; Mr. N. McK., Geocrab, Harris, £2; "Friend of the Cause," per Mr. E. Morrison, £1; Mr. E. M., Carrigrich, Tarbert, £1 10/-; A Friend, Applecross, £1; Mrs. McL., Teafish, Beaulay, 10/-.

Jewish and Foreign Missions.—A Friend, Grand Rapids, Michigan, £7 14/10; Anon., Ross-shire, £10; J. M., Barvas, Stornoway, £5; A Friend, Scoraig, Ross-shire, £10; A Friend Lairg, £3; Mr. J. Couper, Wembley, £1; Mr. and Mrs. A. A. D., Urbana, U.S.A., £2; Mr. N. McK., Geocrab, Harris, £3 2/6; Miss M. M., Stoer, Lairg, 14/-; Mrs. I. M., Dalchreichart, Glenmoriston, £1; Mission Box, Assynt, per Mrs. McK., Brachloch, £3; A Friend, New Zealand, £3; A Friend, Ross-shire, £3; Mr. R. D. N., Penifler, Skye, £1 4/-; A Friend, Sandwick, per Rev. Jas. A. Tallach, 15/-; Miss D. M., Houghton le Spring, Durham, £1 10/-; Mr. A. McK., Faolin, Broadford, £1; Mr. N. McA., Ostaig, Skye, £2 10/-; Mrs. C. F., Kincraig, 14/-; Mr. J. McD., 3 Tockavaig, Skye, £2; A Friend, Caithness, o/a Clothing Fund, 10/-; A Friend, Applecross, £1; Mr. J. G., Hanwell, London, £2; Mr. D. McK., Plockton, o/a Lochcarron, 10/-; Mr. D. J. G., Arrina, Applecross, o/a Teachers' Training Centre, £3; Two Friends, per Mrs. Mackay, Strathy, o/a Teachers' Training Centre, £1; Miss L. C., Broallan, Beaulieu, 10/-; Mrs. J. A. Reid, Sheerness, Alta, £3 4/10; Mrs. B. Bishop, Sheerness, Alta, £3 10/10; Anon., Lochgilphead (Psalm cxxvi. 6), per Rev. John Tallach, £5; Mrs. Gibson, Salvador, Sask., £3 3/1; Mr. N. N., Telford Road, Inverness, 6/-; Mr. R. C., Toronto, £3 5/-.

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Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Miss C. F., Chalmers Street, Ardrishaig, 10/-.

Dominions and Colonlai Missions.—Mr. and Mrs. A. A. Dougal, Urbana, U.S.A., £4.

Organisation Fund.—Mr. J. McL., Drinishadder, Harris, £1 10/-; Miss C. F., Ardrishaig, 10/-.

Publication Fund.—Mr. and Mrs. A. A. Dougal, Urbana, U.S.A., £2; Mr. J. G., Hanwell, London, W.7, 10/-; Miss M. McK., Aged Pilgrims' Home, Camberwell, o/a Inh. Publishers, 10/-. The following received o/a Trinitarian Bible Society:—Greenock Congregation, £10; Plockton Congregation, £4 4/-; Waternish Congregation, £2 10/-; Vatten Congregation, £6;

Northton (Harris) Congregation, £5 10/-; Mr. R. Gillanders, Toscaig, Applecross, 10/-; Mr. M. Livingstone, Arrina P.O., Strathcarron, £1; Mrs. McLennan, Brackloch, Lairg, 10/-; Mrs. M. McAskill, Sunnybank, Uig, £1; Miss C. Mackay, 23 Achmore, Lewis, £1; Miss C. Macdonald, Ardhleslaig, Shieldaig, 10/-; Daviot Congregation, £7 12/6.

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