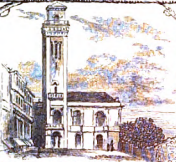




REFUSAL OF SITE AT STROTTIAN—PREACHING ON BANKS OF LOCH SHINART.—1846.



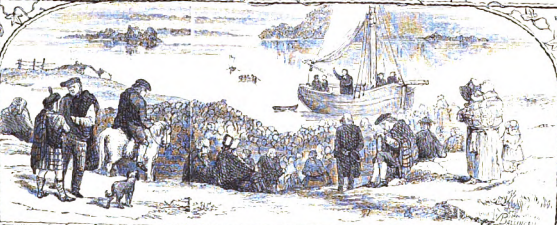
Disruption *Worthies*  
OF THE  
Highlands.

ANOTHER MEMORIAL

OF  
1843.

EDINBURGH: JOHN GREIG & SON.

1877.



PREFATORY NOTE.

"*Disruption Worthies of the Highlands*" is intended to form a companion volume to "*Disruption Worthies*." It seeks to preserve the features of men whose abundant labours in the ministry of the Word, and in upholding the principle of the spiritual independence of the Church, are still remembered by thousands in the north of Scotland.

The unanimity and enthusiasm with which the people of the Scottish Highlands adopted the principles contended for in the Ten Years' Conflict, seemed to call for a Work which should record the character and services of those devoted Ministers of the Gospel who were largely instrumental in bringing about so important a result as the almost unanimous adherence of the Highland population to the Free Church of Scotland.

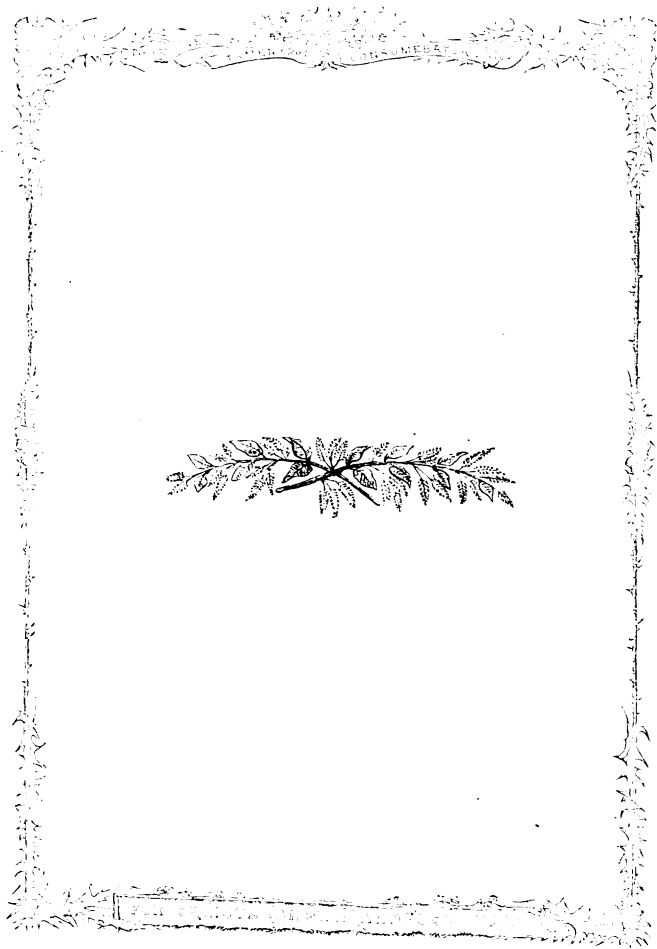
The Portraits have, for the most part, been executed by the Woodbury Permanent Photographic Company, London, and it is believed that they will give general satisfaction.

The Frontispiece represents a scene which was not uncommon in the Highlands for several years after the Disruption, that of a congregation worshipping in the open air, in consequence of the refusal by the proprietor of a site for a church. It formed one of a series published under the authority of a Committee of the Church, entitled, "*Illustrations of the Principles of Toleration in Scotland*."

J. G.

57 Frederick Street,  
Edinburgh, 31st May 1877.

H. M. Fletcher, 15 October, 1944





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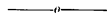
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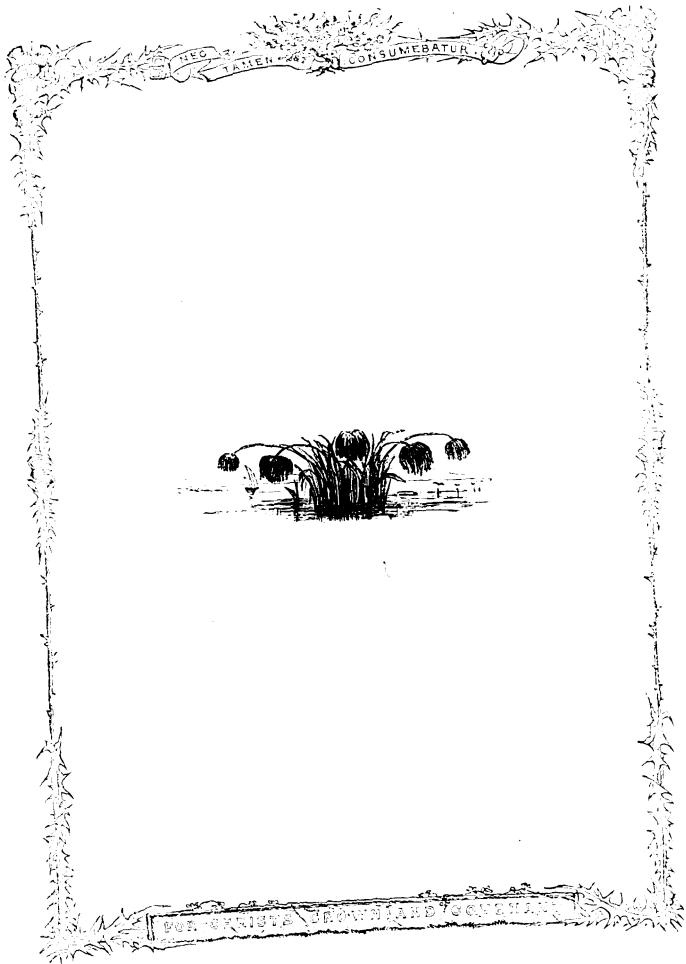
# INTRODUCTION.



BY THE REV. ALEXANDER DUFF, D.D., LL.D.,

PROFESSOR OF EVANGELISTIC THEOLOGY, NEW COLLEGE,  
EDINBURGH.

FOR CHRIST'S BROTHER AND GOVERNMENT

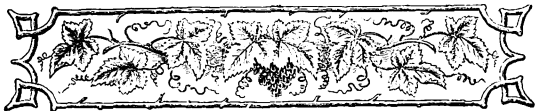


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## Introduction.



GENERATION has now passed away since the Church of Scotland, once perhaps the purest and most essentially Protestant National Establishment in Christendom, was violently disrupted or rent in twain. And if the children should ask the fathers, What was the cause of so strange, so unexpected a phenomenon ; or, if you will, so dire, so fell a catastrophe ? the answer, in one short sentence, may be, The cause which led to this ecclesi-

astical disruption was the resolute maintenance of a grand and fundamental principle or doctrine, even that of *the Sole and Supreme Headship of the Lord Jesus Christ over his own Church.*

If again it should be asked, What is meant by this scriptural principle or doctrine of *the Sole and Supreme Headship of Christ* ? we can only return a satisfactory answer by entering somewhat into the peculiar domain of Christian

### DISRUPTION WORTHIES OF THE HIGHLANDS.

theology. There we find the glorious Triune Jehovah, in the counsels of an unfathomable eternity, contemplating the race of Adam lying prostrate, grovelling and helpless, from the effects of a ruinous fall; entering into the everlasting covenant by which the Father purposed, in sovereign mercy, to elect; the Son, in boundless love, to redeem; and the Holy Spirit, with efficacious grace, to apply the fruits of the purchased salvation. But, in order to redeem, it was necessary, in the human nature which had transgressed, to magnify the law by perfect obedience; necessary, in the human nature which had become obnoxious to wrath, to satisfy divine justice by suffering the penalty, or an equivalent for the penalty, due to transgression. Behold, then, the plenitude of Jehovah's free grace and love! The Son of God, the Brightness of the Father's glory, resolves in the fulness of time to veil and shroud the lustre of all his glory, assume the human form, obey, suffer and die as the Surety and Substitute of sinners.

Here then opens upon us a distinct glimpse of the different relations which the Son, the second person of the glorious Trinity, bears to us. As the Eternal Word, who in the beginning was with God and was God, he stands related to us as *Creator and Sovereign Lord*. As the Word incarnate—Immanuel, God with us—for the express purpose of recovering guilty man from the captivity of sin and Satan, and the fatal grasp of incensed justice, he stands related to us as *Mediator and Kinsman Redeemer*.

Corresponding with this *twofold* relationship, is his *twofold* dominion.

As God, the Son, equal with the Father, Jehovah's Fellow, he is possessed of supreme *Divinity*. As such he lives and reigns by a right that is inalienable and unchangeable. As such He hath a power that is essential; an authority that is original and underived; a sovereignty that is absolute; an empire that is universal.

As Immanuel, the Mediator and Redeemer, he also possesses a peculiar kingdom or dominion which, as contradistinguished from the power, has been called the *Mediatorial*. In his *assumed* office and capacity as Mediator, he is, from the very nature of the case, subordinate to the Father. It is in this view of his character the Scriptures declare that he was "made both Lord and Christ," being "anointed with the oil of gladness above his fellows," and "set as king upon his holy hill of Zion." To him, therefore, who, for the sake of administering

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the economy of Redemption, took up the perfect humanity into close and inseparable union with his perfect divinity, the Mediatorial kingdom and dominion is altogether personal and peculiar. It is a kingdom and dominion which, from its very nature, he holds, and the functions of which he exercises, by a right that is not inherent, but derived; a power that is not essential, but communicated; an authority that is not original, but delegated; a sovereignty that is not absolute, but conferred. Still though, from its very nature and ends, the Mediatorial kingdom and dominion must be accessory and derived, it is nevertheless just as *real* as that which is inherent and incommunicable, because it is essentially divine. And in it the Mediator is absolute and supreme, as of it he is the *sole Head, the Sovereign Lord, the Anointed King.*

Now, the Mediatorial Kingdom and Dominion must be regarded in two great leading aspects—the one, more *general* and *unrestricted*; the other, more *special* and *limited*.

As regards the *former*, there is an important sense in which it is to be viewed as truly *universal*. To the reflective mind it must be obvious, as by the glance of intuition, that the full realisation of the objects of the Redemptive Economy imperatively demands the possession of a power, capable of reaching from heaven to earth, and from earth to hell—a power capable of controlling all the friendly and the hostile elements, alike of the moral and the physical creation—a power, therefore, unlimited in its sphere of exercise and irresistible in its sway. And this is the emphatic representation of sacred Scripture. Before His ascension, the risen Saviour himself said, “All power is given unto me in heaven and in earth.” “All things are delivered unto me of my Father.” Therefore, says the Apostle, “God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” “He is the Head of all principality and power.” He “must reign till he put all enemies under his feet.” And he hath put all things under his feet, and gave him to be Head over all things to the Church.” “For, in that he put all things under him, he left nothing that is not put under him.” Here his derived, official, and delegated sovereignty as Mediator is declared to be co-extensive in the range of its exercise with his inherent, essential and underived sovereignty as God. But between his

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### DISRUPTION WORTHIES OF THE HIGHLANDS.

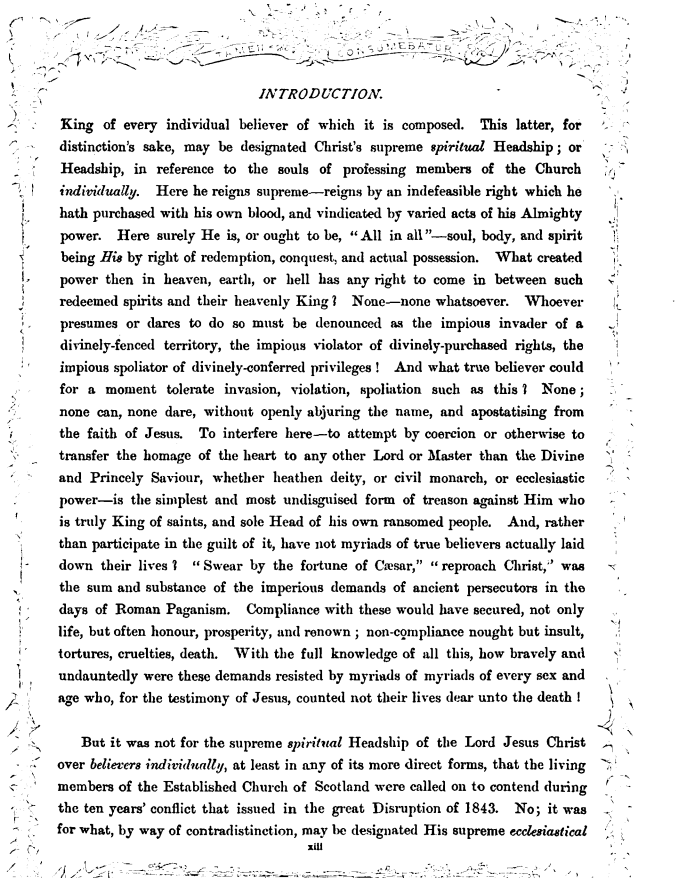
*original* and his mediatorial government there is no clashing. The *former* he conducts by general laws for general ends; the *latter* he conducts by peculiar and specific laws for the attainment of peculiar and specific ends. These latter ends are the calling, and justifying, and sanctifying, and glorifying of lost sinners; and, consequently, the continued existence, extension, enlargement, and indefinite prosperity of the Church in which they are reared and trained for an immortality of blessedness. For if, as Mediator, the Son hath been made "Head over all things," it is expressly added that it is "to the Church;" or, that it is for the sake of the Church that this universal Headship hath been conferred.

And this at once leads us to the *latter*, or more special and limited aspect of the Mediatorial Kingdom and Dominion.

If it be *to*, or *for the sake of* the Church, that the Mediator is made Head over all things, and *not to*, or for the sake of the *world*, or *universe* at large, then must there exist a *peculiarly* endearing relationship—a relationship altogether *unique*—between him and the church, which is declared to be his Body, the fulness of Him that filleth all in all. And this is truly what the Scriptures solemnly aver. In a peculiar, distinctive and appropriating sense, he is "King of Zion," "King of Saints," "Head of the Church," "Head of the Body, the Church," "faithful as a Son in his own house, whose house we are." The Church, then, is his special, his peculiar kingdom. As it is for its sake, its benefit, its tuition, its protection, its defence, that to *Him* have been committed the whole conduct and administration of the mediatorial government, without any limits as to place or power, so it is in *it* that he reigns and rules pre-eminently, swaying the royal sceptre as its sole Head and Monarch.

What, then, is meant by the Sole and Supreme Headship or Kingship of Christ over his Church? What is involved, directly or inferentially, in that high and holy and divine appellation?

In order to render the answer more intelligible, it must be borne in remembrance that the Church has been constantly regarded in two different lights—either *collectively*, as an *organised* whole; or *individually*, in its *separate* members. Now truly the Lord Jesus Christ is Head and King in *both* these respects. He is Head and King of the Church as an aggregate whole; and he is Head and



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King of every individual believer of which it is composed. This latter, for distinction's sake, may be designated Christ's supreme *spiritual* Headship; or Headship, in reference to the souls of professing members of the Church *individually*. Here he reigns supreme—reigns by an indefeasible right which he hath purchased with his own blood, and vindicated by varied acts of his Almighty power. Here surely He is, or ought to be, "All in all"—soul, body, and spirit being *His* by right of redemption, conquest, and actual possession. What created power then in heaven, earth, or hell has any right to come in between such redeemed spirits and their heavenly King? None—none whatsoever. Whoever presumes or dares to do so must be denounced as the impious invader of a divinely-fenced territory, the impious violator of divinely-purchased rights, the impious spoliator of divinely-conferred privileges! And what true believer could for a moment tolerate invasion, violation, spoliation such as this? None; none can, none dare, without openly abjuring the name, and apostatising from the faith of Jesus. To interfere here—to attempt by coercion or otherwise to transfer the homage of the heart to any other Lord or Master than the Divine and Princely Saviour, whether heathen deity, or civil monarch, or ecclesiastic power—is the simplest and most undisguised form of treason against Him who is truly King of saints, and sole Head of his own ransomed people. And, rather than participate in the guilt of it, have not myriads of true believers actually laid down their lives? "Swear by the fortune of Cæsar," "reproach Christ," was the sum and substance of the imperious demands of ancient persecutors in the days of Roman Paganism. Compliance with these would have secured, not only life, but often honour, prosperity, and renown; non-compliance nought but insult, tortures, cruelties, death. With the full knowledge of all this, how bravely and undauntedly were these demands resisted by myriads of myriads of every sex and age who, for the testimony of Jesus, counted not their lives dear unto the death!

But it was not for the supreme *spiritual* Headship of the Lord Jesus Christ over *believers individually*, at least in any of its more direct forms, that the living members of the Established Church of Scotland were called on to contend during the ten years' conflict that issued in the great Disruption of 1843. No; it was for what, by way of contradistinction, may be designated His supreme *ecclesiastical*

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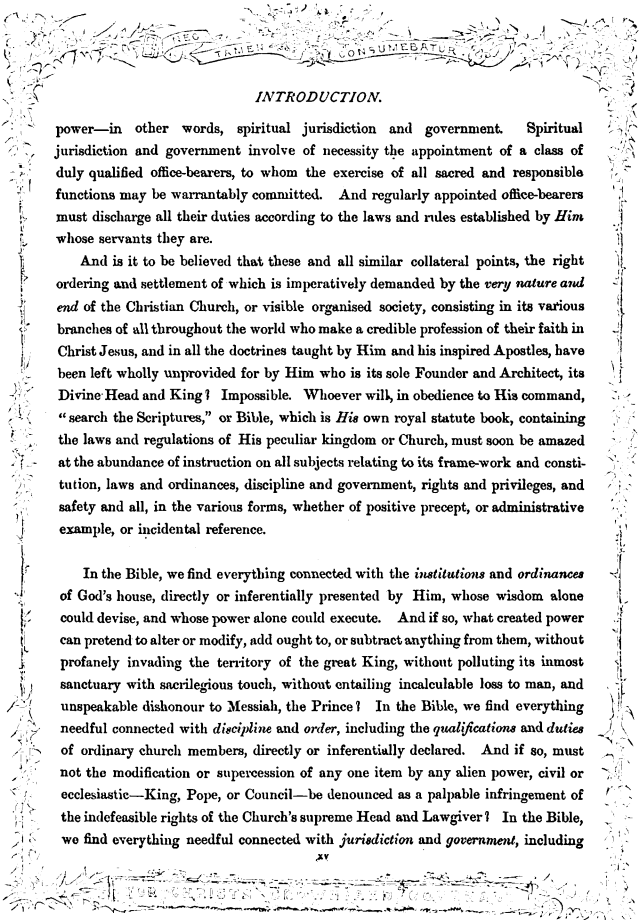
## DISRUPTION WORTHIES OF THE HIGHLANDS.

Headship, or Headship in reference to the Church *collectively*, or the Church viewed as an *organised society*. It was in this particular aspect of it that the supreme Headship of the Redeemer was more immediately assailed by "the powers that be" in our native land; for the maintenance of which the patriarch ministers and patriot citizens of our Zion made such unprecedented sacrifices; and in bearing testimony to which thousands of friendly voices, echoing from hill and valley, and swiftly wafted across the ocean, loudly challenged the State-bound Churches of every land to hasten and imitate so bright, so glorious an example.

Nor let it be thought or said, as many in their ignorance or perversity have thought and said, that this is a point of *minor* or *secondary* importance. Apart from the fact that it has *essential bearings* on the other view of the Headship of Christ—bearings which vitally affect its reality—it is in itself a doctrinal point of a character altogether *fundamental* and *paramount*.

The economy of Redemption, as already indicated, contemplates the accomplishment of the most glorious ends connected with the effectual call, the conversion, the justification, the sanctification, and final glorification of believers. How are these great ends ordinarily to be attained? How, except by the diligent and prayerful use of all the means, ordinances, and institutions, wisely fitted and designed for their attainment? Those who are glorified, must be sanctified; those who are sanctified, must be justified; those who are justified, must believe; those who believe, must be called; those who are called, must hear; those who hear, must have the word of life faithfully preached to them; those who preach, must be duly qualified and sent. Again, those who have obtained the gift and grace of faith must publicly profess it before men; those who thus profess their faith before men must be marked, distinguished, and separated from the world in its maxims and habits, its principles and pursuits; those who are thus marked, distinguished, and separated must be taught to walk habitually in conformity to the mind and will of Him who is the Author and Finisher of their faith.

Now, all this, in the very nature of things, involves not merely the existence, but the *necessary existence of a visible association and fellowship*. A visible society, in its very nature, involves the necessity of organisation and order. Organisation and order involve of necessity direction, control, and discipline. Direction, control, and discipline involve of necessity a directive, controlling, and executive



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power—in other words, spiritual jurisdiction and government. Spiritual jurisdiction and government involve of necessity the appointment of a class of duly qualified office-bearers, to whom the exercise of all sacred and responsible functions may be warrantably committed. And regularly appointed office-bearers must discharge all their duties according to the laws and rules established by *Him* whose servants they are.

And is it to be believed that these and all similar collateral points, the right ordering and settlement of which is imperatively demanded by the *very nature and end* of the Christian Church, or visible organised society, consisting in its various branches of all throughout the world who make a credible profession of their faith in Christ Jesus, and in all the doctrines taught by *Him* and his inspired Apostles, have been left wholly unprovided for by *Him* who is its sole Founder and Architect, its Divine Head and King? Impossible. Whoever will, in obedience to His command, “search the Scriptures,” or Bible, which is *His* own royal statute book, containing the laws and regulations of His peculiar kingdom or Church, must soon be amazed at the abundance of instruction on all subjects relating to its frame-work and constitution, laws and ordinances, discipline and government, rights and privileges, and safety and all, in the various forms, whether of positive precept, or administrative example, or incidental reference.

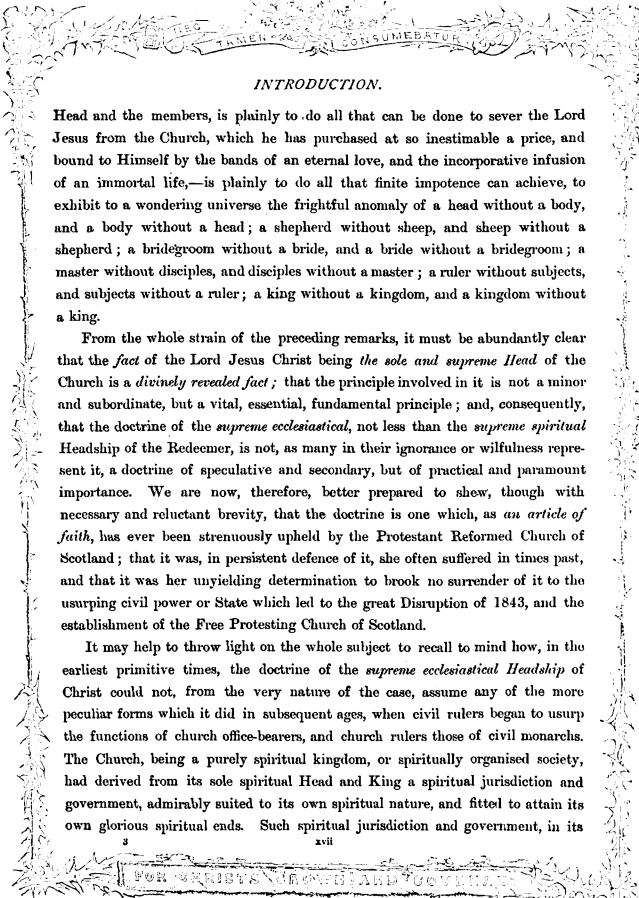
In the Bible, we find everything connected with the *institutions and ordinances* of God's house, directly or inferentially presented by *Him*, whose wisdom alone could devise, and whose power alone could execute. And if so, what created power can pretend to alter or modify, add ought to, or subtract anything from them, without profanely invading the territory of the great King, without polluting its inmost sanctuary with sacrilegious touch, without entailing incalculable loss to man, and unspeakable dishonour to Messiah, the Prince? In the Bible, we find everything needful connected with *discipline and order*, including the *qualifications and duties* of ordinary church members, directly or inferentially declared. And if so, must not the modification or supercession of any one item by any alien power, civil or ecclesiastic—King, Pope, or Council—be denounced as a palpable infringement of the indefeasible rights of the Church's supreme Head and Lawgiver? In the Bible, we find everything needful connected with *jurisdiction and government*, including

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the *qualifications, functions and duties* of all office-bearers of every designation and grade, directly or inferentially declared. And if so, who has any right, whether pope or emperor, angel or devil, to interfere extraneously, without any warrant from Scripture, between Him, who is the great Head and King, and *His* own chosen servants and messengers! Once more, in the Bible, everything needful is laid down connected with the *reciprocal rights and privileges* of office-bearers and people, not merely in their individual spiritual capacity as believers, but also in their collective capacity as members of a church, or visible organised society. Of such rights and privileges the most important are those involved in the examination, the election, and the ordination of pastors to take the oversight of particular congregations of the faithful. From the whole scope and tenor of Sacred Writ, together with many of its express precepts, and unchanging general principles and authoritative examples, we are shut up to the conclusion that both office-bearers and people have a vital part to act in the management of a transaction so essential to the spiritual welfare and prosperity of the Church; that, on the one hand, in some form or other, suited to varying circumstances of time and place, the people are entitled to have a potential voice of acquiescence or consent, and to put forth an influential expression of their mind and will in the choice of a pastor; and that, on the other hand, the office-bearers have an equally undoubted right and privilege, agreeably to the Word of God, to point out the necessary qualifications, to sit in judgment and pronounce sentence on the fitness of all candidates for the ministry, and by refusing to ordain, if they see good cause, virtually to reject the person chosen, and so cancel his election or appointment. Thus, as has in substance been remarked, though the right of call to exercise official authority and oversight properly belongs to the Christian people, the right of conferring the actual warrant and power to exercise such authority and oversight properly belongs to the office-bearers of the Church who already possess it. The former nominate or elect, the latter only ordain.

Such, briefly and compendiously expressed, appears to be the scriptural view of this comprehensive and cardinal doctrine of the supreme Headship of Christ. And if so, for any secular, civil, or prelatial power to claim or arrogate any title authoritatively to intermeddle here, is plainly to interpose between the Divine





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Head and the members, is plainly to do all that can be done to sever the Lord Jesus from the Church, which he has purchased at so inestimable a price, and bound to Himself by the bands of an eternal love, and the incorporative infusion of an immortal life,—is plainly to do all that finite impotence can achieve, to exhibit to a wondering universe the frightful anomaly of a head without a body, and a body without a head; a shepherd without sheep, and sheep without a shepherd; a bridegroom without a bride, and a bride without a bridegroom; a master without disciples, and disciples without a master; a ruler without subjects, and subjects without a ruler; a king without a kingdom, and a kingdom without a king.

From the whole strain of the preceding remarks, it must be abundantly clear that the *fact* of the Lord Jesus Christ being *the sole and supreme Head* of the Church is a *divinely revealed fact*; that the principle involved in it is not a minor and subordinate, but a vital, essential, fundamental principle; and, consequently, that the doctrine of the *supreme ecclesiastical*, not less than the *supreme spiritual* Headship of the Redeemer, is not, as many in their ignorance or wilfulness represent it, a doctrine of speculative and secondary, but of practical and paramount importance. We are now, therefore, better prepared to shew, though with necessary and reluctant brevity, that the doctrine is one which, as *an article of faith*, has ever been strenuously upheld by the Protestant Reformed Church of Scotland; that it was, in persistent defence of it, she often suffered in times past, and that it was her unyielding determination to brook no surrender of it to the usurping civil power or State which led to the great Disruption of 1843, and the establishment of the Free Protestant Church of Scotland.

It may help to throw light on the whole subject to recall to mind how, in the earliest primitive times, the doctrine of the *supreme ecclesiastical Headship* of Christ could not, from the very nature of the case, assume any of the more peculiar forms which it did in subsequent ages, when civil rulers began to usurp the functions of church office-bearers, and church rulers those of civil monarchs. The Church, being a purely spiritual kingdom, or spiritually organised society, had derived from its sole spiritual Head and King a spiritual jurisdiction and government, admirably suited to its own spiritual nature, and fitted to attain its own glorious spiritual ends. Such spiritual jurisdiction and government, in its

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very nature and essence, must have been wholly distinct from, and independent of, the secular and the civil. Each of these, in its own special and peculiar province, must be not only distinct from and independent of the other, but supreme. And so long as each is rightly and wisely administered, the one confining itself exclusively to the temporal, and the other exclusively to the spiritual concerns of men, there can be no untoward collision or hostile interference between them. In the times of the apostles and those immediately succeeding, the constitution of the Christian Church was accordingly modelled, and its internal affairs entirely conducted in consonance with the revealed mind and will, or appointed laws of Christ, its great Head, as well as with the divinely-guaranteed rights and liberties of his people. In other words, the Church enjoyed, in fullest measure, *as flowing directly and necessarily from the actually verified supreme Headship of Christ*, that SPIRITUAL INDEPENDENCE for which all true believers who are faithful to their King so stoutly contend; but which, by self-willed inveterate blindness on the one hand, and by sheer helpless ignorance on the other, has been so often scoffingly derided or vehemently denounced.

In those, her primal and halcyon days, the Church was spiritually *too pure to desire*, and politically *too powerless to attempt*, to invade the province of the State, so as to usurp and exercise any of its functions; while the State was religiously *too heathenish to desire*, and politically *too hostile to invade* the province of the Church, so as to usurp and exercise any of her proper functions. In such circumstances the very utmost which the Church could desire or expect from the State was simple toleration; the very utmost which the State could offer, or be expected to concede to the Church, would be the boon of such simple toleration. Between such toleration and open persecution, implying in a greater or less degree the determination not to regulate but to destroy, there could be no neutral or middle ground. Since to interfere, with a view to regulate, would be to assume functions which involve not toleration merely, but actual homologation or approving recognition. This, however, a heathen State, which was unhappily led to regard an energetic aggressive faith like Christianity as treason against itself, could not possibly do. Hence, was there no alternative between the barest toleration, or rather sufferance, and the most active persecution. And

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what is the history of the first three centuries but one continued corroborative comment on this statement ?

When, early in the fourth century, the Roman emperors and other heathen powers embraced the faith of the cross, there commenced a series of intermeddlings with the spiritual government and internal affairs of the Church generally, which, when more fully systematised in later ages, have become better known by the technical names—in philosophy, of *Hobbism*; and in ecclesiastical history, of *Erastianism*. When, in the course of time, the Bishop of Rome, by a succession of unparalleled usurpations, converted the chair of St Peter into the seat of an all-devouring spiritual despotism, there commenced a series of intermeddlings with the civil government and internal affairs of States generally, which ended in combining the censer with the sceptre, the altar with the throne, and the mitre with the crown, in the person of the sovereign Pontiff—a combination, in the present sinful fallible state of man, of so revolting a character that it lacks a name, and may therefore be well designated the power and usurpation of THE BEAST (*θηρίον*, wild beast or monster). In the former case, the tendency has ever been for the State to swallow up the spiritual independence, rights, and liberties of the Church; in the latter case, the fact has actually been, that the Church succeeded in swallowing up the civil independence, rights, and liberties of the State. Both of these extremes, involving virtually the claims of an absolute dictatorship and infallibility, are to be deprecated as being both alike anti-christian, and both alike subversive of the best interests of man.\*

\* One of the stale and stereotyped objections to the doctrine of the spiritual independence of the Church has been, that it is essentially Popish. In escaping from the Scilla rocks of Erastianism, or undue interference of the State with the intrinsic spiritual rights and privileges of any branch of the Christian Church, it is vehemently asserted that we only plunge into the Charybdis whirlpool of Popery, with its arrogant domineering Caesarism in State as well as Church. And this supposed assumption or usurpation on the part of the Church is usually stigmatised as an *imperium in imperio*. But the stigma is wholly unfounded, being based on ignorance, involving an obvious fallacy and confusion of ideas.


Were the two *imperiums* referred to, in this famous adage, *homogeneous*, or of the same kind, as, for example, a *political imperium* within another *political imperium*, there might be room and provocatives for disturbance and endless collisions. But if the two *imperiums* be *heterogeneous*, or of *totally different kinds*, as, for example, a purely *spiritual imperium*, which in no way intermeddles with civil or secular affairs, within a purely *political imperium*, which in no way intermeddles with spiritual affairs, there can be, at least there ought to be, no

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At length, after centuries of mediæval night, with its prolific brood of ghostly apparitions in the firmament of Church and State, philosophy and letters, the Reformation of Luther, by shattering to pieces the Romish domination, restored to benighted and enslaved Europe the peerless blessing of God's Word with all its heavenly truths of intellectual and spiritual light, and all its heaven-bestowed rights of civil and religious liberty. Among the nations thus signally privileged Scotland was not the least distinguished. The character of her people, from their patriotic struggles through the ages with Roman, Scandinavian, Anglo-Saxon, and other invaders, in defence of their national rights, liberties, and independence, grew up into a robustness and hardihood that could not brook submission to foreign tyranny. When therefore the trumpet blast of Reformation sounded throughout the land, this sturdiness of national character and love of independence were neither destroyed nor abated; the national energies were not subdued but sanctified. They were only called forth and exemplified in a new and nobler sphere of action. Instead of any longer contending for mere civil or social immunities connected with personal liberty and security of property, hearth and home, the Scottish Reformers rushed with torrent or whirlwind force to the vindication of the sacred rights of conscience, the freedom of Christian citizenship, and the sullied honours of their Divine King and Saviour. And such was the

possible room or provocative for disturbance or mutual collision. Each is independent of the other in the exercise of its own peculiar jurisdiction within its own proper and distinctive sphere. And the latter is the *only imperium* which we claim as of right for the true Evangelical Church of Christ; which as a Divine institution framed, though with minor variations throughout its different branches, after what may be regarded as the scriptural apostolic model, is within its own special province endowed by its supreme Head and King with a spiritual and independent jurisdiction in the regulation of its own proper affairs, according to its only infallible statute-book, the revealed Word of God

Now, it is just because the so-called Church of Rome is not a purely spiritual Church of Christ at all, but a *politico-ecclesiastical* body, that its existence in any State must, from the very nature of the case, be the existence of a *political imperium* within another *political imperium*; and not only so, but a *political imperium* which peremptorily demands, as of Divine right, a *complete assentancy* or *absolute supremacy* over the other, and is, consequently, fraught with imminent perils and dangers to the very being not less than the well-being of the latter. The claims of spiritual independence, therefore, on the part of any purely evangelical Church, and the claims of politico-ecclesiastical supremacy, on the part of the Church of Rome, are not only not kindred or parallel, but wholly different from, or even antagonistic to, each other.



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vigour of the onset, and such the success with which the mighty warfare was crowned under the leadership of the indomitable Knox, that in no other country in Christendom was the blighting system of antichristian Rome more thoroughly uprooted and swept away with the besom of destruction.

Neither was there any other country in Europe in which the Reformed doctrines of Protestantism—the eternal verities of Jehovah's word—were more rapidly extended, or even approximately wrought out and firmly established with more consummate statesmanship and calm discriminating wisdom. The Legislature of those days, knowing full well its own province, did not presume to step beyond it by assuming ecclesiastical functions of any kind in attempting to dictate what the doctrines, polity, or discipline of a Reformed Scriptural Church should be. No! Having completely liberated the Church from the usurped jurisdiction and tyrannous authority of the Papal power, it left her entirely free to exercise her own intrinsic powers as derived from her own supreme Head and King. With admirable consistency it simply requested the Protestant ministers, whose office and vow it was to act in the name and by authority of the Lord Jesus Christ, "to prepare a summary of the doctrines which they held to be conformable to Scripture." This was speedily accomplished. And, as the record of Parliament bears, "The Confession of Faith, *professed and believed* by the Protestants within the realm of Scotland and *published by them*," was "by the Estates of Parliament *ratified and approved* as wholesome and sound doctrine, *grounded upon the infallible truth of God's Word*." In like manner there was no trace of an inclination, still less of an actual proposal, to transfer, either in whole or in part, the spiritual and ecclesiastical jurisdiction which had been wrenched from the hands of the Pope, to any merely civil tribunal or to the imperial crown. For, seeing that that jurisdiction and government had been originally conferred on the Church by the Lord Jesus Christ, and that it embraced as its objects "the preaching of the Word, administration of the sacraments, correction of manners, the admission of the office-bearers of the Church to their offices, their suspension and deprivation therefrom, the infliction and removal of Church censures, and generally the whole 'power of the keys,' or spiritual authority," together with the rights and liberties of the ordinary members, to interfere with it or usurp it, or transfer it in any way, or in any degree, to any merely civil power, would have been an unhalloed invasion of *His* inalienable

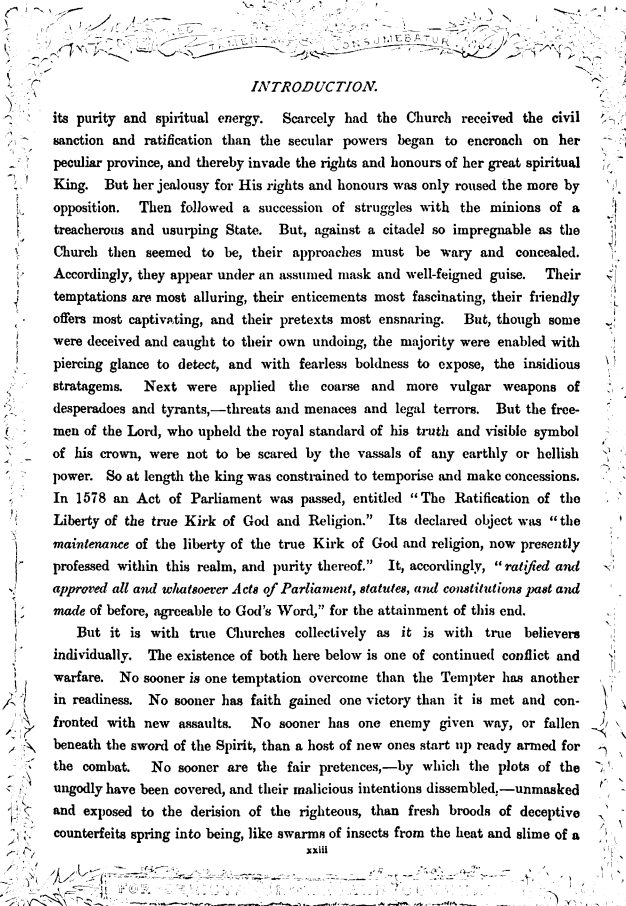
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prerogative as her sole Head and King. And this deliberate resolve not to interfere, implying as it did *a national acknowledgment of the supreme ecclesiastical Headship of Christ and its necessary consequent, the spiritual independence of His Body, the Church*, from the very first dawn of the Reformation, is the brightest jewel in Scotland's crown, as it has proved the most influential element in Scotland's history for the last three hundred years.

The adherents of the Reformed faith, thus left absolutely free and unfettered by the State, proceeded with amazing promptitude to examine their only authoritative statute-book, the inspired Word of God, and to deduce from thence, and thence alone, not only their articles of faith, but a scheme of ecclesiastical polity in all its branches, as set forth in that noble and masterly document, "The First Book of Discipline." Thus did the Reformed Church of Scotland derive the whole of her doctrines, discipline, government, and ritual of worship from the Word of God, as the only infallible standard and supreme statute-book, without any reference to, or interference from, any civil powers or earthly authorities whatsoever. The Church being thus regularly organised as the national Presbyterian Church of Scotland, though not yet formally recognised or legally ratified by the State, went on in her own independent course with a perfect consciousness that no such ratification was in any way needful to the validity of her actings. And when, after seven years of such free and independent action, the Church voluntarily entered into friendly alliance with the State, it was on the expressive condition of being simply and formally recognised as the "only true and holy Kirk of Jesus Christ," already duly constituted and subsisting in the land; and of having her already-adopted doctrines, discipline and government, her spiritual jurisdiction, her perfect freedom and independence as a Church of Christ, with all the scriptural rights and privileges of her members, fully secured and solemnly guaranteed by statutes of the realm.

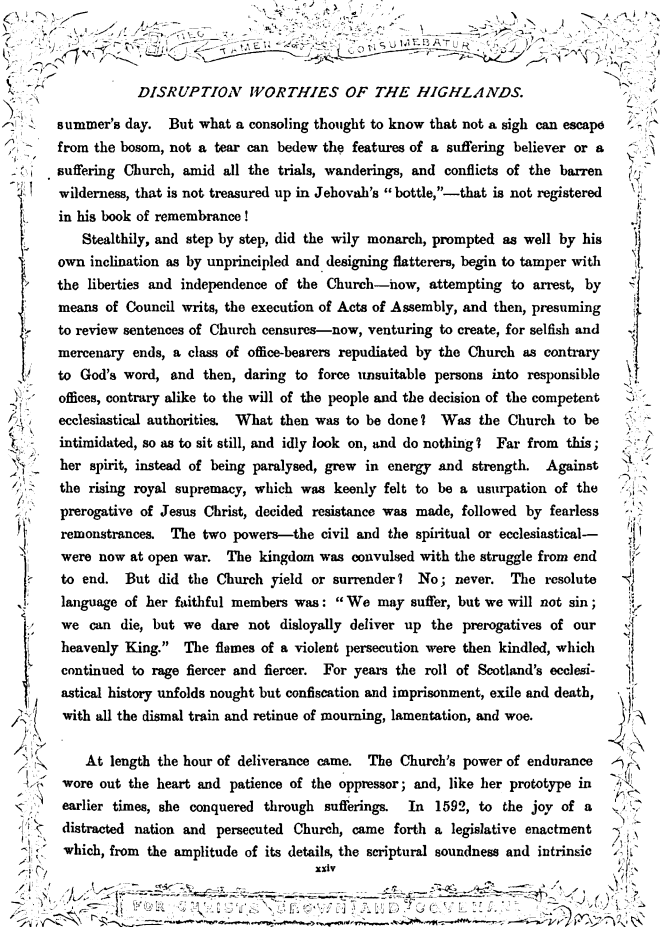
Thus did the Reformed Church of Scotland suddenly emerge from the dark night of Popery, radiant with the lustre of truth, and buoyant with the vigour of a youthful and giant energy. But the season of outward prosperity did not last long. The world hated Christ because he was holy. The world hates his people because they are like him. The world hates his Church in proportion to



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its purity and spiritual energy. Scarcely had the Church received the civil sanction and ratification than the secular powers began to encroach on her peculiar province, and thereby invade the rights and honours of her great spiritual King. But her jealousy for His rights and honours was only roused the more by opposition. Then followed a succession of struggles with the minions of a treacherous and usurping State. But, against a citadel so impregnable as the Church then seemed to be, their approaches must be wary and concealed. Accordingly, they appear under an assumed mask and well-feigned guise. Their temptations are most alluring, their enticements most fascinating, their friendly offers most captivating, and their pretexts most ensnaring. But, though some were deceived and caught to their own undoing, the majority were enabled with piercing glance to detect, and with fearless boldness to expose, the insidious stratagems. Next were applied the coarse and more vulgar weapons of desperadoes and tyrants,—threats and menaces and legal terrors. But the freedom of the Lord, who upheld the royal standard of his truth and visible symbol of his crown, were not to be scared by the vassals of any earthly or hellish power. So at length the king was constrained to temporise and make concessions. In 1578 an Act of Parliament was passed, entitled “The Ratification of the Liberty of the true Kirk of God and Religion.” Its declared object was “the maintenance of the liberty of the true Kirk of God and religion, now presently professed within this realm, and purity thereof.” It, accordingly, “*ratified and approved all and whatsoever Acts of Parliament, statutes, and constitutions past and made of before, agreeable to God’s Word,*” for the attainment of this end.

But it is with true Churches collectively as it is with true believers individually. The existence of both here below is one of continued conflict and warfare. No sooner is one temptation overcome than the Tempter has another in readiness. No sooner has faith gained one victory than it is met and confronted with new assaults. No sooner has one enemy given way, or fallen beneath the sword of the Spirit, than a host of new ones start up ready armed for the combat. No sooner are the fair pretences,—by which the plots of the ungodly have been covered, and their malicious intentions dissembled,—unmasked and exposed to the derision of the righteous, than fresh broods of deceptive counterfeits spring into being, like swarms of insects from the heat and slime of a



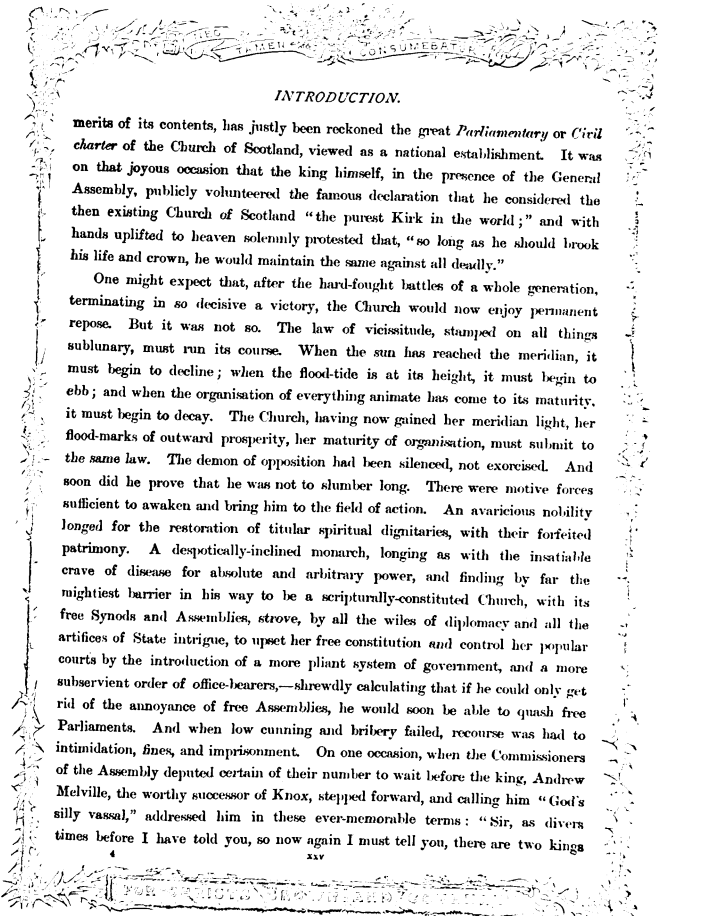
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summer's day. But what a consoling thought to know that not a sigh can escape from the bosom, not a tear can bedew the features of a suffering believer or a suffering Church, amid all the trials, wanderings, and conflicts of the barren wilderness, that is not treasured up in Jehovah's "bottle,"—that is not registered in his book of remembrance!

Stealthily, and step by step, did the wily monarch, prompted as well by his own inclination as by unprincipled and designing flatterers, begin to tamper with the liberties and independence of the Church—now, attempting to arrest, by means of Council writs, the execution of Acts of Assembly, and then, presuming to review sentences of Church censures—now, venturing to create, for selfish and mercenary ends, a class of office-bearers repudiated by the Church as contrary to God's word, and then, daring to force unsuitable persons into responsible offices, contrary alike to the will of the people and the decision of the competent ecclesiastical authorities. What then was to be done? Was the Church to be intimidated, so as to sit still, and idly look on, and do nothing? Far from this; her spirit, instead of being paralysed, grew in energy and strength. Against the rising royal supremacy, which was keenly felt to be a usurpation of the prerogative of Jesus Christ, decided resistance was made, followed by fearless remonstrances. The two powers—the civil and the spiritual or ecclesiastical—were now at open war. The kingdom was convulsed with the struggle from end to end. But did the Church yield or surrender? No; never. The resolute language of her faithful members was: "We may suffer, but we will not sin; we can die, but we dare not disloyally deliver up the prerogatives of our heavenly King." The flames of a violent persecution were then kindled, which continued to rage fiercer and fiercer. For years the roll of Scotland's ecclesiastical history unfolds nought but confiscation and imprisonment, exile and death, with all the dismal train and retinue of mourning, lamentation, and woe.

At length the hour of deliverance came. The Church's power of endurance wore out the heart and patience of the oppressor; and, like her prototype in earlier times, she conquered through sufferings. In 1592, to the joy of a distracted nation and persecuted Church, came forth a legislative enactment which, from the amplitude of its details, the scriptural soundness and intrinsic





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merits of its contents, has justly been reckoned the *great Parliamentary or Civil charter* of the Church of Scotland, viewed as a national establishment. It was on that joyous occasion that the king himself, in the presence of the General Assembly, publicly volunteered the famous declaration that he considered the then existing Church of Scotland "the purest Kirk in the world;" and with hands uplifted to heaven solemnly protested that, "so long as he should brook his life and crown, he would maintain the same against all deadly."

One might expect that, after the hard-fought battles of a whole generation, terminating in so decisive a victory, the Church would now enjoy permanent repose. But it was not so. The law of vicissitude, stamped on all things sublunary, must run its course. When the sun has reached the meridian, it must begin to decline; when the flood-tide is at its height, it must begin to ebb; and when the organisation of everything animate has come to its maturity, it must begin to decay. The Church, having now gained her meridian light, her flood-marks of outward prosperity, her maturity of organisation, must submit to the same law. The demon of opposition had been silenced, not exorcised. And soon did he prove that he was not to slumber long. There were motives forces sufficient to awaken and bring him to the field of action. An avaricious nobility longed for the restoration of titular spiritual dignitaries, with their forfeited patrimony. A despotically-inclined monarch, longing as with the insatiable crave of disease for absolute and arbitrary power, and finding by far the mightiest barrier in his way to be a scripturally-constituted Church, with its free Synods and Assemblies, strove, by all the wiles of diplomacy and all the artifices of State intrigue, to upset her free constitution and control her popular courts by the introduction of a more pliant system of government, and a more subservient order of office-bearers,—shrewdly calculating that if he could only get rid of the annoyance of free Assemblies, he would soon be able to quash free Parliaments. And when low cunning and bribery failed, recourse was had to intimidation, fines, and imprisonment. On one occasion, when the Commissioners of the Assembly deputed certain of their number to wait before the king, Andrew Melville, the worthy successor of Knox, stepped forward, and calling him "God's silly vassal," addressed him in these ever-memorable terms: "Sir, as divers times before I have told you, so now again I must tell you, there are two kings

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and two kingdoms in Scotland; there is King James, the head of this commonwealth, and there is Christ Jesus, the King of the Church, whose subject James VI. is, and of whose kingdom he is not a king, nor a lord, nor a head, but a subject. For those whom Christ has called and commanded to watch over his Church have power and authority from him to govern his spiritual kingdom, both jointly and severally, the which no Christian king or prince should control and discharge, but fortify and assist, otherwise they are not faithful subjects of Christ and members of his Church. We will yield to you your place, and give you all due obedience; but again I say, *you are not the Head of the Church—you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of his Church, of which you are the chief member.*" Such was the lion-hearted Melville's noble testimony to the sole Headship and supremacy of Zion's King in the presence of his earthly sovereign; and it was but the embodied confession of a suffering Church. Still, during the remainder of the king's life, the tide of persecution, in all imaginable forms short of actual martyrdoms by stake or scaffold, kept rising—sometimes receding, sometimes advancing, but on the whole gaining in onward progression.

Nor did the king's unlamented death in 1625 bring any relief to a persecuted Church and nation. His son, Charles I., not only inherited, but, under the influence of the notorious Laud, seemed determined to outdo the despotic spirit and example of the father. His ruling passion was the same—to substitute his own royal power and authority instead of the royal power and authority of Christ in the Church, and his own arbitrary and irresponsible will instead of constitutional law in the State. And his ruling maxim appeared to be, that if his father had beaten the Scottish Kirk and people with rods, he must needs scourge them with scorpions. And truly without mercy was the scourge applied. In her unyielding faithfulness to Zion's King and Scotland's covenanted reformation, the Church was made to drink the very dregs of bitterness and woe. Her life-blood was well nigh drained off; still, though faint, she survived, and continued to pursue the unbroken tenor of her testimony.

At last, in 1636, the infatuated monarch, in order to complete his impious usurpation of that authority which Christ as Head has vested in his Church,

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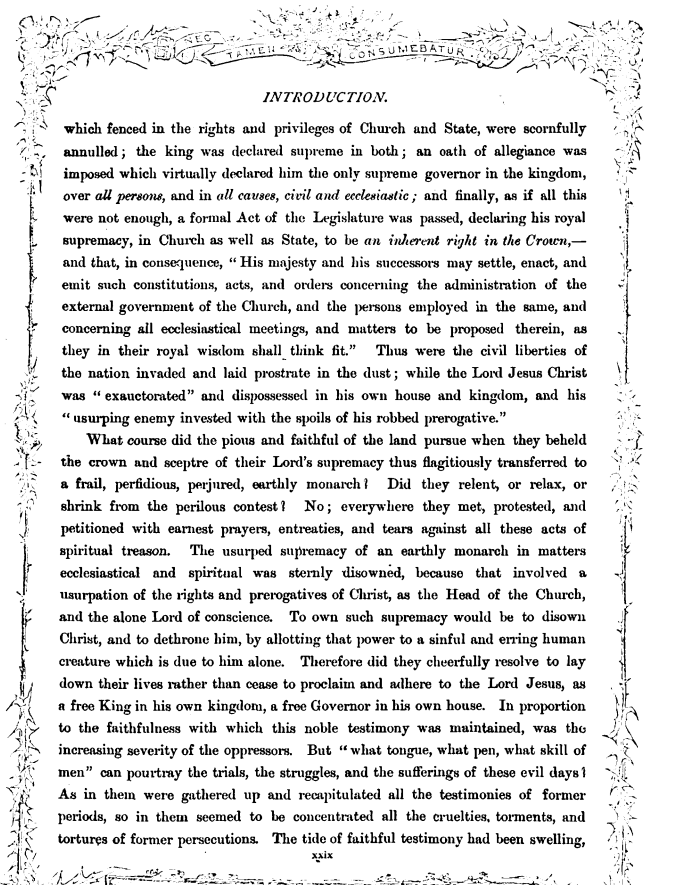
issued a bold bad enactment, the combined profanity and insolence of which operated on the nation like the sweep of the hurricane over the face of the mighty deep. Instantly, nobility and barons, ministers of the gospel and representatives of boroughs, with whole multitudes of the people, were roused into vehement and uncontrollable indignation. Thousands and tens of thousands crowd to the metropolis. Against them proclamation after proclamation is issued from the Royal Vatican. But each fresh thunderbolt is received on the keen sharp edge of a nation's patriotism, and left to spend its force on the adamant rock of a nation's faith. Loyalty they still vow to the king's person ; but, demanding a redress of grievances, they boldly insist on simply "giving unto Caesar the things that are Caesar's, and unto God the things that are God's." In March 1638, the National Covenant, binding its adherents to abjure and resist unto death all Popish and Erastian tyranny, is renewed ; and in the Greyfriars' Churchyard, Edinburgh, subscribed in many cases with their own blood by thousands of every rank and degree, who solemnly swear to adhere to and defend the true religion, with its purity of worship, discipline, and government, as previously professed and established. In November of the same year, a General Assembly was summoned to convene at Glasgow, which, unblenched by discouragements, and unstaggered by the perils which encompassed it, courageously, and in direct contravention of royal interdicts and decrees, swept away every remnant and memorial of civil usurpation in Christ's spiritual Kingdom or Church. All acts and statutes of former free Assemblies were revived and ratified anew—acts and statutes in which special prominence is given to the two great characteristic principles, that "the Lord Jesus Christ is the sole and supreme Head of the Church," and that "no persons be intruded into any office of the Church contrary to the will of the congregation." Never before or after were the supreme Headship of Christ and the spiritual independence of his ransomed Church more illustriously vindicated. The era has, accordingly, been worthily signalled in Scottish history as that of the SECOND REFORMATION.

In June 1640, the Acts of this justly renowned Assembly, with all civil and religious liberties, were ratified and confirmed by the Scottish Parliament, and the oath and subscription of the king. All things were now once more settled and restored.

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Heaven smiled with manifest tokens of approbation. After a long and dreary season of darkness and deadness, cold and barrenness, the Sun of Righteousness returned with healing in his beams. The winter was past, the rain was over and gone; the flowers began to appear on the earth, the time of the singing of birds was come, and the voice of the turtle was heard in the land. A joyous spring burst forth into a glorious summer, and the rich blossoms of summer rapidly passed into the ripened fruits of a golden autumn. "The kingdom of our Lord Jesus Christ," wrote a noble witness, "was greatly advanced; the gospel flourished, and the glory of God did shine upon us with such a splendour that it awakened England, and animated the Lord's people there, then groaning under those grievances from which Scotland was delivered, to aspire to the like Reformation."

As on former similar occasions, however, new trials and troubles soon began to spring up and multiply. And these eventually culminated in the reign of terror which succeeded the unexampled perjuries of Charles II. Seduced by the caresses and allurements of Rome, his heart had long been there. But, master of the arts of dissimulation and ingratiating complaisance, through the example and teaching of Jesuit preceptors and confessors, he succeeded in veiling his real sentiments and intentions, in overreaching and blinding the national representatives, and in imposing on the credulous affections of a single-minded and devoted people. On his restoration in 1660, backed by a powerful party, not much averse to absolutism either in Church or State, he could afford openly to throw off the mask, and exhibit the nakedness of his perfidy. From the obligations of covenants, oaths, and promises, to which his faith had been solemnly pledged before "the Almighty God, the Searcher of hearts," he speedily discharged himself. Scotland especially, which had done so much and sacrificed so much to promote his interests, he was now to requite with acts of treachery, ingratitude, and cruelty, that have no parallel in history. If his grandfather scourged with rods, and his father with scorpions, it seemed to be his purpose to bray the nation in a mortar, grind it to atoms, and scatter the dust thereof to the four winds of heaven. Having before dissembled before God and man, he now appeared bent on defying the authority of both. All national leagues and covenants were disdainfully renounced and abjured; all former oaths and declarations were contemptuously trampled under foot; all Acts of Assembly and Parliament,



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which fenced in the rights and privileges of Church and State, were scornfully annulled; the king was declared supreme in both; an oath of allegiance was imposed which virtually declared him the only supreme governor in the kingdom, over *all persons*, and in *all causes, civil and ecclesiastic*; and finally, as if all this were not enough, a formal Act of the Legislature was passed, declaring his royal supremacy, in Church as well as State, to be an *inherent right in the Crown*,—and that, in consequence, “His majesty and his successors may settle, enact, and emit such constitutions, acts, and orders concerning the administration of the external government of the Church, and the persons employed in the same, and concerning all ecclesiastical meetings, and matters to be proposed therein, as they in their royal wisdom shall think fit.” Thus were the civil liberties of the nation invaded and laid prostrate in the dust; while the Lord Jesus Christ was “exauctored” and dispossessed in his own house and kingdom, and his “usurping enemy invested with the spoils of his robbed prerogative.”

What course did the pious and faithful of the land pursue when they beheld the crown and sceptre of their Lord's supremacy thus flagitiously transferred to a frail, perfidious, perjured, earthly monarch? Did they relent, or relax, or shrink from the perilous contest? No; everywhere they met, protested, and petitioned with earnest prayers, entreaties, and tears against all these acts of spiritual treason. The usurped supremacy of an earthly monarch in matters ecclesiastical and spiritual was sternly disowned, because that involved a usurpation of the rights and prerogatives of Christ, as the Head of the Church, and the alone Lord of conscience. To own such supremacy would be to disown Christ, and to dethrone him, by allotting that power to a sinful and erring human creature which is due to him alone. Therefore did they cheerfully resolve to lay down their lives rather than cease to proclaim and adhere to the Lord Jesus, as a free King in his own kingdom, a free Governor in his own house. In proportion to the faithfulness with which this noble testimony was maintained, was the increasing severity of the oppressors. But “what tongue, what pen, what skill of men” can portray the trials, the struggles, and the sufferings of these evil days! As in them were gathered up and recapitulated all the testimonies of former periods, so in them seemed to be concentrated all the cruelties, torments, and tortures of former persecutions. The tide of faithful testimony had been swelling,

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and so had the tide of accompanying woe. As in the fitful gusts of a raging hurricane, the most vehement is the last; as in the successive paroxysms of a burning fever, the most violent is the last; so, in the halts and pauses, the march and procession of relentless intolerance, the combined powers of earth and hell appeared to unite in pouring the vials of their fiercest wrath into this, the last and longest, the bloodiest and most Dioclesian-like of the post-Reformation epochs of persecution in Scotland.

At length, after the lapse of a whole generation, the hour of national deliverance came. A glorious revolution, that of 1688, passed over the land, operating like the genial breath of the south wind on the frozen horrors of an Arctic clime. The muniments and the battlements of a lawless tyranny melted before it; all the artillery of savage persecution was instantly hushed. Peace ran down every street like a stream, and righteousness pervaded the land like a mighty river. Joy and gladness were heard in the dwellings of the surviving remnant of the righteous. And such was the *might and omnipotence of truth*, as embodied in the *testimonies* of so many faithful martyrs, that great fear fell on all those who had walked in the ways of the Egyptian Pharaohs, the Roman Cæsars, and the Antichristian Popes. Then followed a full redress of all past grievances, a full resettlement and ratification of all subverted rights and liberties. The Lord had brought the Church and kingdom through the surges and waves of a boisterous tempest; and now that the harbour of safety was gained, religion and righteousness, truth and peace, "the compend and height of all happiness," flourished and abounded still more and more.

Into the details of the arrangements that followed in due course and orderly succession, commonly called "the Revolution Settlement," it is unnecessary now to enter. Suffice it now to say that the whole amounted to as complete a vindication of the doctrine of the supreme Headship of the Lord Jesus and all the great scriptural principles involved therein as any which has ever been recorded in the annals of any nation, or registered in the archives of any State since the day that the Lord appeared in Zion, and his law went forth from Jerusalem.

Here, in passing, we may pause to ask our readers, What think ye of the

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doctrine of the sole and supreme Headship of the Lord Jesus Christ over his own Church! To those who are steeped in sense, saturated, yea, supersaturated with carnality, to the careless and the scoffing crew, the whole heart and thought of this world's gay triflers, it may appear an itching for abstraction, a purely speculative notion, a phantasm, an airy nothing. Even to those who differ in the estimate of all who live by faith and not by sight. To him whose eyes have never been opened and whose ears have never been unstoppered, the most gorgeous colours of the rainbow and the sweetest harmonies of sound are unreal and inaudible. To the wretched captives in the Siberian mines, the combined beauties and magnificence of mountain, vale, and stream, have ceased to be realities to the sweepers in the tomb, or to all who whether they are visited with the light and warmth of the sun, or buried in the unsubstantial shadow of a cloud. It is like music to those who are spiritually deaf and blind, to the captives of sin and Satan, and to the dead in the grave of unregenerate nature, the glorious doctrine of the Headship of Christ, with its voluminous train and attendant blessings, may appear the most fantastic of all imaginary things. But to the spiritually-awakened, the spiritually-illumined, the spiritually-ennobled, ransomed and redeemed through the blood of Immanuel, they are the choicest and most influential of all realities. Not more real is the visible supremacy of the King of day, when he shines in bright effulgence over and the nations, than the felt supremacy and sole Headship over his own Church of the Lord Jesus Christ, the great Sun of Righteousness. Not more real are the natural glories in in the face of a summer's landscape, than the radiant spiritual glories that blaze around this central truth. Not more real are the most passionate sensations of sight and sound, than the joyous emanations of a soul, enlightened and renewed through

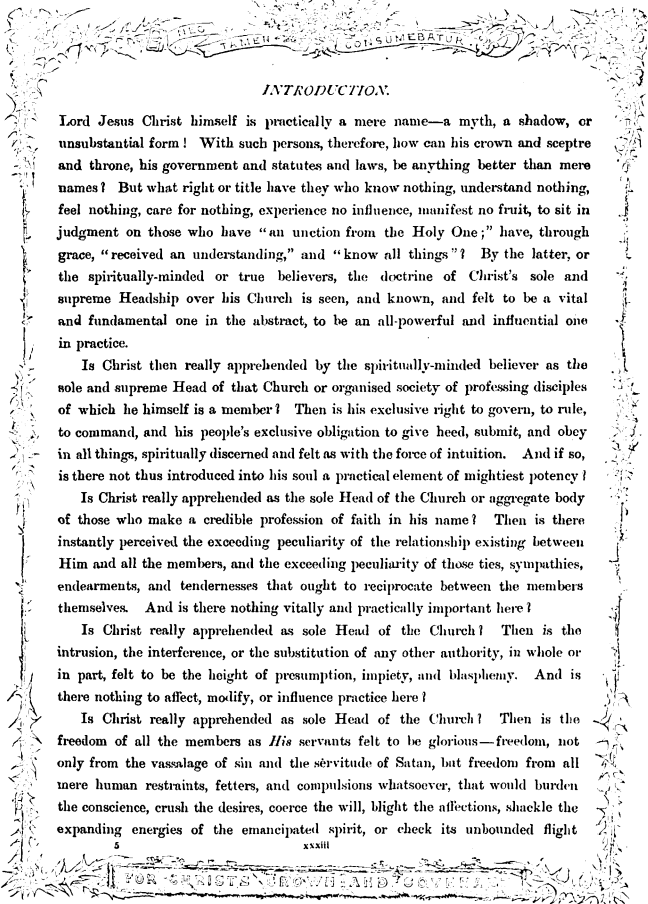
Are proofs still demanded of the reality and power of these alleged abstractions, phantasms, non-entities? Behold them in overflowing in their wondrous working energy and visible effects, as testify thus far the newly indicated in the foregoing statements throughout the bounds of a Nation, Church and Kingdom. Do men ordinarily labour for nothing, suffer for nothing, die for nothing, imbedded in abstractions as motives, sustained by penitence as instrument and cheered in non-entities as ends? Are proofs still demanded? Behold them in the voluntary sacrifices of multitudes, who cheerfully counted houses and lands, friends and children, rank and title, yea, and all visible earthly realities, as dust in the balance

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compared with the vastly more absolute realities of the invisible and heavenly. Are proofs still demanded? Behold them in the strains of sublime and unearthly grandeur, so often elicited even from the poor and illiterate, female as well as male, who went singing to the stake and rejoicing to the scaffold, confronting violence and death in their most terrific forms! "I bless the Lord," were those worthies, of whom the world was not worthy, wont constantly to exclaim, "I bless the Lord who hath honoured me to suffer for his name. It is for owning Christ's kingly office and government that I am here this day. I bless the Lord that hath made my prison a palace to me; and what am I that he should have dealt thus with me! Oh, how great is his love that hath brought me forth to testify against the abominations of the times, and kept me from fainting hitherto, and hath made me rejoice in Him as the only King in Zion and Head of his own Church. Now, I bless the Lord that ever He gave me a life to lay down for Him. Farewell all creature-comforts and earthly enjoyments! Farewell brethren, farewell sisters, farewell all relations and friends in Christ! Farewell faith, farewell hope, farewell wanderers, who have been comfortable to my soul in hearing them commend Christ's love! Farewell reading and preaching, praying and believing, reproaches and sufferings! Farewell sweet Bible, which was aye my consolation in all difficulties! Farewell sun, moon, and stars; within a little I shall be free from sin and all the sorrows that follow thereon! Welcome lovely heartsome Jesus, into whose hands I commit my spirit through all eternity! Welcome Father, Son, and Holy Ghost! Welcome everlasting love, everlasting joy, everlasting light!" But enough. Amid ecstasies like these did spirit after spirit wing their flight from grace to glory! And oh, that the soul of every reader had its own coldness, languor, and deadness rebuked, its own feelings seized with somewhat of the same holy rapture and heavenly fire! Then would it with emphasis exclaim, Farewell, farewell for ever, ye most substantial realities of sense! Welcome, welcome for ever, ye most shadowy phantasms of a faith that could achieve spiritual miracles of actual triumph like these, so vastly transcending all physical miracles of mere outward sense!

Who, after this, will dare to hazard the assertion that the doctrine of Christ's supreme Headship over the Church, not spiritually merely, but ecclesiastically too, is a secondary or subordinate doctrine, or one which directly affects neither faith nor practice? To the whole race of the ungodly and nominal professors, the





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Lord Jesus Christ himself is practically a mere name—a myth, a shadow, or unsubstantial form! With such persons, therefore, how can his crown and sceptre and throne, his government and statutes and laws, be anything better than mere names? But what right or title have they who know nothing, understand nothing, feel nothing, care for nothing, experience no influence, manifest no fruit, to sit in judgment on those who have “an unction from the Holy One;” have, through grace, “received an understanding,” and “know all things”? By the latter, or the spiritually-minded or true believers, the doctrine of Christ’s sole and supreme Headship over his Church is seen, and known, and felt to be a vital and fundamental one in the abstract, to be an all-powerful and influential one in practice.

Is Christ then really apprehended by the spiritually-minded believer as the sole and supreme Head of that Church or organised society of professing disciples of which he himself is a member? Then is his exclusive right to govern, to rule, to command, and his people’s exclusive obligation to give heed, submit, and obey in all things, spiritually discerned and felt as with the force of intuition. And if so, is there not thus introduced into his soul a practical element of mightiest potency?

Is Christ really apprehended as the sole Head of the Church or aggregate body of those who make a credible profession of faith in his name? Then is there instantly perceived the exceeding peculiarity of the relationship existing between Him and all the members, and the exceeding peculiarity of those ties, sympathies, endearments, and tendernesses that ought to reciprocate between the members themselves. And is there nothing vitally and practically important here?

Is Christ really apprehended as sole Head of the Church? Then is the intrusion, the interference, or the substitution of any other authority, in whole or in part, felt to be the height of presumption, impiety, and blasphemy. And is there nothing to affect, modify, or influence practice here?

Is Christ really apprehended as sole Head of the Church? Then is the freedom of all the members as *His* servants felt to be glorious—freedom, not only from the vassalage of sin and the servitude of Satan, but freedom from all mere human restraints, fetters, and compulsions whatsoever, that would burden the conscience, crush the desires, coerce the will, blight the affections, shackle the expanding energies of the emancipated spirit, or check its unbounded flight

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towards infinite excellencies. And is there nothing calculated practically to shape the tone, tenor, and complexion of character and conduct here?

Is Christ really apprehended as the sole Head of the Church? Then must those whom he hath called by his gospel, qualified by his providence and grace, and set apart by *His* authority, to feed, rule, govern, and exercise oversight in his Church, feel the height and matchlessness of the honour of being chosen ambassadors of the heavenly King, to speak and act in his royal name and person, by his free spirit, and for his glorious cause. Then, too, must they experience an inexpressible feeling of loathing and abhorrence at the indignity offered to their Royal Master by any extraneous interference with the tenor of their instructions or the objects of their embassy, however apparently slight, trivial, or insignificant. And is there nought practically to affect the inner springs and motive forces of the soul here?

Is Christ really apprehended as the sole Head of the Church? Then must all the members feel the peculiar glory, honour, and dignity involved in being enabled to hold *immediate* communion and fellowship with the Head, to carry on an immediate commerce and interchange with him in spiritual things, to derive immediately from him all rights and privileges, spiritual and ecclesiastical. Then, too, must they regard any attempt to intermeddle, whether on the part of wicked men or wicked angels, with feelings of alarm and righteous indignation. And is there nought here practically to affect the streams and currents of impulse that circulate through the very veins and arteries of society at large?

Finally, is Christ really apprehended as sole Head of the Church? Then must all feel—feel powerfully—alike ministers and people—the *peculiar closeness of union* to him, and *simple absoluteness of dependence* on him, which this apprehension so essentially implies. What union more intimate, more sympathetic, than that between the natural body and natural head can possibly be imagined? And what a striking and forcible representation this of the closeness and endearment of the vital union established by effectual grace between Christ and true believers! Or again, what union involving more absolute dependence than that between the natural head and the natural body can possibly be conceived? With what combined propriety and energy, then, does this pourtray the completeness of the dependence of the Church, which is His Body, on Christ,

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the great Head! And if the closeness of the union be so intimate, and the dependance so absolute, who can dare to thrust himself, with his crudities and devices, between the spiritual Body and the spiritual Head, so as to loosen, weaken, or sever the bond of connection between them, without inflicting as deadly an injury on the souls of believers as would be received by the members of the natural body, were the nerves and ligaments that bound them to the living natural head bruised, or mutilated, or wholly severed? And do no vital or practical influences emanate from realised apprehensions like these? Verily, the doctrine of the supreme Headship of Christ, vividly realised and practically applied, is one on which the souls of true believers daily feed, as on heavenly manna—feed, and are revived, invigorated, and refreshed.

But to return from this episode or apparent digression—and yet no irrelevant episode or digression as regards one leading object of this introductory paper—to our historic narrative.—The arrangements of the Revolution Settlement, already alluded to, were so satisfactory and complete that for many years no divisions whatever took place in the happy and united Church of Scotland, still less any secession from its ranks. But events were preparing, in the womb of which lay the seeds of future and even onwardly germinant strife. In 1707, a proposal was made for the parliamentary union of the two kingdoms of Scotland and England. At first the proposal was very unpopular in Scotland, and a general fermentation and wide-spread opposition were the result. But the chief difficulty regarded the Church, which had been founded by dauntless Reformers, built up by holy Confessors, and watered by the blood of noble Martyrs. The bitterest experience had taught the Scottish people how impossible it was for the English nation to comprehend their principles of church polity, and how reckless that nation could be in offending their most sacred feelings and violating their dearest rights. “If the Scottish Parliament,” reasoned they in substance, “be united to the English, then, on a purely Scottish question, may the Scottish members, from their great numerical inferiority, be overwhelmingly outvoted by their southern competitors. What security in that case have we for the continued integrity of our Reformed Presbyterian Church?” How then was this formidable preliminary obstacle to be overcome? By an expedient which reflects the greatest credit alike on the

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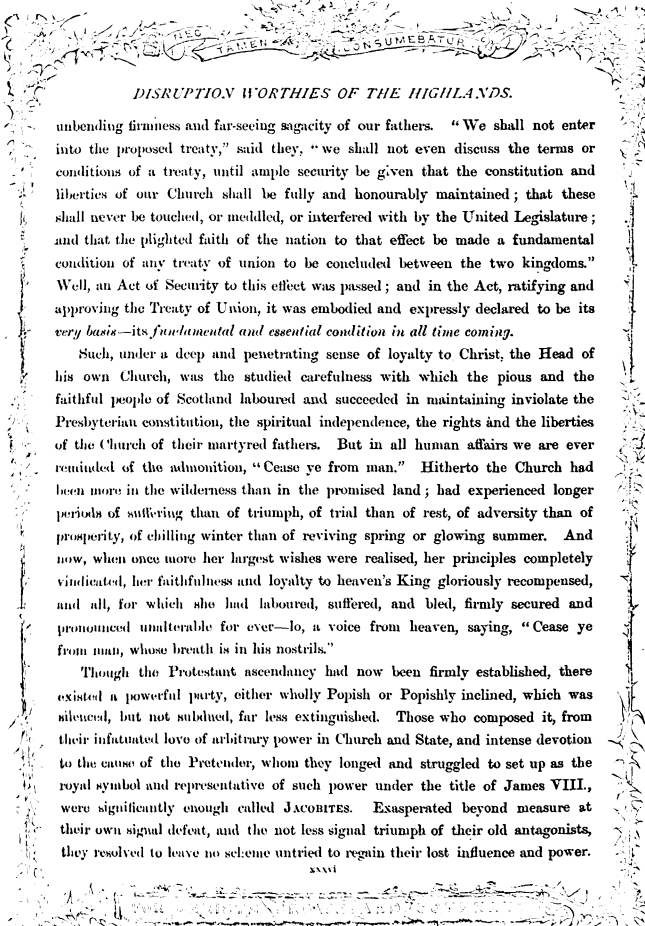
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unbending firmness and far-seeing sagacity of our fathers. "We shall not enter into the proposed treaty," said they, "we shall not even discuss the terms or conditions of a treaty, until ample security be given that the constitution and liberties of our Church shall be fully and honourably maintained; that these shall never be touched, or meddled, or interfered with by the United Legislature; and that the plighted faith of the nation to that effect be made a fundamental condition of any treaty of union to be concluded between the two kingdoms." Well, an Act of Security to this effect was passed; and in the Act, ratifying and approving the Treaty of Union, it was embodied and expressly declared to be its *very basis*—its *fundamental and essential condition in all time coming*.

Such, under a deep and penetrating sense of loyalty to Christ, the Head of his own Church, was the studied carefulness with which the pious and the faithful people of Scotland laboured and succeeded in maintaining inviolate the Presbyterial constitution, the spiritual independence, the rights and the liberties of the Church of their martyred fathers. But in all human affairs we are ever reminded of the admonition, "Cease ye from man." Hitherto the Church had been more in the wilderness than in the promised land; had experienced longer periods of suffering than of triumph, of trial than of rest, of adversity than of prosperity, of chilling winter than of reviving spring or glowing summer. And now, when once more her largest wishes were realised, her principles completely vindicated, her faithfulness and loyalty to heaven's King gloriously recompensed, and all, for which she had laboured, suffered, and bled, firmly secured and pronounced unalterable for ever—lo, a voice from heaven, saying, "Cease ye from man, whose breath is in his nostrils."

Though the Protestant ascendancy had now been firmly established, there existed a powerful party, either wholly Popish or Popishly inclined, which was silenced, but not subdued, far less extinguished. Those who composed it, from their infatuated love of arbitrary power in Church and State, and intense devotion to the cause of the Pretender, whom they longed and struggled to set up as the royal symbol and representative of such power under the title of James VIII., were significantly enough called JACOBITES. Exasperated beyond measure at their own signal defeat, and the not less signal triumph of their old antagonists, they resolved to leave no scheme untried to regain their lost influence and power.



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Clubs were formed and secret conventions held for the hatching of desperate plots and seditious designs, cemented by the sanction of unhallowed oaths. Secret leagues and conspiracies were entered into; feuds and jealousies and dissatisfaction were, with dexterous subtilty, fomented; and a treasonable correspondence was opened with the Papists of France, which ultimately terminated in an actual invasion of the kingdom.

Against all such machinations no subjects of the British crown offered a more sturdy and strenuous resistance than the ministers, elders, and members of the scripturally-constituted Church of Scotland, with its free General Assemblies. But, in proportion to the value and extent of their services to the cause of Protestantism, was the hatred and aversion excited towards them on the part of the Popish and despotic faction. At length, through their wiles and artifices, Queen Anne herself was partially gained over, and they gradually acquired a preponderant influence in the supreme councils of the nation. A ministry was then formed, consisting of scarcely disguised Papists, semi-Papists, and avowed infidels, with the infamous Bolingbroke at their head—a ministry, the supreme object of whose ambition was, any how, to secure a Popish and autocratic instead of a Protestant and constitutional ascendancy and succession. But the insuperable, the mountain-like barrier that stood in their way was the free and fearless Church of Scotland, with its popular constitution, its heart-hatred of Popery, and fiery ardour in the cause of civil and religious liberty. Too powerful to be openly or directly assailed, this formidable obstacle was to be approached by stratagetic and gradually-undermining processes. The great citadel of the supreme Headship of the Divine Redeemer was not to be formally or in express terms attacked. The spiritual and independent jurisdiction of the Church, as it flows necessarily from the doctrine of the supreme Headship of Christ, was not to be formally or in express terms impugned. Taught by the bitter failures of the past, they evidently felt that any such attempts would be like thrusting their heads into a thick-set thorny hedge, or knocking them against walls of solid adamant. It was therefore prudently resolved that, in the first instance, one of the defensive outposts of the Church's citadel should be quietly seized and dismantled.

Let it be distinctly borne in mind that the Church of Scotland, from the very

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first dawn of its existence as a nationally-reformed Church, adopted it as an article of faith derived from Scripture, and an essential point in its scheme of ecclesiastical polity, that the people, as members of an organised spiritual society, of which Christ is the Head, have the right and privilege to be consulted in the election of office-bearers; that, in some form or other, direct or indirect, positive or negative, their consent, or at the very least the absence of dissent, is essential to the formation of the pastoral tie; and that, consequently, no pastor should be intruded on them against their will. Accordingly, at the time of the Reformation, patronage, which had robbed Christ's people of one of the dearest of their divinely-bestowed privileges, was with the Papal system, of which it formed an integral part, entirely suppressed. Again, at the time of the second Reformation, patronage, on the express ground of being "an evil and bondage, a custom Popish, brought into the Kirk in times of ignorance and superstition, unlawful and unwarranted by God's word, and contrary to the doctrine and liberties of this Kirk," was, a second time, formally abrogated. Once more, at the time of the Revolution, patronage, as "a great and insupportable grievance and trouble," was, a third time, indignantly abolished, while the abolition of it was solemnly ratified and declared to be unalterable for ever by the subsequent Act of Security and Treaty of Union. Now, what the unprincipled Bolingbroke ministry resolved to do was, furtively to pass an Act for the restoration of this hateful and implacably hated patronage. Their almost fiendish calculation was, that the inevitable tendency of such a measure, if carried, would be gradually to call into being a race of "time-serving, self-seeking, and subservient clergy," who might present few or no obstacles in the way of any intended or actual invasion of the Church's independent discipline and government. Or, as the Lord President Dundas, one of the distinguished Commissioners of the Union after the Act was passed, thus forcibly expressed himself: "It was well known," said he, "and had always been declared, that this Act was imposed upon the Church by means of persons who were enemies of the Protestant succession, and was by them intended to afflict and oppress the Church, and to create discontent among the people therein, and to open a door for patrons arbitrarily to impose upon the people as ministers persons proper for instilling into their minds principles of disloyalty and disaffection to the present happy constitution."



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The virtually clandestine passing of the Act, thus resolved on for such sinister ends, was one of the most scandalous transactions in the whole annals of civilised legislation. On the 13th March 1712, without previous notice or warning, a Mr Murray, afterwards created by the Pretender Lord Dunbar, rose up in the House of Commons and proposed, as the first of the measures which had been hatched in secret by the Popish conspirators, "a Bill for the restoration of the Law of Patronage." And such was the indecent haste with which this disgraceful and profligate measure was hurried through both Houses of Parliament, that, *in little more than a month*, the bill received the royal assent, and passed into a law of the land. A more glaring breach of positive national compact, a more aggravated instance of national perjury, the legislative archives of mankind do not supply.

The instant that tidings of this calamitous retrograde movement reached Edinburgh, commissioners were despatched to London from the aggrieved Church of Scotland. But in these days of less facile locomotion than now, they did not reach the metropolis till the bill had passed the Commons, and was before the Lords. The commissioners presented an address, in which they calmly but resolutely protested against the proposed bill as plainly "contrary to the present constitution of the Church, so well secured by the late Treaty of Union, and solemnly ratified by the Acts of Parliament in both kingdoms,"—as in reality nullifying "the late Treaty of Union in one of its most fundamental and essential articles respecting the preservation of the rights and privileges which the Church at that time was possessed of by law, for the security of which the Parliament of Scotland was so much concerned as not to allow their commissioners to make it any part of their treaty, but reserved it as a thing unalterable by any judicature deriving its constitution from the said treaty." But all protests and remonstrances were vain. A reckless faction, bent on desperate ends, turned a deaf ear to every entreaty. Reason and justice were discarded as empty bubbles. National faith and national treaties were blown away as if they were so many filaments of gossamer.

So utterly obnoxious was this odious measure to the people of Scotland as an infringement on their spiritual liberties, deriving as it did its origin from the hostile designs and machinations of a Papistico-despotic coalition, and so utterly

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repugnant to all sense of honour and justice, as an infraction of national faith and solemn treaties, that for *twenty* years no patron dared formally to act upon it. Even after that period patrons frequently allowed, or felt themselves constrained to allow, the people freely to choose their own pastor. The General Assembly manifested an earnestness and anxiety proportioned to its sense of the flagrant enormity that had been so daringly perpetrated. They unanimously sent addresses, representations, remonstrances, and protests to her Majesty the Queen, and to the Peers and Commons of Great Britain in Parliament assembled, but all in vain. And the Assembly's protest continued to be annually renewed for upwards of *seventy* years.

Here, however, it must be specially noted, that, while the act restoring patronage, transferred the initiative privilege of *proposing* from the qualified Christian representatives of a parish to the unqualified lay patrons, whose *right* it was to *present* a minister, it did not render the latter *absolute* or *unqualified*. Quite the reverse. It left—and it is a point of no *slight* importance to note that it did leave—altogether untouched and unrepealed all the other Acts which had been revived at the Revolution Settlement, and ratified and confirmed by the Treaty of Union—Acts which, in the hands of a *faithful* Christian ministry, might tend greatly to check and mitigate the evils of patronage, inasmuch as they left it entirely with the Church's judicatories to judge of everything connected with the examination and manner of admission, the qualifications and specific fitness of the presentee for the charge to which he was presented, while from their decision there was no appeal to any civil courts whatsoever; and inasmuch as these same acts enjoined it on the presbyteries “to put order to all matters and causes ecclesiastical within their bounds, according to the discipline of the Kirk,” an *essential* and *integral* part of which discipline it was that “no person should be intruded into any offices of the Kirk contrary to the will of the congregation.” That this is no forced or unwarranted inference of later days, but was the constant and invariable creed of the Church of Scotland—aye, and as long as she was *faithful* to her trust, her invariable practice too—a creed and practice acquiesced in also without one dissentient voice or one adverse precedent by the civil power, from the passing of the Act of Queen Anne down to the adverse decisions of the memorable ten years' conflict,—could,

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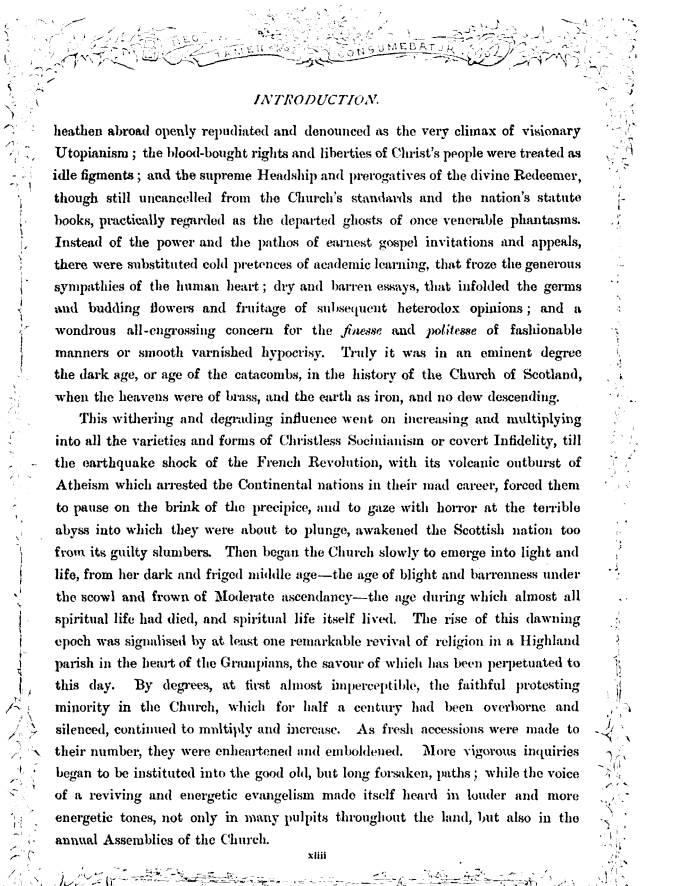
if necessary, be clearly shewn from an accumulated mass of indisputable, legal, historical, and documentary evidence. In other words, abundant evidence might be adduced to prove that even this repulsive and unconstitutional Patronage Act left the proper independent spiritual jurisdiction of the Church itself wholly unimpaired. As long therefore as the Church was *faithful to its own principles*, it was in its power effectually to prevent unacceptable pastors from being violently intruded on reclaiming congregations.

But, alas! agreeably to the avowed intentions and sinister calculations of those who passed it, the venomous Act ere long began, gradually at first and almost imperceptibly, to instil its insidious poison into the very heart of the ecclesiastical fabric. According to the not less pointed than just remark of Sir Walter Scott, "The Act which restored to patrons the right of presenting clergymen to vacant churches was designed to render the churchmen more dependent on the aristocracy, and to separate them in some degree from their congregations, who could not be supposed to be equally attached to or influenced by a minister who held his living by the gift of a great man, as by one who was chosen by their own free voice." However, during the early part of the century, the blight and the mildew of lukewarmness and cold indifference began to settle down on the Reformed Churches. The Church and people of Scotland could not wholly escape the predominant tendencies of the age. As the process of religious indifference and pastoral degeneracy advanced, the clergy began to manifest a growing disregard to the feelings and the rights of the Christian people, and more and more decided leanings towards the views and wishes of the patrons. Their hearts and affections, gradually loosened from the former, went on gravitating with accelerated speed towards the latter. What was the natural, the inevitable consequence? It was this.—That the Church courts, under such chilling and noxious influences, by degrees ceased to be faithful to the cause of Zion's King and the best interests of Zion's children. The prevailing party in these courts, practically forgetting the doctrine of the supreme Headship of Christ, and their own consequent practical allegiance to him as their sole Head and King, as well as obligation to the subjects of his kingdom and members of his body, resolved to refrain from exercising their own still remaining intrinsic powers for the protection of the members; resolved to suffer some of those scriptural and statutory privileges,

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which they might and ought to have employed in defence of their helpless and fast-scattering flocks, to drop into desuetude; resolved to wrest and pervert some of their other scriptural and statutory privileges into instruments of violence for extending the provisions of a much nauseated law beyond all reasonable construction—far beyond all former precedent—yea, far beyond all power of endurance. In all former trials the sufferings of the faithful were the glory of the Church; they were now emphatically her shame. Formerly the sufferings sprung from faithless monarchs and persecuting civil courts; now they flowed from the voluntary agency of faithless pastors and tyrannizing Church courts.

True, there was a faithful minority who, from their unabated zeal in defence of "the faith once delivered to the saints," the scriptural and civilly ratified constitution of the Church, and the rights and privileges of the Christian people, were familiarly known under the stigmatising appellation of the "high-flying or wild party," and latterly, with greater appropriateness, "the evangelical party." The faithless majority, on the other hand, from their own boasted moderation in all matters of *doctrinal faith and doctrinal piety*, were distinguished as the "moderate party," and the dreary years of their iron sway as the period of "moderate ascendancy." It was a period which disgraced the feelings of civilised humanity as much as it outraged the cause of Christ. It was no longer a perfidious State arrayed against a faithful Church, but a perfidious Church majority marshalled against a faithful people. The annual protest against the once detested Patronage Act being finally dropped by the General Assembly, the age became one of violent settlements. In every case effect was given to presentations, however unacceptable; and ministers were repeatedly thrust into parishes by riding clerical Commissions, amid riot, uproar, and bloodshed, at the point of the bayonet—thus driving the faithful in crowds from the pale of a degraded Establishment, and compelling them, for conscience sake, to form themselves into Relief and Secession Churches. The savour and unction of divine grace were gone; soundness in the faith and vital piety were at a discount; the peculiarities of the gospel were despised as offensive to classic taste and culture, and devotion scorned as fanatical or contemptible; the flock of immortal spirits was estimated as nothing, and the golden fleece as everything; the means of grace at home were increasingly circumscribed, and missions to the



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heathen abroad openly repudiated and denounced as the very climax of visionary Utopianism; the blood-bought rights and liberties of Christ's people were treated as idle figments; and the supreme Headship and prerogatives of the divine Redeemer, though still uncancelled from the Church's standards and the nation's statute books, practically regarded as the departed ghosts of once venerable phantasms. Instead of the power and the pathos of earnest gospel invitations and appeals, there were substituted cold pretences of academic learning, that froze the generous sympathies of the human heart; dry and barren essays, that infolded the germs and budding flowers and fruitage of subsequent heterodox opinions; and a wondrous all-engrossing concern for the *finesse* and *politesse* of fashionable manners or smooth varnished hypocrisy. Truly it was in an eminent degree the dark age, or age of the catacombs, in the history of the Church of Scotland, when the heavens were of brass, and the earth as iron, and no dew descending.

This withering and degrading influence went on increasing and multiplying into all the varieties and forms of Christless Socinianism or covert Infidelity, till the earthquake shock of the French Revolution, with its volcanic outburst of Atheism which arrested the Continental nations in their mad career, forced them to pause on the brink of the precipice, and to gaze with horror at the terrible abyss into which they were about to plunge, awakened the Scottish nation too from its guilty slumbers. Then began the Church slowly to emerge into light and life, from her dark and frigid middle age—the age of blight and barrenness under the scowl and frown of Moderate ascendancy—the age during which almost all spiritual life had died, and spiritual life itself lived. The rise of this dawning epoch was signalled by at least one remarkable revival of religion in a Highland parish in the heart of the Grampians, the savour of which has been perpetuated to this day. By degrees, at first almost imperceptible, the faithful protesting minority in the Church, which for half a century had been overborne and silenced, continued to multiply and increase. As fresh accessions were made to their number, they were enheartened and emboldened. More vigorous inquiries began to be instituted into the good old, but long forsaken, paths; while the voice of a reviving and energetic evangelism made itself heard in louder and more energetic tones, not only in many pulpits throughout the land, but also in the annual Assemblies of the Church.

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As the first quarter of the century was about to close, one of the greatest, and perhaps the stoutest, of the champions of truth in those days—the justly celebrated Dr Andrew Thomson—borne along by the spirit of the age, which he himself had helped so successfully to fan, caught, as by prophetic glance, the shadows which coming events had been casting before. A stranger to timid counsels, and a sworn foe to feeble and irresolute reforms, he at once, with the promptitude and vigour so characteristic of his noble leonine nature, organised a society for the express purpose of re-agitating the question of the total abolition of what had, for a whole century, acted like a cancerous ulcer on the vitals of the Church—detested lay patronage. By the public meetings, discussions, and publications of this society, which was pronounced by some as fanatical in its object, by others as revolutionary, and by almost all as hopeless and vain in its aims and endeavours, general attention was aroused, and a new and unwonted interest excited in principles that had long been allowed to slumber in oblivion.

Then came the famous era of *Reform*, when all civil and political institutions were subjected to a process of disintegration, preparatory to a process of reconstruction. It seemed as if an earthquake had passed over the land, and rent asunder the entire fabric of society. It seemed for a while, as if, amid the wreck and ruin of things that were, one stood gazing at the shattered remnants of a primordial state of being; as if one beheld, politically and socially, what the poet beheld physically, when his eye caught a wildering scene of rifted and riven masses—

“Crag, rocks, and knolls, confus'dly hurl'd,  
The fragments of an earlier world.”

But, if all was disjointed and pulled to pieces, it was only in order to be remodelled after a more perfect pattern. If all was indiscriminately thrown down, it was only in order to be rebuilt in improved and renovated forms.

As in former periods, sound reforms in the State came opportunely in aid of sound reforms in the Church, so now. Men everywhere began naturally to ask, Why should not the hard band of patronage, which has been violently imposed on us, as an insufferable yoke, be now utterly broken in pieces? Why bind us down by the shackles of a former age in ecclesiastical affairs when we are broken loose from them in the social and political? Are we to make progress in all sorts of

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reform except what concerns the Church? Shall we be invested with the responsible trust of electing our legislators and our magistrates, and not our pastors? Shall we ourselves have the right to choose those who are to watch over our lives and property, and must it still be left to strangers and to aliens to choose for us the spiritual shepherds that are to watch over the interests of our immortal souls? May every society—civil, social, and political; literary, scientific, and philosophic—now freely elect its own office-bearers, and shall the Church, which is a purely spiritual society united by spiritual bonds, for the attainment of spiritual ends, have no control in the election of its own office-bearers? Must its highest spiritual functionaries, on whose character and qualifications its prosperity so essentially depends, be still chosen, not by men of faith and spiritual discernment, but by worldlings who may practically deny every one of the peculiar principles of the gospel; or by Socinians, who rob it of its chiefest glory; or by unbelievers, who treat the whole as cant, folly, and hypocrisy? Is there not something in all this strangely anomalistic and irrational?


Others, assuming the higher and more spiritual ground already so often alluded to, felt morally indignant at the law of patronage because of its palpable interference with the supreme Headship of the Lord Jesus Christ, inasmuch as it usurped one portion of his sole and exclusive prerogative as the Lawgiver of his own spiritual kingdom. For if Christ be sole Head and King, then plainly must he, and he alone, enunciate the rights, privileges, and liberties by him conferred on its spiritual subjects or members; and as plainly must these be left to the free and unfettered enjoyment of all such divinely-bestowed rights, privileges, and liberties. One of these was the undoubted right or privilege of exercising a potential voice in the election of their own ministers. For any of the powers of this world, therefore, with a view to the promotion of sinister objects of a carnal policy, to step out of their own province and violently to rob the subjects of Christ's spiritual kingdom or Church of this fondly cherished right, was surely a plain and undisguised infringement of his royal prerogative. Hence the peculiar odiousness of the law of patronage in the estimation of all godly people who feel intensely that the Headship of Christ and their rights and privileges are correlative—the one necessarily involving the other; so that if the latter be invaded or usurped, the former is by that very act invaded or usurped too.

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When mixed and varied sentiments like the preceding, alike secular and sacred, became general; when they pervaded the whole land, circulating in newspapers, journals, and magazines, occupying the deliberations of the Senate, agitating the assemblies of the people and penetrating to every domestic circle, things were fast ripening for a change. But what was to be done? The radical cure would be the total abolition of the Patronage Act without any restricting limitations or conditions, and a reversion to the Revolution, or other prior settlements. But this could only be done by the Imperial Parliament. For that supreme power which had violently imposed the grievous yoke could alone remove it. But how was it to be moved? The General Assembly of the Church might agitate, discuss, protest, you demand a repeal of the obnoxious Act, not in whispers merely, but in a voice of thunder. Still, the Parliament might hesitate, procrastinate, postpone indefinitely under cover of the ten thousand ready devices and expedients of diplomatic policy. What, then, was to be done? Ultra-Reformers were for extreme measures; the sinking party of the Moderates, true to their inherited principles, resisted any measures at all; while practical Reformers and leading members of the Evangelical section of the Church, now rapidly growing into a decided majority, resolved without delay to attempt the lesser good when totally uncertain or hopeless of *immediately* securing the greater.

Their leading views and sentiments may perhaps be briefly but not unfaithfully thus expressed: - From the time of the Reformation, for reasons already often referred to, did a stern and unrelenting opposition to patronage, and an equally stern and resolute maintenance of the principle of non-intrusion, constitute some of the most prominent and distinguishing features in the polity and history of the Church of Scotland. At different periods, patronage was not only disowned by the Church, but entirely eradicated by the State, and full effect given to the principle of non-intrusion. These were the golden periods of the Church, when religion, piety, morality, and sound education most extensively flourished and abounded. At other periods the Church, overcome by the force and pressure of extraneous authority, was obliged more or less to yield and keep the righteous claims of herself and people in temporary abeyance. Early in last century the abhorrent yoke of patronage was violently and treacherously re-imposed. For a time what the faithful office-bearers of the despoiled and insulted Church could not remove, they strove





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with all their might and main to render as little harmful as possible. This they were enabled to accomplish, in a greater or less degree, by a vigorous exercise of the spiritual powers still vested in the Church courts. But, during the latter half of last century, there was a growing defection in practice, on the part of the Church, from her own principles and the spirit of her constitution. Still, such temporary defection did not annihilate either. Rights and privileges that have simply been neglected, or have fallen into practical desuetude through sinful indifference, are not thereby destroyed. These never were, and never can be, competently abrogated. Seeing then that we cannot directly repeal the Patronage Act itself, let us resolve earnestly to seek its ultimate abolition; and, in the meanwhile, let us *revive and bring into exercise such powers as have been still left to us by the constitution, but which, through the criminal negligence of our predecessors, have long been held in abeyance.* By statutes that have never been rescinded or annulled, we have still, as we have good reason to believe, the undisputed power and right to judge of everything connected with the qualifications, the examination and the admission of candidates for the office of the holy ministry. We have still, therefore, the undisputed power and right to inquire, not merely into the literature, life, and doctrine of the presentee, but also to inquire into, ascertain, and insist on the essential *fact* of his acceptability, or non-acceptability to the people among whom he is called to labour—and thus, at least, to carry out our own grand and fundamental principle, that “no pastor shall be intruded on any congregation against their will.”

It was under the influence of views and considerations like these that the celebrated *Veto Act* of 1834 was passed,—not as the best which the Church could desire, but as the best defensive and remedial measure which she felt herself competent, by her own independent power, to enact. Its action was not positive, but purely negative. It did not propose to nominate or present any candidate to a vacant charge; it simply adopted a measure to prevent any candidate, if found unsuitable or unacceptable, from being violently thrust on a reclaiming congregation. It was prepared and brought forward by not less a personage than Lord Moncrieff, himself an elder and office-bearer of the Church, and, by general consent, the profoundest lawyer then on the Scottish bench. It

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met with the full concurrence of the official responsible law-officers of the Crown, and the Lord High Chancellor of England. The government of the day unanimously resolved to acknowledge it and give it full effect in all Crown presentations. Nearly the whole of the remaining patrons tacitly or formally acquiesced. However much opposed to its introduction at all, the Moderate party, when once it became the law of the Church, instantly united with the Evangelical in vigorously carrying its provisions into effect. And during the few years of its undisturbed operation, it wrought with a harmony which surprised, while it extorted the most gratifying acknowledgments from, its bitterest foes.

Its beneficial tendencies and effects in preventing forced and injurious settlements, in restoring the alienated affections of the multitude, in re-establishing among all parties—patrons, ministers, and people—the rapidly severing bonds of mutual respect and goodwill, in introducing everywhere a race of pious God-fearing shepherds, and in awakening the dormant spiritual energies of a long-neglected population, it were vain within our brief space to attempt to delineate. Suffice it to say, that the short-lived period of the Veto Act will ever be memorable in the annals of the Church of Scotland as one of the most golden periods of her eventful history. It was the period of great wide-spread and unprecedented revivals of religion in divers places throughout her bounds—revivals, which exhibited to the eye of modern sense somewhat of the mysterious power and reality which accompanied the fire and the mighty rushing wind and the cloven tongues of the Pentecostal effusion. It was the period of united prayers, intercessions, and supplications for the outpouring of the Spirit, and the speedy establishment of Messiah's kingdom. It was the period of burning zeal for the maintenance and purity of the ordinances of God's house, the sanctity of the Sabbath, and the observance of solemn fasts. It was the period of enhanced attention to the spiritual gifts and graces, not less than to the literary, scientific, and theological attainments, of candidates for the Christian ministry. It was the period of augmented vigour and unsparing faithfulness, and unhesitating promptitude in the exercise of ecclesiastical discipline on all offenders. It was the period of holy favour in removing the scandal of mere legalism and secularity and barren forms from the courts of the Church, and converting them into houses of prayer, praise, and thanksgiving. It was the period of marvellous and abounding liberality in

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supplying the spiritual necessities of the destitute and lapsed masses at home, of myriads of self-exiled countrymen abroad, of the hundreds of millions of the benighted heathen, and of the scattered remnants of the house of Israel. It was pre-eminently the period of witnessing for the Redeemer's crown rights, and the freedom and independence of his spouse the Church, and the dear-bought liberties of her ransomed children.

When the awakened Church was in this singularly flourishing condition, with the promise and assured prospect of still richer prosperity in the future, in an evil hour, Lord Kinnoul, a nobleman far better known on the race-course than in the administration of State or Church affairs, presented Mr Young, a licentiate—that is, a layman simply examined and licensed by a Presbytery of the Church to try or exercise his gifts as a preacher, yet *unordained*—to the benefice of Auchterarder. He was a staunch Moderate, wholly lacking in all the essential elements of a popular or acceptable preacher. Weighed in the balance he was found wanting, being disapproved of by an overwhelming majority of parishioners in full communion with the Church; while, out of the entire population of upwards of 3000, only *three* had the hardihood to sign his call to be their pastor. Tried, therefore, under the provisions of the Veto Law, he was rejected. Thereupon, backed by his patron, he raised an action in the Court of Session, to find that the Presbytery's rejection of him, on the sole ground of his non-acceptability and consequent disapproval or dissent on the part of the people, was illegal and a violation of the patrimonial rights of patrons; and further, that in consequence of such rejection from such cause, he was still legally entitled to the secular fruits of the benefice. Finally, the case was settled in his favour, and against the Church, by a majority of three; there being eight of the judges on one side and five on the other. The former rested their judgment almost, if not altogether, exclusively on a new and hitherto unheard-of interpretation of the Patronage Act of Queen Anne. The latter piled up fact upon fact, precedent on precedent, argument on argument, demonstration on demonstration, enough and more than enough to satisfy a hundred times over any judgment, which was not pre-occupied and foreclosed, yea hermetically sealed, against all conviction, that the foresaid interpretation was not only more stringent than had ever been suggested or imagined before, not only a perfect novelty in Scottish jurisprudence during the

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130 years since the base bad Act was passed, but also in direct contradiction to the express provisions of many other clear, explicit, and unambiguous statutes, which were re-ratified at the Revolution Settlement, and re-confirmed by the Treaty of Union,—statutes, which even the treacherous and treasonable Act of 1712 had left *wholly untouched and unrepealed*, and which, therefore, on every principle of reason, equity, and right, ought to be allowed to guide, regulate, and conclusively determine a purely legal decision. But all in vain. The majority were *doggedly bent* on cleaving inflexibly to their stern and unconstitutional resolve. On appeal to the House of Lords, the highest Court of appellate jurisdiction, the hostile decision of the majority of the Lower Court was confirmed, exactly in the same narrow and unconstitutional way, and for precisely the same partial, one-sided, and unconstitutional reasons.

The immediately practical gist of this *first Auchterarder* decision, therefore, lay in this,—that, in every case in which a presentee was rejected, solely in consequence of the people's disapproval or dissent, *there*, the temporal benefice must henceforth be liable to be separated from the spiritual cure during the lifetime of the presentee. Now, however novel, grievous, and unconstitutional this decision might appear to the Church, still, as it affected only the *temporalities* which she had derived from the State, and over which the State had absolute control, not touching, at least formally or in express terms, her own spiritual jurisdiction,—leaving her free, in other respects, to act out her own principles with reference to the rights of the Christian people in making *spiritual* provision for the parish from whose cure the benefice had been, in her belief, wrongfully severed,—she at once bowed with implicit submission to the law of the land, as now finally declared by the highest Civil Court of Appeal.

According to all former precedent, the immediate affair would have ended here. The rejected, because unacceptable, presentee would, as a sinecurist, unworthily enjoy for life the temporal fruits of the benefice. The Presbytery would proceed to the ordination and settlement of an acceptable pastor, whom they and the people would have to support, as best they could, by voluntary contributions, till the death of the sinecure presentee;—while the Church would vigorously appeal to the supreme Legislature for such declaratory or enactive law as would fully

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recognise her own indefeasible right, under responsibility to her great Head alone, to judge of *all* the qualifications essential to a happy and harmonious pastor's relationship, clearly sanction the inalienable rights and liberties of the people, and definitively prevent any similar incongruous severance of the temporal benefice from the spiritual cure in the time to come.

But the spirit of the world was roused;—the spirit of legalism, the spirit of formalism, the spirit of aristocratic pride, the spirit of hatred at pure, holy, searching, stirring evangelic truth. Hence, must fresh efforts be made to encroach still further on the hitherto sacred and unviolated domain of the Church, and, if possible, to crush out her rising liberties. Already had a breach been effected, and a highway opened through the ramparts of hitherto impregnable statutes. And why not strive to increase the breach, and widen or even multiply the highways? A new action, accordingly, is now raised before the Court of Session, to find, not merely that an unacceptable presentee, rejected on the now newly declared illegal ground of the people's dissent, is still entitled to the temporalities of the benefice, but also, that he is *additionally entitled to be admitted, however unfit or unworthy, to the spiritualities of the cure*, and that the Presbytery is bound, under compulsion of civil pains and penalties, to take him on trials for ORDINATION.

This was the *second Auchterarder Case*, which, like the first, was decided by the Court of Session, and confirmed by the House of Lords, in favour of the presentee and his patron. And when the Presbytery of Auchterarder, in conformity with the organic laws of the Church, as constituted by her Divine Head and King, and duly recognised as such by the State, refused to obtemper this outrageous decision, it was declared fineable in the enormous sum of £16,000!—failing to pay which, their wives and families must be reduced to beggary, and themselves pine away and rot in a dungeon!

And this disastrous decision is all the more striking, when it is borne in mind that the raising of this action, which was of a nature *altogether new, unheard of, and without a precedent in the constitutional history of the Church of Scotland*, was the instantaneous signal for all the enemies of the Church being up in arms, in fiercest and most threatening array. It was the incentive to a series of petty

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annoyances and vexatious harassments, on the part of an unreasoning and infatuated squirearchy, "dressed in a little brief authority." It was the provocative, above all, of a rapid extension and multiplication of encroachments, on the part of the Court of Session, which, in spite of opposing statutes, intruded itself into every nook and corner of the ecclesiastical edifice, leaving no compartment unviolated, no foundation-stone unturned. A full narrative of these Erastian encroachments, which followed each other in swift and bewildering succession, would occupy whole volumes. Our present limits will not allow us to furnish even specimens. We can only point out the *general classes* to which most of these might be reduced. At present, then, we must be satisfied with asserting that decisions were given by the Court of Session, by which—

*First.* The surviving liberties of the Christian people were wholly torn up by the roots.

*Second.* The Church's power of self-extension and self-enlargement, in obedience to the Divine command, was denied, and her onward progress completely arrested.

*Third.* All ordinary spiritual discipline and ecclesiastical order in connection with Church censures, and such like, were entirely nullified.

*Fourth.* All the most sacred ordinances of the Christian faith, such as the ordination and admission of ministers, the preaching of the word, and administration of sacraments, were sacrilegiously interfered with.

*Fifth.* All spiritual and independent jurisdiction and government, by coercing presbyteries, under civil compulsors, to disobey and set at defiance the sentences, in matters purely spiritual and ecclesiastical, of their superior Church judicatories, were laid prostrate in the dust.

After all this, well might Lord Moncrieff exclaim with emphasis from the bench, that *not a shred of spiritual liberty, not one independent spiritual function, was now left to the once noble, free, and independent Church of Scotland!*

The entire frame-work of the mechanism of a living evangelic Church, thus disjointed in every part by the disturbing forces of a hostile civil power, came of necessity to a dead stand-still, incapable of action, motion, or progress. What then was to be done? The sacred rights and privileges derived directly from her

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great Head, and now so flagrantly invaded by the civil courts, the Church was thoroughly persuaded, had been expressly recognised and ratified by the State, whose creature and servant for the decision of all "actions civil" the Court of Session is, as well as the House of Lords itself, in its purely appellate capacity. Well, said the sorely-tried Church, let me appeal from the servants to the master. Let me see whether the master will interpose to deliver me from the vexatious encroachments, unrighteous invasions, and unconstitutional interferences of his servants. If he do, then shall I experience deliverance. If he do not, then there is no resource but to withdraw altogether, and put myself beyond the reach alike of the aggressive tyranny of the servants and the constructive tyranny of an unjust, because an unjustly conniving, master. Thus did the Church resolve at the celebrated Convocation of November 1862, to make her final appeal to the State, or supreme legislature of the realm. To it accordingly, in March 1843, the lawful, the constitutional, the treaty-protected "claim of rights" of the deeply injured Church of Scotland was submitted for vindication and redress. With what result? By the almost unanimous voice of the House of Lords, and by an overwhelming majority of the House of Commons, it was arrogantly and almost contumeliously negated. But though the State thus committed a great sin against the supreme Head of the Church, that was no reason why the Church should prove faithless too. Quite the reverse. The Church, therefore, resolutely determined at all hazards to wash her own hands of the guilt of this national sin. But how was this to be done? What could the true sons, the faithful children, of Jesus do? What could they do but come out from the unclean thing and be separate? What could they do but come out in the name and strength of their divine Head, with their principles unchanged, their honour unsullied, their integrity vindicated, the banner of their great King unlowered, and the glorious prerogatives of his kingly crown held up in rich emblazonry to the admiring nations? What could they do but go forth out of the Egypt of cruel bondage, bearing with them the ark of the everlasting covenant, with all the other badges and ensigns of glory and renown, and seek for themselves another Zion, and build up for themselves another Jerusalem, and rear another temple where they might deposit the ark of the testimony, and worship the God of their fathers, and enshrine their votive offerings amid the glories of a new Shekinah, and freely consecrate their earthly all to the honour of their adored Immanuel.

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The famous scene itself of the actual DISRUPTION ON THE 18TH MAY has been so vividly portrayed by the revered author of "Farewell to Egypt," that we need only refer the reader to his glowing photographic portraiture of it.

Such was the momentous nature of the Ten Years' Conflict which culminated in necessitating a Disruption, and the formation of the Free Protestant Church of Scotland,—a Church which, in full view of the distinguishing principles for the maintenance of which its founders so unflinchingly struggled, and so grievously suffered, may well claim, of right, to be the true hereditary representative of the Church of the Reformation—the Church of Knox and Melville, of Henderson and Rutherford—the Church of Guthrie and Renwick, and other renowned martyrs of the Covenant. And surely it is impossible not to admire the daring and the deeds of the champions who, throughout, in the spirit of the noble army of reformers, martyrs, and confessors, so mightily contended for the sovereign rights of the Divine Redeemer and the blood-bought liberties of his ransomed people; and who, in the end, by submitting to personal sacrifices on a scale of national extent and magnitude, gave proofs of their sincerity, disinterestedness, and loyalty, which arrested and aroused, as well as astonished, the whole of Christendom. A fitting close certainly to the tragic history of the constantly recurring campaigns and battles of spiritual independence against civil despotism for well nigh three hundred years! Again and again, as we have seen, through that prolonged period, had the attempt been renewed by the powers of earth to coerce the *faithful* Church of Scotland into sundry unscriptural compliances, to *force* her to abandon alike her Bible principles and Bible constitution; but in vain. She has in consequence been alternately in the furnace and in the palace, in the depths of adversity and on the heights of prosperity. But whether in the one state or in the other, she has never been tempted or compelled to deliver up her sacred deposit. From the allurements and blandishments of courtly favour she has come forth untainted; from the fires and gibbets of persecution she has returned unscathed. And up to this day may she worthily adopt, as her peculiar emblem, the burning bush—the bush that burned with fire and yet was not consumed—and appropriately encircle it with her own chosen motto, flaming in colours of light, "*Nec tamen consumebatur.*"



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What, then, it may once more be asked at the close of our narrative as at the outset,—what was the real cause of so notable a Disruption as that of 1843, resulting in such portentous effects! Some, who ought to know, and perhaps do know better, having once raised the cry, still continue with persistent pertinacity to insist upon it, that the attempt to get rid of patronage was the *sole* cause. But we would ask, in sober seriousness, any persons endowed with candid and ingenuous minds, calmly and dispassionately to ponder the preceding statements, and then say, whether it is not childish imbecility, woesome ignorance, or a grand impertinence to assert that the non-abolition of the Patronage Act was the *sole* cause of the Disruption; and, consequently, that the recent abolition of it has removed the *only* ground of difference between the Free Disruption Church and presently subsisting Establishment. No, No! Such an allegation is utterly baseless and flatly contradicted by a whole host of recalcitrant stubborn facts. It is perfectly true that it was the attempt to mitigate the evils of patronage, with a view, doubtless, to its ultimate total removal, that *originated* the huge and complicated series of contentings which terminated in the Disruption; but, as a matter of indisputable historic fact, the real truth as we have seen, is, that this attempt, in the course of its onward agitation, raised so many other serious questions, and led to so many other grievous interferences on the part of the civil power with the spiritual independence of the Church, as flowing from *the sole and supreme Headship of the Lord Jesus Christ*, in all the varied applications of that comprehensive principle, that patronage gradually dwindled into comparative insignificance, and eventually dropped well nigh altogether out of view. The indisputable historic fact, therefore, is, that they were grievous interferences with the spiritual independence of the Church, as finally homologated by the formal *imprimatur* of the supreme civil power or State, and *not patronage*, that mainly, if not exclusively, in the end, forced on and absolutely necessitated a Disruption.

Such, at the time of the actual crisis, was the deliberate conviction arrived at by the writer in circumstances favourable to an impartial judgment,—seeing that he was then on the banks of the Ganges, far, far away from the din and confusion of blinding strife and the exasperations of heated partizanships—able, therefore, coolly

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to weigh the merits and demerits of the pleadings, and judicially to estimate the scope, drift, and tendencies of the different movements, on both sides. And since his judgment remains unaltered, he may still claim some credit for its impartiality, seeing that as, at the time of crisis, he had no share whatever in the exciting and often angry discussions of the non-intrusion controversy, so has he since taken no part whatsoever in any private conferences or public meetings in the direction of disestablishment; and lastly, seeing that he is one who cannot but regard the late abolition of the Patronage Act as, so far, a righteous concession and considerable boon, though unhappily somewhat hampered by certain unscriptural conditions and limitations.

But, connected with the passing of that Act there was a fatal defect, a capital omission, which, in the interests of Christian charity, not less than those of truth and righteousness, may be compendiously thus stated:—Since the State or supreme civil power, in peremptorily negating, as it did, the Church's claim of right, did formally sanction and endorse the action and the right of *its own creature*, the Court of Session, to interfere authoritatively with every one of the rights and liberties included in the spiritual independence of the Church as derived from the Headship of Christ, what the State *ought* to have done was, expressly to repudiate such unwarrantable action and usurped right; spontaneously to offer some suitable acknowledgment of, and redress for, past grievances; and explicitly to furnish some reasonable guarantee against the repetition of any such monstrous Erastian encroachments in the time to come.

Nothing, however, of all this has it done or offered to do; rather, all this has it studiously, and apparently on set purpose, held back from doing. But, whatever may be the case with erratic, meteoric individuals, acting under the impulse of sundry nondescript forces, alike internal and external, certain it is that until all this, or something of all this, in some befitting form, be done, in order to remove the burning sense and rankling soreness of cruel injury and wrong as regards the past, and the still smouldering apprehension of potential injury and wrong in the future, the breach already affected cannot be restored, the yawning chasm between the Free Church and the Established Church, in their *coporate capacity*, cannot be bridged over. Whatever may happen to be the case with private individuals, without something of all this, anything like *real* union or loving espousal, or even

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loving co-operative alliance between the two *Bodies* would seem, judging from present appearances, to be as hopeless as a physical combination between "Greenland's icy mountains" and "India's coral strand," or between "Africa's sunny fountains" and the perpetual frost and snow on the unscalable summits of the Himalaya! Or, in plainer terms, without something of all this, such real and cordial union of the *Bodies*, as might be worthy of the name, would seem to be inexorably excluded from any known category of the practicable or the possible;—unless, indeed—which God forbid!—honour and honesty and duteous consistency became unknown qualities amongst us, or be rudely torn from the slightly garland of our Christian profession, or violently blown away from the fair garden of our Free-Churchism by sudden gusts of avarice or other malignant passions, like sear and withered leaves before the gales of autumn.

To a people, so accustomed to watch and be guided by the loadings of Providence, as our Celtic Highlanders, all this must be well known. And to be well known where an enlightened conscientiousness is in full exercise is to ensure corresponding practice—more especially in the case of such a God-fearing, God-honouring people. Looking at the past, we may truly say that theirs has, in many respects, been a goodly heritage. Theirs is "that illustrious island which was once the luminary of the Caledonian regions, where savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion." Thence, in ages long gone by, proceeded in true apostolic succession the godly and self-denying evangelists who, not merely in the Highlands, but over broad Scotland, planted religious houses which became radiating centres of light and life to all around them; and which to this day have left ineffaceable traces of their existence in every locality, the name of which includes the monastic prefix "Kil" (cella) as one of its constituent elements. Nor was the hallowing influence of their labours limited to Scotland. In ways direct and indirect, it extended to Northumbria and the South of England; and thence, to many of the darkest domains of unreclaimed heathenism on the continent of Europe.

Again, after having, like the rest of Western Christendom, succumbed and sunk into midnight gloom and torpor under the soceries of the blaspheming Hierarchy on the seven hills, the Lutheran Reformation, with its reviving and illumining energies,

### *DISRUPTION WORTHIES OF THE HIGHLANDS.*

at length penetrated and moved large sections of the Scottish Highlands and stormy Hebrides,—turning them into a Goshen of gospel light and life and liberty, when the whole of the neighbouring Celtic provinces of Ireland were left, and still remain, shrouded in worse than Egyptian darkness.

Again, when towards the close of last century the Highlands, like the Lowlands, began to awake from the soporific drowse of a benumbing Moderatism, one of their grandest, loveliest, and most populous districts—the very district where a century before the relentless champion of Jacobite and Romish tyranny, “the bloody Clavers,” came to a violent and bloody end—thus extinguishing by the retributive stroke of a righteous avenging Providence the last hopes of the myrmidms of political and ecclesiastical despotism in the British isles, and setting the keystone to the solid arch of our civil and religious liberties,—became, as previously indicated, the favoured scene of one of the most remarkable and, in its enduring results, most satisfactory revivals of recent times.

Once more, during the period of “the Ten Years’ Conflict” no portion of the Scottish community took a livelier interest in the tremendous controversy which then raged, in all its phases and bearings, or manifested a more intelligent appreciation of its distinctive principles, than the inhabitants of the Highlands. Living remote and hidden from the view of the world at large in their own sequestered glens, they yet, with a keenness of spiritual vision, greatly surpassing that of not a few of the redoubted combatants in the field, continued to eye the exciting warfare from behind the craggy ramparts of the Grampians to its decisive close. When, therefore, after the battle had been fought and the victory of principle won, the day of actual Disruption came, much to the joy and even astonishment of the denizens of the South, the Church-membership, not only of whole parishes, but of entire counties and islands, simultaneously arose—

“As if the yawning earth to heaven,  
A subterranean host had given”—

and, in the face of countless trials, perils, and sacrifices, heroically threw in their lot with the Free Protestant Church of Scotland. To their credit also it must be added that, notwithstanding many unworthy attempts to mislead, or seduce or lure them away, they have hitherto, with comparatively rare exceptions, over which a pitying charity would fain draw the mantle of oblivion, held fast

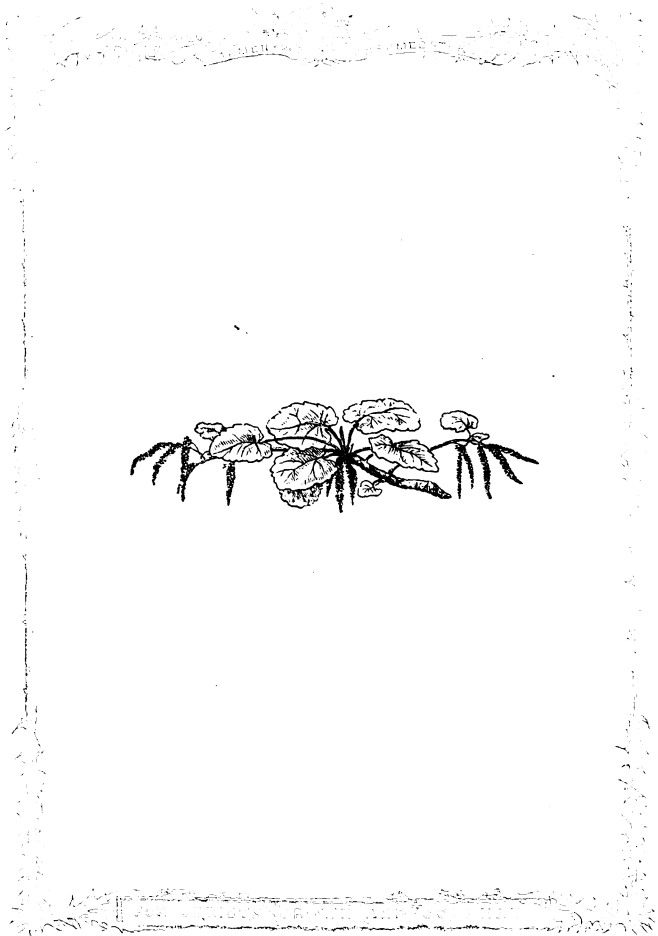
### INTRODUCTION.

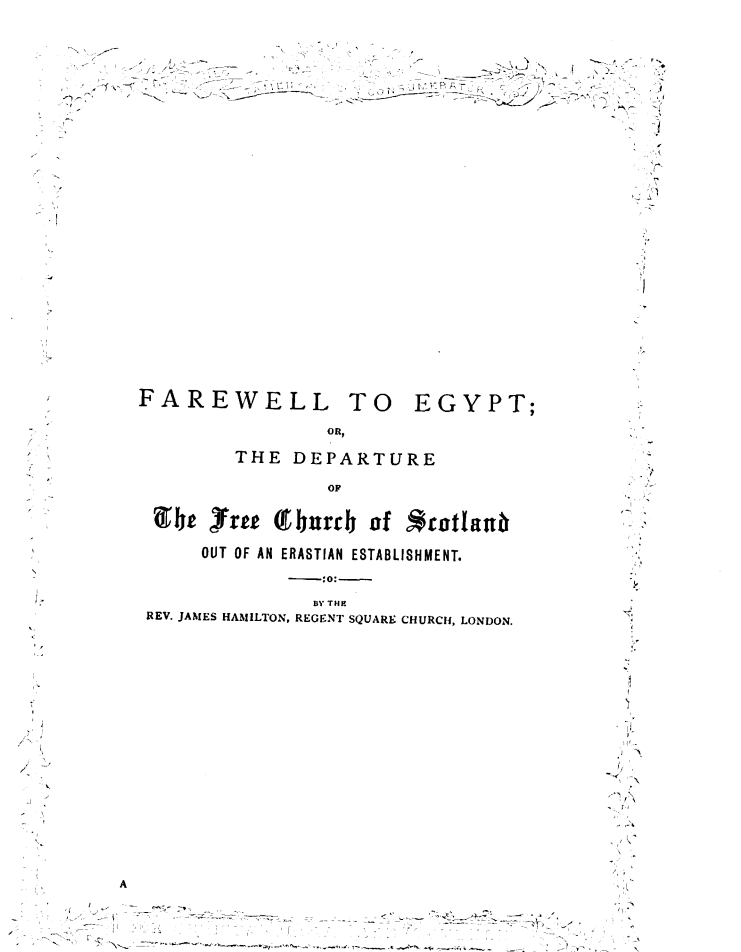
to their plighted allegiance with their zeal unquenched, and their loyal tenacity of purpose unconquered and unconquerable.

That this Volume, with its touching memorials of so many battle warriors of the cross, beloved while living and revered when dead, may, under God, help to keep their zeal still brightly burning, and their tenacity of purpose firm as their own everlasting hills, is the fervent prayer of the inditer of these remarks, to whom the Highlands are very dear, as the cradle and the grave of his fathers, the nursery and cherisher of his youthful aspirations and imaginings;—and oh, how much more the precious souls of the ancient and chivalrous race that tenants these romantic regions! Seeing then, that, in the retrospect, ye are “compassed about with so great a cloud of witnesses,” let the dauntless spirit of the fathers stir up the children to tread in their footsteps and emulate their example,—causing your “light so to shine before men that they may see your good works, and glorify your Father which is in heaven.” “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

A. D.







FAREWELL TO EGYPT;

OR,

THE DEPARTURE

OF

**The Free Church of Scotland**

OUT OF AN ERASTIAN ESTABLISHMENT.

—:O:—

BY THE

REV. JAMES HAMILTON, REGENT SQUARE CHURCH, LONDON.

### FAREWELL TO EGYPT.

is the Bible the only rule of faith, but the only statute book by which the Lord Jesus would have His Church on earth be governed. It assumed that Christ Himself has given certain office-bearers for the administration of His Church, and that He has given to these office-bearers their Directory, their only Book of Canons in the written Word. And it farther assumed, that in the administration of the Church, civil rulers and secular magistrates ought not to interfere with the servants of Christ, but should leave it to them to rule Christ's house—His Church on earth, according to Christ's own laws. And it still farther assumed that in the event of the Church entering into any connection with the State—accepting endowment, for instance—the Church was not at liberty to surrender any spiritual privilege as the price of protection, or pecuniary support. This was the theory. And at the Revolution this theory became the statute law of Scotland; and at the Union it was stipulated that this should abide the statute law of Scotland for ever.

Nine years previous to 1843, the General Assembly, whose counsels, in consequence of the wide revival of evangelical religion, had become more scriptural, *restored* to the communicants in the different parishes of Scotland a privilege which they enjoyed up to the Union, and for some time afterward, the right of being consulted in the appointment of their ministers. In the event of a majority declaring that the individual offered to their acceptance was one by whose ministrations they could not profit, the Assembly ordained that the *vetted* candidate should not be inducted, but that the patron of the parish should be requested to give the people the offer of another minister.\* In the progress of certain civil suits which arose out of this ecclesiastical law, it was not only declared by the secular courts that the General Assembly did not possess the

\* The Crown lawyers of the day assured the General Assembly that the passing of such a law was within their competency. In this opinion five of the thirteen Scottish judges afterwards concurred.



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statutory power to confer this privilege on the people of her communion, but the civil courts went on to claim powers over the church courts, at which many stood aghast. For instance, the Court of Session drew a line round certain districts of country, and said to the ministers of the Establishment, "We prohibit you from preaching here under pain of imprisonment." It took its stand at the door of the church courts, and prohibited certain members from taking their places in Presbyteries and Synods. It imposed a crushing fine on a Presbytery for refusing to ordain a man to the ministry of a parish where, out of 3000 inhabitants, all, save two, deprecated his admission. And, not content with inflicting pains and penalties on Presbyteries, it had at last descended to the discipline of separate congregations, and tampered with the sacredness of the communion table. The Church began to see too plainly that not a vestige of separate jurisdiction was left to her, and that in endeavouring to restore the liberties of her people she had lost her own.

It was in consequence of the intolerable pressure of these encroachments, and the sanction given to them in the court of highest appeal, that the Convocation\* of Ministers assembled. They met in

\* The same author in his tractate, entitled *Harp on the Willows*, thus writes regarding the Convocation :—"After a prayer-meeting in St George's Church, and a sermon by Dr Chalmers—'Unto the upright there ariseth light in the darkness,'—the ministers adjourned to Roxburgh Church. Dr Chalmers took the chair. It was agreed that during each sederunt three of the brethren should engage in prayer; and in this way confession and supplication assumed a prominent place in the business of each meeting. None but ministers were present. In order to encourage each member freely to speak his mind, this privacy was requisite, and it tended greatly to impart a confiding and conversational tone to their proceedings. For our own part, it made us feel that the innermost side of good men is the best side; and whilst listening to the brotherly tone of their communings, so unlike the defiance and disdain of high debate, and to the noble sentiments of Christian heroism, and self-renunciation which were ever and anon expressed, we wished that the world were present. And, during the devotional exercises, and at intervals throughout the deliberations, when sudden light or consolation broke in, in a way which brought tears to many eyes, we would have liked that all the Christians in the kingdom could be present, for we felt assured that the Lord Himself was there. And then, when we looked at the materials of the meeting and saw before us, with few exceptions, all the talent, and,

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a place of worship from which the public was excluded, that no one might be restrained from speaking freely among his brethren by the restraint of a stranger-audience, and that no measure might be precipitated by the urgency of popular impulse. Every step was taken with caution, deliberation, and much prayer; and it was very affecting in the solemnity of devotion, and in the freedom of these brotherly communings, to find the same truths which had evaporated into thin abstractions in the language of controversy, returning in living realities; and to see that it was neither Church power nor popular rights so much as the prerogatives of a much-loved Saviour, for which they had been contending.

with still fewer exceptions. all the piety of the Church of Scotland, we wished that those were present in whose power it lies to preserve to the Scottish Establishment all this learning and this worth. There was the chairman (Dr Chalmers), who might so easily have been the Adam Smith, the Leibnitz, or the Bossuet of the day; but who, having obtained a better part, has laid economics, and philosophy, and eloquence on the altar which sanctified himself. There was Dr Gordon, lofty in simplicity, whose vast conceptions and majestic emotions plough deeper the old channels of customary words, and make common phrases appear solemn and sublime after *he* has used them. There were Dr Keith, whose labours in the prophecies have sent his fame through Europe, and are yearly bringing converts into the Church of Christ; and Mr James Buchanan, whose deep-drawn sympathy, and rich Bible lore, and Christian refinement, have made him a son of consolation to so many of the sons of sorrow. There were Dr Welsh, the biographer and bosom friend of Thomas Brown; Dr Forbes, among the most inventive of modern mathematicians; and Dr Paterson, whose *Moss Garden* is read for the sake of its poetry and wisdom and Christian kindness where there are no gardens, and will be read for the sake of other days when there are no manses. And there was Dr Patrick M-Farlan, whose calm judgment is a sanction to any measure; and who, holding the richest benefice in Scotland, most appropriately moved the resolution, that rather than sacrifice their principles, they should surrender their possessions. And not to mention 'names the poet must not speak,' there were in that assembly the men who are dearest of all to the godly throughout the land—the men whom the Lord hath delighted to honour—all the ministers in whose parishes have been great revivals, from the Apostle of the North, good old Dr Macdonald, whose happy countenance is a signal for expectation and gladness in every congregation he visits; and Mr Burns, of Kilsyth, whose affectionate counsels and prayers made the Convocation feel towards him as a father; down to those younger ministers of whom, but for our mutual friend-ship, I could speak more freely. When we looked at the whole, knowing something of all, we felt, first, such an assembly never met in Scotland before; secondly, it will depend on them, under God, whether Scotland can ever furnish such an assembly again; and, thirdly, what a blot on any reign, and what a guilt on any Government, which casts forth such a company! And then, after some sadder musings, came in this thought, 'Yet, what a blessing to the world if they were scattered abroad, everywhere preaching the word!'

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Successive days of consultation ended in a last appeal to the Legislature of the country. It was represented that the recent encroachments of the civil courts within the spiritual province were inconsistent with the liberty wherewith Christ hath made His people and their pastors free. It was alleged that by subverting ecclesiastical discipline they would eventually destroy the Established Church. It was urged that international faith demanded a remedy; for all these infringements on the Church's liberty were contrary to the stipulations of the Union Treaty. And, in conclusion, it was intimated, that should this final appeal be met by a refusal—rather than consent to disregard the voice of a Christian congregation imploring protection for themselves and their children against the intrusion of an obnoxious presentee; rather than purchase the benefits of an endowment by the omission of any Christian duty, or the surrender of any spiritual privilege—they would sacrifice their earthly all, and seek for themselves and their people on the broad ground of British toleration that liberty which they could not find within the pale of the Established Church.

This document, with the signatures of more than 400 ministers, was laid before Parliament. Everything that patriotism and principle could do was done to obtain a candid consideration for the Church's Claim of Right. But though the constitutional grounds on which that claim was founded were never touched, in the emphatic language of a minister of State, it was thought necessary to put an "extinguisher" for ever on such pretensions; and consequently, although the Constitution of the kingdom demanded it, and the majority of Scotch Members supported it, that claim was by a vote of Parliament rejected.

As soon as the final decision of the Legislature was known, it was the hope of many that the General Assembly at its first meeting would tender a formal resignation of its rights and privileges as an Established Church into the hands of Government. To prevent this no pains were spared. Under various pretexts, Presbyteries were interdicted from meeting to

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elect Commissioners, or their representatives when chosen were discharged, under civil pains and penalties, from claiming their seat in the Supreme Judicatory; whilst, intimidated by the prospect of worldly loss, a few who had once espoused the non-Erastian cause turned back in the day of battle. It therefore became requisite to adopt another course, and sever all connection with a Church which, in such circumstances, would not sever its connection with the State.

Edinburgh is one of those cities which seem designed as the arena of mighty incidents. Commanding that wide prospect of fertile fields, and of the far-stretching ocean, which is itself enlarging to the soul; overhung by tall piles of ancient masonry, and hoary battlements, which only speak of other years; looking up to everlasting mountains which carry the thoughts aloft or far on into the future; and with the solemn shadows of the ancient capital diffusing a sedateness over the elegance of the modern town, Edinburgh is essentially a historic city—a city familiar with great events, and a proper place for their transaction. On the morning of the 18th May it had the look as if such an event were coming. People were early astir. When the hours of business came, men either forbore their wonted occupations, or plied them in a way which shewed they had as lief forbear. Holyrood was one point of attraction, for the yearly gleam of royalty was flickering about its old grim turrets and through its gaunt open gateway. The scarlet yeomen with their glancing halberds, and the horsemen curvetting in the court of the resounding "Sanctuary," announced that the representative of majesty was within; and a stream of very various equipages was conveying down the Canongate professors from the college, and red-gowned magistrates from the council chamber, lawyers from the Parliament-house, and lairds from all the Lothians, besides a long pedestrian procession of doctors, and ministers, and burgh-elders, all resorting to the palace to pay their homage to His Grace the Queen's Commissioner. From Holyrood they marched to the High Church. This venerable fabric seemed also to renew the days of old.

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Beneath that canopy where James, of pedantic memory, used to sit and sometimes dispute with John Durie and Patrick Simpson, sat the representative of royalty, and, all around, the gallery was garnished with the parti-coloured pomp of civic functionaries, whilst the area was filled with that grave and learned auditory which no other occasion could supply. The discourse,\* "Let every man be fully persuaded in his own mind," was a production which, for wise and weighty casuistry, for keen analysis of motive, and fine discrimination of truth, and for felicity of historic illustration, would have been a treat to such a congregation at a less eventful season. With the solemn consciousness that in the "full persuasion" of their own minds they had decided in another hour to take a step in which character and worldly comfort and ministerial usefulness were all involved, each sentence came with a sanction which such sermons seldom carry. When the service was closing, the audience began to disperse with a precipitation which contrasted strangely with the fixed earnestness of their previous attention; for the place appointed for the meeting of assembly lay at some distance, and members were anxious to secure their seats, and on-lookers as anxious to get near the spot.

In the Assembly Hall many of the gallery spectators had sat nine weary hours, when at last the rapid entrance of members by either door announced that the service in St Giles' was over, and languid countenances were again lighted up with expectation. It did not look like the opening of a General Assembly. There was not the usual vivacity of recognition, and that bustling to and fro and ferment of joyous voices which on such occasions keep the floor all astir and the audience all alive. Either side was serious. The one party had that awe upon their spirits which men feel when doing a great work. Of the other party, some had that cloud upon their consciences which men feel when they are doing a wrong work—when they see others doing what but for want of faith themselves should have been doing; and others more honest, consistent

\* Preached by the Moderator, the Rev. Dr Welsh.

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Erastians of the old school, had something of a funereal feeling, sadness in parting with opponents whom they respected, and a foreboding impression that when these were gone away, it would scarcely be worth while remaining.

At last the jingle of horse-gear, and the measured prance on the pavement, with the full near swell of the trumpet, seemed to say in the words of the national melody, "Now's the day, and now's the hour." The martial music ceased, and the Assembly rose, for Her Majesty's Commissioner had entered. The Moderator engaged in prayer, and as soon as that prayer was ended, and the members had resumed their seats, amidst the breathless silence which prevailed, he went on to say, "According to the usual form of procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our rights and privileges—proceedings which have been sanctioned by Her Majesty's Government and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our Constitution, so that we could not now constitute this Court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared—I must protest against our proceeding further. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with permission of the House, I shall now proceed to read." He then read the protest, and having laid it on the table, bowed towards the throne, and withdrew. Man by man, and row by row, all to the left of the chair, arose and followed. An irrepressible shout of gratulation from the multitude in the street announced that the vanguard was fairly "without the camp;" and orderly and slowly retiring, in a few short minutes all were gone. Looking at the long ranges of vacant forms from which the pride of Scottish genius, and the flower of Scottish piety had disappeared, there were few spectators who did not feel "the glory is departed."

It was a striking sight to see the dark line for half-a-mile together,

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moving down the steep declivity which leads to the valley of Leith Water. In the distance stood, bright in its polished freshness, the new Assembly Hall, on which they had turned their backs for ever. On either side was the crowd of lookers-on, thronging windows and balconies, and outside stairs—some cheering, and others lifting their hats in silent reverence; some weeping, many wondering, and a few endeavouring to smile. And in the middle of the street held on the long procession, which included Welsh and Chalmers, Gordon and Buchanan, Keith and M'Farlan, Alexander Stewart and John Macdonald, Cunningham and Candlish, everything of which a Scotchman thinks when he thinks of the Church of Scotland.

Humble in its original destination, and prepared in haste, but of vast dimensions, and crowded with an eager auditory, their new place of meeting was emblematic of that new dispensation in the history of the Church of Scotland which had now begun. The emblems of royal patronage were absent. There was neither canopy nor throne. No civic pomp was seen. Magistrates had laid aside their robes of office, and none of Scotland's nobles had come. But the heart of Scotland was there, and it was soon borne in on every mind that a greater than Solomon was there. None who heard them can ever forget the fulness and world-forgetting rapture, the inspiration of the opening prayers; and when that mighty multitude stood up to sing,\* it seemed as if the swell of vehement melody would lift the roof from off the walls. And when at last the adjournment for the day took place, and in the brightness of a lovely evening the different groups went home, all felt as if returning from a pentecostal meeting. A common salutation was, "We have seen strange things to-day." Some, contrasting the harmony and happiness of the Free Assembly with the strife and debate of other days, could not help exclaiming, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Many remembered the text of Dr Chalmers sermon six months before in opening the Convocation, "Unto the upright

\* Psalm xliii. 3-5—"O send thy light forth and thy truth," &c.

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light shall arise in the darkness." And at the family worship of those memorable evenings such psalms as the 124th and 126th were often sung, and were felt to be "new songs."

It would be pleasant to dwell upon many of the features of the Free Church Assemblies, especially on those deputations and messages of sympathy and congratulation which they received from so many churches, and on those tributes of approbation and encouragement which, coming in from so many quarters made them recognise the good hand of the Lord upon them. But we have only room to state, that Tuesday, the 23d of May, was, after special devotional exercises, employed in subscribing the "*Act of Separation and Deed of Demission*," by which 470 Ministers did "*separate from and abandon the present subsisting Ecclesiastical Establishment in Scotland, and renounce all rights or emoluments pertaining to them by virtue thereof.*"

Though subscribed with the utmost calmness and alacrity, it would not be easy to estimate the sacrifice which that Deed of Demission implied. It is something to renounce the dignity of an Established Church and the comforts of an endowed one. These ministers did both; and none will best understand the sacrifice when told that the gift thus laid on the altar is a revenue of more than A HUNDRED THOUSAND POUNDS A-YEAR. But this is a very gross and vulgar way of stating it. For who will estimate in pounds and pence the home-ties which have since then been broken? Who will put a price on those hallowed recollections which cluster round every manse and church, all the more tender and manifold in proportion as a man of God was the presiding spirit there round the manse where infancy was cradled and childhood made merry, and opening youth first learned to tread with thoughtful and meditative step the country manse on whose roof-tree rested the blessing of many a passer-by, and from whose quiet chambers ascended, heard by God alone, the prayer of the pious wayfarer, turned aside to tarry for a night, and through whose study-windows streamed at winter's early



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morn the radiance of his lamp, who, like his Master, had risen up a great while before the dawn, to meditate and pray? What money will buy back the joy of those sanctuaries, whose Sabbath memories are now strangely mingled with the thought of their new occupants—the sanctuary where, one by one, the Elkanahs and Hannahs of the village presented each loan from the Lord and dedicated the infant Samuel to Him who answers prayer; the parish church where family by family sat the rural population, the happy matron at the head, and the toil-worn hardy father at the foot of their allotted pew, and the olive-plants between; the church at whose window waved, ampler each opening spring, the branches whose pleasant shadow spake of better trees and that higher house of God where these be planted, and round whose walls are sprinkled the grassy mounds where the fathers sleep, but where many of the children now must not sleep; the church which has the consecration which the angel of the covenant alone can give; traditions of worthies who preached and wrestled there; recollections of Peniel meetings, new-year sermons, and communion seasons when God was in the place; birth-place associations of men who believe that it was there that they were born again? Many a noble manly heart was like to burst that recent Sabbath, when minister and people took their last look of the beautiful house where they and their fathers had worshipped, and gathering up their psalm-books and bibles which had lain on the book-board so long, they left the vacant pulpit and the empty pews, “a place in which to bury strangers.”

But with all its griefs and privations—though in some parishes arbitrary landowners have refused the humblest hut to the “outed” ministers, and have prohibited their tenantry from affording them an asylum, and though many congregations have no other prospect than that of worshipping, like their covenanting ancestors, in the open air—still the sacrifice has been amply repaid in blessings of a nobler kind.

1. It is a solemn testimony for truth. It is something to have

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impressed on the minds of men more deeply the truths, that *God alone is Lord of the conscience, and Christ alone Head of the Church; and that the relation between a pastor of a Christian congregation is something too sacred to be formed without the consent of either party.*

2. It may remind the world that there is yet "faith in the earth." It is long since *by faith* Abram left Ur, since Moses forsook Egypt. It is long since the eleventh chapter to the Hebrews was written. It is even long since "by faith" the Puritans esteemed the reproach of Christ greater riches than the treasures in Egypt, and since the Covenanters "endured, as seeing Him who is invisible." So incredulous had the world become, so ignorant of the existence of any heaven-sustained principle like faith, that up to the last morning worldly men were betting that not fifty would secede; and doubtless, judging by themselves, even ministers of the gospel assured the world that, their solemn protestations notwithstanding, not a hundred would fulfil their pledge. It is well that worldly men and ministers should learn that a class of men exists whose "yea," is "yea."

3. It has secured great advantages for the evangelisation of Scotland. The Free Church has the best of the ministers, and the mass of the people. It has also the goodwill of the other evangelical communions, and in co-operation with them, the field of Scotland is now before it. Clerical etiquette, and ecclesiastical trammels, and civil interdicts, will not now restrain its ministers. Broad Scotland is their parish, and the last verses of Matthew's Gospel their commission; and we trust that many people who have long sat in darkness will now see a great light.

4. It has elicited to a wonderful extent the sympathy and fraternal regard of Christian men and Christian churches. The kindness and affectionate fellow-feeling of the people of God at home and abroad have been abundantly exhibited; and the Free Church ministers and people have rejoiced because of the consolation. One expression of this kindness has been of a peculiarly seasonable and affecting nature. Many

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dissenting congregations in Scotland—Independent, Seceding, Wesleyan—have lent their respective places of worship, and even changed their customary time of meeting, for the accommodation of their Free Church friends.

5. It has opened a great deep of liberality among the Christian people of Scotland. The Free Church is emphatically the Church of the CHRISTIAN PEOPLE. Comparatively few of the noble and wealthy adhere to it; and the exertions which its members have made are scarcely surpassed by the self-surrender of its ministers. One eminent legal practitioner has devoted a fifth of his income for life to the cause. We lately heard of a pious man in humble life who, by his own hard labour, had amassed a considerable sum, and presented nearly the whole of it (£500) to the Free Church funds. There was a poor woman in a parish where most of the land belonged to a hostile proprietor, and in his zeal to prevent the adherents of the Free Church from rearing a place of worship, this proprietor endeavoured to buy up all the smaller properties. This poor woman's only support was derived from a small parcel of ground, little worth, but for which the rich man in his eagerness offered an enormous price. The poor woman withstood the temptation, though such a fortune had never been within her reach before. She said, "From my Maker I got it, and to my Maker I give it back." And on the spot of ground thus given, a Free Church will now be built. And just as many ministers are content to lodge in mean abodes, and even to send their families to distant places, that they may not be compelled to quit the scene of their wonted labours, so many of their people in their turn have made corresponding sacrifices, have abridged their comforts, changed their dwellings, and sold their possessions, that they may aid in this blessed work. Never did the people of Scotland offer to any cause so willingly.



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*REV. JOHN MACDONALD, D.D.*



## John Macdonald, D.D.

**A**MONG the great names that adorned the Disruption Church, none was held in higher esteem in the Northern Counties of Scotland, and among many in the South, than that of Dr MACDONALD of Ferintosh. In the Highlands he was known as "Ministear mòr na Toisidheachd." It is not consistent with fact to say, that in matters of religion the Highlanders are the mere followers of their popular ministers. There were popular ministers in the Highlands whom the people forsook, because of their deserting what they held to be the cause of truth at the period of the Disruption. Yet in no part of the country are ministers of power and grace more esteemed than in the Highlands, and it cannot be questioned that the teaching and example of such ministers exercised a vast influence over the popular mind in 1843, and of none more than the subject of our sketch.

We learn from Dr Kennedy's biography of Dr Macdonald, that he was born in the parish of Reay, in Caithness, on the 12th November 1779. His father, James Macdonald, or M'Adie, as he was called, in accordance with Celtic usage, which distinguishes the septs in the same tribe, was a man of note among the religious community. He was early brought to the saving knowledge of divine truth; and at a later period he was, with universal consent, appointed catechist of his native parish. For this post he was admirably qualified by both his gifts and his graces,

THE HISTORY OF CONSUMPTION

*DISRUPTION WORTHIES.*

and he retained the affection and esteem of the godly over a wide district unchanged to the end of a long life of ninety-seven years. The part of the country where he resided was at the time much torn by religious differences. The people in a body adhered to the Church of Scotland, but within the Church they were much divided. James held firmly by the Church and its ordinances, while he maintained Christian fellowship with the truly good who had separated themselves. He was a man of a bold, and yet a loving spirit. His aim was to win souls to Christ. On one occasion he met the leader of the separatist party in the parish, who began to reprove him as being too soft, and told him he should be more faithful in denouncing sinners. It was the habit of the people of the Highlands at the time to send their horses away to the hills in summer, where they were set loose; and there was often some difficulty afterwards in taking them when required. James's reply to his neighbour's reproof was, "Well, let you and me go to the hill, John, to catch the horses; take you a whip, and I'll take a sheaf of corn, and see which of us will be most successful."

John Macdonald was the worthy son of such a father. At school he soon took the highest place, and at college, which he attended in King's College, Aberdeen, he was one of the most distinguished students. He especially excelled in Mathematics,—a science which he cultivated to the last days of his life. It was during his school and college days that he was brought to the knowledge of saving truth. Dr Kennedy specifies the three means which the Spirit of God appears to have employed in bringing about this great end. They were the early teaching and example of his father, the writings of Jonathan Edwards, and the preaching of the Rev. J. Robertson of Achrenny Mission, afterwards of Kingussie.

In 1805 he was licensed by the Presbytery of Caithness to preach the Gospel. Previous to his ordination he officiated as missionary in Achrenny and Halladale for some months, and in 1806 he was ordained to the mission charge at Berriedale,—all in the Presbytery of Caithness.



*JOHN MACDONALD, D.D.*

His incumbency here was a very short one, and in January 1807 he was translated to what was then the Gaelic Chapel of Edinburgh, as successor to the Rev. James Maclauchlan, afterwards of Moy. When he came first to Edinburgh, he had little of the power in preaching to which he afterwards attained. He was sound, clear, and accurate; but somewhat stiff in his manner and delivery. This might have arisen from various causes, but mainly, no doubt, was the result of youth and inexperience. Gradually this sense of constraint wore away, and he came to speak in public with wonderful eloquence and power. It was once said to the writer by an old Edinburgh hearer of his, "It was here that he got his wings." During his Edinburgh ministry an attempt was made to introduce English preaching in the afternoon into the Gaelic congregation, to meet the wishes of hundreds who wished to benefit by Mr Macdonald's ministry; but the more ardent Celts among the people resisted the change strenuously and successfully. To meet the desire, however, Mr Macdonald resolved to preach English at night,—thus undertaking three regular services each Lord's day. With week-day meetings and visitations, this made his life a busy one. It was also a useful one, for during his Edinburgh ministry he had many souls for his hire. His ministry in Edinburgh extended over a period of six years; and in 1813 he was presented to the Parish of Ferintosh in Ross-shire, vacant by the death of the excellent and much-esteemed Mr Charles Calder. The scene when he parted with his Edinburgh flock was a somewhat remarkable one. He had preached in Gaelic as usual during the day, taking farewell of the people; and at night the English congregation met in the usual place of worship in North College Street. Ere the service began, the crowd collecting was such that there was no prospect of their finding accommodation in the church, although it could accommodate eleven hundred worshippers. Mr Macdonald was just going to the pulpit, when it was proposed that a request should be made for the use of the West Church for the occasion. A messenger was sent for the keys, which

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and he retained the affection and esteem of the godly over a wide district unchanged to the end of a long life of ninety-seven years. The part of the country where he resided was at the time much torn by religious differences. The people in a body adhered to the Church of Scotland, but within the Church they were much divided. James held firmly by the Church and its ordinances, while he maintained Christian fellowship with the truly good who had separated themselves. He was a man of a bold, and yet a loving spirit. His aim was to win souls to Christ. On one occasion he met the leader of the separatist party in the parish, who began to reprove him as being too soft, and told him he should be more faithful in denouncing sinners. It was the habit of the people of the Highlands at the time to send their horses away to the hills in summer, where they were set loose; and there was often some difficulty afterwards in taking them when required. James's reply to his neighbour's reproof was, "Well, let you and me go to the hill, John, to catch the horses; take you a whip, and I'll take a sheaf of corn, and see which of us will be most successful."

John Macdonald was the worthy son of such a father. At school he soon took the highest place, and at college, which he attended in King's College, Aberdeen, he was one of the most distinguished students. He especially excelled in Mathematics,—a science which he cultivated to the last days of his life. It was during his school and college days that he was brought to the knowledge of saving truth. Dr Kennedy specifies the three means which the Spirit of God appears to have employed in bringing about this great end. They were the early teaching and example of his father, the writings of Jonathan Edwards, and the preaching of the Rev. J. Robertson of Achrenny Mission, afterwards of Kingussie.

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were readily given. The West Church was opened, and Mr Macdonald putting himself at the head of his congregation, they marched westward through the Grassmarket, and soon filled the church to the roof. Here amidst the tears and sobs of many, he took farewell of his English-speaking hearers, who had for years enjoyed and profited by his earnest ministry.

In due time he was settled in Ferintosh, where he continued to minister with great success till the year 1849, a period of forty-two years. Much of his time was spent in assisting brother ministers at their communions. In such services he was acceptable to both ministers and people, many of the ministers who differed widely from him on ecclesiastical questions making him heartily welcome. This he owed much to his kind, genial, and brotherly disposition, which displayed itself so pleasantly in the family circle, his interesting conversation, and especially his fund of anecdote, all making him a favourite with old and young. Many ministers' sons and daughters, who were young at the time, remember well how welcome he was at their fathers' fireside. By the people his appearance was hailed with enthusiasm, thousands collected to hear the word at his mouth, and many of these gatherings were followed by rich and abounding spiritual blessings.

He took a deep interest in the distant island of St Kilda. At the instance of the Society in Scotland for Propagating Christian Knowledge, he visited the island four times in as many different years, and preached to the people, at the time without a minister, the gospel of salvation. Besides these visits, so much valued by the people, he made strenuous efforts to secure the erection of a church and manse in the island, and on his last visit, in 1827, accompanied by the minister appointed by the Society which he represented, he found the buildings completed, and provision made for the regular maintenance of gospel ordinances. For many years the Free Church has maintained a minister on the island.

In 1827 he paid a visit to Ireland, at the request of Mr Daly, afterwards Bishop of Cashel, with a view to preaching the gospel to the Irish

*JOHN MACDONALD, D.D.*

in their native tongue. He studied the Irish dialect of the Gaelic language, and preached frequently in that dialect to the people along the south-west coast.

Dr Macdonald's zeal for preaching the gospel led him sometimes into difficulties. In the year 1817 he preached in a Dissenting chapel in Strathbogie, without the consent of the parish minister. For this he was brought before the General Assembly, where, although no special censure was passed upon him, such proceedings were severely censured.

His ministry was richly blessed of God. Perhaps no minister of modern times was more owned as the means of converting souls. While in Edinburgh, he took a deep and active interest in the great revival at Muthil, under the ministry of the Rev. Mr Russell. Soon after his removal to Ferintosh, a deeply interesting movement took place among his own people. After that the Word was much blessed on both sides of Loch Tay, and in Glenlyon; and he frequently visited the district and preached with great power and success. The fruits of the revival of religion there are visible to this day. There were great spiritual movements in Ross-shire, the revivals in Kilsyth and Dundee took place, and in all these Dr Macdonald took his share of the work with warm interest. Wherever he heard of the Lord's cause prospering, he made a point of being present to help it forward.

Though not disposed to take much part in ecclesiastical controversy, he found no difficulty in taking his side when the great questions of Non-Intrusion and Spiritual Independence arose for discussion in the Church. He became a firm supporter of the policy of the Evangelical party; and his weight of character and influence over the popular mind aided much the cause which they maintained in the north. At the Disruption he took a foremost place, and was selected to preach the first sermon in Tanfield Hall. His text was John xv. 16. He shewed the power of the principle which actuated him by the extent of the sacrifice which he made, for the living of the parish of Ferintosh was one of the largest in that part of

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the country. He was not in the habit of referring often to ecclesiastical subjects in the pulpit ; but, preaching at Edinburgh, in the Gaelic Church, soon after the Disruption, he said of the Established Church as it then existed, that it was " a Christ-denying, God-dishonouring, and soul-destroying church." These were strong words—too strong, perhaps, for courtesy or for charity, but he spoke under a deep sense of wrong done to the cause of Christ. He was much censured for using them, but it does not appear that he ever withdrew, or even modified them afterwards.

At the Inverness Assembly he was associated, as Gaelic Moderator, with Dr M'Farlan of Greenock, the Moderator for the year. In this capacity he preached a Gaelic sermon at the opening of the Assembly, and many who were then present still remember the mingled feeling of amusement and admiration which pervaded the house as he announced his text, and proceeded to expound it. The words were, " These, who have turned the world upside down, are come hither also." The sermon was one in every way worthy of his fame, and a complete vindication of the Disruption.

On the 18th of April 1849, he was called to his rest, leaving behind him a name fragrant and precious among thousands, and which shall not be forgotten, especially in the Highlands, so long as gospel truth is prized by the people.

Dr Buchanan, in his *Ten Years' Conflict*, says :—

" The devotional services at the Convocation were conducted by Dr Macdonald of Ferintosh,—that eminent servant of God, of whom it is enough to say that he was the Whitefield of the Highlands of Scotland. The proudest and most powerful chieftains of the Celtic race never possessed such a mastery over the clans, which the fiery cross or the wild pibroch summoned into the field in the fierce days of feudal strife, as belonged, in these more peaceful modern times, to this humble minister of Christ. From Tarbatness to the outer Hebrides,—from the Spey to the Pentland Firth,—the fact needed but to be known that John Macdonald had come, and was about to preach the Word, in order that the country for twenty miles around should gather at his call. Ten thousand people have often been swayed as one man,—stirred into enthusiasm, or melted into sadness, by this mighty and faithful preacher's voice."

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JOHN MACDONALD, D.D.

The following interesting reminiscences of Dr Macdonald are given by the Rev. Allan Sinclair, of the Free Church, Kenmore, in the Memoir of Campbell of Kiltearn :—

“ My father used to tell, that early in the century, he remembered hearing Dr Macdonald at Invermoriston. This was before his ordination at Berriedale. He was on his way from the Western Highlands, where he had been collecting information for the late Sir John Sinclair, anent the authenticity of Ossian's poems. He was from the very outset of his ministry an evangelist, and availed himself of opportunities to preach the Word. On this occasion he sent a message from Fort-Augustus to Invermoriston, that he would give an address there. He was dressed after the fashion of the day, in a long black cassock, and skin-tight trousers, or ‘*traces*’; which, my father said, shewed off his fine manly frame to great advantage. After the service of the day was over, my grandfather, an old godly venerable man, remarked, ‘If I am not mistaken, that young man will make himself known.’ Years after this on his way to Ferintosh from Skye, he sent intimation he would preach at Invermoriston. The people were glad. An open-air chapel was extemporised in a quiet sheltered nook. He was fresh from scenes of revival, and preached with great power, from the words of Paul to the Philippian jailor. The impression of that day was extraordinary. The place was like a battle-field strewn with the dead and dying. Not a few survived to testify that the Lord was of a truth present that day.

“ The next incident was at a Communion Sabbath at Ferintosh. It was his first Communion there. His wife had died the previous week, and his elders waited upon him to suggest that the Communion should be postponed. ‘No, no,’ he said, ‘let not my wife's death interfere with commemorating the death of my Saviour. I feel very unfit for my share of the service, but there are able ministers engaged to carry on the work.’ His text was Hosea ii. 19—‘I will betroth thee unto me for ever.’ From these words he preached the action sermon, a discourse of great power. A deep impression was made upon the audience, numbering probably ten thousand. So much were his brethren who assisted convinced of this, that they urged him to close the service. He consented, and preached from Psa. xlv. 10—‘Hearken, O daughter, and consider, and incline thine ear,’ &c. He applied the subject from the words addressed to Rebecca, ‘Wilt thou go with this man?’ (Gen. xxiv. 58). The impression already made was greatly deepened. The feelings of the audience were overpowering. Urging acceptance of Jesus upon them with extraordinary fervour, he put the question once more, ‘Wilt thou go with this man?’ A tall middle-aged woman in the heart of the congregation started to her feet, tossed her arms into the air, and exclaimed in tones heard over the vast audience—‘Thèid, Thèid, O, Thèid!’ (‘I will, I will, O I will!’) The preacher replied, ‘God grant thee that grace, and to all present here this day!’ The great congregation broke down. It was a scene never to be forgotten. The Burn of Ferintosh was a Bochim indeed that day. Such was the weeping, the crying, the commotion among the people, that the preacher's voice was drowned. Amid this glorious triumph

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of the King of Zion, the day came to a close, memorable among the many memorable days of the ministry of this eminent and dear servant of the Lord Jesus.

"The following incident I have from one to whom Dr Macdonald himself told it. It was at a Communion season in Milton Church, Glasgow. On Saturday evening after thinking over his subjects for the following day, he chose a passage for the evening address. But he could not lay his *mind* to it. The words of Paul to the jailor, 'Do thyself no harm,' were powerfully impressed upon him. He took these words. That Sabbath evening a poor strayed woman was on her way to drown herself in the Clyde. Passing the church, she heard the voice of praise, and paused to listen. By some powerful impulse, she entered the lobby of the church. As she entered, the preacher gave out his text, 'Do thyself no harm.' The words sounded in her ears as a voice from heaven. She thought *in herself*, they are spoken to me; and so they were. That night her soul was quickened; light dawned upon her. She abandoned her purpose, became an anxious inquirer; and that evening found the Lord. 'Is not this a brand plucked from the burning?'

"Dr Macdonald came for thirty-six years to my native parish (Glen Urquhart) to assist at the Communion. They were times of great refreshing to a people who all the year round sat *under a dead ministry*. I remember, and ever shall, the thrill of that emotional, powerful voice. I sat in the gallery of the church, in a front seat, while he preached *from the words*, 'We would see Jesus.' The thrill of his voice was such, that I felt as if raised from my seat by some invisible power, and in danger of falling over the gallery. There was a strange power in the thrill of Macdonald's voice. A minister told us—an aged minister of Christ—that on a certain occasion, while hearing him at Strathpeffer, he never knew the meaning of the passage, 'My word is spirit,' as he did that day. Such was his emotion, that lest he should disturb the meeting, he rose and retired. Truly he was one of the ascension-gifts of the risen and exalted Saviour, to the land of our birth—the dear old Highlands of Scotland. May the Repairer of breaches give us many more such men!"





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*REV. RODERICK McLEOD.*



## Rev. Roderick M'Leod.

**A**MONG the great and good men of Disruption days a prominent place may well be claimed for Roderick M'Leod; and the Church acknowledged the claim by unanimously calling him to preside over her General Assembly of 1863, thus conferring upon him the highest honour she had to bestow.

Mr M'Leod was born in Glen-Haltin, Isle of Skye, in the year 1794. His father, the parish minister of Snizort, was a younger son of M'Leod of Raasay. His family connection thus gave him a position in society, and may also have contributed to the formation of that chivalrous bearing which characterised him through life. He possessed great natural force of character, superior intellectual power, and a fearlessness of disposition that even in early youth made him a hero among his associates at school and college. Having completed his college course at Aberdeen, he was licensed by the Presbytery of Skye as a preacher of the gospel, and was soon thereafter appointed to the mission of Lynedale, in his father's parish. At this period of his life, and for a year or two thereafter, Mr M'Leod was still a man of the world—gay and light-hearted—and from his gentlemanly bearing was a universal favourite in the society of Skye. He felt little interest in the souls of others, for he was a stranger to the requirements of his own soul and to the love of the Saviour. But, by the perusal of Bellamy's "Chris-

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tian Religion Delineated," he was awakened to a sense of his spiritual state, and when he was thus exercised it happened in providence that Dr Chalmers' "Lectures on the Romans" fell into his hands. He studied these lectures prayerfully ; and to the light and comfort he obtained by means of them he made a touching allusion in his address at the close of the General Assembly in 1863.

At the time of this crisis in Mr M'Leod's history, there lived in his neighbourhood a remarkable man in humble circumstances whose enlightened views and ripe Christian experience were the means of keeping and strengthening him in the way of the Lord. This man was blind Donald Munro, a name revered in Skye only second to that of Mr M'Leod himself. When the history of living religion in Skye shall be written, one of its most interesting chapters will be the life and labours of this man of God. He was converted through hearing a sermon preached by Mr Farquharson, an itinerant preacher sent to Skye by the Messrs Haldane ; and soon it became evident that God had raised him up to be a faithful and much-acknowledged labourer in His vineyard. He had rare mental gifts, and was mighty in the Scriptures. His meetings for prayer and exhortation were abundant, and the power of the Lord was present in those humble gatherings at the river side in Snizort.

Along with the great spiritual change in the minister, there was seen a very striking change in the Mission House of Tynedale. The preaching was new. The services were multiplied. Meetings were held on week days as well as Sabbaths. Soon these meetings became crowded, for the people flocked to them from the surrounding districts, and many who afterwards became eminent Christians dated their first deep impressions from the earnest services of that time.

When the parish of Bracadale became vacant by the death of Mr Shaw, a minister of eminent piety, Mr M'Leod was presented to the living, and inducted into that charge in 1823. He used to remark that it was with his sword and his bow that he gained this preferment,

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referring to the manner in which he formerly commended himself to his patron, by excelling in the use of the gun and in other amusements.

His ministry in Bracadale extended over fifteen years. Here he had trials, but he had also great encouragement in his work. His church was crowded from Sabbath to Sabbath with eager hearers. Not only his own parishioners, but many from the surrounding parishes resorted to his ministry. Bracadale became famous as the birthplace of souls, and the memories still floating in the Island of the success that attended Mr M'Leod's labours there would fill a volume.

His views of the sacraments caused him to delay in some cases the administration of baptism, and this unusual strictness gave rise to complaints and appeals to the Presbytery of Skye. His Presbytery had no sympathy with him or his views, and endeavoured to force him into compliance with their own laxer notions. But standing as he believed he did on the firm foundation of God's truth, Mr M'Leod was not the man to be moved from his strong convictions. And so his refusing baptism to a parishioner came up before the General Assembly of 1824 by reference from the Presbytery.

At three different Assemblies Mr M'Leod's case was under discussion in one form or another. His Presbytery treated him with the utmost harshness, and gave him no rest. They harassed him, at first with threats, then by suspending him from the functions of the ministry for a year, and finally they proceeded against him by libel with the view of deposing him from the ministry. It was to this treatment that Mr (afterwards Lord) Cockburn, who was Mr M'Leod's counsel, referred, when in an eloquent speech before the Assembly, he lashed the Presbytery of Skye with his powers of ridicule, describing them as a troop of foxhunters, who had not much to occupy them, and who agreed to keep a bagged fox, at which they might have a run when they wanted a hunt. The case was ultimately disposed of in 1827, when the Assembly appointed a committee of its most respected members to make full investigation, and

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to report to the House. This committee vindicated Mr M'Leod, and recommended that the suspension be removed, and the libel be rejected. The Assembly unanimously adopted their committee's report, and Mr M'Leod was set free, and returned to his home and his flock a happy man.

Mr M'Leod continued his ministry in Bracadale till the year 1838, when, on a vacancy occurring in the parish of Snizort, the people petitioned the Home Office, praying that Mr M'Leod should be presented to the charge. The application was successful, and he was accordingly translated to Snizort. It was now the period of the "ten years' conflict," and into that movement Mr M'Leod threw himself with all the ardour of his heart. His sympathies were entirely on the side of the spiritual independence of the Church and the spiritual rights and privileges of the Christian people. The circumstances of the time called for a large amount of extra-parochial duties, and perhaps no man passed through more bodily toil and privation in the service of the Church than Mr M'Leod did on to 1843. But however excessive his labours may have been before, it was the Disruption in that year that laid on him a burden which demanded all the mental vigour and elasticity, and all the physical strength, with which the Lord had endowed him. The Island of Skye, containing eight ministerial charges, with a population of 20,000 souls, was the field he was called to occupy, and he held it for years single-handed. Of his brethren in the island, none stood by him when the day of trial came, except one who was called to another charge a few months after the Disruption. But it was not only Skye which he had to hold for the Free Church. That portion of the Long Island which extends from Harris to Barra Head, with its population of 16,000 or more, and with only one minister who joined the Free Church, was added to the Presbytery of Skye, and demanded a large share of Mr M'Leod's thoughts and labours. He did not however shrink from the work, but courageously and cheerfully set his face to the duties before him. His labours for some years after the Disruption were not exceeded by those

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of any minister in the Free Church. It was no uncommon thing with him in those years to preach to congregations on the hillside in the midst of a snow-storm ; and although he felt no injurious effects at the time, privations and continuous exertions, which were far beyond what any ordinary human strength could bear, left their mark upon him. But in the midst of it all no one ever found him desponding. He was always cheerful, and often even playful. By degrees relief came to him, and his labours were lightened. One after another of the island charges was filled up ; and before his removal he saw the whole island supplied with ministers, from Rhu Hunish to the Point of Sleat.

Mr M'Leod was married to Miss Anne M'Donald, of Skeabost, in whom he found a partner who sympathised with him in all his labours, and who strengthened him in his various trials. They had a family of thirteen children ; and before it pleased the Lord to visit them with bereavements, the well-ordered and happy household greatly impressed many a visitor to the manse. But one after another they were taken away, until at the time of his own removal, only four remained. His bearing in connection with those family sorrows was very remarkable. He meekly and quietly took all from a Father's hand.

Mr M'Leod continued in robust health till he neared the threescore years and ten. But at length the iron frame began to yield. In the year 1864 he had an illness which confined him to the house for several weeks ; but he rallied again, and continued to labour with unabated zeal for some years longer. It may be said of him, that he fell in the field ; for it was on returning from South Uist, after several days of preaching, that his last illness came on. He performed this long journey in an open boat, where there was neither shelter nor comfort. Exposure to storm and wet, for a night and a day, left evil effects behind, and his strength rapidly forsook him. The end was like a summer sunset, calm and tranquil. There was no ecstasy, and there was no fear ; and without a struggle he passed away.

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It is difficult now to credit the "gross darkness" that covered the population of Skye at the commencement of this century. But a reformation period arrived. A tide of religious feeling set in through the island, and the trusted leader of the movement was Roderick M'Leod. No one acquainted with the religious history of Skye can doubt that he was an instrument specially raised up by God to guide and mould the revived spiritual life of the people at that time. But Mr M'Leod was no mere revivalist. He was a man of wide sympathies, who took a deep and intelligent interest in all matters civil and ecclesiastical. In ecclesiastical questions he was always in harmony with the great leaders of the Church. This was true, not only previous to the Disruption, but since that event. When there was an agitation on the subject of Church Unions in the colonies, he strongly advocated the side of union. And when the question of union among the unestablished churches of our own country came on, he entered into it most cordially. It was characteristic of him, that when once he took up a position, he was not to be moved from it. And so, on the subject of union, having made up his mind, he never wavered to his dying day in giving it his earnest support.

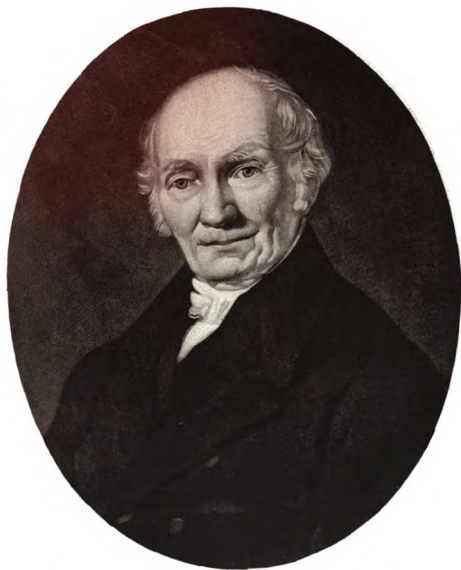
Those who had the privilege of intimate acquaintance with him, found him a man of very warm affections, a most congenial companion, and a confiding and steadfast friend, who could be relied on in any emergency. Among his younger brethren, instead of seeking to lord it over them, he often made them feel ashamed by refusing to take the place that they thought belonged to him of right. In their manses none was a greater favourite with the little children. Such a man could not fail to be beloved by the people of his native island, and his sufferings for righteousness sake gave him a place in their hearts that no other man has ever had. It will be indeed a degenerate race of Skyemen that will cease to cherish with reverence and love the memory of Mr Roderick M'Leod.

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*REV. DAVID CARMENT.*



## Rev. David Carment, M.A.



**M**R CARMENT was born on 28th September 1772, at Keiss, near Wick, where his father, James Carment, kept a school. His ancestors belonged to the south of Scotland, his father being a native of the parish of Irongray. His grandfather, John Carment, was born in 1672, and was baptised in the hills, under cloud of night, by John Welsh, the outed minister of Irongray.

Mr Carment received his early education from his father. When thirteen years of age, he went to the parish school of Canisbay, where he was taught Latin and Greek. He made rapid progress; and when he had just completed his seventeenth year, was appointed parochial schoolmaster of Kincardine, in Ross-shire. He remained there only one year, and being desirous to pursue his studies at college, he entered King's College, Aberdeen, in November 1791.

His father was not in circumstances to afford him pecuniary aid, and he had a hard struggle to get through his college course. At the close of the first session, he obtained the situation of tutor in the family of the Rev. George Munro, minister of South Uist. This enabled him to complete his attendance at the arts classes. He passed through the curriculum with much credit; and at the close of the session in the spring of 1795, obtained the degree of Master of Arts. He was then

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appointed parish schoolmaster of Strath, in the Isle of Skye, where he remained for four years. Having completed during this period his attendance at the Divinity Hall in Aberdeen, he was licensed to preach by the Presbytery of Skye on 4th April 1799.

After being licensed, he gave up the parish school, and became tutor in the family of Mr Macdonald, tacksman of Scalpa, a small island adjoining Skye. Mr Carment always referred to this as one of the happiest periods of his life, and it is believed that it was while here he underwent a saving change.

In March 1803, he was appointed assistant to the Rev. Hugh Calder, minister of the parish of Croy, near Inverness, where the principal ministerial duties had to be performed in the Gaelic language. Mr Carment, not being a Highlander, knew nothing of Gaelic till he went to Uist in 1792, and the preparation of his Gaelic discourses taxed him severely.

His preaching soon proved attractive, and many from neighbouring parishes came to hear him. He preached with power and energy those truths which, not long before, had become realities in his own experience. Not a few had cause to bless the Lord for sending them such a ministry.

In January 1810, he was chosen minister of the new Gaelic chapel in Duke Street, Glasgow, and having been ordained by the Presbytery of Nairn, he removed to Glasgow in April following. He continued to labour there for twelve years, and these were, perhaps, the busiest years of his life. Besides two Gaelic services, he had an English sermon on the Sabbath evening, which was largely attended by many who were not Highlanders. He took an active part in the management of the various religious and charitable institutions of the city; and formed the friendship of Dr Love, Dr Balfour, Dr Hamilton of Strathblane, and Dr Chalmers. His labours in Glasgow were much countenanced and blessed.

In 1815 he married Margaret Stormonth, daughter of the Rev. James Stormonth, minister of Airlie, in Forfarshire. She was a woman of very

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superior mind and eminent piety. She survived her husband for many years, and died in her son's house in Edinburgh, in October 1874.

In December 1821, Mr Carment was presented to the parish of Rosskeen, in the Presbytery of Tain, as assistant and successor to the Rev. John Ross. He was inducted shortly after, and entered upon his ministerial duties in the spring of 1822. Mr Ross was an old man, disabled from duty, and died soon after Mr Carment's induction. The charge was an arduous one. There were three villages in the parish, besides a large rural population, the total population being about 2600. The parish was at that time in a very rude state. Its educational requirements were inadequately provided for, and many of the people had no copy of the word of God. He set himself vigorously to remedy this state of things, and ere long there were four schools in the parish, besides the parochial school in the village of Invergordon. He also made an arrangement with the British and Foreign Bible Society, by which he obtained from them large supplies of Bibles and Testaments, both in Gaelic and English. Hundreds of copies were distributed in this way, the price being regulated according to the means of the parties, and none being given without payment, except to parties in very poor circumstances. Every one in the parish able to read, had soon a copy of the word of God.

Mr Carment's preaching made a great impression in the parish from the outset, and he soon acquired an influence over the people such as is rarely attained. This may be thought the more remarkable, as he had no Celtic blood in his veins, and his character was thoroughly Saxon. His preaching was eminently practical, and there was a directness and terseness in his style to which Highlanders, at that period at least, were not much accustomed. He was a man of large bodily presence, and of almost herculean strength. His utterance was clear and distinct, and his voice had a compass which enabled him, without straining or apparent effort, to be heard by the largest assemblages in the open air.

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In 1822, the system of "The Men" was dominant in Easter Ross. Mr Carment's straightforwardness and independence of spirit did not suit them, and he and they soon came to an open rupture. Such an event, in ordinary circumstances, was fatal to a minister's influence. The people left him, and followed "The Men." In Mr Carment's case, however, this result was, for the first time, reversed. The people left "The Men," and followed the minister.

The limits within which this sketch must be confined do not admit of any detailed account of Mr Carment's unwearied labours in the parish during the remainder of his life. His own impression was, that a considerable portion of his ministry in Rosskeen was less fruitful of spiritual results than his ministry in Glasgow and Croy; but in the year 1840, there was a remarkable revival of religion in Rosskeen, in common with many other places, and he had reason to believe that many were brought to the saving knowledge of the truth.

Mr Carment was seldom absent from his own parish, though he occasionally visited other districts, where his services were much prized. He enjoyed being returned to the General Assembly, where he made not a few highly effective appearances.

He took an active part in the pre-Disruption controversy, and in preparing his people for the result. And when the day of trial came, the people almost to a man followed their minister. Out of a population of upwards of 3000, it is believed, not fifty remained behind. Mr Carment did not go out till the middle of June. He preached for the last time in the parish church on 18th June, taking his text from 2 Samuel xv. 25, 26. It was a day long to be remembered. At the close of the sermon he read a solemn protest, which he recorded in the minute book of the kirk-session, where it still remains. It breathes much of the spirit of his covenanting ancestors.

The manse had been built for Mr Carment some years after his induction. It was situated in a lovely spot, with a lawn in front, fringed

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by a small stream, which in those early days contained wondrous trout. There was a sweet garden, which had all been laid out under his own superintendence. The churchyard was within a few hundred yards of the manse. Six of Mr Carment's children lay buried there. They were the flower of the flock. Often, as the twilight drew on, the old man stole out to the churchyard to visit the graves of his loved ones. Their very dust was dear to him.

The pecuniary sacrifice which the Disruption involved, though large in itself, was as nothing compared with the disruption of those tender and hallowed ties, which linked father and mother and the surviving children to the manse and garden and glebe and the solemn churchyard.

Mr Carment was one of those who doubted whether the Church, before resorting to disruption, should not have longer continued the fight with the civil courts; but the pecuniary results never for a moment influenced his judgment in the matter. The emoluments told for very little; but to leave to strangers the manse, hallowed by so many deathbeds; the garden, and its quiet walks; the green lawn, with the little babbling brook—places sanctified by communion and fellowship with his God—and the churchyard and its sacred memories; this was a sore trial. It was in the true spirit of martyrdom that Mr Carment and his saintly spouse turned their backs on the commodious manse, and took up their abode in a small house in the village of Invergordon. It was a noble thing for a man with a family to sacrifice an income of between £300 and £400 a-year for conscience sake. But to tear asunder all those tender ties and associations, which bound their hearts to the manse and its surroundings, was worse than death. Still, they bore it bravely;—Martyrs, not by mistake—but martyrs for conscience sake.

After the Disruption, Mr Carment had two Sabbath services—one in a small chapel in Invergordon, for the east part of the parish; another on a moor, some four miles from Invergordon, where the inhabitants of the upper part of the parish met to worship. There was a good deal of

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excitement in the district when a new minister came to take possession of the manse and parish church ; but, though there was some rioting, nothing serious occurred. Mr Carment's influence was sufficient to prevent that. Within two years, a commodious church, seated for eleven hundred, was built in a central situation, and was filled to overflowing. He continued to discharge the whole parochial duty till July 1852, when he was within a few months of eighty years of age. His strength at last began to give way, and the Rev. John H. Fraser was appointed assistant and successor. Mr Carment continued to preach once every Sabbath until March 1855. He died on 26th May 1856.

The following quotation from an article, written at the time of Mr Carment's decease by the late Rev. Andrew Gray of Perth, one of his most intimate and valued friends, may fitly conclude this sketch :—

“ In 1825 Mr Carment was a member of the Assembly. He spoke in the great debate upon Pluralities. In his own homely and earnest way he drew a Bible from his pocket, and read to the house a passage or two respecting pastoral duties and responsibilities. The Assembly gave signs of impatience, and derisive murmurs assailed him. Mr Carment's spirit was kindled within him. ‘ Moderator,’ he cried, ‘ are there men in this house that will not hear the word of God ? For my part, I was sent up to this Assembly,’ added he, producing his commission, and reading from it, ‘ to consult, vote, and determine in all matters to the glory of God and the good of His Church, according to the word of God.’ ‘ Read on,’ said some of the doctors near the table ; ‘ read on.’ Mr Carment obeyed : ‘ According to the word of God, the confession of faith, and agreeably to the constitution of this Church.’ No sooner had he read the clause, ‘ and agreeably to the constitution of this Church,’ than the great phalanx of moderation before which he stood, broke into explosions of merriment and shouts of laughter. ‘ Wait a little,’ whispered Dr Andrew Thomson, who was present as a spectator, and was looking gravely on, ‘ wait a little, and you will see that Carment is a match for them.’ Mr Carment drew himself up, and glancing round the hall with an expression of face, in which indignation and glee were strangely mingled, exclaimed, in a voice that put down the storm instantly—‘ Moderator, I was not aware that the learned doctors and lawyers on the other side would have been so ready to confess that their views of the constitution of this Church are not according to the word of God.’ They never laughed at him again.”

J. C.



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*REV. ALEXANDER FLYTER.*



## Rev. Alexander Flyter.

**A**T the meetings of the General Assembly one might have seen some years ago an aged man of venerable mien, and meek yet dignified presence, tall and erect, with a snow-white head, a thoughtful brow, and an expression of finely-blended firmness and gentleness. For more than thirty years he was never absent.

In the great pre-disruption battles he was always at his post, and Chalmers invariably met him with the hearty greeting, "True blue—true blue," accompanied with a friendly pat on the shoulder. He was in the memorable procession to Tanfield; and for more than twenty years after the Disruption, when the reconstructed church was astir with manifold activities, or when the breeze of some passing controversy sprung up, and mayhap threatened to become dangerous, his presence helped to calm the atmosphere of the Assembly. He belonged to the same class of ministers as the late Dr Smyth and Dr Henderson of Glasgow, and the venerable William Burns of Kilsyth—a class unhappily now almost gone from us, to whom it is given to exercise singular influence by the purity of their lives, the elevation of their characters, the lovingness of their natures. It was Mr Flyter of Alness.

He was born in 1782 in the neighbourhood of Elgin, and trained under the famous Dr Ronald Bayne, then minister of the "Little Kirk" in that town, who afterwards became his father-in-law. His mind was early

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impressed with divine things under Dr Bayne's preaching, and also by a remarkable sermon which he heard from Charles Calder of Ferintosh. He studied at King's College, Aberdeen, and in 1810 was appointed to the Gaelic Chapel in Rothesay, where he spent ten useful and happy years (1810-1820). It was the spring-time of his official life. The people were deeply attached to him, and his ministry was greatly blessed. It was a disadvantage for a time that one of the services was conducted in Gaelic, as Gaelic was not his mother-tongue; but by dint of strenuous labour he soon acquired the power of preaching in it with wonderful accuracy and effectiveness. There are some still living in Rothesay who speak of him with affectionate remembrance. His successor there was Mr Stewart of Cromarty.

During his ministry in Rothesay he married Miss Bayne, the eldest daughter of his early friend Dr Bayne. "Mrs Flyter," writes one who knew her well, "was the loveliest character I ever knew." Refined, winsome, and elegant in manner, she was a partaker of the same grace which distinguished so many members of her family; and side by side with her husband, she gave herself wholly to the work of the Lord. For more than fifty years she was "an helpmeet for him."\*

Mr Flyter was called to Alness in 1820, and was cordially welcomed by a united and affectionate people. Dr Macdonald of Ferintosh presided on the occasion, and preached from Hos. ii. 19, "I will betroth thee unto me for ever." An intimacy began between Dr Macdonald and himself that continued unbroken until the doctor's death. These were blessed days in Ross-shire. The spiritual atmosphere was very intense. God's tabernacles were amiable. The feet of His messengers were

\* The Baynes—like the Calders, the Frasers of Kirkhill, the Mackintoshes of Tain, the Stewarts, the Kennedys—were a Levitical race. Dr Bayne's son was minister of Fodderty. Kenneth Bayne (Dr Bayne's brother) was pastor of the Gaelic Chapel in Greenock, and old Christians there speak of him with profound veneration. His son, Dr John Bayne, was minister of Galt, in Canada West; while his two daughters, who were full of missionary zeal, married two distinguished missionaries—the one became the wife of Dr Wilson of Bomhay, the other the wife of Robert Nesbit.

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"beautiful upon the mountains." Lachlan Mackenzie had died the previous year (20th April 1819), and Mr Macadam of Nigg two years before (8th June 1817); but Dr Angus Mackintosh of Tain, Kennedy of Redcastle, Forbes of Tarbat, Sage of Resolis, Stewart of Cromarty, and Dr Macdonald were in their prime. The power and blessing that attended their preaching are touchingly described in the "Days of the Fathers." Alongside of these distinguished men, Mr Flyter gave himself to his Master's work. He was in the full maturity of his powers. He found an open door to the hearts of the people, and went out and in among them as an ambassador of Christ. The accounts I have heard of his reception recall Krummacher's glowing description of the enthusiastic reception he met with from the simple people of Ruhrort and of Barmen. From the very first he "determined not to know anything among them, save Jesus Christ and Him crucified." He loved to dwell upon the glory of His person, the efficacy of His blood, the riches of His grace. And he was cheered from time to time with tokens of the divine blessing upon his labours. During the revival which visited Ross-shire in 1840 at Alness, "many were added to the Lord."

Mr Flyter was not only the faithful pastor, he was the tender and considerate father, friend, head of the whole parish. He was greatly beloved by his people. He could truly say of them, "Ye are in our hearts to die and live with you" (2 Cor. vii. 3). Very beautiful and pleasant were the relations between them. He was the universal mentor and referee. They consulted him about everything—their bodies as well as their souls, their temporal as well as their spiritual interests. They told him their joys and their cares. He had a ready ear for every tale of distress. If there was a difficulty, he solved it; if there was a dispute, he settled it. He was the greatest authority in the parish. His judgment was so impartial, and his voice so true and wise, that the cases were very rare in which they did not at once acquiesce in his decision. The manse was a place of unceasing resort—a sunny islet—a haven where

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troubled ones always found shelter. The great house might be shut up, the laird might be absent all the year; but if the minister was absent a week, it seemed as if he had taken sunshine away with him.

The Disruption brought many trials, but Mr Flyter bore them cheerfully in vindication of the crown rights of Christ. He was followed by the great body of his people; and the toils and struggles of an arduous and memorable time bound them together by still closer and tenderer ties. Strong things were said at that time of those who remained in the Establishment. It was natural perhaps; for "oppression maketh a wise man mad." Mr Flyter chose a more excellent way; and, while firm as a rock in his devotion to the principles of the Free Church, instead of indulging in philippics, he shewed his brethren both in the Establishment and out of it an example of the charity that never faileth. He was "first pure, then peaceable." His health suffered for a time owing to the necessity of living at a distance from the church; but he meekly bore the cross. "The way he accepted the difference in his earthly lot," writes a friend, "which the Disruption brought, often filled me with admiration and wonder. He was just as cheerful and beaming in his straitened circumstances as he had been when he had abundance of the good things of this life; and he and his saintly wife took to their single servant and reduced comforts with the most cheerful obedience to God's will." He was now advancing in years too, but the same light of mildness and gentleness and inward peace still shone on his clear and beautiful countenance.

It is often said in the south that the mode of preaching in the Highlands is so exclusively doctrinal as to be defective on the practical side; that too much prominence is given to God's sovereignty and man's helplessness, and too little to the free offer of Christ and the sinner's duty to repent and believe; that justification by faith is so incessantly dwelt upon as to leave out of sight the correlative truth that we are judged by works. I believe that sweeping charges of this sort are often as unjust as they are

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unwise. Mr Flyter's preaching, at least, gives an emphatic contradiction to this imputation. Here is a notable incident of Disruption times which has reached me. Shortly after the Disruption, when associations were being formed in all the congregations for raising a Sustentation Fund, and when it was necessary to impress upon the people of the Free Church the duty of giving for the support of the gospel, Mr Flyter preached a sermon upon Christian liberality, and went very fully and very practically into the whole question. He referred to Christ's sitting over against the treasury, and taking notice of the offerings of the people; to "the collection for the saints" (1 Cor. xvi. 1.); to the liberality of the churches of Macedonia and Achaia (2 Cor. viii.), &c. The following week some well-intentioned but feeble friend called upon him, and said in a half-remonstrating tone: "'Deed, Mr Flyter, 'am thinkin ye'll no' need to be bringin' money to the pulpit!" Mr Flyter said little; but the next Sabbath he read the 36th chapter of Jeremiah, and announced for his text the 23d verse: "And it came to pass, that when Jehudi had read three or four leaves, he (Jehoiakim) cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Amid breathless silence he proceeded: "There are some in our day also who presume to use Jehoiakim's penknife, and to pick and choose from God's Word what should be preached and what should not—what *they* will hear, and what they will forbear!" The sermon made such an impression that no one ever after ventured to suggest that any Bible duty should be slurred over. I am told that the sermon upon *Jehoiakim's penknife* is still remembered in Alness.

During the last seven years of his life, when he was unequal to the sole charge of the congregation, he enjoyed the co-operation of a like-minded colleague, the Rev. A. R. Munro. It was a source of unmingled satisfaction to all parties. In the efficient oncarrying of the work of the congregation, his colleague was everything to him; serving with him in the gospel "as a son with the father," he was everything to his colleague.

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Very rarely indeed have a senior and a junior pastor been linked together by stronger ties of mutual affection and regard.

He had an intense delight in preaching. He first fed upon the Word himself, then he fed his people with the finest of the wheat. A subject took possession of him ; and after preaching, he would walk to and fro on the Sabbath evening, beaming and happy, throwing out new thoughts, and dwelling on different aspects and applications of it. A careful course of lectures which he delivered upon the 45th Psalm is still fresh in the memories of his hearers. I have also heard of a series of sermons on blind Bartimeus which he preached during the revival of 1859-60 which were greatly blessed.

I regret that I never heard him preach. But I once heard him give a table address on a very solemn occasion in Bon-Accord Church, Aberdeen, where one of his sons-in-law, the Rev. Charles Ross, was minister at the time. You would have said he was "such an one as Paul the aged." The fire in his eye, the glow which suffused his venerable countenance, the ripe wisdom of his words, are still memorable to me. On the Monday evening after the communion we had a long walk together into the country. He talked of college memories. Every object around Aberdeen—hill or headland, ivied tower, bend of river, or glimpse of distant steeple—called up some quaint story of his college life. For he was full of humour, and had a fine ringing laugh on occasion. He spoke much of old Elgin days, of early spiritual impressions, of brave Ronald Bayne and his brother Kenneth, and Charles Calder ; giving interesting reminiscences of their preaching, methods, &c. He told, for example, that Kenneth Bayne's preaching was profoundly experimental, but his enunciation slow and difficult ; a fact which made his hearers often remark that "*the wine of God's kingdom is very costly.*" He said that Mr Calder always rose at five on Sabbath morning, shut himself up in his room, and seldom saw human face till he went to the pulpit ; that his voice was low, rather than loud, but rich and musical ; that his manner



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in the pulpit was so calm and self-restrained that he seldom even raised his hand; that he was of fair complexion, and singularly pleasing physique; that his preaching was more like the result of inspiration than any preaching he (Mr Flyter) had ever heard; that people after hearing him often went away so filled with awe that they could not speak a word. He spoke of his own life-work as almost finished and set by; of the goodness and mercy which had followed him all the days of his life; of the blessed "hope which is laid up in heaven." It was a rare privilege to listen to all this; and the memory of it still is sweet.

It is not easy to portray a life so quiet, simple, uneventful, just as it is not easy to paint a smooth-flowing river or a ripe field of wheat. It was a bright sunny life—full of usefulness, full of earnest service to God and man.

He had his own share of trials. Who can escape them? At different times he had experience of the rod, the scourge, the heated furnace, the stirred-up nest. But he bowed in everything to his Father's will. He learned that "tribulation worketh patience." In 1842, when the Ten Years' Conflict was thickening, he had to suffer severe domestic trials. A beloved daughter left home to proceed to India, and the parting cost him a very keen pang. His only son was seized with dangerous illness, and his life despaired of. From what seemed to be his dying bed, his father went to attend the Convocation. The stroke was deferred at the time, but his son never quite recovered from that illness, and he died in the prime of manhood.

The Rev. A. D. Mackenzie, of Beauvy, writes as follows:—"His Christian fortitude and acquiescence in the Divine will made a deep impression on my mind in a time of peculiar trial. Two of his daughters were struck down by malignant fever on the same day. The one, the pet of the family (for she was beautiful as well as amiable) sank rapidly, and the other seemed likely to follow. He wrote me a touching letter, of which I can only recall the opening words, 'We are in deep waters, and they are likely to become deeper;' and he asked me to come to see him. I set out with the feeling,

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'How can I behold his sorrow;' but he met me with a placid smile, and I could only discover by the pressure of his hand how much he felt. We retired to his study, and there he told me the state of matters. She whom many regarded as the flower of his family was in her shroud, and the other in a most critical condition. He bowed his head for a moment on the table, and said solemnly, 'The will of the Lord be done!' When he lost his wife (in 1863), it was the same. After she had passed away, he met a beloved daughter in the lobby, and said with a triumphant smile, '*She's safe in glory now!*' It often reminded his family of the sandal-wood tree. Every stroke of the woodman only draws forth a breath of sweeter fragrance."

He was able from time to time to conduct a portion of the public services even as late as the communion in July 1865. His last illness extended over three months. "I am waiting on this side the river," he would say, "getting frequent glimpses of the land beyond." The words of Psa. xxxi. 5, were often upon his lips: "Into thine hand I commit my spirit: *thou hast redeemed me, O Lord God of truth!*" To a believer in distress who called to see him he uttered the memorable words (how they illustrate the covenant-faithfulness of God!): "I know full well the strength and malice of the great adversary; but, blessed be God, not one shaft has he been permitted to shoot my way since I lay on this death-bed!" Most lowly in his estimate of himself, as a sinner saved by grace, he rested as a little child upon the all-sufficiency of Jesus. He died 3d January 1866.

He left four daughters behind him. Three of them are married—one to the Rev. Dr Murray Mitchell; one to the Rev. Andrew D. Mackenzie, Free Church, Beaulieu; one to the Rev. Charles Ross, Free Church, Tobermory. He was followed to the grave by a large concourse of true mourners, by his brethren of the Presbytery of Dingwall, and a number of ministers and friends from a distance. He was laid in the same grave as James Fraser, the most distinguished of his predecessors in AIness. "It is sown in corruption: it is raised in incorruption; it is sown in dishonour: it is raised in glory."

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*REV. DONALD SAGE.*



## Rev. Donald Sage.



R SAGE left behind him, in manuscript, an extensive record of *Memorabilia Domestica*, containing an account of his ancestry and of his own life up to Disruption times, with descriptions of the places in which he was successively resident, and vivid sketches of many of his cotemporaries. A most interesting volume could be culled out of the materials thus supplied. But as to the design of his work he says in a preface:—

“ I write these family reminiscences, not to tell the public what I and mine were, but to tell it to myself. There is something peculiarly solemn and edifying—something which betters a man's spirit—in the truly believing consciousness, not only that we ourselves are but ‘pilgrims on earth,’ but that we are so in this connection, even as ‘all our fathers also have been.’ Their race is run. Their course, involving the every-day duties, occurrences, joys and sorrows, in short, all the ‘lights’ and all the ‘shadows’ of an earthly existence, is finished, never again to be begun. They are gone, never again to return. And where am I? Unceasingly following them; like them, now conscious of things earthly; like them, at last, to *know eternity!* To look back on the years they spent on earth, to recount the incidents of their humble, but I trust in some measure, useful lives, to connect these with my own, and to view the whole in the spirit of a pilgrim, are to me sufficiently good reasons why I should write these memoirs.”

Mr Sage, of Resolis, was the third minister in lineal succession of that name in the Highlands. His grandfather, Æneas Sage, almost gigantic in stature and strength, with a vigorous intellect, a warm temper and a still warmer heart, early taught to “know the grace of God

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in truth," possessed of the average clerical learning of his time, and ardently zealous but prudent withal, was the first minister of Lochcarron after the Revolution. Alexander Sage, of Kildonan, inherited his father's bone and muscle, and all his hastiness of temper, but had less than his sire of godliness, of intellect, and of kindness of manner. Far less distinguished as a Christian and as a minister, he was yet a pious man, a sound preacher, a careful pastor, a dutiful husband and father, and a fast and prudent friend.

Donald Sage, the third in succession both in name and office, was born in the manse of Kildonan, 20th October 1789, a day, as he himself remarked, made memorable in the Highland strath by a tragic event, and a year made marked in history by the French Revolution. Two young men were drowned in the river quite near to the manse on the very hour of his birth, and on the streets of Paris there were then streams of blood. His earliest recollection was of his mother's death.

"I was then," he writes, "three years, a month and seven days old. I recollect entering in, little knowing or even caring whither I was going, the room where my mother but a few hours before had breathed her last. A bed stood at the north-east corner of the room, near the chimney, its dark curtains folded up in front. On the bed, with a stillness which both surprised and terrified me, lay one whom I at once knew to be my mother. I was sure it was she, for she lay on my father's bed; but why so still and silent I could not tell. At the opposite corner of the room sat my widowed father. My sudden and heedless entrance seemed to have opened up afresh the floodgates of his grief. I was the favourite child of her who now lay stretched in death before him. It was too much for him. He sobbed aloud, the tears rolled down his cheeks, his whole frame shook, and he clasped me in his large embrace in the agony of a husband's sorrow. That scene, like a framed picture, retains its place in my memory detached from everything else."

His early education was conducted at home, his father being his tutor, "to whom," he writes, "I was indebted for any real progress I ever made." From his earliest years he was an enthusiastic student. To the Latin and Greek classics he devoted his attention with great and growing ardour. In his sixteenth year he entered Marischal College, and when he was writing in 1840, his recollections of his college life seem to

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have been as vivid as if his college studies had been over but a year before. His theological course, begun in Aberdeen, was concluded in Edinburgh.

In 1815 he was licensed to preach the gospel by the Presbytery of Lochcarron, while residing as tutor in the family of Mr Matheson of Attadale. Of his first attempts to preach he gives the following account:—"My first attempt to address a public audience from the pulpit was made at Lochalsh, and in the pulpit of Dr Downie, the parish minister; the next in that of the venerable Lauchlan Mackenzie, minister of Lochcarron. My exhibitions in both places before men were almost complete failures, before God they were sinful." His third attempt was still less successful, on the evening of the communion Sabbath at Kildonan.

"I selected for my text," he writes, "the same passage I preached from at Lochcarron. I uttered a few preliminary sentences with considerable boldness and facility. But all at once my memory failed me, and I made a dead pause. My father sat behind me in the tent, and groaned aloud for very anxiety. The congregation, too, among whom were a number of my future flock at Achness, all on the very tiptoe of curiosity and attention, as this was my first appearance before them, were agitated like the surface of one of their mountain lochs when suddenly visited by a hurricane. Some held down their heads, others looked any way or every way but towards the unfortunate and suddenly-silenced preacher. After a pause of some minutes, however, and during which I felt myself pretty similarly circumstanced as when I was carried away by the river Carron, I pulled out my manuscript, and stammered out the rest of the sermon with much trepidation in the best way I could. I think," he adds, "that I was no loser by this severe trial. It read to me a most humiliating lesson respecting myself, and it struck a blow at the root of self-confidence, then my easily besetting sin."

Immediately after being licensed he was appointed missionary minister of Achness, in Sutherlandshire. There, notwithstanding of his breakdown at Kildonan, he soon attained, in the consciences of all the people, and in the hearts of not a few among them who feared the Lord, the place of an able minister of the New Testament. After labouring for three years among his interesting and attached flock at Achness, he and all his people were summarily removed to clear the ground they

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occupied for sheep. His account of that eviction is a stirring story of wrong and cruelty on the one side, and of suffering and patience on the other. He thus describes his last Sabbath service at Achness:—

“In Strathnaver we assembled together for the last time at Langdale, where I had frequently preached before, on a beautiful green sward, overhung by Robert Gordon's antique romantic little cottage on the eminence close beside us. The still waters of the Naver flowed past us a few yards to the east. The Sabbath morning was unusually fine, and mountain, hill, and dale, water and woodland, among which we had dwelt so long, and with which all our associations of ‘home’ and ‘native land’ were so fondly linked, appeared to unite their attractions in order to bid us all ‘a long farewell.’ My preparations for the pulpit had always cost me much anxiety on the previous Saturday; but in view of this sad scene of parting they were almost beyond endurance. I selected a text which had a pointed reference to the peculiarity of our circumstances; but my great difficulty was how to restrain my feelings till I had illustrated and enforced the great truth which it involved with reference to eternity. The service began. The very aspect of the congregation was itself a sermon—a most impressive one. Old Achool sat right opposite to me, and around him his junior fellow-travellers Zionwards. As my eye alighted on his venerable countenance, bearing the impress of eighty-seven winters, I was deeply affected, and could scarcely articulate the words of the psalm which I read. I went on to the services of the day. I preached, and the people listened; but every sentence uttered and heard was in opposition to both the ‘wind and tide’ of our natural feelings, which set in directly against us, and which at every step of our progress were rising higher and higher. At last all restraints were compelled to give way. The poor preacher ceased to speak, the poor people ceased to listen. Both lifted up their voices and wept—they mingled their tears together. It was indeed ‘the place of parting and the hour;’ the greater number parted then and there never again, either there or anywhere else, to behold each other in ‘the land of the living.’”

In 1819 he went to Aberdeen, and was minister of the Gaelic chapel there for two years and nine months. In his *Memorabilia* he gives the history of that congregation, from its first formation by Dr Bayne to the date of his own settlement; a description of the most remarkable of his hearers; an account of his mode of conducting his work; and his estimate of each of the ministers and leading men in the granite city during the time of his residence there. Most graphic are his descriptions of the religion, morals, language, and habits of the Aberdonians; and the portraits he draws are, at any rate, not deficient in strength. His



REV. DONALD SAGE.

*Memorabilia* of Aberdeen would form a very interesting volume. It was during his residence there his first marriage took place.

In 1822 he was translated to Resolis. His immediate predecessor was Mr Arthur, whose incumbency extended from 1774 to 1821, and of whose life and ministry he gives a vivid sketch, in which appears no trait of a true Christian, of an evangelical preacher, or of a faithful pastor. Mr Arthur was preceded by a minister who, in respect of godliness and usefulness, was a very contrast—the eminent Mr Hector M'Phail. The character and labours of the latter are fully described by Mr Sage in the history of Resolis, which he gives in the work repeatedly referred to. The parish which Mr Arthur found as "a garden of the Lord," had lapsed into a waste before the days of his successor. The people were scattered; there was no session, and all had to be done in the way of organisation as if there never had been a minister in the parish before. Mr Sage was then comparatively young, with Ferintosh and its Macdonald on the one hand, and Cromarty with its Stewart on the other; but he found his place at the outset as a man of God and a preacher of power in the regards of his people, and this he retained and established to the close of his active ministry. In his *Memorabilia* he gives an account of his work in Resolis, and of the people whom he found there at the time of his induction, with vivid sketches of the heritors, of his co-presbyters, and of the ministers and "men" of mark around him.

The great affliction of his life followed immediately after his induction at Resolis—the early death of his first wife. Most affecting is his account of his suffering during the first dark days of widowhood. His soul was bowed to the dust by the burden of his sorrow, and both gladness and hope were pressed out of his heart. He was unable for a time to take part in the services of the sanctuary. But the Lord visited him in the season of his sore distress, and brought to him an enriching blessing; and with a heart cheered and fervent, and "in the fulness of the blessing of the gospel of Christ," he resumed his work. Many of his

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hearers since that time shared with him the blessing which then reached him from on high. His second marriage took place in 1826. He was spared the pain of a second widowhood. It would be well if his own interesting account of his ministry at Resolis, and of his labours in the North, were given to the public.

The Disruption was to him a time of sifting trial; not because he knew not what he ought to do, and not because knowing this he hesitated to act according to his sense of duty, but because while Providence sorely tried him, the tempter fiercely assailed him in that crisis. Anxious as to the future of his wife and large young family, he failed to find within all his parish a roof to cover them when, in view of the Disruption, he was searching for a home. After repeated refusals, and with the future all dark before him, he was seated in his study, when, looking through the window, he observed a neighbouring proprietor walking on one of his many fields. "See how he prospers though he was unkind to you," the tempter suggested, "and how it fares with you." It was with him then as with the psalmist of old, when he saw the wicked prosper, and the righteous oppressed. But seasonably and with power came the words to his mind, "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. When the wicked are cut off, thou shalt see it." His fears were dispelled, the tempter foiled, and his very first attempt thereafter to procure a house succeeded.

"I may truly say," he writes, near the close of his life, "that, in joining the Free Church, I exchanged debt and poverty for a competency, not only sufficient for the supply of daily wants, but such as to enable me to pay all my debts, and to lay by something in view of old age; and I do not know a more remarkable or obvious proof that our Free Church is of God, and is countenanced by Him."

Referring to annoyances to which he was subjected by the reluctance of the heritors to pay his stipend during all the period of his ministry at Resolis, he adds :—

"I hasten to conclude this detestable part of my reminiscences, by expressing my

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thankfulness to God for having guided me to shake myself free from all the vile appendages of the Establishment—heritors, lawyers, ministers, patrons, and all—and to join a church whose profession, even if it should be nothing more, is, that she is under the exclusive government of Him whom men crucified, but whom His heavenly Father hath made Lord and Christ."

The waning of his strength was very gradual during the closing years of his life; but the time during which he was quite unable to preach was short. Memory failed, and the keen edge of his intellect was blunted, and the voice was very feeble, and the limbs were bent. But his habit of meditation continued, and sparks of the old fire sometimes gleamed in his conversation, reminding one of the brightness of earlier days. Shortly before his death he said to his faithful friend, Mr Aird, who visited him, and who told him a deathbed saying of one of the Ross-shire worthies, "You have cheered me by telling me of these three wonders which he expected to see in heaven. I too expect to see them—my nature in the person of the Son of God, the first indeed, and the greatest; myself among the glorified saints, the second; and some there whom, while on earth, I never expected to be there, the third." Passing through death as one passes into sleep, he entered on the vision of the wonders which he so longed to see. He died in March 1869, in the eightieth year of his age.

In stature Mr Sage was rather above the average, in form not ungainly, yellow-haired, and with a fair complexion, his brow broad and high and prominent, his eyes deep-set, blue, and dreamy, his face rather expressionless, his gait without agility, and his manner, though lacking all demonstrative courtesy, never rude nor uneasy. His conversational power was great. His remarks on men and things were always memorable when he was earnest enough to use his power.

His natural feelings were more excitable than enduring. Often powerful enough to sway his judgment were his first impressions of men and of events. His intellect was rarely vigorous, and capable of immense research. Accustomed to elaborate his thinking, he had also acquired the power of clear expression. His words were always apt, and were

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none of them superfluous. His power of illustration was remarkable, but never used redundantly. He cared to use it only to make a statement more intelligible.

As a preacher his manner was extremely quiet and ineffective. His tones were never harsh, but he never tried to modulate them so as to make his words impressive. His voice was never strong, but, up to the measure of its force, distinct. It would be difficult to determine whether he excelled more as a lecturer or as a preacher—in expounding a passage, or in discoursing from a text. In each capacity he was by few excelled. Always careful to trace from its starting-point the train of thought throughout the preceding paragraph on to his text, he usually gave, in the introduction of his sermon, a most instructive exposition. When the text was reached it was opened up with marvellous skill, and its several parts were logically arranged. Entering into it he carried his hearers with him so gradually, and kept, as he went before them, so clear a light shining on their path, that without a sense of difficulty they found themselves in the deep places of the subject, marvelling that they had not seen before what was now so clearly discovered to them. An attentive hearer he always kept engrossed with the subject of his sermon. Few preachers have ever laboured more to exalt their theme and to abase themselves. His applications of doctrine to the consciousness and practice of Christians were minute and skilful. His preaching was rarely fitted to be edifying to the church of God. His addresses to the unconverted never passed into mere declamation. He never sought to reach their conscience but through their understanding. In calm solemnity he presented to their minds the awful truth—he never brandished it before their eyes to scare them into blind alarm. Each sermon he delivered left abundant materials for future meditation in the minds of all earnest hearers; and never could they, in course of reading, meet a text on which they heard him preach, but the light of his sermon still hovered over it, and made them fain to linger on it.

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*REV. C. C. MACKINTOSH, D.D.*



## Charles Calder Mackintosh, D.D.

“**G**HERE is not a worthier man than Charles Mackintosh in all Scotland,” said Dr Chalmers on one occasion when the name of the Free Church minister of Tain was mentioned in his presence. “I can truly say,” were the words used regarding him after his death by an eminent Christian physician, Dr Harry Rainy of Glasgow, “that in Christian simplicity, deep humility, heavenly-mindedness, and deep sound views of Scripture, I never met with any person to compare with him.” “Of all the ministers with whom I had intercourse,” wrote a minister, a life-long intimate friend, “he was the most faultless, humble, loving, and holy man I ever met with.” “Who is that remarkable man?” asked a clergyman of the Episcopal Church of Ireland, on first hearing him preach at Pau, in France; “he has all the richness of the old divines, with the freshness\* of the modern.” “We will say nothing of Charles Mackintosh,” said the man of genius, Mr Stewart of Cromarty to some ministers who with him were discussing the peculiarities of brethren around; “he is the model minister, he is simply perfect.” These were strong statements—the last, of course, hyperbolic; but they were actually made and accepted; and while the fact indicates the place which the subject of this sketch held in the esteem of those who knew him, it may help those who did not know

\* *Culture or refinement* would have been a more accurately descriptive word.

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him to appreciate the influence which he exercised at the epoch of the Disruption, and indeed all through his ministry.

He was born in the manse of Tain on the 5th October 1806. His father, Dr Angus Mackintosh, of that town, was a minister peculiarly venerated in the north of Scotland. His maternal grandfather, great-grandfather, and great-great-grandfather had also been devoted and eminent ministers. He was very amiable and reverent from childhood ; but it was when, in his seventeenth year, and during the third session of his divinity studies at Glasgow, that he passed through the grand crisis of his spiritual history. He then came under very deep convictions of sin, in which, seeing himself cast on the sovereignty of God for salvation, yet rebelling against that sovereignty and perplexed to see how the free offer of the gospel was reconcilable with it, haunted too by threatenings of the Divine Word that seemed to shut the door of mercy against *him*, he fell for months into a state of despondency well-nigh despair. A correspondence with his father was, along with the perusal of Fuller's *Gospel worthy of all Acceptation*, much blessed to him, and his distress gave place to "continual delight in contemplating and in appropriating God in Christ."

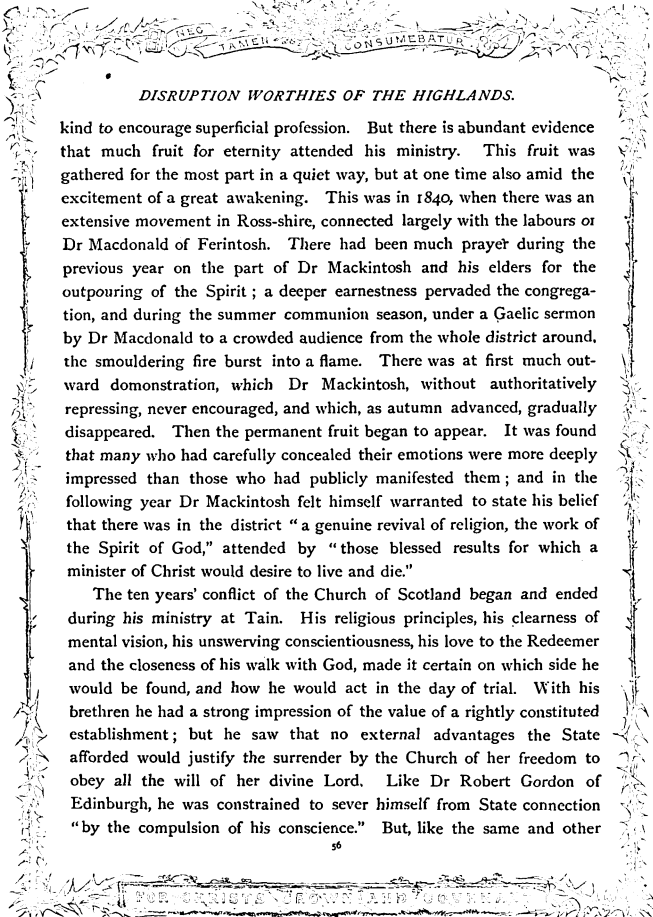
His severe studies preparatory to licence brought on an illness which so injured his constitution as to make him a life-long sufferer. At the unanimous solicitation of the people of Tain, he was in 1828 ordained as his father's colleague, but was immediately thereafter laid aside by returning illness for two years. During that trying time his spiritual distress returned ; the sense of indwelling sin, together with the temptations of Satan, so overwhelming him, that he questioned the reality of his previous conversion. But with the restoration of comparative health he experienced also a great spiritual enlargement, and in July 1830 he resumed, or rather fairly commenced, his ministerial work. It was then seen that God had dealt with his young servant very graciously in permitting him to be so afflicted and tempted ; preparing him by this



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means for special usefulness in his service. The writer has had the privilege of listening to many of the great Disruption preachers; but he has never heard one who seemed to him to combine in an equal degree a deep sense of the divine holiness with an adoring faith in the divine mercy; none who more impressed his hearers with the exceeding sinfulness of sin, or who had more of the spirit of Him who "breaks not the bruised reed, and quenches not the smoking flax." Dreading to utter unwarranted opinions, he sought to declare only "the testimony of God," and did so with a clearness and comprehensiveness that shewed how carefully he studied it, and with an unction and pathos that shewed how deeply he felt the truths he uttered, and how truly they expressed his own experience. And yet he shunned every allusion to himself, and (as a friend has expressed it) "while you listened to him, the man disappeared from your sight as completely as the Baptist from the view of his disciples when he pointed to the Lamb of God." His pulpit manner was characterised by a mingled dignity and humility that commanded his hearers' respect, and by a reverence that solemnized them; his style was lucid and chaste, his delivery graceful; his thoughts, always weighty, had frequently a beauty and elevation that attracted even the thoughtless; and his sermons, without the play of fancy or the sparkle of obtrusive originality, produced—one could not describe how—an altogether peculiar impression. His habitual sense of the divine presence made that holy presence be felt wherever he was; but this so as to influence for good, not to oppress. The smile of sweet benevolence on his fine features lighted up the room he entered, and he could take part with playful enjoyment and pure quiet humour in conversation on the lighter incidents and oddities of life; with his familiar Christian friends his society thus was rendered very delightful. But not only was the holiness or dignity of his character never compromised by the most playful intercourse, it was felt thoroughly to harmonise with it, and to confirm, not to weaken, even the most solemn Sabbath impressions. His preaching was not of a



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kind to encourage superficial profession. But there is abundant evidence that much fruit for eternity attended his ministry. This fruit was gathered for the most part in a quiet way, but at one time also amid the excitement of a great awakening. This was in 1840, when there was an extensive movement in Ross-shire, connected largely with the labours of Dr Macdonald of Ferintosh. There had been much prayer during the previous year on the part of Dr Mackintosh and his elders for the outpouring of the Spirit; a deeper earnestness pervaded the congregation, and during the summer communion season, under a Gaelic sermon by Dr Macdonald to a crowded audience from the whole district around, the smouldering fire burst into a flame. There was at first much outward demonstration, which Dr Mackintosh, without authoritatively repressing, never encouraged, and which, as autumn advanced, gradually disappeared. Then the permanent fruit began to appear. It was found that many who had carefully concealed their emotions were more deeply impressed than those who had publicly manifested them; and in the following year Dr Mackintosh felt himself warranted to state his belief that there was in the district "a genuine revival of religion, the work of the Spirit of God," attended by "those blessed results for which a minister of Christ would desire to live and die."

The ten years' conflict of the Church of Scotland began and ended during his ministry at Tain. His religious principles, his clearness of mental vision, his unswerving conscientiousness, his love to the Redeemer and the closeness of his walk with God, made it certain on which side he would be found, and how he would act in the day of trial. With his brethren he had a strong impression of the value of a rightly constituted establishment; but he saw that no external advantages the State afforded would justify the surrender by the Church of her freedom to obey all the will of her divine Lord. Like Dr Robert Gordon of Edinburgh, he was constrained to sever himself from State connection "by the compulsion of his conscience." But, like the same and other

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honoured men, he could testify that in such a compulsion, amid all attendant losses and sufferings, there was exceeding peace and joy. The following graphic account of the effect produced on the youthful mind of the son of one of his elders by the minister's demeanour, on the morning when tidings reached Tain that the State had declared its ultimatum, making disruption inevitable, will interest the reader:—

"One morning, in the spring of 1843," writes Mr Taylor Innes, advocate, "I jumped early out of bed, for my head was full of marbles and pegtops, and a dozen or so of games before breakfast has its attractions for a schoolboy. To my astonishment I found my father down before me; nay, he had evidently been there for some time, for the moment I appeared he folded up the newspaper in which he had been so unseasonably engaged, and, with a break in his voice indicating an emotion that was quite unaccountable to me, he asked me to take it at once to the manse, with his compliments to the minister. My visit was shorter than I anticipated; for I had scarcely got out of the sunshine into the manse evergreens when I found the minister in the porch, and when I offered him the newspaper he shewed me that he had already got the *Times* by some unusual express, and as he spoke he patted my head and smiled—but such a smile! so full of radiant kindness! I was confounded; and as I went back between the hedges the birds sang unheeded while I thought what could have come over the minister. Had anybody left him a fortune? Or had he met one of the shining ones walking among the hollies in that early dawn? And it was not for some weeks that I found out that this was what had happened—the newspaper that morning had brought him the vote of the House of Commons, finally refusing an inquiry into the affairs of the Scottish Church, and so making it certain that within a few weeks he would leave for ever the home at the door of which I saw him, in which his father had dwelt before him, and which he now would have to leave without stipend, and not knowing what was before him. Of course he came out."

And when the day of actual leaving came, he wrote, amid the usually naked entries in his "Journal of Employment of Time" these words: "1843, May 18th.—A memorable day for Scotland; separated, with all my heart, from the State." "He seemed," said a Christian lady, the late excellent Lady Home, in whose house at Edinburgh he resided during the Disruption Assembly, "he seemed to feel as if he were treading on air." How miserably have some men failed to appreciate the heaven-breathed peace and joy which filled the hearts of the true witnesses of Christ on that day, when, having overcome the manifold temptations to

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sin against their own conscience and to compromise the honour of the Redeemer's crown, they found themselves honoured to bear testimony for His authority to the whole world; found themselves too, by the unexpectedly large number of faithful ministers and followers of Christ from all Scotland who constituted the Free Assembly and its audience, placed on a vantage-ground for promoting His cause such as they had not dared to anticipate; so that "their mouth was filled with laughter, and their tongue with singing," because "the Lord had done great things for them, whereof they were glad."

Dr Mackintosh's people accompanied him out, with very few exceptions. They met with him in a wooden building, hurriedly erected for temporary use; all the magistrates of the burgh, preceded by their red-coated, halbert-armed officers, walking in procession to the Free, as they had been wont to do to the Established Church. Almost all over the northern Highlands a similar spectacle of nearly unanimous adherence to the Free Church was witnessed. To such as know the respect felt in that district for faithful ministers of Christ, as well as the feeling of religious and ecclesiastical unity (due largely to the system of inter-parochial communions), which made the people of each parish esteem *all* faithful ministers *their* ministers, while worldly ministers even if nominally their own they condemned and despised, this adherence is intelligible; especially when it is remembered that quite as large a proportion of persons in the Highlands understood the principle of the Disruption controversy as in the south, and that among the ministers whom they followed were such men as Dr Charles Mackintosh. The fact of *his* espousal of the Free Church cause was, with not a few, equivalent to many arguments that it must be the cause of justice and holiness.

The Honourable Mrs Hay Mackenzie, of Cromarty, by whom Dr Mackintosh had been presented to Tain, and who was patroness of a large number of other parishes in Ross-shire, was a benevolent and pious lady, who had always made her presentations a matter of conscience, so

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that she naturally did not see the necessity for the Disruption, and expressed her mortification that "all her ministers" were leaving her. "Is it not," said one of them, the Rev. Charles Matheson, of Kilmuir-Easter, to whom the complaint was made, "is it not, madam, the highest testimony that could be given to the manner in which you have exercised your patronage?"

Dr Mackintosh's labours, great and numerous for one in his always delicate and often feeble health, were continued in Tain for eleven years after the Disruption; but then he became so ill that he accepted a call to the lighter charge of Dunoon, on the milder west coast. A man more revered and beloved never left the north. In Dunoon he was able to labour for nearly fourteen years, there also winning widespread love and reverence, receiving many seals to his ministry, and exercising a variously beneficial influence. Ministers who have risen to eminence in the Church have acknowledged that they felt his preaching, his character, his weighty judgment, and the steadfastness of his convictions, together with his warm personal sympathy, to exercise a power for good over them such as they had never felt before, and which helped greatly to lay the foundations of their future usefulness.

The steadfastness of his convictions here referred to did not however make him shut his eyes to what seemed to him new duties arising out of altered circumstances; witness his decided advocacy of the cause of *union* in the controversy that before his death had begun to agitate the Free Church. Neither did it prevent an expansion of his own spiritual views and preaching. A comparison of his manuscript sermons, as preached by him in his earlier and later ministry, enables us to bear testimony that while he preached the very same gospel from beginning to end, he grew in the freeness with which he stated the divine offer of Christ and his Spirit's grace to unbelievers; the verbal changes made by him in re-writing old sermons being decidedly in this direction. This was to the writer a very interesting discovery when he made it.

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In the spring of 1868 his health utterly broke down, and he was finally laid aside from work. With his family he repaired to Pau in the south of France, where, however, he rapidly sank, and breathed his last on the 24th November. "The confusion of my mind"—these were among the last words he uttered under the distressing sense of mental wandering—"cannot separate my soul from God." He took leave of his family, one by one, with affectionate exhortations suitable to each, and soon thereafter fell gently asleep in the Lord.

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*REV. WILLIAM FINDLATER.*





## Rev. William Findlater.

**I**T would appear, from a genealogical tree found among the papers of the late Robert Findlater, Inverness, that the Findlaters were not only Presbyterians, but also a clerical race; thus, Alexander Findlater was the first minister of Hamilton after the Revolution (1688); his son Thomas was minister of Linton; and he had three grandsons, the respective ministers of Cults, Peebles, and Newlands. Alexander, the minister of Cults, had a son, William, grandfather to the subject of this memoir. William's son Robert settled about the year 1780 as a merchant at Drumond, in the parish of Kiltearn, Easter Ross, where he had two sons, William and Robert, and one daughter, Isabella. William was born on 10th May 1784, and received his education at the parish school until he was ready to enter the Edinburgh University. The domestic training which Mr Findlater received previous to entering college has already been described by himself, in a memoir of his brother Robert, published in 1840.

His conversion, and we believe that of many, if not most, of those similarly trained, more nearly resembled that of Timothy than Saul of Tarsus. In a letter to Mr David Black, minister of Lady Yester's, Edinburgh, he says:—

“The first impressions I recollect to have had was about eight years ago [at which time he would have been eleven years]. I thought I was much impressed

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during the service. I went home very penitent, and went immediately to pray. I continued a while, and I thought I took great delight in it; tears mingled with my broken sighs and sobs, but I do not think I was at this time convinced of the evil of sin, the corruption of my nature, or the necessity of an inward change to any great degree. In a few days it was forgotten. Shortly after this I went every Sabbath day with my father, mother, and a few others to hear sermon in a neighbouring parish, from Mr Calder (Urquhart)."

He then goes on to state how his father, observing his levity on one of those occasions, forbade his afterwards going with them for a year and a half. He also stopped the translating of a chapter from English into Gaelic, which he and Robert were accustomed to do alternately at family worship. He was much cast down by this severe sentence, and although his mother interceded for him, the stern old man would not change it without a confession of his fault. This he at last made before he left home for Edinburgh, as he could not bear the thought of going there unpardoned by his father. His father then prayed with him that the Lord would convince him of the nature and evil of his sin, and he was permitted once more to accompany his parents to church. In the same letter to Mr Black, he speaks of a ride he had with the Rev. Mr Stuart, Dingwall: "When I went home," he says, "I was much impressed with what he had said, and seeking a convenient place and opportunity, poured out my soul before the Lord. I wept much that night, but it was not a sincere repentance, only a temporary conviction, arising chiefly from respect to Mr Stewart. His own recent change convinced me there was a reality in religion which I did not experience aright." These things are recorded, and many such might be given, because they throw light on his subsequent preaching, to which they give, as it were, the key-note, for he was as jealous of a superficial profession of religion in others as in himself.

Mr Findlater was licensed by the Presbytery of Dingwall on 26th November 1806. From this date to May 1807 he preached in various districts of Lochbroom, when the "Society for Propagating Christian

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Knowledge" appointed him to the mission of Erribol, Kinlochbervie, and Melness, in the Presbytery of Tongue, by which Presbytery he was ordained 7th April 1808. During the first six months of his residence in the Presbytery, he was the invited guest of Mrs M'Kay, widow of Major Donald M'Kay of Erribol. While there, a visitor from a neighbouring parish being asked what he thought of the young minister, replied, "Mr Findlater is a minister every day of the week." Thus early did his consistent conduct attract attention.

The bounds of the mission assigned him were very extensive, as any one may see by glancing at the map of Sutherlandshire; and as there were no roads in the district, and the climate during winter is exceptionally wet and stormy, none but a man of very strong physique could have gone through the fatigue of walking, each alternate week, from Erribol to Kinlochbervie and back, and then from Erribol to Melness, across the Moin, with occasional excursions to Strathmore; yet, during the five years that he held this appointment, there is scarcely a break in his list of fulfilled engagements.

The state of religion was at that time very prosperous within the bounds of the mission, so that we have heard him state there were about twenty-four men at the monthly meeting at Cambus-in-dune whom he could call on to pray, or to state their Christian experience, if it happened to be a fellowship meeting. But this was not to last long, for a social change began about the year 1810, which swept as with a besom over this district of the Reay country. This was the introduction of sheep-farming on a large scale, in order to accomplish which, in one district of the parish consisting of 517 inhabitants, almost the whole were turned off, and emigrated to North America, selling their cattle to pay their passage; a few went to Caithness, and those who could not afford to emigrate were packed into small townships already inhabited. Bidding farewell to these godly emigrants was one of the most painful trials of Mr Findlater's life; they found a home and plenty

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beyond the Atlantic, and became a salt in the midst of our Colonial possessions.

The Rev. John Thomson, minister of Durness, dying in 1811, Mr Findlater, through the recommendation of Lord Reay, was presented to the parish by the Crown, and inducted on 30th April 1812. His ministry there continued for the long period of fifty-two years. Mr Findlater had previously, on the 15th March 1810, married Mr Thomson's fourth daughter, Mary. Of their family of eight, there now remains four daughters and one son. When he entered upon his new charge at Durness, the principal obstacle he had to contend with was the people's inveterate love of dancing; and it required all his wisdom and firmness to put a check to these very frequent night revels. It is still told in the parish how two of his servant maids were helped down from a garret window on one of these occasions, and made off to the ball. This being discovered, George, the beadle, was despatched for the girls. But the sound of the bagpipes was too much for George, who, on arriving at the house, threw off his greatcoat and joined in the reel, continuing to dance until the minister himself appeared and dismissed the assembly, no doubt administering a sharp rebuke to the trio from the manse. He used to say that Rob Don's songs had just done the harm to Durness which those of Burns' did to Ayrshire. At the same time no one formed a higher estimate of the poet's genius than he did.

Mr Findlater not only spoke, but wrote Gaelic correctly and fluently. He took great pains in teaching some grown-up people to read, making the Gospel of Luke in parallel columns of English and Gaelic his textbook. The class met on Sabbath evening, and it was interesting to notice old men and boys reading the same book, and sitting side by side.

Another source of usefulness was his power of letter-writing, in which he had few equals. Many years ago, when a parish in an adjoining county became vacant, the young man for whom it was intended not having completed his studies, the patron bethought him that a stepping-

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stone for his young friend might be made of a venerable minister in Sutherlandshire, verging upon ninety, if not beyond that age. In offering him the living, Mr — urged upon the old gentleman the good he might yet do by bringing his experience to bear upon that parish. The flattering bait took; and the good old man seemed for a while all on fire with youthful enthusiasm, so that his family feared that he might accept the living. Mr Findlater hearing of this, wrote a letter to his aged friend, asking *advice* in regard to a painful case which had come to his knowledge, describing a gallant old soldier, who had been in many a battle, but was now so seduced by the charms and wiles of a young Delilah that he was about to forsake the wife of his youth, the partner of a life-time's joys and sorrows. When this was read to the old man, who was now nearly blind, he made the reader pause, exclaiming, "Where is the rascal? send him to me immediately!" "Oh, father," said his son, "do you not see what Mr Findlater means?" In a moment the old text, "Thou art the man," flashed upon him, and no more was said about the presentation to —.

On another occasion in 1846, when there was great dearth in the Highlands, on the breaking out of the potato disease, a ball was proposed, the proceeds of which were to be given for the alleviation of the abounding distress. Mr Findlater, seeing the incongruity of such a proposal, wrote a long letter with some ten or twelve reasons against it, which he sent to the gentlemen at the head of the movement. This made such an impression upon them, that although the preparations for the ball had been well-nigh completed, they wisely and gracefully allowed the scheme to collapse.

There must always be a great measure of uniformity in the life of a country minister, and that of the minister of Durness was no exception to the general rule. There were one or two Presbyteries to attend annually, at the expense of great bodily fatigue; but the genial welcome at the manse of Tongue from the M'Kenzie's, the business of the meet-

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ings, and the subsequent pleasant social intercourse, made up for all. He also enjoyed the meetings of Assembly, which, in going to and returning from Edinburgh, occupied a whole month of the year. Then the summer sacraments in various parishes had to be attended, while the winter months were occupied in catechetical visits throughout his parish.

During his lengthened ministry he married the three generations of one family—the grandmother, mother, and daughter, and baptised the daughter's child. He was much attached to his parish, which he used to call "*bonnie Durness*," and expended several hundreds in trenching and fencing its glebe, which is a very large one; superintending this was his principal recreation, and so correct was his eye in regard to work, that it became a common saying among the people, when anything was badly done, "*Cuiridh e suil a mhinistair*,"—that will hurt the minister's eye.

About the year 1840-41, there occurred what were termed "the Durness riots." These arose from an old evil, that of removing the people from one township and packing them into another already over-peopled, the consequence being that the officers of the law were interfered with in the execution of their disagreeable duty. A party of soldiers was ordered to be in readiness at Fort-George to back them; but owing to the representation which Mr Findlater made of the people's cause to the Edinburgh authorities, a special Commissioner was sent to Durness, and the matter was amicably settled. So grateful were the people for their pastor's interposition, that they gave a public dinner to himself and another gentleman who had also taken their side.

About the year 1823, the Presbytery of Tongue deposed the parish teacher of Durness for carelessness and incompetency, but he appealed to the Court of Session, and was reponed (and is still there). The expenses, amounting to £800, fell upon the four members of Presbytery. This happening in his own parish was deeply felt by Mr Findlater, but it was only a slight instalment of what he and his brethren were yet to

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receive at the hands of that Court. Every one now knows the history of the Disruption, and in no part of Scotland did it better deserve the name than in Sutherlandshire. Mr Findlater had not a single scruple from the beginning of the conflict as to the path of duty, and when the Disruption took place he was followed by nearly all his congregation. He has himself described that sorrowful time as follows:—

“It was on a calm evening early in the month of July that we took our final departure from the manse. For several days the hurry and bustle always accompanying a removal, the packing up of furniture, distributing small tokens of remembrance, provisions and articles of dress among the poor, who came from the neighbouring hamlets to bid farewell to my wife and children, occupied our time, and occasionally suppressed the feelings which the varied recollections of home called up, a home which to us would be one no more. Here my beloved wife herself drew her first breath, as well as her eight children. Her last resort was the churchyard, where she stood over the graves of her sons, one a babe of a few weeks, the other a promising youth of twenty years of age, and the grave of her venerable father, for forty-seven years the minister of Durness. Some of the children were with a neighbouring family. After extinguishing the only fire, which was in the kitchen, putting the keys in the doors, leaving the rooms swept and emptied for the next incumbent, for a few minutes we retired, the one to the study, the other to the closet. Few words were spoken, and the outer door was locked.

“We called our son and the young children who had gone to take a last look of the garden and its house; its walks had been for some time neglected, and the honeysuckle was spreading over them in sweet luxuriance; a few roses were plucked, but they soon faded, and their fragrance passed away—not so the recollections of these scenes of early days. The lake, the wild flowers on its banks, the fields and green knolls where the lambs skipped joyously, and the high hills in the distance—all this is vividly painted on their memories, ‘scenes of their youth where every spot could please.’ On the first rising ground which was to conceal the manse from our view a momentary look was taken, our hearts were full; we were reminded that this was not our rest. The sunshine of many earthly joys had departed never to return.

“We thought now of the children whom the Lord had given us, the two who had gone before, and those still with us. The two young ones, walking on in front, were occasionally conversing in broken accents, unable at their tender age to account for our departure.

“Upon our arrival at the inn, after a slight repast taken in silence, we united in offering up from heavy hearts the accustomed sacrifice of prayer and praise, committing ourselves to the guardian care of the God of Jacob, who had encouraged us to cast all our cares on him who had hitherto cared for us, whose name is Jehovah-Jireh.

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## DISAPPOINTED WEDDING OF THE BISHOP

"It was deemed expedient to divide our family: our eldest son taking his two sisters and the servants to Thurso by boat, while I accompanied my wife, with all along that devoted youth courage, and the youngest children, a day's journey by land, and then to meet in the inn where I had since remained.

There, I try to recall I feel pleasure in proclaiming to a poor yet patient people upon the hillside or under a canopy tent the glorious principles which have comforted so many of God's dear servants to come out and be separated to carry themselves back up their cross and follow Christ and to stand fast in the liberty wherewith the Lord has made them free." Daniel 11.

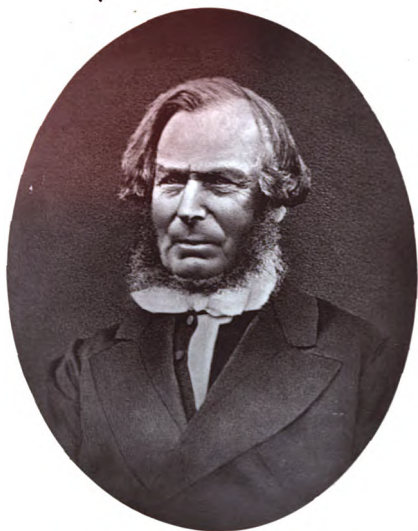
During the year and half spent alone in the Dorness inn he was very happy in mind, and went about as usual among his people. In 1845, when the Duke of Sutherland returned and gave sites, he was permitted to enjoy the society of his family again in the Free Church Manse, where he continued until advancing years and failing health constrained him to give up the charge which he had so long held to the *Presbytery of Tongue*.

There being no suitable house for his successor, he again left the manse and removed to Tain, where he lived "in his own hired house" until his death. It was there that, on a day when the Prince of Wales was expected to pass, and which happened to be the Fast Day, he was met on his way to church by one going in the opposite direction, who said, "What! Mr Findlater, are you not going to see the Prince of Wales?" "No," the old man quietly answered, "I am going to meet a higher Prince." His reverence for the Sabbath distinguished him through life, and towards the close, when his faculties became clouded, each day was a Sabbath day to him; nor had he to wait long before he awoke to realise the joys of the eternal rest.

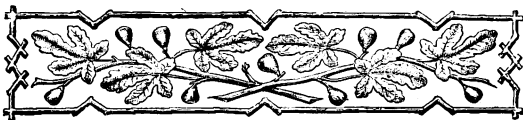
He quietly breathed his last on the morning of the 29th July 1869, in the eighty-fifth year of his age, and fifty-seventh of his ministry. After having lived so long within the roar of the billows of Cape Wrath, he now lies in the same grave with his father and mother and his beloved Mary, in the quiet churchyard of Kiltearn, beside the calm ripple of the Cromarty Firth.

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*REV. DUNCAN MATHESON.*



## Rev. Duncan Matheson.

**D**UNCAN MATHESON was born at Plockton, in the parish of Lochalsh, about the year 1793. His parents and all the rest of the family removed to America when he was very young, and he, with characteristic determination, which developed itself as he advanced in years, remained in this country to prosecute his studies with a view to the Christian ministry. He came under religious impressions when he was about twenty years of age, and ever since, to the close of his long life, he continued an earnest, diligent, patient, and prayerful student. The educational advantages of his early days could not have been of a very high order, and yet he acquired an amount of scholarship that would do credit to any country minister. He began to study Latin immediately after his conversion, and in a very short time he was prepared for college. In those days he found a special friend in Mr Alexander Kennedy, of Kishorn, Applecross, a brother of the late minister of Kilearnan. Mr Kennedy had an open door at all times for the Lord's people, and in his house Mr Matheson always found a warm home. He often referred to this with grateful remembrance in after years, and the pathos with which he used to sing the words of David, "When my father and my mother forsake me, then the Lord will take me up," indicated that his heart was permanently impressed by the recognition of the Lord's special providence towards him under the peculiar circumstances of his college days.

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whole north-west Highlands, his services were of great value to the Disruption. His own congregation followed him to a man, and he was the means of leading others to the same course. Looking at his career in the light of the present hour, we can easily see that he was one of a noble band raised by God for special work at that eventful time. Though the people of the Highlands did not blindly follow their ministers, yet there were some here and there, like Mr Matheson, to whom they looked for guidance, and whom they were prepared to follow, as they believed them to be followers of the Lord. The most defective in intellect amongst them could not fail to perceive the difference, and mark the contrast between the Christianity of those who parted with their worldly all for conscience sake, and that of those who proved traitors to the cause of truth, and greedily stepped into their livings to eat the bread of idleness. Though some of these godly men were as well provided for after the event as they had been before, yet the sacrifice they made was not the less real or the less worthy of note on that account. Mr Matheson told me that he did not know what provision could be made for his young family, and that he was as much surprised when he got the first instalment of the Equal Dividend, then amounting to £100 a-year, as though he had got a fortune. He did not believe at the time it was to continue, but the path of duty was clear, and he never regretted the step he had taken. This act of self-denial on their part was evidence of the sincerity of their love for the truth, and it gave them a position in the estimation of the religious section of the community which the opposition of the world could not affect. We need not wonder, then, that the people followed them. Verily, they were heroes possessed of a religious principle which has ever been a living and an attractive force.

The Free Church congregation at Gairloch, in the Presbytery of Lochcarron, made choice of Mr Matheson immediately after the Disruption, and he was inducted there on the 24th day of July 1844. Here

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he continued to labour till death removed him. He did not go much from home during the latter part of his life, but he maintained his position to the end as a pillar in the house of God, and the healthful influence of his name was felt by a wide circle of admirers. I may say, without fear of contradiction, that there was not a minister in his day, from the point of Ardnamurchan to the end of Cape Wrath, that had more of the confidence of the Lord's people than he. I heard one of the most intelligent and best informed laymen in the North say that he did not know a man he would rather have at his death-bed than Mr Matheson, Gairloch. He knew the danger of resting on false foundations, and he would not wish to soothe the conscience of any one of whom he did not feel warranted to hope that he had saving faith in the Redeemer. His deep Christian experience, his respect for the true meaning of God's Word, his acquaintance with the doctrines of Scripture, the straightforwardness of his character, and his well-known faithfulness, all combined to make him a thoroughly reliable guide in spiritual things in the estimation of truly earnest and anxious souls.

In preaching, he seldom made use of an illustration, except what was gathered from the Word and suggested by the context. His favourite themes were faith, repentance, and the death of Christ. Few ministers impressed their hearers more with the holiness of God, the sacredness of his house, the solemnity of his service, and the authority of his word, than he. He never ventured to treat his hearers to doubtful speculations or fanciful discourses under the name of preaching the gospel. He did not shun to "declare all the counsel of God," and he did not wish to do more. Though a man of deep Christian experience, who might tell with profit to others what the Lord had done for his own soul, yet he studiously abstained from presenting his own impressions instead of the mind of God, and from exhibiting what *he* felt instead of what the Lord says. Knowing that "the heart is deceitful above all things," he constantly brought his own and that of his people to the test of God's word, and

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along with this, we consider the solemnity, weight, and unction of his ministrations, his extensive and deep Christian experience, his mental acuteness and penetration, combined with judicious discernment, we may easily see that there were good grounds for the high esteem in which his services were held wherever he was known.

Though he was considered by some to be hasty and overbearing in his manner, yet he was at heart one of the kindest and most generous of men, and I am told that before he attained to middle life, he was considered a very cool, patient, and amiable young man. He was doubtless hasty and impatient in his condemnation of sin from the outset of his Christian life. His faithfulness seemed to rise to severity at times, and his plain treatment of individuals appeared to duller minds as a sort of spiritual rudeness. He did not know to flatter any man, and he could not spare his best friends when he thought they deserved a rebuke. Those who sinned publicly he rebuked before all when he got the opportunity. This feature of his character came out very clearly in his treatment of one of the men on a Friday of a communion season on one occasion. At these seasons thousands gather from all parts of the west coast to attend the services in the famous *Lcabaidh*. He, as the minister of the congregation, always preached the Gaelic action sermon, and presided at the fellowship meeting on Friday. On one of these occasions a prominent man among the speakers on Friday got into a censorious mood, and with a view to have a hit at a class of preachers whom he accused of semi-pelagian tendencies, he expressed himself somewhat as follows: "They press us to believe—and we cannot believe of ourselves—and if we will not believe, they will break our heads." This was allowed to pass till Mr Matheson rose to wind up the services of the day. The duty of the minister who undertakes this work is to survey what is said by the speakers during the day, with a view to correct mistakes, to explain dark and doubtful statements, and to express his approval of what he considers to be for edification. Mr Matheson then,

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in the course of his remarks, came to his friend the anti-pelagian, and referring to his statement, said, "Man, you seem to find fault with preachers for pressing you to your duty. They press you to believe, you say; well, ought they not to do so? The Lord commands you to believe. You say they will break your head if you will not believe. But I tell you, man, *God will break your head* if you will not believe." This incident alone is sufficient to shew the groundlessness of the charge of hyper-Calvinism often brought against Mr Matheson and ministers of his class, and the absurdity of attempting to contrast the religion of one section of the church with that of another. People may pitch north against south, and south against north as they please, one party may charge Calvinistic divines with a spirit of antagonism towards evangelical preaching, and another may denounce fervid evangelical preachers as upsetters of Calvinistic theology, but the lives of men like Mr Matheson in the North and South clearly illustrate that the most rigid Calvinism is quite consistent with true evangelical preaching.

In his ordinary intercourse with his people he exemplified a class of ministers who are now fast disappearing in our Church. Perhaps it would be too much to say that he came up at any time of his life to the ideal standard of a country pastor. Being of a delicate constitution, he was never able to do much week-day work, and he was no visitor. But the tone his general demeanour gave to the religious life of the community among whom he laboured made up for this defect. He possessed the power of securing and retaining the confidence and attachment of his flock without familiarity or free intercourse with them individually. With Presbyterian conservatism he studied to maintain the dignity of his position, and his whole deportment evinced an unusual amount of self-respect for the sake of the office he wished to magnify. His personal appearance and dignified manner commanded due respect from all with whom he came in contact, and those who differed most from him felt that in his very presence there was power.

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It was in private conversation in the house and among his family that his inner life was clearly seen. No man who spent a day in his company could fail to be struck with the rich utterances of his spiritual and devotional mind. The solemnity and earnestness and holy boldness with which he conducted family worship impressed those who associated with him with the conviction that he always lived very near to God. This is well observed in a letter from the Rev. George Stevenson, Pultneytown, in whose house he stayed for a short time while preaching to the fishermen at Wick on one occasion. Mr Stevenson, on hearing of his death, wrote a condoling letter to his family, in which the following paragraph occurs:—

“My wife and self often speak of the precious seasons at family worship, and of the remarkable spirit of devotion which rested on your father when he led our devotions; his exercise was always fresh and varied, and marked him out as one that had constant communion with God. I had also many pleasant walks with your father, and enjoyed much his conversation, which was always about religious subjects, and which shewed him to be deeply versed in the Scriptures, and to be constantly feeding on them for himself, as well as gathering treasures from them for the edifying of others.”

He was confined to his bed for twelve months prior to his death. For the first few weeks of this period he passed through a course of severe soul trouble. The accuser of the brethren seemed to stand personally beside him accusing him day and night, and though he was well armed with the word of God, and never lost sight of Him who through death destroyed him that had the power of death, or despaired of final victory through Him, yet he had many a restless day and night from vexing thoughts during the conflict. That spirit of self-examination which he fostered in himself, and desired to cultivate in others, followed him to the end. He examined himself even in his last days with the utmost jealousy, and left not a single incident of note in his life unturned, surveying the line of the Lord's dealings with him from the beginning. One day while probably engaged in this exercise, he thought he heard a voice beside him relating distinctly and correctly the story of his life,

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and winding up the narrative with the startling announcement, "Now, you need not believe a word I said, for I am the father of lies." He tried to persuade himself that he was asleep, but, so far as he could determine, he thought he was awake. Mr Matheson was a thoroughly matter-of-fact man, and the very reverse of superstitious. He used to set his face completely against everything that savoured of the imaginary, and I saw the day he would have treated such an incident as this with perfect ridicule, and characterised it as "mere delusion." I tried to explain the matter *in my own way*, and in a way that would have satisfied him in former days. But, after examining him as minutely as possible, I was forced to the conclusion that this was one of those mysterious phenomena the full meaning of which our omniscient God alone knows.

After this he was delivered from all anxiety. The mouth of the accuser was shut, and the peace of God that passeth all understanding kept his heart and mind through Christ Jesus. His intellect was unimpaired to the end. To the very last day of his life he used to speak with interest and intelligence of the state of matters in our church at home and abroad. He had no particular ailment or bodily suffering. "I am here dying without pain," said he one day I visited him; "my days are like a shadow that declineth, and I am withered like the grass." In the full assurance of being soon and for ever with the Lord, he waited patiently till the change came. He died on the 12th day of December 1873, in the eightieth year of his age, and forty-third of his ministry. "Blessed are the dead who die in the Lord."

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REV. M. MACKAY, LL.D.



## Mackintosh Mackay, F.R.D.

**D**R MACKAY was born in the parish of Eddrachillis, Sutherlandshire. His father was tacksman of the farm of Duartbeg, and a captain in "the Reay Fencibles;" an amiable man, and a pious Christian of superior intelligence and a consistent life. His mother was the eldest daughter of the Rev. Alexander Falconer, minister of Eddrachillis, an admirable woman, of a loving cheerful disposition, a delightful companion, a wise and disinterested friend, a devoted wife and mother, and an intelligent and devout Christian. Their son Mackintosh was born in November 1793.

After receiving at home an elementary education, his studies, preparatory for the university, were conducted in the parish school of Tongue, and afterwards in an academy at Ullapool, conducted by a Mr Pollock, who was quite competent so to ground him in Greek and Latin and Mathematics, as to enable him to follow the course of instruction on which he entered as a student in the University of St Andrews. Few young men from "the far North" ever entered college better able to take a prominent place in the classes than Mackintosh Mackay, with his unusual talent, his opportunities of preparation, his devotion to study, his capacity for enormous labour, and his conscientiousness in the performance of any work which was given him to do. He was not too young when he entered college in 1815. He still retained the receptivity of

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youth, and the acquisitions of all the years of his teens prepared him for occupying an advanced position, at the outset of his course, which he continued to hold to its close.

In 1820 he entered the theological hall at Glasgow. It was there chiefly his theological studies were conducted ; but he attended during "partial sessions" both in Edinburgh and Aberdeen. During the recess, between his college sessions, he was employed as a teacher successively at Bowmore, Laggan, and Portree. He was licensed to preach in 1827, and in the following year was ordained and inducted as parish minister of Laggan. During his incumbency there he completed his work as editor of the Highland Society's Gaelic Dictionary. He laboured *con amore* in this great work, which required very extensive and minute acquaintance with the ancient classics, and with all that could be found under the name of Celtic literature, taxed to the utmost the time and strength of a man who never shrunk from toil, and was completed in a way which left little to be desired. The materials which passed into his hands from those of Ewen Maclachlan were not scanty, but were as yet unarranged. Than Maclachlan there was none more competent to perform what was required of a Celtic lexicographer ; but death removed him ere his work approached completion. Most valuable were the fruits of his ripe scholarship and zealous labour ; but his successor had a great deal left to him to do in the way of supplementing and arranging the materials which had been gathered, ere the work assumed the shape, and attained the completeness, of the published dictionary. In consideration of the great learning evinced in this work, he received, soon after its completion, the degree of LL.D.

Dr Mackay's conversion took place before the period of his college life. He did not leave his home in "the far North" without the fear of God in his heart. He knew the gospel ere he was licensed to preach it. His ministry at Laggan was not fruitless. The Lord was with him from the outset, and the gospel which he preached was with power. But amid his

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literary labours, and in the society of those with whom, in gathering materials for his dictionary, he came in contact, his zeal began to wane, and his soul withered under a spiritual blight. But his backsliding was healed, and the love and joy of earlier days came back again, before his brief ministry at Laggan was closed. He himself thus described to the writer the means of his recovery. On a communion Sabbath, and while he was seated at the Lord's table, the minister who was addressing the communicants, spoke of the guilt and danger, and of the course and causes of backsliding. Beginning with a soul's first movement from "the mercy-seat," he described with such minuteness the whole course of his declension, that he felt as if every eye in the congregation must have been fixed on him, so thoroughly did he find himself exposed before them. Venturing to look up, he saw every eye fastened, not on him, but on the speaker, who, after describing his very case, passed on to speak of the remedy, and to commend to the guilty backslider the merits of atoning blood, the riches of forgiving mercy, and the power of renewing grace. The word came to his heart with power, and ere he rose from that table he cast himself at the feet of Jesus in the hope of mercy, and with brokenness of heart and without reserve, surrendered himself anew to the Lord.

In 1831 he was translated to Dunoon. The charge of Logierait was offered to him at the same time, but he chose the more arduous post. In the restored fervour of his "first love," he devoted himself to the duties required of him as minister of Dunoon. The territory embraced in his charge was wide, for the parishes of Dunoon and Kilmun had been united to form it. Even he could not, without an assistant, overtake the necessary pastoral work. At Kilmun there was a church in which the minister of Dunoon must occasionally preach; and beyond Kilmun lay the district of Ardentinny; while beyond Dunoon, on the other side, was the district of Toward. To all these places, during his ministry, summer visitors began to resort; and to provide the stated supply of preaching at each station, Dr Mackay laboured till churches were built both at

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Toward and Ardentiny, a new parish church erected at Dunoon, and the church at Kilmun repaired. In course of time he secured the aid of three assistants. The great labour of collecting funds for these objects was undertaken by him, and successfully accomplished. After 1843, the same kind of work had to be repeated in connection with the Free Church. During the year from 1st May 1835 he travelled, within the bounds of his own charge, 1577 miles, visiting and catechising his people, holding meetings for prayer and exhortation, and in connection with various departments of parochial business. The record of that year shews no exceptional amount of work ; it furnishes but a sample of the regular course of his service during the earlier period of his ministry at Dunoon. In course of time he was called to preach in other places with increasing frequency, till, in 1843, his fragmentary diary shews that in five months he preached seventy-seven times, and in twenty-five places beyond his own charge ; and during 1845, one hundred and sixty-nine times, and in forty-seven places.

Amidst the bustle of Disruption times his labour was excessive. He travelled over almost all the Highlands and Islands, preaching the gospel, explaining the causes of the Disruption, and organising congregations in connection with the Free Church. Most uncomplaining was he during all that arduous toil. The ready response of the Highlanders to the call to separate from Erastianism, while carrying with them in their hearts the principle of national religion, was to him ample reward for all his wearying and wasting labour. To him, a Christian Highlander, this was solace most refreshing. The cause of Christ was prized, and the Highlanders were not dishonoured, and he was therefore glad. The joy thus occasioned bore him through toils which, looked at by a less resolute man, would have seemed impossible.

Most befitting was his appointment as Convener of the Free Church Assembly's Committee on the Highlands. No man loved the Highlanders with a deeper love than his, and no Christian was more anxious

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for their spiritual welfare. Labour for their good he counted no toil. He shrunk not when he looked forward to it, and he cared not to speak of it when it was past. He was not the man to veil his face that he might not see a difficulty, but most carefully would he hide his hand that others might not see his work. The amount of correspondence, conference, and toilsome travelling which he undertook, in furtherance of his schemes for the benefit of the Highlands, is almost incredible. There are men who will not work unless they can climb to some housetop to proclaim what they are doing, and to tell what they have done. But Dr Mackay's heart was set on doing work, and reaping fruit; fuss and ostentation he could not endure. No man was more laborious and reticent than he. To other eyes his schemes sometimes seemed utopian; and he himself, in prosecuting them, was regarded as intolerant by those who stood aloof, and who objected, when they should have sympathised and aided. His aim was single, and he was willing "to be spent" in labouring to attain his object. It was to him no recommendation of a scheme, that it could be easily carried out. He would fain fill his consciousness with labour when his heart was set upon an object, and the prospect of toil was to him rather a stimulus than a bugbear. "Our friend Mackay," Mr Monteith of Ascog once said, "has a horror of short cuts."

In 1849 he was appointed Moderator of the General Assembly. His appearance and manner suited the position, and his addresses were such as to delight his friends, and to satisfy all that he sustained the dignity of the chair. The most powerful speech he ever delivered was one which he addressed to that Assembly. Stepping down from the chair, he took up his position, as Convener of the Highland Committee, beside the clerk's table, and with rare power, and sometimes with thrilling eloquence, pled for a more generous consideration of the wants of the Highlands. The fervour of a Scot, the fire of a Highlander, and the zeal of a Christian, combined their forces in the motive power, that bore him onward in the course of his eloquent pleading. There were many in the

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house who all then knew not what Dr Mackay could do. His resources were drawn upon by the exacting demands of the occasion, and many then discovered for the first time how much was covered by his unobtrusive demeanour. To a circle of admiring Celts it gave no small joy to see some busy prattling Southerners cower beneath the torrent poured upon them by the Highland chief.

It seemed a strange way of shewing his interest in the Highlands to forsake for a season his native land, and transfer his labours, as a minister, to Australia. It looked like an abandoning of schemes which he alone had started, and which only he seemed fitted to promote. But his going to Australia was the crowning proof of his deep love for his countrymen. He was ever prone to be sanguine. Unlikelihoods only roused him to exertion. He thought that all Highlanders who were amassing wealth in Australia would be ready to contribute to the support of the gospel in their native land. He expected to gather them into communities in the land of their adoption, and to enlist their sympathies, and combine their action, in behalf of the cause which he himself had so much at heart. He did not adequately take into account the power which "the love of money" hath over men,—how it can close their hearts and hands and purses against the claims of the gospel. But his leading conscious aim was to secure a supply of the means of grace to the Highlanders, whom oppression had driven, and whom gold had drawn, from their native land. He accordingly brought the case of the Highlanders in Australia before the Colonial Committee and the General Assembly in 1852, suggesting the propriety of sending out a deputation to labour among them, and expressing his willingness to go if required. The Colonial Committee, on the recommendation of the Assembly, accepted the offer of his service, and appointed him a deputy to Australia. He at once resigned his charge at Dunoon, and started for the colony.

On the last occasion on which he was present at a meeting of the



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Presbytery of Dunoon and Inverary, 5th July 1853, the following minute was drawn up and recorded:—

“The Presbytery of Dunoon and Inverary, in parting with their highly esteemed father and long-tried friend, wish to record, as they hereby do, their deep and affectionate sense of his many noble qualities, gifts, and graces, and of his unwearied and remarkable labours, as a faithful minister and servant of Jesus Christ, not only in his own immediate pastoral charge, which he has filled for twenty-one years, and throughout the bounds of this Presbytery, as well as in the meetings of its courts, but also over the extensive district of the Highlands, where he has long been known as a father in Christ, seeking to advance the temporal and eternal interests of his passionately loved countrymen there. The Presbytery cannot but admire still more the singular grace of Christ in him which now appears, in that after a life of such devoted service to these most worthy purposes at home, he should have resolved to leave all the comforts and honours of his present position, and to go to undertake new and arduous labours in a far distant land. Many of his fellow-countrymen have been compelled by the hardships of their condition to quit their loved homes; but he goes, constrained, not by any such hard lot, but by a love of Christ and of them which he feels as a necessity laid upon him, no less difficult to resist than theirs. This Presbytery, his congregation, and the whole Free Church of Scotland, all unanimously feel the loss they sustain by his removal from among them; yet such is the view they take of his sacred motives and apostolic devotedness, as also of the immense importance of the vast rising colony of Australia to which he is about to proceed, that they have all, with one accord, willingly consented to give him to that work on which his heart is set, and to which, they are persuaded, his great Lord has called him.”

The Synod of Argyle recorded the following minute at their first meeting after his removal:—

“The Synod, taking into consideration the departure of the Rev. Dr Mackintosh Mackay from their bounds, for the purpose of prosecuting his ministerial labours in Australia, desire to record their sense of the great loss which the Synod have sustained in being deprived of the benefit of his eminent abilities, matured experience, intimate acquaintance with the business of church courts, urbanity and kindness towards his brethren, and enlightened and comprehensive regard to the interests of the Saviour's kingdom throughout the bounds of the Synod. They would also record their sense of the great, and in some respects irreparable, loss, occasioned by his departure, to the spiritual and temporal interests of the western and north-western Highlands and Islands, to the promotion of which objects he devoted himself with unparalleled energy and perseverance, cheerfully undergoing the severest mental and bodily toil in organising and carrying out schemes for meliorating the temporal and spiritual condition of those districts, and employing with much success his extensive influence in the church and in private society to procure means for their relief. The Synod

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would further refer with grateful recollection to Dr Mackay's zealous, and, to a considerable extent, successful exertions to supply the deficiency of Gaelic-speaking ministers, by bringing forward suitable young men to be educated for the ministry, and providing pecuniary assistance to enable them to prosecute their studies."

In April 1854 he was inducted as minister of the Gaelic congregation in Melbourne, in which charge he laboured for two years. He was in his sixty-first year when he landed in the colony; but during the first twelve months of his ministry there, he preached one hundred and forty-six times, and travelled 3081 miles, searching out and addressing the scattered Highlanders, besides ministering to the people of his charge in the great colonial city.

In 1856 he removed to Sydney, and became minister of St George's Church in that city. Leaving with his congregation at Melbourne an effective organisation and a handsome church, he undertook to provide both for his new charge at Sydney. In 1858 he came to Scotland to collect funds for his new church, and as a deputy to the General Assembly of the Free Church. Returning in 1859, he resumed his work at Sydney; and, with his wonted zeal and diligence, continued to labour there till his final return to his native land in 1862. Not long after, he was settled in Tarbert, Harris, as minister of the Free Church congregation in that remote locality, and laboured on till failing strength compelled him to resign his charge. During the last year of his life he resided at Portobello, his interest in all that bore on the Redeemer's cause still unabated; but feeling that he had outlived the generation that knew him, he looked regretfully on the departed brightness of other days, and anxiously towards the darkening prospect in the future.

His last illness was sudden. It seized him on his journey homeward from a meeting of the Synod of Glenelg, of which he was still a member. His bodily strength was shattered, and his mental vigour greatly weakened by the attack; but amidst the delirium of fever, and during intervals of wakefulness and pain, one object alone was in his view. He

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fixed his eye on Jesus, and sung of his beauty. He looked to "the land that is afar off," and pined to be in it, till his Saviour came for him, and his ransomed spirit was borne to the rest for which he longed. He died 17th May 1873.

His success as a preacher won for him his grave in that beautiful spot in which they bury their dead at Duddingston. A sister died not long before himself. At a loss to find a grave in which to bury his dead, feeble and downcast, he went forth in search of one. As he walked sadly along the road, he met a gentleman, who accosted him, and, learning the object of which he was in quest, at once kindly offered him a burying place, in which, after the interment of his sister's remains, a grave would be reserved for himself. The reason he assigned for his kindness was his recollection of a sermon which he heard the doctor preach about thirty-five years before in the church of Duddingston, and which the preacher himself had quite forgotten. The text was remembered, and the leading ideas of the sermon, and the casual meeting renewed the impression made by the sermon when it came from the preacher's lips. On referring to his notes, Dr Mackay found that on the very day so marked in the memory of the other, and from the very text he mentioned, he had preached just such a sermon as had been described.

Dr Mackay's personal appearance was remarkable. Tall, with a handsome face and figure, and a dignified bearing, and in attire scrupulously becoming, none could look on him without feeling that he was no ordinary man. He was extremely reserved. He never opened up his heart but to a friend, and was far from ready to open even his mouth to any other. None was allowed to know him fully whom he could not fully trust. A reticence, which was the result only of abstractedness, made him sometimes seem austere; but no man could be more genial and entertaining when there was an attraction to draw him out. He shone in conversation only when in earnest or at ease. His mental resources were great, but he cared not to shew his wares in his window.

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Always careful to have his own mind rightly informed about every subject on which he spoke, he lacked the power to present it vividly and pithily to others. He re-trod in an address all the ground he traversed in his thinking. Instead of the results, he gave the process of his study. This always made his sermons and his speeches lengthy. His train of thought was always in exact logical sequence, and he was always ready, without effort, to clothe his thinking with correct expression; but a redundancy of words concealed his power, as overcoating hides the form and muscle of an athlete. Only when he spoke under the impulse of strong feeling could the force of his thinking be felt by his hearers. His words seemed fewer then, because they were more rapidly uttered, and the thought seemed then to bear a fairer proportion to the speech.

His preaching was always edifying. As a systematic divine, he was accomplished and exact; but his preaching was not distinctively dogmatic. He was quite as anxious to indicate the fruits of the truth as applied, as to unfold the treasures of the truth as revealed. Careful to distinguish a life of godliness from all counterfeits, he was wont to deal closely and searchingly with the consciences of his hearers. He followed the bearing of truth down to the every-day life of men as surely as he traced up its wonders to the counsels of Jehovah. And yet he was not a peculiarly practical preacher. All the necessary elements were found in his teaching, and none of them in preponderance. To an intelligent and earnest hearer he was always interesting, and not unfrequently he arrested the attention of all classes of his hearers, by the earnestness of his manner, and the eloquence of his words. But, best of all, he was a praying preacher. With a self-abasing sense of his own unfitness for the service of the gospel, he leant his weakness on Him whom he preached; and the power of God, in answer to his cry of faith, wrought revivingly in the hearts of the living, and raised not a few of the dead "into newness of life."

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*REV. DAVID MACKENZIE.*



## Rev. David Mackenzie.



HE late Rev. David Mackenzie, Free Church minister of Farr, was born at Polrossie, in the county of Sutherland, on the 20th day of September 1783. Mr Mackenzie's father removed not long thereafter from Polrossie to Creich.

Mr Mackenzie, after receiving the usual preliminary education, entered upon his college studies at Aberdeen about the year 1802. Students had not in those days the agency of steam to convey them either by sea or land, they generally travelled all the way to and from college on foot. In the interval of the college sessions, Mr Mackenzie taught for some years the parish school of Tongue. He was subsequently tutor in the family of the late Mr M'Leod of Dalvey, and during his tutorship there, was licensed to preach the gospel by the Presbytery of Forres. Shortly thereafter, the Mission of Achness, in Strathnaver, a part of the parish of Farr, *quoad civilia*, became vacant, and Mr Mackenzie was chosen to fill the vacancy, and was ordained there in the year 1813.

Strathnaver was then thickly peopled, there would be a congregation of from 600 to 700 worshippers, among whom were several well-educated men, and some who held high rank in the military service of the country, and of whom and of the other inhabitants very many, both of men and women, were eminent for piety, and their names are still savoury among

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the churches in the north. Mr Mackenzie, then young in the ministry, found them nursing fathers and mothers to him. Here he found himself moving in an atmosphere, morally and spiritually, exactly corresponding with that in which he was brought up under the parental roof. He was happy with his people, and they were so with him; they were mutually helpful to each other in walking the Christian course together.

After labouring at Achness for three years, he was translated to the Parish Church of Farr. He was there but a few years when the scheme of clearing Strathnaver, and many other places, of their inhabitants was concocted. Mr Mackenzie was applied to for his concurrence so as to give, it is supposed, a show of expediency to the measure; but this he absolutely refused to do. The scheme was, however, carried through; and he had the grief to see the people to whom he once ministered driven whithersoever they might find a place. One anecdote among many others he often told to shew the feelings of the dispossessed inhabitants and the desolation that ensued, was this, "An old woman who was in the habit, as many others were, of paying an occasional visit to the scenery of her youth, was asked on her return by one who was himself ejected, What did she see? She was sad and silent for some time. At last she said, 'I saw a raven's nest in the chimney of your own ruined house, and I saw the minister's study turned into a kennel for dogs.'"

As minister of Farr, Mr Mackenzie was instant in season and out of season, preaching, catechising, visiting, marrying, baptising, directing the people in their difficulties, and sympathising with them in their sorrows.

In public questions he took a firm and decided stand. When the Catholic Emancipation Act was proposed, he stood against it in the church courts, in opposition to friends who took a favourable view of that unhappy measure.

The next great question that agitated the country, and in which he took a decided part, was "the ten years' conflict," which ended in the Disruption; but ere I proceed with the narrative, I would ask the



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indulgence of my readers for digressing a little, in order to refer to the late Mr Hugh Mackenzie, the father of the subject of this notice. In his youth he enjoyed, in addition to the training of godly parents, the privilege of being under the ministry of godly ministers, for which the shires of Ross and Sutherland were then justly celebrated. He was early brought under the saving influence of the truth, and maintained a consistent profession of it until his death, at the age of 102 years. "The memory of the just is blessed." In the year 1811, when an unacceptable minister was intruded upon the parish of Creich, he, at the head of the great body of the parishioners, took every constitutional means of opposing the intrusion, but their opposition availed not. The day of settlement came; the Presbytery, the presentee, and a strong guard of soldiers made their appearance at the church, and found its doors strongly blocked against them; the people crowded in front of the church with the hope of preventing an entrance, but swords, bayonets, and guns were too much for them; an entrance was effected, not in any sense by the right door. The settlement took place, the people retired, and regularly worshipped for very many years under the shadow of the Migdol Rock, without any other shelter save that which they enjoyed from Him who is "as the shadow of a great rock in a weary land." Mr Hugh Mackenzie was an elder and catechist, and was looked up to by all as their leader and guide, though there were many other godly persons who took part with him in conducting the public worship at the rock. They are now mostly all in eternity.

It was reckoned a bold step in those days, and one that required great firmness, to oppose patrons and proprietors. Still, resting on the Rock of Ages, it was taken; and the worship at the rock was conducted by Mr Hugh Mackenzie for many years, and until he left the parish, and by the people until the freedom of the Church was secured. They were firm in their resolution to maintain their principles, and to wait patiently until the Lord would send the gospel among them. Their hopes and prayers

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were not disappointed. They waited from 1811 (the date of the intrusion) till the Disruption in 1843, and during all that time there is the best authority for stating that not one of those who attended the meetings, either male or female, was ever before an ecclesiastical or civil court for any moral delinquency.

In the days of our conflict and disruption the leaders were encouraged and supported by thousands of rich and poor, of the learned, the noble, and the good; by the most distinguished of Scotland's sons in theology, literature, science, and law; and by the sympathies of churches and people of other lands. It was comparatively easy to go out beyond the camp with such a noble multitude of supporters; but Hugh Mackenzie, backed only by the non-intrusionists of the parish of Creich, stood forth for the very same principles thirty-two years before.

So much in passing for the father of the late Free Church minister of Farr, the Rev. David Mackenzie. He inherited very much of his father's mental qualities, and being brought up in the midst of such occurrences as have been described, and instructed from infancy by such a father in the principles of religious and civil freedom, it might be expected that his young mind would be impressed and bent in the same direction, for "Just as the twig is bent the tree's inclined;" and it was so in this case. It is known that when he was a young boy he would go considerable distances to surrounding parishes on communion occasions. He had a most retentive memory, which continued almost unimpaired till within a year or two of his death. He remembered texts and many notes from sermons he then heard. He remembered events that happened, and men and things he saw, upwards of seventy years before.

When the "ten years' conflict," which ended in the Disruption, came, Mr Mackenzie proved himself to be the worthy son of a worthy father, and of illustrious reforming ancestors. He and the Presbytery of Tongue, of which he was a member, without one exception, left the Established Church at the Disruption, and the Established Presbytery

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became defunct. There were two ministers of *quoad sacra* charges within the bounds, who professed great zeal for non-intrusion, but "when the day of battle was they turned back." They were denuded of every right to rule and sit as members of church courts by the Stewarton decision of the civil courts, and in this decision they most obediently acquiesced.

When the Disruption came, Mr Mackenzie left the Parish Church with the whole of the people, it may be said, for very few remained behind, and some that did afterwards followed the rest. He changed his residence, but not his principles or congregation. He cheerfully took up his position, like many of his brethren, on the green dell, in the gravel pit, or canvas tent, to preach the Word and administer the sacraments, not only among his own people, but also in surrounding parishes. He took his full share of those extra labours which the ministers of the Disruption know well and remember.

Mr Mackenzie joined the Free Church without the least hesitation or doubt that he was following in the path of duty. He studied the questions at issue calmly and thoroughly; and he never cast a lingering look after all or any thing he abandoned on that day—a memorable day in Scotland—that he took up his position in the procession to Canonmills to conduct the affairs of Scotland's Church made free. He was fully persuaded in his own mind.

Mr Mackenzie continued to minister to his flock at Farr, and to the few resident farmers, shepherds, and servants inhabiting Strathnaver, until a few years before his decease, when the Free Church sanctioned the district as a preaching station, and subsequently as a ministerial charge. The Strath is upwards of twenty-five miles long, and when travelling over it to preach and visit the widely-scattered families, and viewing the waste places he saw, formerly sending forth from every glen and valley hundreds upon hundreds to the place of worship, he said that his soul was invariably impressed with a deep feeling of sadness, and that he was often in the habit of meditating on certain passages of



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exposition of truth. As a preacher he was highly valued, especially by those who had discernment to prize good sense and orthodoxy above flights and fancy. His discourses were always substantial and judiciously arranged; his manner of delivery calm and solid; his voice comprehensive, equable, and distinct, no attempts to produce effect by a rhetorical display of words and figures. His language was correct and expressive of the meaning he intended to convey. His prayers were always scriptural, and appropriate to the nature of the duty in which he was engaged. He was always ready to engage in any ministerial duty; and though it was his rule to prepare carefully for his pulpit duties, yet, if occasion occurred to require it, he would at once consent to preach without previous warning, and, as often happens in such emergencies, his extempore exercises were not less acceptable to the hearers. He was regular in his attendance on church courts. He reckoned it his duty and that of every minister to do so, because they are ordained to rule as well as to preach.

As a husband and parent he was dutiful and affectionate. He had a numerous family, but he survived them all, excepting one son and a daughter—the former went many years ago to Otago, and the latter is married to Mr Macdonald, treasurer of the Free Church. Bereavements are always not joyous but grievous, and some of his were more than ordinarily so. He keenly felt being bereaved and left alone in his old age, still he bore all with calmness and resignation to the will of his heavenly Father. He did not indulge in murmuring complaints and dejectedly abandon the duties of his calling; instead of that, he endeavoured to appear unmoved when engaged in his official duties, and in every society to which these duties called him. He reserved his griefs to be unbosomed in his solitude at the throne of grace. He was naturally of a sound and healthy constitution, but during the last year of his life it was becoming evident that old age was telling on him, and latterly general debility pervaded his whole frame; his strength, without any particular disease

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or pain, was rapidly giving way, though his departure was not anticipated to be so near; sight and hearing failed him very much, but his mind was sound and collected as ever. He continued to preach and catechise through the winter, and married a party on the Friday before his death; on that day his daughter and her husband came from Edinburgh to see him. He spent the evening in his usual happy manner with them, and after worship retired to rest. He rose no more. He was Saturday and Sabbath-day almost constantly repeating Scripture promises, ejaculating prayers, and singing psalms. At ten o'clock on Sabbath night he began to breathe heavily and ceased to speak, and at half-past one o'clock on Monday morning, the 24th February 1868, the spirit took its departure to enter on its eternal rest, in the eighty-fifth year of his age, and *fifty-fifth of his ministry.*

It is pleasant to contemplate that the truths which he preached to others for the long period of his *ministry* were the subjects of his thoughts and utterances until the hand of death silenced his tongue for ever here, but, it is believed, only to begin in the state of perfection the song of Moses and the Lamb, where no imperfection shall affect the praise, no sorrow shall annoy, and no cloud shall darken the glorified spirit throughout eternity. On the following Friday the remains were carried to their-resting place in the churchyard of Farr, by a large multitude from Farr and all the surrounding parishes, there to rest till the last trumpet shall sound, and the dead shall hear the voice of the Son of God and live. When the procession was moving slowly from the manse to the place of interment, every rock and hillock which commanded a view of the line of procession was occupied by groups of sad-looking women and children, to take a last view of the remains of the minister who baptised and married the most of them, and was the kind friend and instructor of them all; their melancholy looks and bearing indicated their sorrow.

G. M.



## Rev. Finlay Cook.



HE Rev. Finlay Cook was the son of a respectable farmer in the island of Arran, where he was born, in the year 1778. He was one of the fruits of the revival of religion that visited Arran about the beginning of the present century. That his first religious exercises, in respect both of convictions and deliverances, were unusually deep and thorough, might be gathered from hints occasionally dropped by himself in after life; but, indeed, the character of his personal religion and of his ministry of the gospel abundantly manifested this.

He was at this time in the habit of frequenting the communion occasions and the company of the people of God in that part of the country, and the spiritual refreshings then enjoyed he used to speak of with freshness and fervour to his latest days. Besides his own minister, the Rev. Neil M'Bride, there were other two who were specially useful to him, Drs Love and Balfour, of Glasgow, and his way of alluding to them shewed that from them he had derived much spiritual profit.

Being desirous of serving the Lord in the work of the ministry, he pursued the usual course of study at the Glasgow University; and it is remarkable that, during the summer vacations, he was employed as missionary or evangelist at the Lanark Cotton Mills, then the property of the well-known Robert Owen. This man at that time made a profession of religion, but subsequently taking up the views called "socialist," he

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set up a society of this kind, first in Lanarkshire, and afterwards in America; but which, as might be expected, came to nought.

After receiving license, Mr Cook's first appointment was to the Achreny mission in Halkirk in 1817. He had very distinguished predecessors there, but Mr Cook seems to have been behind none of them in acceptance. In the mission district at this time, and beyond it, were not a few notable Christians. They looked upon the regular ministry with suspicion, and not without reason. They had profited little by it in either their spiritual outset or progress. Many of the parochial charges were occupied by men put in by the strong hand of patronage, and in few respects qualified for the office. They fed themselves, and not the flock, having indeed nothing wherewith to feed it. The just dislike, therefore, with which these earnest Christians regarded such cold and carnal men extended itself in some degree to the office which had been so long and so frequently associated with them; and when a minister of a better stamp appeared, that stamp required to be strongly marked in both his life and labours before the prejudices referred to yielded. But they did yield before Mr Cook. After some experience of the man and of his message, the Lord's people in and around the district where he began his labours drew warmly around him. There was also another way that the Christians of that time and place had of estimating the character of one to whom they were attached. They referred the matter to the Lord, and his word, impressed upon their hearts with divine power, that their faith accredited, and their action was guided by. For example, on the morning of the first Sabbath that Mr Cook preached in Halladale, as James Macdonald, catechist, is engaged in private prayer regarding the stranger, that passage of Scripture, "The voice of one crying in the wilderness," &c., comes to his mind in the self-evidencing way referred to. "Then, Lord," said James, rising to his feet, "we will go and hear it." James, it may be noticed, took this further way of "trying the spirit" of the new minister.



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He confronted him one day at the Bridge of Reay as he was riding homewards. They had never before met, and Mr Cook knew not who the man was who inquired at him, "Are you the minister?" "Yes, I am; what do you want with me?" "I want baptism from you." "For whom." "For myself." "Well, I will baptize you if you will tell me who is your father." This ready reply—one more searching than to many may appear—gave James much satisfaction.

The Achreny mission was at that time, as has been stated, a very extensive and laborious charge. The roads were mere tracks, traversing moor, mountain, and watercourse, and in many places wrought into mire by the rains of winter. Means of conveyance, too, were scanty, and Mr Cook and his predecessors often walked the distances, and forded the streams on foot. But they bore all this discomfort ungrudgingly, doing their Master's work to the great edification of Christ's flock and to the profit of others. And, if the field of labour was toilsome, Mr Cook was physically fitted for it, having a robust frame capable of enduring great fatigue, which stood him in good stead in many a long and wearisome journey, and during the labours of many a communion season. To friends who, at the conclusion of such occasions, would sympathise with him in having been engaged publicly every day, he would reply, "I wish it were just beginning again." His body was not exhausted—his spirit was refreshed—and he would gladly renew work to him so congenial. One Monday evening, as the congregations were dispersing, he was overheard in this soliloquy, "I am glad I am not a farmer, nor a merchant, nor such like, but that my business—my lawful calling—is afresh to meditate on the Word of the Lord; and anew to tell of His grace.

In personal appearance Mr Cook was about the middle height, of dark complexion, and of manly air and gait. He had a remarkable eye, black and brilliant, giving unmistakable evidence of intelligence and thought.

Mr Cook's natural gifts were very superior. His conceptions of truth

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were clear and unconfused, and in language of great simplicity and terseness they were expressed. Indeed, at times the compactness and pith of his sentences gave them the form and force of proverbs. In preaching he abhorred mere garnishing, presenting his weighty thoughts in words as apt as they were comprehensible by all who heard them. His Gaelic, we believe, was faultless for the sphere he occupied. That language has many dialects; those who know only one, have difficulty in understanding a minister who uses another. A complaint of this kind was rarely if ever heard against Mr Cook. To one who, struck with his cosmopolitan Gaelic, asked him where he acquired it—"Oh, it is," he said, "a hotch-potch, gathered from Arran, Lewis, Inverness, and Caithness."

In the pulpit there was nothing inappropriate in Mr Cook's gestures or mode of address. He was gifted with uncommon good sense, and anything that traversed that he could ill tolerate. Whatever quaintness there was at times in the matter of his preaching, there was none in the manner of it. His appearance in the pulpit was manly, masterly, dignified. You saw at once that he feared not the face of any man, that he was the "righteous man bold as a lion," and that where truth was to be upheld against human prejudice or pride, he was the one fitted to do so. Were it not that we might be tedious, we could enlarge on this prominent feature of his character; how he seemed to say in every look and word, "I must be about my Master's business;" how his sense of the divine authority, and of the absorbing importance of the things unseen and eternal, made him comparatively regardless of the things seen and temporal, and estimate very lightly the opinions of ungodly men or formal professors. He knew the truth, felt its power, and he freely and boldly declared it, impugn it whoso list. As a preacher, Mr Cook was, like his brother Mr Archibald Cook of Daviot, a master in Israel. Those who could in some measure appreciate both, if they attempted to determine which was the greater, felt a difficulty. If, on hearing the one to-day they preferred him, they gave up the preference on hearing

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the other to-morrow. If we may be allowed to regard ministers as the "horses in Pharaoh's chariot" drawing the everlasting gospel, then these two ran abreast with equal pace. In respect of personal godliness, no one ventured to set the one before the other. But yet they differed. There were certain departments of doctrinal truth on which the mind of Mr Archibald specially centred—in particular the sovereignty of divine grace, as exhibited in all the arrangements of the new covenant. His brother, again, treated in general a greater variety of topics. He had a large and clear grasp of truth, and perhaps more expansively exhibited the adaptation of the Mediator to sinners of all classes and characters. Mr Archibald, in his treatment of the believer's experience, had a marvellous power of discerning and describing the minutest marks of grace, and of seizing the most fleeting phenomena of thought and feeling. Not unfrequently after he had exhibited the Christian as he ought to be, and in such a way as to arouse the self-jealousy of the Lord's people, he would suddenly (striking a lower key, and bringing out evidences of grace where they would see none) inspire them with fresh hope. Mr Finlay was not less experimental. He brought the truth practically to bear on every class of his hearers. All received from him "their portion of meat in due season." He had a special tenderness in dealing with anxious souls—tenderness of language and manner that could scarcely be surpassed. In modes of expression peculiar to himself, he would sympathise with such, and feed them with the food most convenient for them. Keen also was his discernment of character. Where he saw pretention and hypocrisy, withering were his rebukes; but where he saw tokens of true soul concern, "gentle among such as a nurse cherishing her children."

His ministry, we may add, was singularly and widely useful. His knowledge of divine truth, and masterly way of handling it; his attainments in the divine life, and sympathy with all who sought to know it; his unfeigned love to his Master, and faithfulness to souls, attracted to

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his ministry to visit the wide districts where he laboured, and not a few beyond it, who sought the way to Zion. And we are justified in saying that there were few Christians in the Highlands of Caithness and the Reay country whose spiritual life, in respect either of its origin or special after-impulses, was not associated with Mr Cook.

About the year 1829, Mr Cook accepted a mission charge in the island of Lewis, one in many respects difficult and undesirable. The people were only beginning to emerge out of ignorance and rude social habits; and as to religion, moderatism held almost undisputed sway. Mr Cook's ministry there, though on these and other accounts personally uncomfortable, was, there is reason to believe, owned of the Lord. After being there a few years, he was called to the East Church, Inverness.

During nearly half-a-century Mr David M'Kay was minister of the parish of Reay. For many years before his death he was laid aside by illness, and the people were dependent for the preaching of the word on occasional supply by members of Presbytery. Becoming dissatisfied with this state of matters, and thinking that Mr M'Kay required an assistant, their desires fixed on Mr Cook. To this arrangement, however, Mr M'Kay could not be persuaded to agree, but although this bar stood in their way, the people in hope of ultimately obtaining Mr Cook as their minister, established a prayer-meeting, having this as its main object, and which was kept up in the house of the Laird of Sandside, and headed by him for the period of eleven years. This gentleman, the leading proprietor in the parish, was regarded as one that feared the Lord, and as a "lover of good men." In 1835 Mr M'Kay died. The Crown, which held the patronage, on the petition of the people of Reay, presented Mr Cook to the vacant charge. Glad news was this to the hearts of the Lord's people in that parish and surrounding districts. Janet Macleod, a godly woman in Sandside, in the fulness of her heart, lifted up her hands and exclaimed, "Lord bless the whole earth!" Mr Gunn, Watten, and Mr Munro, Halkirk, presided at Mr Cook's induction.

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With these fathers he maintained warm and constant Christian fellowship while they remained on earth, and he now has joined them in the church above. His pastoral work, especially the catechising of his people, Mr Cook carried on with much care and faithfulness. The remoter straths, now desolate, then considerably peopled, he used to visit by remaining two or three days at a time, gathering the various townships together for public worship and catechising. These meetings, especially when held in the long winter evenings, were numerously attended.

During the controversy that resulted in the Disruption, Mr Cook, in his own way, was making known to his people the questions at issue; and when that event was impending, he and Mr Taylor, Thurso, were empowered by the Presbytery to visit the various parishes of the bounds, and inform the people of the importance of the principles involved. This they did, and it had no small effect in enabling the people to judge as to the course they ought to take. To his own people, when addressing them on the subject, just before setting off to the Assembly in 1843, Mr Cook concluded by saying, "And should none of you go with me, I shall go to the fields with my testimony." Speaking to them when again they met of their newly gained freedom, he said, "Well, people of Reay, I have been saying hard things against you, and you have now the power, if you choose, of turning me about my business." But whether they had the power or not, they inclined not to use it.

In the intercourse of private life, Mr Cook was truly a loveable person. Ardent in his own affections, he reciprocated warmly that of others, and being peculiarly susceptible of the kindly feeling of those he esteemed, he was much pained by any manifestation of the contrary. To young persons his manner was winning and endearing, especially if there appeared in them "any good thing toward the Lord God of Israel." To the humblest of the Lord's people he was kind and condescending. He never lost sight, in any circumstances, of the one thing needful, walking circumspectly, "not as a fool, but as wise." When urged to remain with

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a marriage party, after he had performed the ceremony, he declined, saying, "I always see those going into the mill come out with dust on their coats." This reminds us of what John Grant once said to Mr Cook, "Your soul never cost me a prayer, but your coat (meaning his office) many a one."

One principle that actuated him in the discharge of his office appears in the reply he gave to a newly-appointed catechist, who expressed to him fears in having to speak to others what he might not himself have sayingly experienced. "Speak," said Mr Cook "of what you know as of what you know ; and speak of what you fear you do not know as of what needs to be known."

While Mr Cook was in the Achreny mission he married Miss Elizabeth Sage, daughter of the Rev. Donald Sage of Kildonan. Mrs Cook was an intelligent and judicious Christian. Her comparatively early removal in the year 1838 was felt as a bereavement by many Christian friends, and her husband deeply and lastingly mourned his loss. "In no way could I see," he once remarked to a friend, "that my wife's death was of the 'all things that shall work together for my good,' except the word of the Lord had said so." Their family was three in number, but two of them dying in infancy, one only (a son) survived his parents ; and he, the Rev. Alexander Cook, Stratherrick, three years after his father's death, was, in the prime of life, called to his rest.

Some years before his death Mr Cook was seized with a complaint which never afterwards entirely left him. He often suffered great pain ; but the grace that had sustained him hitherto manifestly supported him in the furnace. Those who visited him saw this. They saw also his increasing conformity to the mind of Him who said, "Not as I will, but as thou wilt," and felt that he was fast ripening for the society of "the spirits of just men made perfect." Not less manifest was his increasing heavenly-mindedness, and his desire for the spiritual welfare of the rising generation. Concern, too, for the cause of Christ, as associated with such

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a wide-spread nominal profession, was a matter that weighed heavily upon him. The writer, one Sabbath that he was to preach for him, said, "And what am I to say to your people?" "Tell them they are sinners." "What more?" "That they need the Saviour." "Anything more?" "Yes, yes; that they must be born again." On that occasion, referring touchingly to his solitude and suffering, his partner removed, his only son at a distance, himself tossed with pain, he added, "But no wonder, for I am a great sinner—the greatest sinner in Caithness." The other said, "The people of Caithness don't think so." "No," he replied, because there is a veil over it."

Mr Cook's bodily weakness was, about two years before his death, aggravated by a fall, which made it necessary for him to use crutches. But a complication of ailments, which would have set ordinary men aside, did not deter him from publicly labouring to the last.

"Preaching is my medicine," he would say to his medical attendant. Till within two Sabbaths of his decease, he went to the pulpit, and when there, animated in declaring the unchangeable love of God to His church, and His willingness and ability to save the chief of sinners, no one would suppose he was encumbered with bodily infirmity. At length, from the service in which on earth he alone delighted, he, on the 12th June 1858, passed into that service as it is before the throne. "What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

A great concourse of people from his own and the surrounding parishes followed his remains to the churchyard of Reay, where "his body, being still united to Christ, rests in the grave till the resurrection."

A. A.



## Rev. Alexander Macdonald.

**A**LLEXANDER MACDONALD was born on the 16th May 1791, at Claiseach, in the parish of Halkirk, county of Caithness. He was the elder of a family of two sons. His parents, George Macdonald and Marshall Douglas, were eminent in their day for personal godliness. His father was one of the younger members of the family to which he belonged; and it would appear that early in life he was brought to know and fear the Lord, for it is told of him that at twelve he was accustomed to assemble the young people of the same age with himself, teach them to repeat the Shorter Catechism, and speak to them of God and his Christ, and of the "great eternity." When he grew up he walked long distances to hear evangelical preaching. The parish minister of those days was a scholarly man, generous and kind to the Lord's people, of whom there were very many eminent for godliness; but he was a poor shepherd to watch over them, and feed their souls with the bread of life. George Macdonald had a vigorous mind, was very contemplative, had a marvellous power to realise spiritual things, and was greatly under their influence. He was modest and retiring in his disposition, humble and solemn in his deportment, and consistent and firm in his Christian profession. His wife, Marshall Douglas, was one of four sisters, each of whom was faithful for Christ in her own sphere. She had a superior intellect, strong will, and intense



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love for the household of faith. From anecdotes still related of her, it would appear that she possessed a most striking power to concentrate her thoughts, and to occupy them with such subjects as a sensitively-tender conscience approved. She was authoritative in her manner, not only in her own family, but also in the private meetings of the Lord's people, among whom, even at an early period in life, she had the place assigned her of a mother in Israel. But the chief feature in the Christian life of both was their prayerfulness. They prayed much with and for one another. They lived together as heirs of the grace of life, in honour preferring one another. They had a small farm, and so possessed enough to meet their few temporal necessities without much toil, as well as to shew humble hospitality to the Lord's people who came their way. Their home was very much frequented by the choicest professors in that part of the country at that time. Such were Alexander Macdonald's parents and the home with its hallowed influence of his early days. I may state, that about that period there were many such humble Christian homes in the north of Scotland which gave ministers to the Church, whose earnest spirituality and devoted service secured for her in the day of her trial the adherence of the people throughout the Highlands. Let it moreover be observed, that among the professors of religion, in the parish of Halkirk at least, there existed not one breath of the spirit of Separatism. True those godly people did not attend the parish church; but the reason of this was, they could get nothing from the incumbent to edify them. They loved the Church of Scotland dearly. They prayed most earnestly at all their meetings for her revival; and who can tell what their prayers had to do in bringing about that revival throughout her borders which ultimately broke the bands of the State, and threw off her cords.

When the subject of our sketch was a youth, he attended a General Assembly school in the neighbourhood. He soon mastered all his teacher knew. After leaving this school, he was engaged to teach in a

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district at Sibster, in his native parish, where he continued two and a-half years. About the close of this period Dr Macdonald visited his native county. He called to see his friends at Claiseach, as he was wont to do. What passed between himself and his young friend is not known. Soon thereafter, however, it became evident that the latter had resolved to study for the ministry of the Church of Scotland. After two and a-half years of preparatory study, first at Thurso and then at Halkirk, he entered King's College, Aberdeen, session 1813-14. About this time his godly mother was much exercised in prayer on his account. Nothing could give both his parents greater joy than that their son should become a true ambassador of Christ; few things could give them more intense grief than that he should be a mere hireling. At length light came through the Word in answer to persevering prayer. Thenceforward they gave him every encouragement and aid which their slender means could afford. During the summer vacation after his first session at college he devoted himself to the study of mathematics in the parish school of Reay, under Mr Donaldson, a man who made the parish famous in the north by the number of young men whom he trained for the universities, and who came afterwards to occupy positions of influence and importance. After another session at King's College, he entered Dr Macdonald's family as tutor. He continued over six years in the manse of Ferintosh. There, besides enjoying the society and friendship of the prince of Highland preachers, he had the opportunity of meeting the most eminent among the godly ministers and men, "the Father of Ross-shire." Having completed his literary curriculum at King's College, he studied divinity during the usual course of three full sessions and a partial session under Dr Mearns, of King's College, and Principal Brown, of Marischal. In his student days at Aberdeen, he attended the Gaelic church, especially during the last two years of his course, when Mr Sage, late of Resolis, was its minister. He went occasionally to hear other evangelical ministers in the city. At this point in our sketch some-

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thing must be said of his own personal religious life. So far as I can ascertain, he was, like his father, early brought to know and fear the Lord—like Timothy of old, “from a child he knew the scriptures;” his whole soul seemed drawn forth to the personal Saviour in the glory of his finished work, and to the love of the Father revealed in him. Few things roused his indignation more than to listen to the preaching of terrors apart from the tenderness and love of the gospel. The themes on which he delighted to dwell in his pulpit ministrations served to reveal the character of his own inner life.

Mr Macdonald was licensed by the Presbytery of Dingwall on the 3d August 1823. On 3d November 1824, being appointed under the Royal Bounty, he was ordained missionary to the district of Strathconon and Strathgarve. He continued to labour very diligently in those straths for nearly three years. During his ministrations there he preached two Sabbaths at Strathconon, and the third at Strathgarve. From the beginning of his ministry he was very conscientious and active in his preparations for the pulpit. And there are some still alive who were brought to the Lord through his preaching at this early period. There can be little doubt that he owed much of his usefulness in after life to the training of these early years. The circumstances by which he was surrounded were well fitted to develop in him the features of character by which he became distinguished afterwards, such as intense love of nature, the warmest affection for his people personally and devotion to their interests, very intimate acquaintance with the Scriptures, which enabled him to quote them with great readiness both for doctrinal and practical purposes. He inherited his father's power of realising most vividly the spiritual realities of the gospel. As he rode his pony up and down those straths, hither and thither among his scattered people, both on Sabbath and week days, summer and winter, his vigorous and active mind could not fail to be engaged with all that was congenial to its disposition, and called it into exercise.

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On the 28th September 1827, he was inducted to the Parliamentary charge of Plockton. The village of Plockton and some large farms contiguous to it, which now form the *quoad sacra* parish, is a part of the civil parish of Lochalsh, and is seven to nine miles distant from the parish church. The incumbent of that time was neither calculated to draw people to him, nor to edify those who came. Mr Macdonald was the first minister of Plockton, and when he entered on his labours there, its state morally and religiously is said to be very low. He devoted himself to his work with great zeal, energy, and faithfulness. He preached the word faithfully and fully on Sabbath and week days. He visited most diligently from house to house, catechised old and young, established Sabbath schools, and secured the services of a superior teacher for the week-day school in the village. Nor did he allow his work among his people to interfere with his studies. The notes of sermons which he has left shew that he was a diligent student and an extensive reader. In 1832 a dear friend of his was settled at Shieldag, the Rev. Colin Mackenzie, late of Arrochar. He writes:—

“Mr Macdonald became very soon the most popular preacher in all the west coast of Ross and Inverness-shire. People flocked to hear him from all quarters. It was at length found necessary to get a gallery put up in the church, which his kind good friend, Mr Lillingston of Lochalsh, did at his own expense.”

There was one special Sabbath in the month for these gatherings from the surrounding districts. Mr Macdonald, Urray, writes:—

“He had a fellowship meeting once a month in Plockton, and on the Sabbath previous to the meeting many of the Lord's people, and always the best of them, came to the Plockton church, and remained for the fellowship meeting on Monday, which was a great help to them. The Sabbath and meeting day were high days both with preacher and hearers. His preaching was as a well of living water to the Lord's people. They came to it and drank, and went home rejoicing. They could not get the living water in the pulpits of the surrounding parishes. They got it in Plockton.”

Communion seasons also were peculiarly interesting and most precious. The numbers present varied from twelve to fourteen thousand, gathered from fourteen parishes. Dr Macdonald was frequently there,

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and that saintly servant of God, John Kennedy, Redcastle. On all such occasions there was much prayer, and much precious seed sown.

Two or three years before the Disruption there was a very decided revival movement in Plockton and the other parishes on the west coast. Mr Macdonald threw himself hopefully and heartily into the movement. He and his friend, the minister of Shieldag, wrought very much together in this work. And though there was much to disappoint in connection with what was regarded as spiritual fruits of this movement, yet it cannot be denied that such faithful labour yielded permanent beneficial results in both districts. The devotion of the people of Shieldag to the gospel and to the principles of their church has drawn to them the attention of other churches as well as their own. Tokens of beneficial results equally gratifying could be given with regard to the Plockton congregation.

In 1828 Mr Macdonald married Frances Julia Robertson, daughter of Dr James Robertson, Pitstruan, Aberdeenshire. Miss Robertson was a lady of great natural talents, and high attainments in the Christian life. She was much beloved. The blessing was but a treasure lent him for a day, for on 17th May 1831 she fell asleep in Jesus "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." These words record the resignation of the bereaved and sorrowing husband.

At the Disruption all the parochial clergy remained in the Establishment except Dr Ross, the venerable and learned minister of Lochbroom. He could not sign the Deed of Demission, but he sent in his name, and entered his eternal rest in July after the memorable event. The four ministers of the Parliamentary charges came out and joined the Free Church. Two of them went elsewhere very soon after. It must be evident that the work which devolved on Mr Macdonald and Mr Mackenzie in so wide a district can be better imagined than described. That work, however, they performed successfully. It was in Plockton that Mr Macdonald became known as a man of great preaching power and faithfulness in his Master's cause. Between himself and the

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eminently devout Mr Lillingston of Lochalsh there existed the most cordial friendship. This distinguished Christian gentleman was ever ready with his purse and personal effort to aid him in every good work.

On 25th December 1844, Mr Macdonald was translated to Glen-Urquhart. This is a large parish. It was then estimated at nearly 3000 of a population. The people of this parish had not been favoured since the Reformation with what they esteemed a truly gospel ministry. Still, at the time of Mr Macdonald's settlement, it contained a great number of intelligent and godly men. His settlement was of the most harmonious kind. The church is seated for eleven hundred; but when full it can accommodate a hundred more. He catechised that large congregation twice every year, and preached three times every Sabbath to the close of his ministry. He put down shebeening and the drinking habits which prevailed when he entered on his labours among them. He was a great friend to Sabbath schools. Few ministers took a more lively interest than he did in young men of any promise, especially those looking forward to the Christian ministry. He watched the boys in school, and encouraged such as shewed signs of talent. He was cheerful, affable, and kind among his people. He was faithful to their souls, and never lost an opportunity of appealing to their consciences. He was married a second time (10th November 1846) to Miss Jane Elder, a daughter of Mr John Elder, Sleat, Skye, who survived him a few years.

After a short illness, brought on it may be said accidentally, he entered the joy of his Lord, amid the tears and lamentations of his deeply-attached flock, on the 15th August 1864, having completed his seventy-third year, retaining his mental and bodily vigour to the end.

I may best portray his character by giving two short sketches, written by friends who knew him well and loved him dearly. The first is from the Rev. James Macdonald, Urray:—

“He was conscientious and active in his preparations for his pulpit work. I never knew one who was so well acquainted with his Bible, and who quoted it so much and

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so well in his preaching. He was very much given to prayer in his study, which was a very favourite place of his. He was a doctrinal, practical, earnest, and lively preacher. He was much attached to his people, and they were much attached to him. I never knew one who respected the office of the Christian ministry more highly than he did; and certainly he himself brought no shade of dishonour on it. He was very helpful to young men studying for the ministry. He was a most enjoyable companion, full of life and anecdote. He was an excellent divine, a thorough Calvinist, and a truly Christian man. His ministry was blessed to not a few. His mind was of a very inquisitive cast. He was a fair scholar, and read a great deal, and had a most retentive memory. He was a steady friend, and exceedingly charitable, especially to the Lord's people."

The other is from the Rev. A. Sinclair, Kenmore, a native of Urquhart:—

"Mr Macdonald had a fine presence; he was tall and dignified, with a good countenance; his hair latterly silvered with grey, a pair of dark-blue eyes that shone with intelligence and intense earnestness as he warmed up in course of preaching. His preaching was quite of a Puritan stamp, Calvinistic in doctrine and practical in application, very clear, which shewed that he not only studied his subject thoroughly, but that he had also a firm grasp of it. His meaning could not be mistaken; and as his preaching was thoroughly evangelical, it was highly appreciated. His sermons were really instructive. He usually divided his text into three heads, devoting a service to the exposition of each; and at the close he wound up with a summary of the leading ideas of the whole subject. These closing addresses were masterpieces, and usually delivered with a fervour and eloquence which made a deep impression."

After these portraits by friends who knew him well, little more need be said to fill up the picture. There are some things, however, which require to be mentioned. He took little to do with church courts beyond the duties which devolved on him as a member of Presbytery. He was thoroughly conversant with the laws of the Church, and the rules which regulate procedure in her courts. He was one of the Highland ministers who preached before the Inverness Assembly. His text was as characteristic of the man as it was suitable for the occasion, "Let the children of Zion be joyful in their king" (Psa. cxlix. 2). From the beginning of his ministry onwards he put forth every effort to cultivate that portion of the vineyard which the Lord had specially assigned to himself. His intense love for his people and his home rendered duty in

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this line both pleasant and enjoyable. He assisted, however, at some of the communions in the neighbourhood. He was regularly at Urray. Brought up among the godly in Caithness, and much in contact with the Ross-shire men during his sojourn in the manse of Ferintosh, he knew them to be the evangelical minister's best friends, and he cherished to the end of his life the highest esteem for their deep experimental piety and spiritual intelligence. His love of the beauties of nature was very great. These rich and varied beauties which so awakened his delight were but the outward drapery which revealed to him a richer and still more varied beauty which lay beyond nature. These outward and lower beauties were to him the medium through which he looked inward and upward to the spiritual and the eternal. The contemplation of nature's beauties made him not unfrequently the subject of an experience, faintly at least, resembling that of Moses on Pisgah, when the beauties of the earthly Canaan spread out before him passed like a dissolving view into the glories of Immanuel's land. We well remember seeing him stand in front of his manse, on a fine summer afternoon, radiant with delight at the beauties of nature around him, and in two minutes thereafter we found him in his study, prostrate before the Lord, lost in earnest prayer. His delight in his work was very great. The church is about a mile from the manse; and we have seen him hurry away a whole hour before service began, impatient to be engaged in his much loved work. The glance with which he surveyed his congregation as he appeared in the pulpit was quite radiant, and was only surpassed by the joyousness of his countenance when they were singing the last psalm. His two last texts were singularly significant and appropriate—"What think ye of Christ?" and, "I was glad when they said unto me, Let us go into the house of the Lord." It was thus his ministry closed. "The generation of the upright shall be blessed."

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*REV. JOHN M'RAE.*



## Rev. John M'Rae.

**A**MONG those who were raised by the gracious Head of the church to exert a powerful influence in gathering in souls to his fold, in edifying and building up his own people, and in testifying for his crown rights in Disruption days, when our courts of law, the Legislature of the country, and an unfaithful party in the church, combined to have his kingly prerogatives disowned and trampled on, an eminent place belongs to the subject of this sketch. Were it possible to give a full account of the life and labours of Mr M'Rae, it would form a more than ordinarily interesting contribution to Christian biography; but our space here admits of our giving but the merest outline of a career marked by singular power and success.

John M'Rae was born at Ardelve, Lochalsh, in May 1794. His father occupied a good position as a farmer in that part of the country, but owing to reverses, principally through the dishonesty of a party in whom he had put confidence, he came to be in straitened circumstances. He gave his children, however, the best educational advantages the district afforded; and his son John made good progress in the ordinary branches, as well as in Latin and Greek, before the state of his father's affairs made it necessary he should be removed from school. He spent his youth and early manhood in such occupations as he could obtain in Kintail, and was a good deal employed both as a fisherman and as a shepherd. His

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experience in that line of life was afterwards of great advantage to him. It would not be easy to find a better steersman than him anywhere; and in the course of his ministry his knowledge of seamanship was often needed, especially whilst minister in Lewis. He used to describe how on one occasion, when proceeding in an open boat from Stornoway to Ness, he was overtaken by a storm at the Butt of Lewis, and how, in steering the boat, his attention was necessarily so occupied as that he dared not look away from his work to cast but a single glance towards the shore, and fervently wished the men who were with him and he should get safe on land once more. The surf beat so strongly on the shore, that it would be impossible for them to land in safety, but that on seeing their approach, a large number of men formed themselves into two lines facing one another, and holding by each other's hands, walked out a little distance into the sea, and watching the moment when the boat was borne in by a huge wave, seized her and carried her bodily with her crew and cargo into a place of safety. Many years afterwards when minister at Lochs, where in visiting his people he had to go long distances by sea, the people of Skye presented him with a yacht to make his work easier for him—the value of the gift being much enhanced by Mr M'Leod, Snizort, having himself sailed her from Skye to Lewis, that he might hand her over to Mr M'Rae. This vessel was of much service to him in visiting his congregation, and at communion seasons, when the manse was much too small for the number of visitors that came often from great distances, he turned her neat cabin into a bed-room, where several could be accommodated as she lay at anchor in the adjoining loch.

Very many will remember the use he made in his preaching of his experience as a shepherd. They will remember remarkable sermons he preached from the texts, "The Lord is my shepherd; I shall not want," and "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us

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all." The last text from which he ever preached with wonderful power and unction, although almost in a dying state, was, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." A passage in that sermon will never be forgotten by those who heard it, when he described a shepherd, a powerful man, heedless of the danger, proceeding in a winter's storm to the mountains, and carrying back on his shoulder to a place of safety a sheep of his flock, and rejoicing in having rescued it from death. And his experience as a shepherd served him in good stead on other occasions. During the unhappy controversy on the subject of union with other churches (he thought union should have taken place), in dealing at a public meeting in Skye with a boastful statement of a northern minister, who said that instead of following the lead of a certain distinguished minister in the south, that that minister had followed *his* lead, Mr M'Rae observed, that when he was a shepherd he would have several dogs with him on the hill, that they sometimes trotted on before him, and at other times followed him, but that whether they went before, or came after him, he was always master.

But to return to his early life. He spent his youth without God, and without hope in the world. In many parts of the Western Highlands and Islands at that time, the people lived in practical heathenism. With very few exceptions, the pulpits were occupied by ministers having no religion—genuine Moderates, who took advantage of their retired situations in the country to take to themselves all sorts of license, shewing an utter disregard for the duties of their office, and often for the laws of morality. It was not rare to find among them men who were habitual swearers and drunkards. Instances were known where the parish minister added considerably to his income by distilling and smuggling whisky. The people as a rule neglected the ordinances of religion, and spent the Sabbath either visiting in each other's houses, or when the weather permitted, lounging lazily on the hill-side, never con-

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sidering it their duty to go to church, excepting on sacramental occasions, when all and sundry were admitted, sometimes in a state of drunkenness, to the communion table. It was in circumstances such as these Mr M'Rae was brought up, and he came to manhood before he had any concern about his soul's salvation, although always exemplary in his outward conduct. God's time however came for awakening him to concern about his eternal interests, and, as has often been the case with men who were largely made use of, for spiritual good to others, he was led through great depths of soul conflict to the experience of peace and joy in believing. His attention was first arrested by the example of an elder sister, whose living piety made him uneasy about himself, and convinced him that there is a reality in religion to which he was a stranger. But the special means employed for fastening conviction on his heart and conscience, was a sermon preached by Dr Macdonald of Ferintosh, in the open air (the use of the church having been refused him by Mr Lachlan M'Kenzie's successor at Lochcarron), from Solomon's Song iii. 11—"Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." His distress of mind was for a time extreme, unfitting him for the ordinary duties of life. It would not be easy at that time to meet a more powerful man anywhere; but he has been known to tell, that he had been so weakened by soul distress, as that when his foot struck against a clod or stone on the hill-side, he fell helplessly to the ground. Many in the district thought he must have lost his reason, and uttered lamentations over so fine a young man being lost to his family and friends. It was at Ferintosh during a communion season he first experienced any relief. He had gone there a complete stranger, and owing to the crowded state of the place, people having assembled from great distances to attend the communion, he thought he was to be left to make the field his lodging, when he was received into the house of a worthy woman, whom afterwards he frequently enter-

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tained at his manse at Knockbain. It was during the closing address by the elder Dr Mackintosh of Tain, on the Sabbath evening, that he was led forth to the light, in being enabled to look to Him who came to call not the righteous but sinners to repentance; and it was his life-work ever afterwards, for the long period of nearly sixty years, to speak of His grace to his fellow-men as few have ever done on this sinful earth. In view of his conversion to God, a passage of Scripture will occur to many, words from which he has been known to preach with great power: "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Mr M'Rae was no sooner led to the hope of the gospel, than he turned his attention to his early studies, and in a short time he was able to take charge of a public school at Arnisdale, Glenelg. It was there that, for the first time, he began to exhort in public; and a work of grace began in the district as striking and as satisfactory as he at all saw in his after career. And it was there his thoughts were first turned to the ministry. He attended college at Aberdeen and Edinburgh, studying theology under Dr Chalmers. In some of the literary classes he took a high place, especially in mathematics. On obtaining license, he was employed for a time as assistant to Mr Russel of Gairloch; and in 1833, on a vacancy occurring at Ness, Lewis, he was, to the great joy of the people, inducted to the charge there. His ministry at Ness extended over a period of six years, when he was translated to Knockbain in 1839, where he laboured for nine years, and wielded great influence over the whole of the North and West Highlands, both in the pulpit and on the platform, in expounding and defending the principles of the Church. He had in his immediate neighbourhood such men as Dr Macdonald, Ferintosh, and

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Mr Stewart, Cromarty, with whom he was privileged to co-operate cordially in every good work. With Mr Stewart he was on the most affectionate terms, and never spoke of him but with the utmost veneration. Mr Stewart's profound intellect and deep piety greatly attracted Mr M'Rae; and Mr Stewart, on the other hand, had the utmost regard for his friend, who was scarcely conscious of his own great powers, regarding himself as less than the least of all saints. The one was very much the complement of the other, Mr Stewart's bright sunshine and playfulness having a happy influence on the stern and almost severe character of Mr M'Rae's mind. Mr M'Rae has been known to say that he received from Mr Stewart what perhaps he felt to be the sharpest rebuke he ever got. It was on the evening of a communion Monday. Dr Macdonald and Mr Stewart were both at Knockbain assisting at the services. At dinner Mr Stewart was in the most exuberant spirits, and kept the table in a roar of laughter. At last Mr M'Rae, who had been silent and impatient, interfered, and said, "Really, Mr Stewart, this is going too far; you can't call this a fitting conclusion to the work in which we have been engaged." Mr Stewart's reply was to rise, and placing his hands on Mr M'Rae's shoulders, danced playfully behind him, until he compelled him to join in the general laugh. But late in the evening after the others had retired, Mr Stewart very solemnly observed, "M'Rae, you rebuked me at dinner for my apparent levity; but with my habits, spending so much of my time alone, I think I would have been dead long ago, but that I have occasional times of relaxation when I find myself among friends." "I felt in his presence," Mr M'Rae afterwards said, "as if I would be glad I could hide myself in the earth."

The controversy raging within the Church was at this time approaching a crisis, and Mr M'Rae, who all along took his place with the evangelical party, took the liveliest interest in those proceedings which issued in the Disruption. In the winter of 1842, and spring of 1843, he was much occupied in explaining to the people in the North and West



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Highlands and Islands the principles at stake. His character as a preacher procured access to quarters which otherwise would be closed on him; and there was no other man who was made so largely instrumental in preparing the people for joining the Free Church when the Disruption actually took place. His suitability for the work in which he was engaged appeared, especially when opposition was offered. His manliness, his living piety, his wonderful eloquence, his zeal for the honour of Christ as King in Zion, his thorough hatred of Moderatism, and, when occasion called for it, his readiness at repartee, secured the confidence of the people; and there was great joy in a district when it was announced that "Macràth mòr," as they fondly called him, was about to visit them. He was eminently the people's minister; there was perhaps never in the Highlands a man of whom it was more true that "the common people heard him gladly."

There was corresponding hatred felt by opponents. "I would have struck M'Rae, but that I was afraid he is stronger than me," was the remark of a Moderate minister, a man himself of gigantic strength, after receiving a rebuff from him. At a meeting in Lochaber in the spring of 1843, a Moderate minister planted himself opposite Mr M'Rae when addressing the people, and ostentatiously took notes to prepare himself for making a statement in reply, and those present could never forget how utterly disconcerted he was when Mr M'Rae's graphic description of a "ministèir moderate," tallying so exactly with the character of his friend opposite, led the people to turn round and stare at him after every other sentence, with a look that meant, "That is you; we know you." No reply was attempted. In Tyree, the hillock on which he preached on Sabbath is still called "Cnoc Mhicràth." On the Monday he again met with the people, and addressed them on the Church's position, when the parish minister, a poor creature, got up at the close, and produced a manuscript which he was to read in reply, when Mr M'Rae quietly remarked. "See that poor man going to read what probably he was busy

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writing yesterday," creating a general laugh, that put a stop to the reading.

It has often been said that throughout the Highlands the people "came out" at the Disruption from ignorance and misapprehension. Nothing could be wider of the truth; nowhere could be found persons who more thoroughly understood the question at issue than might be met with in many a remote glen in the Highlands, and nowhere for many a long day have people suffered so much in Scotland for adherence to principle as some of our Highlanders did for joining the Free Church at the Disruption. Servants were dismissed, tenants were ejected, for no other reason than that they could not conscientiously remain connected with an Establishment which now no longer possessed a shred of spiritual freedom, and whose ministers were regarded as mere stipend-lifters, who loved Erastianism for its own sake, and who certainly did not make it their business to "watch for souls as they that must give account." To people thus suffering for conscience sake, the consolations of the gospel were unspeakably precious, and the visits of ministers in whom they put confidence were much prized. In all states of the weather, and from great distances, they assembled to hear the word preached; and it cannot be doubted but often in circumstances of great outward discomfort, much of the Lord's presence was felt, and a time of tribulation was turned into a time of rejoicing. The writer remembers an occasion of this kind, when Dr Macdonald of Ferintosh preached in Lochaber in the spring of 1844. Lochiel had refused to give a site, and at Kilmalie the people had erected a large canvas tent just above high-water mark on an exposed shore, where they met for worship. An evening sermon on a week day was announced by Dr Macdonald, who was passing on his way to the south. During the day an unusually severe storm came on, the wind blew a hurricane, and with showers of driving sleet, it was no easy matter to go from any distance to the place of meeting. The tent, which accommodated several hundreds, was however

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crowded, and seldom has minister preached to a more deeply-interested audience. With the storm raging outside, and the noise made by the flapping of the canvas and the creaking of ropes, it needed all the speaker's power to make himself heard. He took his text from Isaiah xxxii. 1, 2, and as he spoke of "the Man who is a hiding-place from the wind and a covert from the tempest," there were many present to whom we believe it was a word in season, and who on that February evening sought refuge under the shelter of the Rock of Ages from a storm more dreadful than that which blew on them from the brow of Ben-Nevis. When the brief service came to an end, many were heard saying, "We hoped he was but beginning when he brought the sermon to a conclusion."

For some years after the Disruption Mr M'Rae was much employed in the Church's work in the Highlands and Islands, encouraging and directing struggling congregations, avoiding no amount of trouble or exposure in his endeavours to bring the gospel within reach of his countrymen in remote and destitute parts, where until then its privileges were not enjoyed. In reference to his work at the time of the Disruption, and in forming congregations afterwards, Dr Elder of Rothesay, in a funeral sermon preached immediately after his death, says of him :—

"Of his great and valuable services to our beloved Free Church I cannot here speak particularly. At the Disruption period he was, as I can testify from personal recollection and experience, a great power in the North and in the West, in expounding and defending as few men could do the glorious prerogatives of the Lord Jesus Christ, as the sole King and Head of his Church, the independence of Christ's Church with reference to civil authority, and her sole subjection to him and his laws in spiritual things; and also in vindicating the blood-bought privileges of his Church and people. Perhaps there was no minister who exerted a more commanding influence in leading the minds of the people to clear views of duty during that eventful crisis."

In 1849 he was translated to the Gaelic Church, Greenock, where he continued to labour until 1857, when, owing to failing health, he was induced to accept a call from Lochs, Lewis. In 1859 he lost his excellent wife, a bereavement he very much felt. She had been during many years of labour and suffering, through her piety and prudence and

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sympathy, a never-failing help to him, and her death greatly affected him. She died repeating the words, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Desolate as he felt, he but the more braced himself up for his work, and in the evening of his day he was the more abundant in his labours for his Master. He remained at Lochs until 1866, although his strength was wholly unequal to the work devolving on him in so wide a district (that parish being equal in extent to some Lowland counties), when he accepted a call to Carloway, a congregation in Lewis more easily worked than Lochs. Here, in the midst of growing infirmities, he continued until 1871, when, finding himself no longer able to discharge with satisfaction to himself the duties of his position, he resigned, generously declining to retain the retiring allowance to which he was entitled from the congregation he was leaving. But although no longer minister of a congregation, he preached regularly whilst he had strength remaining; and there was reason to believe that his labours were countenanced to the very last. He entered on his rest after ten days of much suffering, on the 9th of October 1876. On the Thursday before his last illness came on he felt better, and he rejoiced at the thought of sitting once more on the following Sabbath at the Lord's table. This however was denied him. Not long before he had preached a precious sermon from the text, "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended;" and now, after a few days of suffering, this promise was beyond any doubt fulfilled in his experience, and he took his place

"Where congregations ne'er break up,  
And Sabbaths have no end."

Mr M'Rae's power as a preacher was very remarkable. In a notice

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that appeared of him elsewhere, it has been said of his preaching, that it "produced effects on his hearers such as no modern preaching except Chalmers' was known to produce." And there is no exaggeration in that statement. His appearance as he presented himself before a congregation at once arrested attention; it suggested to the hearers the thought that this was a messenger sent from God. Many in almost all parts of the world will remember services conducted by him, especially on communion Sabbaths, when he appeared with his countenance radiant, as one who had come down from the Mount of Communion; and how, by the time he had read the psalm and engaged in prayer, the congregation, often consisting of many thousands, was awed into eager attention, and throughout, an expression of delight appeared on the faces of God's people, while the most careless were solemnized, often deeply moved. A few years before Mr M'Rae's death, an aged Christian in Easter Ross, after hearing him preach, said, "I have to-day shed tears under a sermon, what I had not done since last I heard Mr M'Rae twenty years ago." There are many Christian people and ministers of the gospel who will acknowledge that they owe more to his preaching than to all the other means of instruction they ever enjoyed, and who do not expect that the blank caused by his death will ever be made up for them in this world. He bestowed great pains on his pulpit preparation, although he did not commit to writing but the barest outline of his sermons. It may interest our readers to give a specimen of the notes he jotted down before preaching. In a sermon, preached in 1872, from Romans viii. 28—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose"—the notes are as follows:—

"I. Who they are, 'them that love God, who are the called according to his purpose.' 1. The law is written in their hearts. 2. They have a new nature. 3. Love what the law requires of them. 4. They understood, and believed God's love to sinners. 5. They saw the excellency and glory of this love. 6. They felt a drawing in it of their hearts to him. 7. They hate themselves because of sin in them. 8. They

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thirst for holiness. 9. Love God's house and service. 10. They live on the promise. (Second) They are 'called effectually.' 1. From death to life. 2. From darkness to light. 3. From sin to holiness. 4. From enmity to love. II. The 'all things,' 1. Trials of life. 2. Temptations of Satan. 3. Dark providences. 4. Delay of promises. 5. Poverty of spirit. 6. Folly of professed friends. 7. Infirmities of old age. 8. Emptyings from vessel to vessel. III. The 'good' here spoken of. 1. Partakers of God's holiness. 2. Hurrying them home. 3. Loosing them from the world. 4. Proving what is in their hearts. 5. Preparing them for possession. (1) God's perfections are engaged to secure their good. (2.) Christ's offices are executed for this purpose. (3.) The Spirit's work has this end in view."

His statement of doctrine was always masterly; indeed, his division of his subject so logical, so natural, and so complete, was itself equal to many sermons. His references to Christian experience were marked by deep insight, warm sympathy, and an absence of everything approaching exaggeration. In theology he read largely to the last, even when his strength was so reduced as that it was with difficulty he held a book in his hand, his favourite authors being the Puritans, especially Owen. His interest in God's work increased with his years; and he greatly longed for the healing of divisions, and for the Churches who hold the Head being drawn closer together. There was probably no minister in the Highlands for the last two centuries who has left the impress of his mind on so large a number of people as has been done by Mr M'Rae. Hugh Miller called him "the last of the Ross-shire ministers."

Those who were not acquainted with Mr M'Rae in private life, understood but little the tenderness of his nature, and his instinctive shrinking from all that was mean and unworthy.

His hope for eternity he gave expression to in the last letter he wrote to a member of his family, where he says, "What a meaning is in the word GRACE for such as I am. It contains everything necessary for the salvation of a sinner, leaping over mountains of aggravated rebellion, infinite in its absolute freeness. What I need is to realise this in its power and glory." He rests from his labours, and his works do follow him.

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*REV. JOHN SWANSON.*





## Rev. John Swanson.



R SWANSON was by birth an Englishman, but in all other respects a thorough Scotchman. His worthy parents were both natives of the North. Their first place of residence after their marriage was Gravesend, in Kent, where John was born on the 10th of May 1804. His father, when young (though against the wishes of his parents), *would* be a sailor. The resolute youth, however, so far justified his choice of a profession by becoming master of a small vessel when only twenty years of age. He never relinquished his seafaring life, being at the time of his death captain of the "Hero," plying between London and the North. The family removed to Cromarty in 1809. It was in the parish school of that well-known quaint old town that Mr Swanson received the rudiments of his education, where he became dux of the school, and was acknowledged to be, in every sense, "a model boy," even by those who were somewhat jealous of his pre-eminence—a position, whether as to scholarship or character, he seems never to have lost during his whole educational course. Among his schoolfellows in Cromarty, the best known was Hugh Miller, who afterwards became so famous as a literary and scientific man. Miller was taller, stronger, and older by two years than Swanson. In many respects these two boys were very unlike, yet they were greatly drawn together, and became life-long friends. Even

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at that early period each exercised a wholesome influence over the other; for while Hugh became the leader in all their rambles and rural expeditions, the more staid John helped to curb these, and keep them within sober limits. Miller himself, in referring to those days, writes of his friend Swanson:—

“There was one little fellow who sat at the Latin form—the member of a class lower and brighter than the heavy one—who differed in this respect from all the others. Though he was my junior, and shorter by about half-a-head, he was a diligent boy in the grammar school, and, for his years, a thoroughly sensible one, without a grain of the dreamer in his composition. I succeeded, however, notwithstanding his sobriety, in infecting him thoroughly with my peculiar tastes, and learned to love him very much, partly because he doubled my amusements by sharing in them, and partly, I daresay—on the principle on which Mahomet preferred his old wife to his younger—because he believed in me.”

But on one of these expeditions, availing themselves of a low neap tide, the pair ventured too far into a dangerous place which they called “the Dooct Cave,” where they were helplessly benighted. They managed, however, by their non-appearance, to alarm the whole town, until they were extricated by two boats, fully manned, that went in search of them. Little did these roving little fellows think at the time that an unseen Guardian in his kind providence was in this way training them to endure future hardships in their respective callings—the one by roughing it in the bothies as a journeyman mason, and the other to brave the wild waves of the Atlantic in the “Betsy,” as the outed minister of Small Isles. Miller himself, in after years, takes notice of this circumstance.

Having availed himself of all the educational advantages that could be had in Cromarty, Mr Swanson enjoyed the additional benefit of attending the Tain Academy. After leaving school, Mr Swanson was sent to London to serve a short apprenticeship in the grocery business, with a view to set up for himself in Cromarty. This purpose he carried out, and accordingly he conducted business in that town with growing success for two years. Doubtless his residence in England in infancy

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and youth helped to give him a good accent, free from all provincialism, while he owed to his business training that exactness and accuracy in everything for which he was so remarkable.

But shopkeeping was not to be the lifelong work of John Swanson. The Lord was preparing him for a higher sphere of usefulness. He had now for years been attending the ministry of (according to Hugh Miller's judgment) "one of at once the most original thinkers and profound theologians I ever knew," viz., the late Mr Stewart of Cromarty. The seed sown in childhood appears to have developed into fruit under the ministry of that remarkable man; and now Mr Swanson deliberately resolved to give himself up to the Lord, with the view of serving him in the ministry of the gospel. "Assuredly" (writes his friend Miller) "never did man determine on entering the ministry with views more thoroughly disinterested than his." Accordingly, he at once relinquished a thriving business, and, in 1824, when twenty years of age, set out for King's College, Aberdeen, where he afterwards greatly distinguished himself, especially in philosophical and scientific subjects, carrying off the first mathematical prize of his year, and the second in natural philosophy. These, along with chemistry, electricity, and geology, were his favourite studies. He became besides a most acute metaphysician. But while pursuing these studies with intense earnestness, he was making corresponding progress in divine things. At that time, and throughout his whole subsequent life, his diary (written for his own eye only), is full of short and beautiful prayers—earnest pleadings with God as with a Father. These prayers are found on the same page, mingled with remarks on scientific and all sorts of subjects. As appears from these private exercises, he was in the habit of bringing himself daily to task, lest he should be found tolerating any fault.

It was while spending his first college vacation at home with his widowed mother that he and Miller renewed their old friendship. Of their meetings on that occasion and subsequently, Miller himself thus writes:—

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"We had parted boys, and had now grown men; and for the first few weeks we took stock of each other's acquirements and experiences, and the measure of each other's calibre, with some little curiosity. I found him greatly improved in all respects, and that he had attained a strength and niceness of edge which I had not before found equalled. I found my friend to be one of the few persons who become wise in proportion as they grow learned. After parting with him for the evening, my spirits were so exhilarated that I felt as if intoxicated, and for years after we were inseparable companions, who, when living in the neighbourhood, spent together almost every hour not given to private study or inevitable occupation, and who, when separated by distance, exchanged letters enough to fill volumes."

Nothing could more strikingly evidence the strong affection of Swanson for his gifted friend, and the unspeakable importance he attached to divine things, than the letters which he afterwards addressed to Miller from college about his personal salvation, as described at large in the "Life" of the latter. Only the briefest quotations can be given here. In July and September 1825, he concludes his letters by such searching and startling questions as the following: "Is your life and conversation corresponding to this belief (that Jesus is the Christ)? Do you pray? read the Scriptures? obey the injunctions of Christ?" Feeling disappointed with Miller's reply, he asks him point blank, "Have you made your peace with God?" Miller is thus obliged to give a candid account of his state of mind, which induces his friend to write him in this encouraging strain: "Go on, my dear Hugh, and the Lord himself bless you. If you are not under the teaching of the Spirit of God, I am deceived; and if I do not find you soon established in the way of happiness, peace, and life, I shall be miserably disappointed."

"How (answers Miller) can I repay you for that deep and generous interest which you take in my spiritual concerns? How can I make a suitable return for a friendship which, unlike the cold, selfish attachments of earth, approaches in its nature and affectionate disinterestedness to the love of heaven? Perhaps I say too much—I am certain you will think so—but with a heart so full, a wiser man could hardly say less."

In this strain the correspondence goes on, which must here be closed by a few more quotations from Swanson, regulated evidently by the various moods of Miller's answers:—

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"29th August 1826.—I have experienced here great kindness among my Christian friends. Oh! that I could with confidence rank you among the number. I cannot think that you are aware how near you are to my heart. Blessed be God that Christ is still nearer! I pray and hope that you will one day be one with me in Him. I wait but for your confession to recognise you as a brother. My dear Hugh, my metaphysical speculations are entirely exploded (oh! let me never cease to pray that I may be preserved from again setting up blind reason as a god to worship—thousands have perished at his shrine, why was I not left?), and since exploded, I have learned to take the Word of God simply as I find it, and the consequence is peace and joy."

"5th September.—Pardon me, my dear friend, when I say that I fear you have religious opinions not derived from the Bible. Read it as if you never heard a word concerning it before." "9th October. . . . You have now closed with Christ, and closing with Him, I trust closed more fully (if that were possible, and it was) with me. Oh! it is sweet to join heart and hand, and put them thus joined into the hand of Christ. . . . O Hugh, I have not a single complaint to make—my cup is running over. With regard to the manner in which God will dispose of me, I am at present quite ignorant. I have no prospect, and no earthly friend who, while he would wish to do anything for me, has it in his power. Before the end of the session I believe I shall be without a shilling, and I have no hand to look to. No hand, did I say? Nay, I have the hand of Omnipotence to look to, and He will aid me. Oh! it is sweet to depend on Him for everything coming directly from Him."

Miller himself was alarmed on being recognised by his friend "as a Christian brother," for he would be the last to profess anything of which he was not fully persuaded. But notwithstanding his sensitiveness on this vital point, there is little doubt but Swanson's loving, searching, solemn, and persevering dealing proved ultimately, under God, to be the great turning-point of Miller's life. With all his caution, even he himself virtually acknowledges as much, when at this time he says, "Your letters and conversations have had an effect—I wish I could add the desired one." And writing of his own case elsewhere, Miller still more expressly observes:—

"There need be less delicacy in speaking of one's beliefs than of one's feelings, and I trust I need not hesitate to say that I was led to see at this time, through the instrumentality of my friend, that my theologic system had previously wanted a central object, to which the heart, as certainly as the intellect, could attach itself; and that the true centre of an efficient *Christianity* is, as the name ought of itself to indicate, 'the Word made flesh.' I at least owe much to these hours (spent with Swanson); among other things, views of theologic truth that determined the side I have taken in

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our ecclesiastical controversy. . . . I feel grateful to this friend for having convinced one, who possibly might have done some mischief as an infidel, that the religion of the Bible is not 'a cunningly devised fable.'

After finally leaving college, Mr Swanson acted for a year as tutor in the family of Mr Mackintosh, Brightmony, Nairnshire, a work for which he was peculiarly well qualified, considering his high Christian character and solid acquirements. For some time afterwards he filled the office of schoolmaster of the parish of Nigg, which was ultimately to be the chief sphere of his ministerial labours. In 1833, probably about the time he was licensed by the Presbytery of Tain, Mr Swanson prays: "O, let me preach Thy gospel while I live; knowing the power of Thy word on my own heart, let me declare it to others. Let me not preach myself, but Christ."

Mr Swanson's first ministerial charge was Fort-William, a royal bounty chapel, in the parish of Kilmallie, Lochaber, to which he was appointed in 1835. This he found a hard field, the people being nearly equally divided into Papists, Scotch Episcopalians, and Presbyterians. Another difficulty which he had to encounter at the very outset of his ministerial career was Gaelic preaching, that being an acquired language with him. But although he was never a very fluent speaker in Gaelic, yet he mastered the language grammatically, and was able not only to speak it well, but also to write it most correctly, including the spelling, which is more than can be said of many Gaelic ministers whose native tongue it is. The godly people of that place greatly appreciated his earnest, evangelical, and solid preaching. He was also highly respected by such of the local gentry as could appreciate his worth.

Mr Swanson was in 1840 presented by the Crown to the parish of Small Isles, in the Inner Hebrides, embracing the islands of Eigg, Rum, Muck, and Canna, a peculiar looking group, like so many men-of-war anchored in the Atlantic, beyond the Point of Ardnamurchan, all within sight, but not within hail of one another. His predecessor had just been

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deposed for immorality, so that he found this new and strange diocese in a half-heathen state, composed of a mixed population of Papists and nominal Protestants, full of all kinds of superstition and ignorance. This sad state of things greatly stirred up the spirit of the new evangelical minister, so that he set himself with all his might to labour for the spiritual welfare of his poor people, by incessant preaching in all the islands, week-day lectures, prayer-meetings, catechising, and schools; and when he wished to get them thoroughly indoctrinated on any important subject, he published a brief tract upon it, which he printed with his own hands in his little printing press, the gift of that well-known friend of the Highlands, the late Mrs Mackay of Rockfield.

The difficulty of working the parish of Small Isles would be incredible to landsmen who had not read his private journals. From the very outset, he was obliged to be constantly at sea in all kinds of weather, while in Eigg, where he resided, the only harbour was a most perilous place. The hardships of a Colonial or Indian missionary are not to be compared to those endured by Mr Swanson, even before the Disruption. Gradually, however, his labours of love began to tell, for the Lord was graciously pleased to visit these islands with an extensive revival of religion, which greatly refreshed the spirit of his servant. We quote the following from his journal, as a specimen of one of those blessed days: "On Sabbath, 14th August (text, Acts. xvii. 3, 'Christ must needs have suffered'), the whole congregation was moved, the house was a place of weeping, as if the promise was literally fulfilled, 'They shall look upon me whom they have pierced, and mourn.' It was an outburst of the whole, so that no mouth was silent, and no eye dry; old and young mourned together, and the blooming and withered cheeks were all wet with tears. The scene was indescribable, and I sat down mayhap to weep too." Blessed day, indeed! Blessed gospel! Changed days for poor Eigg, from the time when all its inhabitants were cruelly massacred in their own famous cave by the fierce clan M'Leod!

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The Papists were furious against the revival. As there was no medical man in the parish, the minister, being a merciful man, had to act in this capacity too, and the Papists gladly availed themselves of his services. Instead, however, of shewing their gratitude, they, under covert of night, placed large stones on the road leading to the meeting-house, by which they succeeded in breaking the limbs of some of their Protestant neighbours!

But while this faithful servant of Christ was labouring most devotedly and successfully to evangelise his outlandish parish, all Scotland was now in a blaze with the great ecclesiastical conflict which ended in the disruption of the Church of Scotland. Quiet and peaceable as Mr Swanson was, his Christian character and principles were far too decided to leave room for any hesitation as to the path of duty; and so, when the day of trial came, he deliberately sacrificed all his earthly possessions, and cast in his lot with his suffering brethren. His own view of this trying ordeal is recorded in the following words:—

“I thought to have lived and died in that house (the manse), and found a quiet grave in the burying-ground yonder; but my path was clear, though a rugged one, and from almost the moment that it opened up to me, I saw what I had to expect. It has been said that I might have lain by here in this out-of-the-way corner, and suffered the Church question to run its course, without quitting my hold of the Establishment. It is easy securing one's own safety, in even the worst times, if one look no higher. But the principles of the evangelical party were my principles, and it would have been consistent with neither honour nor religion to have hung back in the day of battle, and suffered the men, with whom in heart I was at one, to pay the whole forfeit of our common quarrel. So I attended the Convocation, and pledged myself to stand or fall with my brethren.”

This important step left him absolutely without a home within reach of his parish, the proprietor being an intolerant site-refuser. Meantime Mr Swanson was obliged to transport his family to Isle Oronsay, in Skye, where temporary shelter was secured for them through the kindness of the late Mr Colin Elder, Knock. It was then his little boy, scarcely five years old, while being carried away, sea-sick and sleepy, cried out bitterly,



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"Home, home, home!" "Alas! my boy, you have no home," said his father; and when relating this incident, added, "I never on any other occasion so felt the desolation of my condition as when the cry of my boy, 'Home, home, home!' was ringing in my ears." He himself for years, for the most part, had to make his home on the face of the deep, in his little yacht, the "Betsy," exposed to all the perils of the great Atlantic ocean, so as to minister to his poor people, who followed him in a body to the Free Church, and, as may be well supposed, became devotedly attached to their beloved pastor, that had thus sacrificed his all, and put his life in jeopardy for their sake and a good conscience. Mr Swanson seems to have been pre-eminently the living martyr of the Disruption, the history of whose sufferings, so far, are graphically described by his friend Hugh Miller in "The Cruise of the Betsy." But the half can never be told. Mr Swanson had gradually become a masterly sailor, and yet it was with difficulty on one occasion he and his little crew and *passengers*, including Miller himself, escaped a watery grave.

But the time had come at last when he and his interesting maritime charge must bid each other farewell. Nothing but absolute necessity, arising from failing health, and other trying circumstances, could have induced him, in the exercise of Christian prudence, to consent to this painful change, as may be learned from his own words:—

"I continued my connection with the parish in which the Disruption found me, refusing offered calls to other places, till I had almost literally nothing better than a rotten plank to float on in a stormy ocean. I was called to Nigg, and refused the call while the smallest prospect of retaining my connection with my old parish remained. At last the connection could no longer be possibly maintained, and then, but not till then, I accepted a second call to Nigg."

Accordingly, in 1847, Mr Swanson was settled in Nigg, where he had formerly laboured as a parish schoolmaster. How affecting his own feelings on this occasion, as expressed in the following words:—

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"My wanderings are now over. I have suffered much as a sailor minister, though I fear without much good result to others; cold, and wet, and pained, I have often been at sea, often storm-bound, in unfavourable circumstances, and sometimes in manifest danger. But I have often thought as I suffered that I might well endure in the cause of religion what a poor sailor suffers for his daily pay. But yet few sailors would work with such a pain-enduring head as mine. Few sailors would be fit for work, if they were forced like me to take to their hammocks with a wet towel rolled about their head. Well! all the past may lead me to think of the promised rest, and to give all diligence in preparing for it. So be it!"

The remaining twenty-seven years of his life were spent as a Ross-shire minister in this quiet parish, preaching that gospel which he so much loved, and going out and in among his people, whom he fed with the finest of the wheat. His sermons were the result of much study and prayer—like *beaten oil*—often containing striking and beautiful illustrations, and calmly and solemnly delivered. It need scarcely be said that he was greatly esteemed and beloved by his own people, and respected by the whole community. His mind to the last retained its scientific bent. He followed with keen interest the progress of modern thought and discovery, while he would remark during his last illness that he was daily more reconciled to enter the kingdom of God as a little child. It is plain from his private writings that he lived very near God, for he constantly abounded in prayer. Mr Swanson was greatly tried all his days. But the rest came at last. For nearly two years he suffered more or less, and then gently fell asleep in Jesus on 14th January 1874, in the seventieth year of his age. As was well observed at the time, "a prince and a great man fell in Israel." His widow still survives, with one son, a widowed daughter, and two grandsons.

A. C.



THE  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE  
WASHINGTON, D. C.



REV. CHARLES THOMSON.



## Rev. Charles Thomson.



HE late Mr Thomson of Wick, born at Calnor, parish of Dalsersf, in the year 1795, was ordained to the ministry of the Scotch Church at North Shields in 1823. Of a commanding presence, endowed with a powerful mind, which he had stored with all kinds of knowledge, possessed of great and ready powers of utterance, combining uncommon force of character with an equally uncommon generosity of nature, and having his various gifts and acquirements sanctified by divine grace, he proved all through his public life a valuable leader on all questions that ought to interest a Christian minister and a Christian patriot. He was at the same time one of the most loving and loveable of men in all the more private relations of life. His time and energies were chiefly devoted to the preaching of the everlasting gospel, and to the discharge of his various duties as a pastor to the successive congregations over which he was placed. For them he laboured in season and out of season, preaching for many years before his strength began to fail, three times every Sabbath, while his private visitations were equally abundant and persevering. He spent himself in the service of his Master, and for the salvation of his people.

During the larger part of the last, and the earlier part of this century, although the Presbyterianism that still prevailed in Northumberland and some adjacent parts of the north of England continued professedly to

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hold the Westminster Standards, vital religion in connection with it was in a very depressed condition. But things had begun to look up before the settlement of Mr Thomson. The ministry of Dr Paterson of Sunderland, of Mr Murray of Gateshead, and of other evangelical and earnest men, who were, one after another, sent upon that field of labour, had begun to prove instrumental in reviving or helping forward greater soundness and seriousness in divine things. And Mr Thomson, when settled at North Shields, proved a seasonable and successful help in the same direction. Earnest workers who, in increasing numbers, have succeeded them and entered into their labours, often little imagine what they owe to the efforts and struggles of these devoted ministers of a former generation.

From the outset of his ministerial life Mr Thomson was full of a public spirit. This, as a general rule, is strong in the best Scotch Presbyterian ministers, and has decided influence in shaping their life, letting itself out in their laying themselves alongside of the great public questions that affect the general moral interests of society, and in their striving to keep the public mind imbued and social institutions moulded and governed by the knowledge and the fear of God.

One of the earliest of Mr Thomson's controversies was with Popery. In a village adjoining North Shields he held a series of stated meetings for a considerable time. These meetings were crowded with audiences that eagerly listened to his addresses on the Romish controversy. In conducting them he not only exposed himself to much odium, but to personal danger, from which however he was protected by a body-guard of faithful friends who accompanied him on these occasions.

Another series of his contendings, in conjunction with other brethren in the north of England, had for their object to reclaim Lady Hewley's Fund (fifty years ago said to be worth £4000 per annum) from the scandalous mal-appropriation to which, like so many other munificent benefactions in England, it had for a long time been subjected. One of

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the many sad results of the lapse of descendants of the godly Puritans into Unitarianism was, that this bequest, like others, fell into the hands of those who adopted and propagated the deadliest errors, in opposition to the grand and vital doctrines to the maintenance of which the bequest had been consecrated by its noble donor. Such a wrong was not likely to be borne in silence by a man like Mr Thomson. And he and others took an active part in securing such interference of the civil courts as ended, not indeed in getting all that they claimed and were entitled to, but in obtaining fresh rules for the distribution of the fund, by which a portion of it was restored to its primitive and proper object.

Another great cause on which Mr Thomson expended much of his time, thoughts, and efforts, was the Apocryphal controversy, raised chiefly by Scotch ministers and laymen, led by Dr Andrew Thomson and Mr Robert Haldane, against the practice of the British and Foreign Bible Society in circulating all over the Continent Bibles containing the Apocrypha as the Word of God. No one more earnestly exposed in pamphlets and speeches that practice than did Mr Thomson; and, besides putting an end to it, at least in its worst and most glaring forms, the defenders of the purity and sole authority of the canonical Scriptures otherwise did a seasonable service to the truth. For the controversy brought out the fact that the loosest and most erroneous opinions had crept into various churches, especially in England, on the subject of the inspiration of the Scriptures; and it became, happily, under the overruling wisdom and mercy of God, the means, for the time-being, of raising up in the minds of men the holy Scriptures to their proper position as the divine and only authoritative standard.

The unspeakable importance of this is seen, when it is considered that almost no end of controversies subsequently arose on almost all conceivable points of Christian doctrine, worship, government, and discipline; and that the parties engaged in them made good their ground only in proportion to their conclusive appeals to the divine Word.

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TAMEN  
CONSUMEBATUR

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Mr Thomson came to Wick in 1840, and at once threw himself into his work as minister of the parish with all the ardour of his nature. Without affecting to be a deep, speculative theologian, he was a great practical divine, who had so effectually mastered all the leading truths of Scripture as to be a clear and consistent expounder of them. With a ready and powerful utterance he preached the gospel in season and out of season ; and, with a soul on fire with love of the truth, his utterances came from the heart of the speaker, and went to the hearts of his hearers. He soon reached and always retained his proper place in their esteem ; and the large congregation that waited on his ministry to the very end of it testified to the thorough hold which he had of their best affections. In helping forward the general interests of a sound popular education, in battling with local authorities for the education of the poorest children at the public expense, in exposing the evils of the bothy system, and in furthering every social, moral, and spiritual interest of the community, he took a leading part. And he was peculiarly qualified to do so. His extensive knowledge and practical turn of mind made him always ready to speak and act on the spur of the moment ; and alike his regard to what was true and right, and his commanding force of character, never failed to render him the adversary of selfishness and injustice, and the unwearied advocate and promoter of every arrangement for the wellbeing of society, and especially of its more exposed and helpless classes. The weight of such a man in the place where his lot was cast and his field of labour found was universally and permanently felt. And the greatness of the loss experienced by his decease was correspondingly shewn in the impressive tribute of regard paid to his memory when he was taken away.

Mr Thomson was a minister and an ardent supporter of the Established Church of Scotland so long and so far as it asserted and maintained its spiritual freedom. During his ministry at North Shields, when the late able and straightforward Mr Renton of Kelso came to that town, and held a public meeting in favour of the anti-Establishment movement



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of that day, Mr Thomson got up a meeting in support of what he deemed the scriptural principle of Church Establishments, and made a vigorous and effective defence of it. Not the less but all the more resolute did he prove in contending for the Church's freedom from all State interference with her in spiritual things. Coming to Caithness three years before the Disruption, he proved a powerful supporter of the Non-intrusion cause, in the contest that was then raging and approaching its crisis. When at last the convocation of ministers on the side of the Church's liberties took place in Edinburgh in November 1842, two great resolutions were proposed—one to the effect, that those adhering to it would never consent to any arrangement that sacrificed the liberties of the Church for which they contended; and the other to the effect, that if their claims were, on application to the Legislature, refused recognition, they would hold the refusal a sufficient reason for abandoning their endowments and terminating the Church's alliance with the State. Many who at once adhered to the first resolution hesitated for a time in adhering to the second, not from any inclination to stick to endowments at the sacrifice of principle, but from a persuasion which had spread abroad that a number of the leaders were determined to be out of their position even before a sufficiently conclusive refusal had been given to their claims. Mr Thomson was one of those who adhered to the first resolution, but did not adhibit his name to the second. The report consequently got abroad and reached high quarters that he was hesitating, and it proved the importance attached to the possible securing of such a man for the residuary body, that Sir James Graham actually corresponded with him on the subject. His reply, that no man was more determined to abide by the principle of fullest liberty to the Church, put an end to the expectation regarding him for a time entertained by men in power. And his steady adherence to that doctrine in his conduct was the best reply to the popular rumour and public charge, from which for the time he suffered a measure of injustice and injury.

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The Disruption found him ready for it. Although he had not taken formal steps to ascertain his people's views, the best proof of how he had taught and guided and inspired them was, that they came out with him almost in a body. He preached to them in the open air in the summer of 1843, in the Temperance Hall during the subsequent winter, and again in the open air during the summer of 1844, and entered his first place of worship in connection with the Free Church in November of that year. His second and more suitable one was erected and taken possession of by him and his people twenty-two years afterwards, viz., in 1866. At every meeting held on the Church question he was invariably asked to take a part in its proceedings, and proved eminently fitted for and useful in his place, by reason of his coolness, common sense, and great ability. When difficulties or differences arose in neighbouring congregations he was generally asked to help in solving or removing them. And his wisdom, integrity, and tact seldom failed to accomplish his object.

In proportion to his determined stand for a rightly-constituted Established Church before the Disruption, was his not less determined opposition to the ecclesiastical body constituted and invested with its privileges in 1843. His feeling against the position taken up by it was very strong. No native, even of the northern counties, was more zealous in shewing what a nullity it had become in the Highlands. With the help of his eldest son (afterwards cut off in the flower of his promising youth), at a great expense of labour, he carefully collected the statistics of church attendance in the three northern counties, and proved that if all the adherents of the Established Church were brought together, they could be accommodated in the parish church of Wick. The communication of these and other facts to the Duke of Sutherland contributed to secure at length from him for Church, ministers, and people, the adoption of a juster and wiser policy, and one much more congenial to his own nature than that hitherto pursued by his agents in his name—a policy

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of kind consideration and respect for the religious convictions and interests of the population on his extensive territories.

As one of the results of the position taken up by the ecclesiastical Establishment of Scotland, and of the little hope with which he regarded it, Mr Thomson turned with eagerness to the proposed union of the great leading Churches outside of it, in the hope that the essential principles of his Church would continue to be preserved in that union, though the accidental outward national accompaniments were separated from it.

His labours onwards to old age, the anxieties and trials of which he had his share, and the failing strength of his advancing years, at length began to bring down his manly frame, and to chasten his ardent spirit into a readiness for the final earthly issue. More than one breakdown in health subsequent to the Disruption was followed by one in 1869, when in the act of serving at the communion table in the midst of his flock. That, with the exception of a prayer-meeting address, terminated his public duty. Some time afterwards, under an alarming attack which he expected would finish his course, speaking with great difficulty, he asked Mr Fraser of Halkirk, whom he greatly loved, and who had come to preach for him, to tell his people of his hope in God. The end however did not come then, but in two years afterwards. And on the sound principle embodied in the saying, "Tell me not how he died, but how he lived," we only add, that on the 26th April 1871, in the seventy-seventh year of his age, he departed to the blessedness of those who die in the Lord, and who rest from their labours, their works following them.

Before concluding, we advert to the somewhat common but groundless idea that a life spent in publicly doing battle for the truth is fatal to a devout and holy temper. Mr Thomson was a man of God, fervent in spirit, serving the Lord. He sympathised with true godliness wherever found, and he abounded in every good word and work. In his public relations he shewed himself alive to whatever concerned the divine glory, the Redeemer's kingdom, and the salvation of souls. When the sister

*DISRUPTION WORTHIES OF THE HIGHLANDS.*

island was visited with that "year of grace" of which the late gracious Dr William Gibson of Belfast so appropriately wrote, Mr Thomson went to Ireland to see the work, and took part in the services in various places; and returning home in the full conviction that the divine presence and power were being specially manifested, he associated himself with others of his brethren in prayer-meetings for a like blessing, that were continued for months, and not without evidence of gracious results. Further, the mind that was in him, the truth he taught, and the character of his preaching are illustrated by the fact, that so early as 1825 he edited a carefully-corrected edition of the "Letters of Samuel Rutherford," with an Introduction which breathed their spirit and enforced their high and heavenly aims. Finally, the same evangelical temper appeared in the pastoral letters which for a series of years, in the later stages of his ministry, he annually addressed to his congregation. The mingled wisdom and force, faithfulness and love of these letters, their discriminating power, their telling appeals, and the desire breathed in them for the salvation of those addressed, furnish additional evidence, were it required, to shew what a devout as well as able minister he was, and to account for his having been so emphatically "a man greatly beloved."

W. N.



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*REV. ROBERT FINLAYSON.*



## Rev. Robert Finlayson.

“**H**E name of Robert Finlayson” (we quote from a short notice of Mr Finlayson, written by Rev. Duncan Macgregor of Glasgow, who was for several years a co-presbyter) “though comparatively little known in the south, has long been a household word in the Hebrides and in the northern shires of Scotland. He was a genuine descendant of that school of eminent ministers, and a genuine representative of that beautiful type of living Christianity which flourished in the north of Scotland in the last century. The combination of gifts and graces which he possessed, and which, when mellowed by long experience in his Master’s work, made him one of the most lovable men we ever knew, was so remarkable, the place he held in the hearts of the best people over the wide tracks where he exercised his ministry was so deep and tender, and the influence he wielded for the last five-and-thirty years was so hallowed, that we are sure our readers will be gratified to see something more than a passing notice of him in an obituary.”

Mr Finlayson was a native of Caithness. He was born in the year 1793 in Clyth, in the parish of Latheron, where his father was a teacher. During his youth he enjoyed the privilege of hearing Mr, afterwards Dr, Macdonald of Ferintosh, and also Mr John Munro of Halkirk, a man of rare devotedness and apostolic simplicity. When these, and like-minded

### DISRUPTION WORTHIES OF THE HIGHLANDS.

men, of whom Caithness had not a few, preached, Sabbath was a feast day. The minister had abundant time for reading, meditation, and prayer; and he had valuable assistants in the bands who met in the different districts of the parish to unite in special prayer for a blessing on the minister in his study and on the services of the Sabbath. The answer to their prayers was often manifest. The Lord's day was a day of gladness and blessing. On their way home from church, the older portion of the people spoke about the sermon they heard, and the younger portion listened. At certain places they stopped and united in prayer for the blessing of God on the day's exercises, and then separated. The evenings were occupied in a similar manner. *The people assembled in some house in each district. Notes of the sermon heard were given by young and old. The questions of the Shorter Catechism were repeated. The word of God was read, and prayer was mingled with the various parts of the evening's exercise.*

Amid such influences Mr Finlayson passed his youthful days. He had at home the benefit of wise and pious training, and he had access to some of the works of Bunyan, Edwards, Willison, and Ralph Erskine, in his father's library, which exercised a lasting influence on him. Before he was twelve years of age, Mr Finlayson passed through seasons of deep anxiety about his soul; but he did not reckon the impressions then made to be saving. A few years thereafter, when a student at King's College, Aberdeen, he derived much benefit from the preaching of Dr Kidd; and through the teaching of Mr James Hervey in "Theron and Aspasia," he came clearly to know and welcome the gospel message.

He was licensed by the Presbytery of Caithness in May 1826, and preached his first sermon in Watten. After the service Mr Gunn, the eminent minister of the parish, remarked to one of the elders, "We had a young minister to-day." "Well," said the other, "I thought he was an old Christian."

In July 1826 he went to Aberdeen, and there, partly as assistant in



REV. ROBERT FINLAYSON.

the Gaelic church, and partly as missionary in connection with Dr Foote's congregation, he laboured for three years. In the Gaelic church he preached every Sabbath evening, and with such acceptance, that the church was always crowded an hour before the preacher appeared. He preached once a fortnight at Woodside to similar crowds, and this continued to the close of his career in Aberdeen. His services were greatly appreciated by the Lord's people, and not a few became seals of his ministry. When he left, they loaded him with testimonies of their esteem and gratitude. To his work in Aberdeen he ever looked back with the deepest interest and thankfulness.

He was ordained at Knock, in the island of Lewis, in June 1829, where he laboured for two years. "And again," says Mr Macgregor, "such was the eagerness to hear him, that not only was his church crowded on the Sabbath, but every night the parlour, and lobby, and stair, and every available inch of space within the manse, was filled at the hour of prayer. Many walked every night from Stornoway, a distance of four or five miles, to be present. These parlour preachings were blessed to many."

Two years thereafter the parish of Lochs became vacant. Mr Finlayson was presented to the charge, and urged to accept of it by those who knew him and were interested in the spiritual welfare of that large and important parish. After anxious consideration, he agreed to accept the charge, and was inducted in May 1831.

"His work in Lochs," says Mr Macgregor, "may be said to have been the great work of his life. He spent his strength there. To estimate his labours at Lochs aright, it would be necessary to consider the spiritual state of Lewis thirty or forty years ago. For the contrast between its spiritual state then and now is so amazing, that a narrative of the steps by which a change so great was effected would form a most interesting chapter in the religious history of Scotland.

"The venerable Mr M'Leod of Uig (afterwards of Rogart) had preceded Mr Finlayson in Lewis by a few years, and a great blessing crowned his labours. The Uig revival is a matter of history. Great numbers were savingly converted. The public mind over the whole island, with a population of 20,000, was awakened. The gospel

### DISRUPTION WORTHIES OF THE HIGHLANDS.

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"The parish of Lochs is deeply indented with arms of the sea, which run far inland in all directions. The pastor could visit few of his flock without crossing one of these Geographically, no parish in the Highlands presents such obstacles to pastoral oversight, except Lochbroom. In spite of these obstacles, Mr Finlayson was the personal friend of every family, and his portly and happy presence was familiar to every child from Aline to Stornoway, and from Carloway to Gravir. He catechised them once a-year, and the day alone will declare the fruits of these catechetical diets. The boat from Cromore, from Keose, from Loch Seaforth, from Grimshader, touched the jetty below the manse on the shore of Loch Leurbost, and the trusty crew, proud of their freight, threaded their way backwards, and conveyed their revered pastor to his destination. There were no penny-elders at Lochs, and some of the elders always accompanied the minister. That day was a Sabbath at Cromore. Men, women, and children eagerly assembled in picturesque groups; where you might see the grandmother and the grandchild on her knee repeating in succession the questions of the Shorter Catechism. It was the perfection of catechising. There were two diets. The minister opened up and applied the doctrine of each question; the exercise was intermingled with praise, reading the Scriptures, and prayer, and it was observed that never did Mr Finlayson speak with such fervour and richness and solemnity as when in these familiar addresses he poured out of the fulness of his Christianised heart the words of eternal life. What a harvest of souls was reaped from first to last at these diets of catechising!"

His services in the pulpit were as acceptable as those above described. Given to meditation and prayer beyond most men of his generation, he came forth on the Sabbath "in the fulness of the blessings of the gospel of peace." Acquainted experimentally with the suitability and preciousness of the gospel to his own soul, he spake "out of the abundance of his heart." A few years before his death, he directed a student of

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## CHARACTERISTICS OF THE HIGHLANDS.

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"They said of Charles of E.L.A. that it was a good sermon to see him. To see Mr. Finlayson, as *Isaac-ike*, he went out to meditate in his little garden at Lochs at the eve-tide—to see him wending long in his gyt so deep in reverie that, when a fellow-traveller once asked him, "Where are we now?" his reply was, "Aye, aye: where you are, I am between Genesis and Revelation"—was no bad sermon either. His appearance, as he preached his action sermon in 1850 on the parable of the two foundations, as he preached his action sermon in 1852 on the brazen serpent, is vividly before us at this moment. The tall, portly figure, so full of loving simplicity, the brown hair and fair complexion, indicating the Scandinavian blood in the population of his native Caithness-shire, the large features, which, judging from the portraits, must have closely resembled those of the celebrated Professor Jardine of Glasgow—the meek eyes, that, soon as he kindled, became suffused with tenderness; the sonorous voice, deep at first, as if it almost came out of the ground, but which rose by-and-by to tones of silvery sweetness; the smiles of joy which after played on his features, like sunshine on the deep sea; the words he uttered, and the vast audience on the hillside—the whole is daguerrotyped in our memory. Never did we feel the power of personal holiness in reinforcing the truth spoken from the pulpit more than when hearing him."

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John for lovingness, his very presence was a benediction. The atmosphere he shed around him had a softening and healing influence even on caustic and fretful natures. When a loving nature is associated in a minister with other rare gifts and aptitudes for his work : when God gives him strength of mind, as well as tenderness of heart, especially when his soul is early sanctified by divine grace, and schooled at Christ's feet into unison with the glorious truths of salvation, and when he pours forth from a heart aglow with Christ's love, and from lips which the live coal has touched, the truths he has known and felt and trusted, it is not strange that he should fetch a deep response from the hearts of his hearers. It was this that won for Mr Finlayson, from the very first, such an ascendancy over his audiences."

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had all the charm of novelty. It was like the opening of the heavens. Then several of that most admirable class of Christian labourers, the Gaelic school teachers—men such as Angus M'Iver and Angus Matheson, Kenneth Ross and Hector Morrison—began to teach the people. The Gaelic scriptures began to be circulated. Boston's *Fourfold State*, then newly translated into Gaelic, began to be read to groups of weeping and wondering hearers. Dr Macdonald of Ferintosh occasionally visited the island, and mightily reinforced the efforts of the growing band of labourers. Showers of blessing began to fall upon the neighbouring island of Skye. *The tide was rising*; and Mr Finlayson, soon after his translation to Lochs, enjoyed the help of two like-minded coadjutors, Mr John M'Rae at Ness, and Mr Matheson at Knock, who during their briefer ministries in Lewis helped their brother to take advantage of the rising tide.

"The parish of Lochs is deeply indented with arms of the sea, which run far inland in all directions. The pastor could visit few of his flock without crossing one of these Geographically, no parish in the Highlands presents such obstacles to pastoral oversight, except Lochbroom. In spite of these obstacles, Mr Finlayson was the personal friend of every family, and his portly and happy presence was familiar to every child from Aline to Stornoway, and from Carloway to Gravir. He catechised them once a-year, and the day alone will declare the fruits of these catechetical diets. The boat from Cromore, from Keose, from Loch Seaforth, from Grimshader, touched the jetty below the manse on the shore of Loch Leurbost, and the trusty crew, proud of their freight, threaded their way backwards, and conveyed their revered pastor to his destination. There were no penny-elders at Lochs, and some of the elders always accompanied the minister. That day was a Sabbath at Cromore. Men, women, and children eagerly assembled in picturesque groups; where you might see the grandmother and the grandchild on her knee repeating in succession the questions of the Shorter Catechism. It was the perfection of catechising. There were two diets. The minister opened up and applied the doctrine of each question; the exercise was intermingled with praise, reading the Scriptures, and prayer, and it was observed that never did Mr Finlayson speak with such fervour and richness and solemnity as when in these familiar addresses he poured out of the fulness of his Christianised heart the words of eternal life. What a harvest of souls was reaped from first to last at these diets of catechising!"

His services in the pulpit were as acceptable as those above described. Given to meditation and prayer beyond most men of his generation, he came forth on the Sabbath "in the fulness of the blessings of the gospel of peace." Acquainted experimentally with the suitability and preciousness of the gospel to his own soul, he spake "out of the abundance of his heart." A few years before his death, he directed a student of

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divinity to the words of the apostle Paul to Timothy (chap. i. ver. 15): "Give thyself wholly to them, that thy profiting may appear to all," and he dwelt on the words, "*thy profiting may appear to all.*" The words were exemplified in Mr Finlayson's case above most men. His profiting appeared to all.

A notable feature of his preaching was the rich vein of fancy that pervaded it. Mr Macgregor says:—

"Mr Finlayson was a perfect master of allegory. We used to call him the John Bunyan of the Highlands. And hence his preaching, while retaining a spice of the quaintness of Dr Kidd, under whose ministry he sat as a student in Aberdeen, more closely resembled that of Mr Porteous, of Kilmuir Easter, and of Mr Lachlan M'Kenzie, of Lochcarron. He spoke in parables; he preached to the whole man, for parables are the people's speech—they are the language of nature. He studied the word and the works of God, and drew aids from earth and sea and sky to unveil the glories of Christ crucified. To him all nature was vocal with God, and all her phenomena waiting as handmaids to be enlisted in the Master's service. His fertile fancy, sometimes by a parable, sometimes by an analogy from everyday life, cast a clearness even on the deeper doctrines, and set them forth with dramatic vividness. His church at Lochs for five-and-twenty years was an 'Interpreter's house,' frequented by pilgrims to the Celestial City, where every room was hung round with typical figures and subjects, whose very floor was inlaid with mystic emblems, and each figure and emblem a key to some intricate spiritual truth, and where many a pilgrim was braced by what he heard and saw for climbing the Hill Difficulty and encountering the other perils of the journey. This faculty predisposed him to the exposition of the typology of the Old Testament, surely the most profitable of all forms of exposition. None excelled him in explaining the New Testament truth by the Old Testament type. And though occasionally he was a little Cocceian in his typical expositions—in his exposition of the typical character of Jonah, for example—and though his lively fancy mayhap soared into a region where his hearers could not follow without risk of giddiness, the themes were ineffacably dented in their memories. Hence hundreds of his sayings are quoted daily. The same instinct led him to study Jesus' parables profoundly. He was better fitted to preach on the parable of the good Samaritan than on the ninth chapter of Romans. His ripest thoughts on the types of the Old Testament and the parables of the New, like rich old wine, were often a cordial to heavy hearts. When listening to him we often thought of Job's saying—'Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain' (Job xxix. 21–23). And how concisely was it done. Preaching on John xiii. 14—the duty of disciples to wash one

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another's feet—he observed: ‘One way in which disciples wash one another's feet is by reproving one another. But the reproof must not be couched in angry words, so as to destroy the effect; nor in tame, so as to fail of effect. Just as in washing a brother's feet, you must not use boiling water to scald, nor frozen water to freeze them!’

“They said of Charles of Bala, that it was a good sermon to see him. To see Mr Finlayson, as Isaac-like he went out to meditate in his little garden at Lochs at the even-tide—to see him wending along in his gig so deep in reverie that, when a fellow-traveller once asked him, ‘Where are we now?’ his reply was, ‘Aye, aye: wherever you are, I am between Genesis and Revelation’—was no bad sermon either. His appearance as he preached his action sermon in 1850 on the parable of the two foundations, as he preached his action sermon in 1852 on the two disciples going to Emmaus, and in 1853 on the brazen serpent, is vividly before us at this moment. The tall, portly figure, so full of loving simplicity, the brown hair and fair complexion, indicating the Scandinavian blood in the population of his native Caithness-shire, the large features, which, judging from the portraits, must have closely resembled those of the celebrated Professor Jardine of Glasgow—the meek eyes, that, soon as he kindled, became suffused with tenderness; the sonorous voice, deep at first, as if it almost came out of the ground, but which rose by-and-by to tones of silvery sweetness; the smiles of joy which after played on his features, like sunshine on the deep sea; the words he uttered, and the vast audience on the hillside—the whole is daguerrotyped in our memory. Never did we feel the power of personal holiness in reinforcing the truth spoken from the pulpit more than when hearing him.”

When the liberties of the Church were invaded by the Courts of Law in the movement which led to the Disruption, Mr Finlayson was keenly alive to the interests at stake; and while some of his brethren had considerable difficulty with reference to the path of duty, he had none. His mind was clear as to the duty of renouncing the status and advantages of the Establishment, as he could no longer retain them without violating his conscience, and being unfaithful to his Lord and Master. On the Sabbath after the Disruption, he and his congregation quitted the old church so dear to them, and continued to worship in the open air, summer and winter, till a church was erected. There being no suitable house in the parish, he was obliged to remove his family to Stornoway, a distance of nine miles, where they resided for two years till a manse was built. But notwithstanding all the hardships which he had to encounter, and these were not few nor slight, he never regretted the course he

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had taken. His was the spirit of those who "took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance" (Heb. x. 34).

In 1849 Mr Finlayson was visited with a very heavy domestic affliction. His two eldest boys, Donald, aged 17, and Robert, aged 14, were drowned while fishing in the loch in front of the manse. Though deeply affected by this trying dispensation, he was marvellously supported, and bowed submissively to the divine will, saying with one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21).

In 1856 he was called to Helmsdale, in Sutherlandshire, and he accepted the call. He felt that his work in Lewis was done, and that his Master called him thence. The sorrow of the people of Lochs was intense. The scene in the parish on the day on which his family left was like that witnessed on the occasion of a funeral. He rendered valuable service to the cause of Christ in Helmsdale, and in the neighbouring parishes, where he assisted on communion occasions. One of the last services he conducted was at Dunbeath communion, about a month before his death. On his return he preached from the words, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 7), and three weeks thereafter he was seized with the illness that resulted in death on the 23d June 1861.

Although the period of his service at Helmsdale was short, men came to recognise his value as a minister, and to love him, so that his removal caused deep sorrow throughout the country. There were very few who won the respect of men, and at the same time drew their hearts to them, as Mr Finlayson did. He was one of the most loveable of men. The law of love was written on his heart, and words of kindness and love were on his tongue. Mr Macgregor says:—

"Every one loved him; he loved every one. A Nathanael for simplicity, an apostle

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John for lovingness, his very presence was a benediction. The atmosphere he shed around him had a softening and healing influence even on caustic and fretful natures. When a loving nature is associated in a minister with other rare gifts and aptitudes for his work; when God gives him strength of mind, as well as tenderness of heart, especially when his soul is early sanctified by divine grace, and schooled at Christ's feet into unison with the glorious truths of salvation, and when he pours forth from a heart aglow with Christ's love, and from lips which the live coal has touched, the truths he has known and felt and trusted, it is not strange that he should fetch a deep response from the hearts of his hearers. It was this that won for Mr Finlayson, from the very first, such an ascendancy over his audiences."

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*REV. CHARLES GORDON.*



## Rev. Charles Gordon.

**A**MONG the ancestors of Mr Gordon were men prominent in the religious history of the Highlands. His great-grandfather, the Rev. John Mackay, was a man of herculean frame, of unwonted mental vigour, and of apostolic zeal. From 1707 to 1714 he was minister of Durness, which at that time embraced Tongue and Eddrachillis, a territory so immense, that it is recorded he used to be three months absent from his own house when he took his round of parochial visitation. In 1714 he came to Lairg, where he laboured nearly forty years. In that rude age his unusual physical strength was not without its peculiar use. The people were wholly uncivilized; quarrelling and fighting around the church on the Lord's day were not uncommon. Having been armed with certain delegated legal powers, he did not shrink, when milder measures failed, from resorting to severer remedies, even to the extent of inflicting corporal punishment on obstinate offenders. By the divine blessing on his ministry, he lived to see not only a great reformation of manners, but an earnest living Christianity flourishing in the district.

His son, the Rev. Thomas Mackay, was minister of Lairg for half a century after his father's death. He, too, was an eminent man of God, though of a different type from his father. He was of an affectionate and winning nature. He was the close companion of Mr Macphail,

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Resolis, and men like-minded. His great theme was the love of Christ, and he had much unction and power. He left behind him a very fragrant memory.

In his later years, Mr Thomas Mackay was assisted by the Rev. George Gordon, who married Mr Mackay's second daughter. Charles Gordon, the subject of this sketch, was born in the manse of Lairg in 1799, and lived there till his grandfather's death in 1803. His father had been settled the previous year in Loth, where he ministered till his death in 1822. Charles Gordon was a student of divinity within a year of license at that time. He was early brought to the knowledge of the truth. Dr Angus Mackintosh of Tain was, under God, of much spiritual benefit to him; and between Mr Gordon and the two Mackintoshes of Tain, father and son, there was a life-long and unbroken intimacy.

It was in 1825 that Mr Gordon was ordained in Assynt. Some of the people thought his extremely youthful appearance an objection. When this was spoken of in a praying company, Neil Bain, one of the elders, and a deeply-experienced Christian, said, after a pause, "Let him alone; he is a chosen vessel." Among those that feared the Lord in that part of the country, the feeling thus expressed never ceased to be cherished toward him throughout his long ministry.

Assynt, with its magnificent mountain scenery, is a pleasant place for a summer tourist to visit. But fifty years ago it was a singularly arduous sphere of labour for a faithful minister. There was no road to it, or through it. It had not been divided into two ministerial charges, an arrangement afterwards effected. It is a vast parish, with a considerable population, at points widely remote from each other, scattered along the sinuous and rugged coastline. Up in the heights of the parish, many miles inland, at the head of Loch Assynt, amidst a wondrous amphitheatre of hills, stand the old church and manse. In those days Mr Gordon had seven preaching stations, and with his characteristic fidelity to duty, he carried on assiduously the work of preaching, visiting, and

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catechising; his solitary and weary journeys on foot or horseback, through treacherous moss, or along craggy steep, having frequent incidents of peril and adventure. The mass of the population living twenty miles from the parish church, it was only occasionally that there could be a general gathering. The communion time was the signal for a great concourse, and there are sunny memories connected with these sacramental seasons in the heights of Assynt, at which, among other worthies, Mr Kennedy of Redcastle was always present till his death. Notwithstanding all difficulties, Mr Gordon's pre-disruption ministry was a happy one. The parish was blessed by having in it a large number of godly elders, who held up their minister's hands. He had a bright home, on which the cloud of sorrow had not yet fallen.

From its beginning, Mr Gordon took a deep interest and an active part in the ten years' conflict. He had remarkably clear and decided views on the great principles involved in the struggle. He was much refreshed and strengthened through the prayers offered at the Convocation in November 1842, and in touching terms referred to this in his letters at the time. The trial of the Disruption was to him great above that of many. He had to encounter the displeasure of powerful friends. He had no prospect of being able to remain in Assynt. Unmistakeable warnings had been given that there was to be no toleration in Sutherland for dissenters. He writes in March 1843: "A very mournful reflection for me is, that here I shall have no footing after resignation or ejection." But he had no hesitation as to his course. From the first Free Church Assembly he pens these words to his wife, who bravely stood by him through the darkness: "I am now no longer minister of Assynt in connection with the Establishment. In many respects the thoughts of this are overwhelming. But when I consider the clearness with which God points out the path of duty, I do not fear but God will provide."

On the lawn before the old manse the first Free Church service was held. The people all rallied round their minister; not one native of

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Assynt remained behind at the Disruption. But according to the stern rule of the hour, he could now have no home among his flock. His family were removed to Tain, seventy miles off. Providentially, a lady in Assynt had a house from which, by some peculiarity in her tenure, she could not be ejected. She gave her minister a room, the best she had. It was very small ; so low, that only in the centre was it possible to stand erect, so ill lighted, that reading was a work of difficulty, with the rain-drops trickling through it, and with nothing but two feet of space between its bed and the damp "divots" of the roof. But it was a gift most seasonable and welcome. In it the minister found that "footing" among his people which he feared he would never get, and this humble room during three winters furnished him a shelter.

The year of the Disruption did not pass without bringing to Mr Gordon a heavier trial than any he had yet borne. His family in Tain were one after another prostrated with wasting fever, and his wife was carried to her grave. Thirty years afterwards, in the midst of varied griefs, he was wont to speak of that as the one earthly sorrow of his life that made all others light in comparison.

Yet he was strengthened in his desolation to go forward with his master's work. The removal of the minister who had for several years occupied the Stoer district, threw once more into his hands the care of the whole wide parish, a state of things which lasted for five years. He had periods of deep spiritual depression during these trying times, but he found strength and comfort in the truth he preached to others.

The policy of coercion and repression continued to be perseveringly employed for a while, but was at last abandoned. Sites were granted in 1844, churches were built, and after harassing delays, Mr Gordon in 1846 once more possessed a manse, and had his children about him.

The church near Lochinver was now the place where he most frequently preached, but the distant stations under his charge were tended

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hardships of the Disruption era left their traces on him, and he never fully recovered from a very serious gig accident he met with in 1859 when going to preach for his friend Mr Macleod, Lochbroom. But up to the very last, when each third Saturday came round, calling him to his sixteen or twenty-four miles journey to Stronchrubie or Elphin, it never mattered to him how wild might be the storm. Summer and winter, he was always at his post. He had God's work to do, and to the best of his ability he did it.

The great day will declare what were the saving fruits of his ministry of forty-eight years. In his preaching he was solid and evangelical, setting forth clearly in a plain and practical way the fundamental doctrines of the gospel. He was perhaps more at home in English than in Gaelic. The weight and worth of his personal Christian character was universally recognised. Whilst firm and bold to the end in the maintenance of truth, he was pre-eminent in the possession of the milder graces of the divine life. In his humility, he was ever preferring others to himself. In his meekness, he harboured no unkind thought, and uttered no harsh word even against those who most wronged him. In his unselfishness, he was always thinking of the interests of others, rather than of his own, whilst in his guileless transparency and straightforwardness, every one felt how true and genuine he was. Hostility was disarmed by the consistency and beauty of his life. It was the testimony of a minister of another denomination who knew Sutherland well, and whose immediate circle was widely different from that of Mr Gordon, "There might have been differences of opinion about others, but no one ever spoke of Mr Gordon, Assynt, without profound veneration and respect."

The year 1873 was the closing one of his life. Bereavement, and other things hard to bear, saddened his last days. But he had the consciousness, and often expressed it, that the end was very near, and that he would soon be at his rest. In September he was prevailed on to

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pay a visit to his friends in Ross-shire. He spent a week among them, giving them all to understand that it was his farewell. He returned to Assynt on the 24th, and on the way those who met him remarked his calm, bright cheerfulness. Till now there had been no special sickness, but on that night he was seized with a mortal malady, and on the morning of the 26th the good old man passed away, and was gathered to his fathers.

In the little churchyard at Lochinver is to be seen an obelisk marking his grave, and bearing his name on its front. On one side is the name of his fourth son, the Rev. Hugh Mackay Gordon, a young man of the brightest promise, who died suddenly, four months before his father, in Bolton, Lancashire, after one brief year's ministry there. On the other side is the name of Lieutenant-Colonel John Gordon, Mr Gordon's third son, an officer of rare worth and nobility of character, who with almost equal suddenness was cut down in the prime of manhood, on the shores of Western India, two years after his father's death.

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*REV. PETER M'BRIDE.*



## Rev. Peter M'Bride.

**A**T North Knapdale, Argyllshire, on the 9th of April, 1797, the Rev. Peter M'Bride was born of pious parents. His father, a native of the Isle of Arran, was parish schoolmaster of North Knapdale, and was universally respected as an excellent teacher and a man of high character. Mr M'Bride received the first part of his education at his father's school, but afterwards, in his early youth, resided chiefly with his uncle, the Rev. Neil M'Bride, then minister of the parish of Kilmory, Arran. During his residence there in the years 1812 and 1813 a great awakening occurred under the ministry of his revered uncle, and many souls seemed to be quickened by the power of divine grace, and to be brought to believe in Christ. The late eminent Dr Love of Glasgow, Mr Kenneth Bain of Greenock, and other ministers of that time, distinguished by their piety and zeal for the truth, were in the way of visiting Kilmory during the season of revival, and by their faithful preaching and wise counsel materially aided, under God's blessing, in promoting and consolidating the work.

It was in these circumstances, and under such influences, that the subject of this sketch passed the early part of his student life. He was always reticent in regard to his own spiritual experience; but it is generally believed by surviving friends that about this time, probably in his fifteenth or sixteenth year, he received his first serious religious impres-

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sions. One of these, a respected minister of our Church, who knew him in early life, writes: "If the revival of 1812-13 does not mark the time of his new birth, it certainly marks an important formative epoch in his spiritual life—a time when the Lord came near to him, and dealt very graciously and bountifully with his soul." There seems good reason to reckon him one of the many precious fruits of that remarkable Arran awakening.

About this period he entered on his college studies in Glasgow, where he enjoyed the privilege of Dr Love's ministry and friendly counsel, and where he seems to have distinguished himself as a student, especially in the department of Greek. His theological course was begun and finished in Edinburgh. During his attendance at the University, he was urged by the proprietor to accept of the parish school of North Knapdale, vacant by the death of his father, who, in addition to his duties as schoolmaster, had acted as factor for that gentleman, and had enjoyed his confidence and friendship. He declined the offer, notwithstanding the earnest remonstrances of his father's friend, stating his determination at all hazards to go forward in his preparation for the ministry. After finishing his course at the Hall, he taught for about two years as tutor in an Argyllshire family, and received license from the Presbytery of Kintyre early in 1825. On the 15th June of the same year, he was ordained minister of the chapel of ease (afterwards the new parish) of Rothesay, having been unanimously elected by the congregation, on the removal of the former minister, the Rev. Alexander Stewart, to the parish of Cromarty. In this charge he continued to the end of his ministry, the people having, with very few exceptions, cordially adhered to him when he cast in his lot with the Free Church at the period of the Disruption.

He appears from the first to have secured the respect and affection of his flock by his weight and consistency of character, and by his zeal and devotedness to his work as a pastor. His preaching was of a high

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order, indicating great mental energy, extensive theological knowledge, and mature Christian experience; and while always rich in *doctrinal* statement, it was also eminently *practical*, full of rousing appeals to the conscience, and of urgent dealing with sinners to close with the offers of the gospel. He evinced a deep interest in the young, and was ever assiduous and faithful in his private ministrations, proving himself the warm-hearted, generous, and self-denying friend of his people, seeking not theirs but them. He was a great admirer of the late Dr Love of Glasgow, and took an active part in selecting and publishing some of his sermons and letters, to one volume of which, published in 1838, he wrote an excellent preface. He wrote also a preface to "Reasons for accepting a call to India as a Missionary," by the late Rev. John M'Donald; but, with the exception of these papers, and some occasional sermons of his own, he seems to have left no printed remains. He was never married, and his whole life seems to have been devoted to the proper work of the ministry.

There can be no doubt, however, that for some years before his death, Mr M'Bride, although always diligent and faithful, was greatly quickened and stirred up, and that his zeal and earnestness in seeking to win souls to Christ became more and more manifest as the end drew near. This was felt not only by his own people, but by many others throughout the West Highlands and elsewhere, who were privileged to hear him during occasional visits, even before the commencement of his great evangelistic work.

Although he never took much part in the business of the Church courts, he was intensely interested in the important questions which were under discussion for some years previous to the Disruption; and, anticipating the coming crisis, he heartily devoted his energies to the exposition and defence of the great scriptural principles at stake. With this object he frequently visited several districts of the West Highlands and Islands, in company with one or other of his brethren, and powerfully aided in

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enlightening the people as to the true character of the movement which resulted in the formation of the Free Church. On one of these occasions, in the spring of 1843, he visited the bounds of the Presbytery of Mull, along with the late Rev. Mr M'Pherson of Kilbrandon, and engaged in a public disputation on the principles of Non-intrusion and spiritual independence with the most influential minister of the district, and others representing the Presbytery, in presence of a large concourse of people; and one who was present (now a respected minister of our Church) writes: "I remember well how the people sympathised with Mr M'Bride's statements, which they shewed by coming forward at the close of the meeting, and giving in their adherence to the principles of the party which now forms the Free Church." Another states that one man went to the meeting resolved to throw stones at Mr M'Bride, but, when urged at the close, refused, and declared aloud "he would throw stones on any one who touched M'Bride." One other, at least, is said to have come under concern of soul at the meeting, and ever after to have followed the Evangelical ministers; and he is reported by a thoroughly credible witness as "still living a life of faith and consistent following of Christ amidst all his trials." The following sentence, however, quoted from a minute of his own kirk-session of the West Free Church, drawn up shortly after his death, presents the main character and end of those labours undertaken at the eventful period referred to:—"Much, however, as he valued all pertaining to the defence and wholesome government of the Church, as worthy of every sacrifice for the preservation of its integrity, he followed the highest example in giving prominence to the work of preaching the gospel, for accomplishing the grand end of the ministry, the conversion and salvation of perishing sinners."

But it was at and after the period of the Disruption that he appeared in the character of an evangelist, as truly "a burning and a shining light." There were many districts of the Western Highlands and Islands where large sections of the people gave in their adherence to the Free Church,

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and sought after its ministrations, while the ministers of the parishes remained within the Establishment ; and in order to supply them in some measure with the means of grace during their transition state, it was found necessary to send forth some of the most gifted Gaelic-speaking ministers to itinerate for lengthened periods throughout these widely-scattered districts. There can be no doubt also that, in connection with the Disruption movement, there was awakened in many quarters a great desire to hear the preaching of the gospel, which was new to multitudes in the West Highlands ; and the Free Church ministers, no longer restrained by parochial boundaries, felt at perfect liberty to carry the message of salvation wherever there were sinners ready to hear it. Mr M'Bride was one of those chosen and commissioned by the Church for this special and most important work, and the following extract from the record already quoted justly describes what he was, and what he did, in fulfilling the arduous task to which the Church had called him :—

“The work was congenial to him and called forth his energies, which the steady discipline and experience of the past served to sustain and direct. But more than all, the Spirit of God came to inflame and invigorate his soul in a very remarkable measure, and kindled in him such a zeal for the glory of Christ and the salvation of sinners, as that he could not rest without being at the work. In this extending of his labours to the dark and destitute districts of Mull, Morven, Knapdale, and Jura, and the more favoured though still destitute islands of Islay and Skye, but more especially in his native parish of North Knapdale, the Lord came to countenance him, and his soul was gladdened by the sight of sinners awakened by the power of God, through the truth, to a sense of their lost condition. . . . The compassion of his still enlarging heart carried his desires after perishing sinners everywhere. He extended his labours where he could, nothing damped in his ardour by toil, discomforts, privations, difficulties, and left no parish between Bute and Barra unvisited. One would have supposed it impossible for his bodily frame to endure without supernatural strengthening the exhausting labours of the last three years of his life.”

In offering a few brief details of this widely-extended evangelistic work and its results, the present writer has to acknowledge his obligations to brethren in the ministry and others, connected either then or now with the several districts named, especially to Rev. Mr Graham of Campbell-

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town, Rev. Mr Ferguson of North Knapdale, Rev. Mr Macarthur of Barvas, and Rev. Mr Gray of Saltcoats.

His native parish of North Knapdale seems from the first to have occupied a chief place in his thoughts, and to have filled him with deep anxiety. He had visited it frequently before the Disruption, but had expressed himself as grieved at the want of fruit. Returning on one occasion from a preaching tour in the Hebrides, he spent a Sabbath in Knapdale; but, under the painful impression that no good was being done, seemed disinclined to attempt any meetings during the week. Being pressed, however, he remained, and preached again on Monday, when many were awakened to deep concern, and from that day the work rapidly increased, and the interest soon became so general that, as one of the brethren above named states from personal recollection, "the church used to be crowded to the door; no one would remain at home. The contention now was as to who would consent to remain at home, and every one had to take his own turn." Mr M'Bride himself being called upon, gave a short statement regarding this work before the General Assembly of 1845, from which the following sentences are extracted:—

"In the latter place (Knapdale) there had been a most remarkable and unexpected awakening; and on his return home to his own parish, he had obtained the consent of his beloved congregation, when they heard what had taken place, to repeat his visits to that district, which he had done accordingly almost every week since, up till now. He was happy to say that the impression which had been produced at the beginning had continued up to the present time. He believed he had not paid a single visit without knowing that some one or more individuals had been awakened during that time; some of those who had scoffed at the beginning were themselves, before long, made subjects of the work, and were so at this moment. The number altogether who had been brought under serious impressions, might be between two hundred and three hundred, and some of these had been brought to peace and comfort in believing in the Lord Jesus Christ. . . . He was happy to state also that since the change, the characters of many of them were emerging beautifully. There was a humbleness, a self-abasement, a sense of personal worthlessness, a love of the Saviour, and a devotedness to the glory of God, which it was delightful to witness. . . . With regard to the means used by him in this work, he observed that the only means he



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had used was that of openly preaching the gospel ; he had used no special means whatever. He had never called the people out from the rest, and seldom spoke with them in private, or taken any notice of the particular circumstances of the work at all. In his addresses he certainly did his best to warn them to flee from the wrath to come ; and he also took care distinctly to warn them that it was not enough that they were awakened to a sense of their danger, and that besides being awakened, it was necessary that they should be born again ; that they should undergo a change not less than that of a new creation into the image of God, that so they might be brought by the saving influence of the Spirit of God to adopt Christ as freely offered to them in the gospel. . . . What might be the result of this work he could not say ; it was in the hand of God, to whom the whole glory was due."

Mr M'Bride was notably cautious, some might think over-scrupulous, in judging of spiritual results, and it is therefore the more interesting to find him in the following year, a few months before his death, thus writing to one of his elders during one of his visits to Knapdale :—" Things go on here well as yet. I do rejoice to think that sinners have been turned to the Lord, and that yet the work does not appear to be done. The people are as eager to hear as ever. They as readily as at the first stop their work on the week days to hear sermon, and even little children cannot be kept at home. May the Lord bless his own word unto them for their conversion." It is also eminently satisfactory that the present Free Church minister of North Knapdale is enabled, after so long an interval of time, to state with reference to the work :—" Memorials still survive, though few, in the persons of those who, through his instrumentality, were awakened first to their danger and to anxiety for their souls, and who, having as I believe found refuge in Christ, are still 'holding fast the beginning of their confidence firm unto the end.'"

In the districts of Mull and Morven also his labours seem to have been very abundant, and remarkably owned and blessed. In those parts, after the spring of 1843, he enjoyed the cordial and powerful co-operation of the late Rev. Peter M'Lean of Stornoway, who about that time returned from America, and after labouring for some time with wonderful zeal, energy, and success in Mull, was settled there in the autumn of 1843 as

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Two famous ministers of Tobermory. They were of kindred spirit both full of benevolence and power in the Master's service, and in connection with many important tours made by them throughout the wide adjacent country, and in the outer Hebrides as far as Lewis, gracious means of the Lord's presence, and of the mighty working of his Spirit, seem to have been communicated to them. One of the brethren above named, who was himself at that period brought under the power of divine grace through Mr. M'Beck's instrumentality, gives the following graphic account of the character and effect of his preaching:—

"It is a misrepresentation of his preaching to say that he dwelt always on the dark side of the cloud. His was a wreath in prayer, by which his own hands were strengthened, his mind enlightened, and his heart conformed; and being thus influenced and fired for his work, knew his preaching was always powerful and refreshing, unfolding the glorious doctrine of the gospel in a most faithful and lovely manner, as if he would make all his hearers fly from the wrath to come, and draw them with himself to heaven, whether it was evident to all he was himself travelling. . . . In meeting sinners to Christ, and when his hearers, under power, were sobbing and crying, how powerfully he called them to come, saying, 'The Saviour is here ready to receive all who will come. Oh! come, come to Him!' Then, imagining the sinner saying, 'Oh, minister, I am such a great sinner, I am afraid Christ will not receive me.' He would reply, 'Let the little sinners stand aside in the meantime, and let the great sinners come first, here is an infinitely great Saviour ready to receive you.' Imagining another saying, 'I would come, but am not able.' He would answer, 'I am glad to hear you have come to see and feel that you cannot come, that is just what Christ wants, to put the work wholly in his own hands, and now be sure to have the true Christ.' He would then go on to describe the suitableness, fulness, and all-sufficiency of Christ as a Saviour."

Another, a native of Mull, who seems also to have partaken of the blessing, writes:—

"The awful solemnity, the unction and tenderness of his labours during the communion services at Tobermory, a few days before his death, will never be effaced from the memory of many who were privileged to be there."

The circumstances connected with his lamented death deserve particular notice. He had been preaching with his wonted energy in Knappdale on the 16th September 1846, and on the same afternoon he set sail in an open boat for the island of Easdale, about twenty-five or thirty miles

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distant, to which place he had been urgently invited to come, and where a dear sister of his own resided, the wife of Mr M'Donald, a worthy Free Church teacher, who still survives, and who has kindly furnished some particulars of his end. A dense fog set in, and being also becalmed, they were carried hither and thither by the strong currents which prevail on that coast, so that they lost their way, and did not reach their destination till about two o'clock next afternoon. Being exposed during a whole night at sea, and having, through sheer fatigue, slept for a time in the open boat, he caught cold, and feeling ill, went immediately to bed on arriving at Easdale. About six o'clock, however, being told that many had assembled in the schoolroom expecting that he would preach, he rose from his bed, preached with great power, and returned about eight o'clock to bed, never again to rise. Fever set in with great violence, and his sufferings were intense, till it pleased the Lord to release him. The sad tidings having soon reached his attached flock in Rothesay, deputies were sent day by day from the office-bearers or members to minister to his wants. He was perfectly conscious throughout all his illness, and being aware that death was approaching, all that he could utter was expressive of peace and hope in Christ. When asked by some of his sorrowing office-bearers whether he had any message to his congregation, he answered, "Tell them to cleave to Christ, and to one another, and it will be all well, for 'because I live, ye shall live also.'" When he felt the end drawing very near, he asked the friends present to read and sing the twenty-third Psalm. At the beginning he joined in the worship with a strong and clear voice, but before the last verse was sung he had passed from the scene of his toil and suffering to the rest which remaineth for the people of God. Thus was finished, on the 2d October 1846, the earthly course of one of the most devoted, powerful, and honoured ministers of the Free Church of Scotland, in the fiftieth year of his age, and the twenty-second of his ministry.

The sudden and unexpected removal of this eminent servant of

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Christ, it need hardly be said, was the occasion of deep sorrow and concern, not only to his own bereaved flock, but to multitudes throughout the Western Highlands and Islands, who had been awakened and blessed under his earnest ministrations. When his remains were being conveyed to Rothesay by the route of the Crinan Canal, which skirts the parish of North Knapdale, the people of that parish and the neighbourhood, old and young, crowded to the banks, and followed the party of mourners all along the way with loud lamentations. The whole community of Rothesay shared in the deep distress of his stricken congregation.

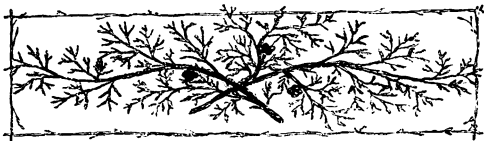
The late honoured Dr Duncan, who was always the warm friend of Mr M'Bride, and who had spent part of the summer of 1846 in Rothesay, wrote a most touching letter of sympathy to his sorrowing flock, from which the following lines are extracted :—

"We share in a common calamity. You have lost a most endeared pastor; the Church at large a most able minister; I a most beloved friend. . . . How can I forget that it was ever my privilege to hold familiar converse with one whose mind, naturally of noblest mould, carefully stored with the best and solidest learning, divine and human—deeply subdued in days long past to the obedience of the gospel, and richly filled with the Word of God dwelling in it in all wisdom and spiritual understanding—was ever pouring forth without straining, and as it were without effort, streams of wholesome doctrine, hallowed affection, and glowing aspirations after the glory of God and the salvation and universal good of his fellow-men!"

A letter was also received by his respected relative, the late Rev. Alexander M'Bride, North Bute, from the venerable Dr Chalmers, with a brief extract from which, this sketch may suitably be closed :—

"It was," he writes on 19th October, "with the utmost sorrow and concern that I received the intelligence of Mr M'Bride's death—one of the most affecting events, and also severest losses to the country and the Church that has occurred for many years. I fully sympathise with the deep distress both of his relatives and hearers, and I share most deeply in the sentiment felt by one and all of them that a master in Israel is fallen. . . . Though not able to attend the funeral, I have not the less mourned in spirit over this great public calamity. May the Giver of all grace sanctify his own dispensations, and lead us all henceforward to be followers of them who through faith and patience are now inheriting the promises."

R. E.



## Rev. John Macalister.



HE subject of this short sketch was born at Kilpatrick in the island of Arran, where his father, Donald Macalister, occupied one of the Duke of Hamilton's farms. The year of his birth was 1789, and in the same year his father died, leaving the infant boy and a sister to the care of the widowed mother, Isabella Mackinnon, who (experiencing the fulfilment of the divine promise) was enabled to act wisely and faithfully in the upbringing of her fatherless children. She lived to enjoy the comfort of seeing her son an ordained minister of the everlasting gospel, having been spared until the year 1831, as we learn from the inscription which he caused to be put on his parents' tombstone.

As soon as he was able to assist in the care of the farm, he did so with great assiduity ; but, down to the year 1813, he was an unconverted man. The Lord, however, had need of him, and in that year He called him effectually by his grace, bringing him to the saving knowledge of the truth during the wide-spread awakening known as the Arran Revival, under the clear and discriminating ministry of the Rev. Neil M'Bride, minister of the parish of Kilmorie, within the bounds of which his mother's farm was.

Soon after his conversion, he felt constrained to engage in preparing himself for the work of the holy ministry. Having, however, only received in his early years the usual education given in the parish school,

REC. TAMER. 46. CONSUMEBATUR. (1824)

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he now repaired to Kilmarnock for the initiatory study of the classics; and afterwards to the *Glasgow University*, where he completed his literary and theological curriculum. To all his studies he devoted himself with surpassing diligence, as his class notes and essays and his hall sermons amply prove.

There were many precious results of the great work of grace in Arran to which we have referred, and not the least of these was the large number of faithful ministers given to the Church of Christ. It is sufficient to mention the names of Angus Macmillan (who succeeded Mr M'Bride at Kilmorie), the brothers Finlay and Archibald Cook, Peter Davidson, and Archibald Nicol. But amongst them Mr Macalister was indued with a character altogether his own.

Having been licensed by the *Presbytery of Glasgow* in the early part of the year 1824, he was very soon thereafter selected by the Rev. Dr Love, of *Anderston Chapel* (whose ministry he attended while a student), to be his assistant; and during the short period in which he occupied this sphere his ministry was greatly prized. But the chief desire of his heart all along was, to have opportunity given to him by the great Head of the Church, to preach in his own mother tongue "the unsearchable riches of Christ." He therefore willingly consented, at the earnest desire of the people of *Glenlyon, Perthshire*, to become the first minister of the Parliamentary church newly erected in that district, to which charge he was accordingly ordained in the autumn of the same year 1824. This became, perhaps, the most fruitful of the various fields in which he was called to labour. Here the Lord mightily honoured and prospered his servant in his work—great multitudes flocking long distances, Sabbath after Sabbath, to attend his ministry. The blessed effects of his teaching and pastoral superintendence in this district still remain, and they evidence themselves in a variety of ways. It is impossible, even at this remote period, for any discerning Christian to pass through that wonderful glen without discovering what a sweet

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savour of Christ John Macalister was to many. There are still alive some of those who waited upon his ministrations, and who speak with a holy enthusiasm of these early years of Mr Macalister's ministry, one of those being that devoted and much honoured servant of Christ, the Rev. David Campbell, minister of the Free Church, Lawers,—who, himself a native of Glenlyon, afterwards succeeded to that charge.\*

Whilst in Glenlyon, Mr Macalister married Margaret, eldest daughter of John Cuthbertson of Over Carswell, Neilston, and merchant, Glasgow, by whom he had two sons. She survived till the year 1873, when she died in her son's house, the Free Church manse of Kennoway, Fifeshire.

In December 1831, Mr Macalister was translated to the onerous charge of the Gaelic Church congregation, Edinburgh, where, in addition to his arduous ministerial work, he did much for the advancement of the cause of Christ throughout the Highlands and Islands in his capacity as one of the Secretaries of the Gaelic School Society; as also in his revising and correcting the proof sheets of a new edition of the Gaelic Scriptures then being prepared for the press, and in other kindred labours.

A number of his Edinburgh hearers still survive, who retain a sweet savour of his preaching and labours in connection with the old Gaelic chapel, situated on the north side of the University, and only recently removed to accommodate city improvements. One of these members of his congregation there—Mr John Macdonald, the respected treasurer for the Free Church of Scotland—writes as follows:—

"Mr Macalister was a clear, methodical, doctrinal preacher; and his appeals to the consciences of his hearers, founded on the doctrine he had been unfolding, were very powerful and telling. After the lapse of forty years, I still remember the powerful effect produced by a discourse from Hebrews x. 14—'For by one offering he hath perfected for ever them that are sanctified.' And also another sermon, from the words (1 Cor. vi. 11), 'And such were some of you.' &c. Mr Macalister's great friend in the ministry was the late Peter M'Bride of Rothesay, who generally assisted him at

\* Since the above was penned, Mr Campbell has been called to his eternal rest, on 25th January 1877.

[The text in this section is extremely faint and illegible, appearing as a series of horizontal lines.]

In the year 1745, the Jacobite army, led by Charles Edward Stuart, the Young Pretender, landed in Scotland. He gathered a large force of Highlanders and marched south towards London. However, the British army, led by the Duke of Cumberland, defeated the Jacobites at the Battle of Culloden in 1746. This marked the end of the Jacobite cause in Scotland.

The Duke of Cumberland's victory at Culloden was a decisive one. The Jacobite army was scattered, and many of its leaders were killed or captured. The British then imposed a series of harsh measures on the Scottish Highlands, including the ban on the wearing of kilts and the destruction of many castles and strongholds. This led to a period of great hardship and suffering for the Scottish people.



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the call of his divine Master to arise and depart, not knowing whither this step might lead. In the near prospect of the heavy trial that awaited him, he gave expression to his strong faith and courage in a letter to a friend, in the following terms :—

“ *Nigg Manse, 27th February 1843.* . . . The present position of the venerated and scriptural Church of Scotland is dark and painful, but ‘the Lord liveth.’ I do not attempt to conceal that I feel for myself and my family, for not to feel in such circumstances would be inconsistent with the obligations of a Christian husband and father ; and to say that I do not feel would therefore be mere hypocrisy. I have already been for about twenty years a preacher and minister in the Church of Scotland, and I may say that I am now becoming old and grey-headed, and my health has been weakened and injured in warning sinners to flee from the wrath to come, and inviting and directing them to come to the cross of Christ. But, my dear friend, while I thus feel for myself and family, I can truly say that I feel more for my nation and its rulers. If the Legislature now, instead of granting relief to the majority of our Church, sanction the proceedings of the civil courts, the nation will, in my opinion, be guilty of the sin of denying the right of the Lord Jesus Christ to rule in his own Church through her office-bearers, according to the constitution of the Protestant Presbyterian Church of Scotland, as laid down in her Standards, these being recognised, sanctioned, and secured by various Acts of Parliament, and by the Treaty of Union. Such a violation of the constitution of our Church I regard as a great and heinous sin—a sin for which, sooner or later, the nation must suffer.

“ So great is my estimation of the benefits of such a religious establishment as the Church of our fathers, founded upon and in accordance with the Word of God, that neither the opinions nor the influence of any party whatever could induce me to leave her communion ; but if the spiritual jurisdiction in Christ's kingdom on earth is to be subjugated to the civil authority, as has been lately decided by the Court of Session, and confirmed by the House of Lords, then I shall have no alternative but either to leave the Established Church, however dear to me, or to deny my Lord and Saviour's right to rule over his own house, and thus break my ordination vows, whereby I have more than once solemnly promised to maintain the doctrine, government, and worship of the Church of Scotland, as laid down in her Confession of Faith, and other Standards.”


When, in May 1843, Mr Macalister had to bid a final farewell to the parish church of Nigg, with its beautiful manse and glebe, his numerous congregation, with the exception of six or seven individuals, all adhered to the principles of the Free Church. A barn, kindly granted by Mr James Taylor of Nigg, was speedily fitted up as a temporary place of

THE BIBLE IN WOODHIES OF THE HIGHLANDS.

worship and in it he officiated during the remaining period of his ministry in that parish.

About this time Mr. Macalister was appointed by the General Assembly's Committee to proceed to Inveraray, for the purpose of organising the Free Church congregation there. In the performance of this duty he had to continue his labours for several weeks; and, upon his return to Nigg, the Inveraray congregation immediately forwarded to him an urgent requisition to become their pastor. The acceptance of this call was strongly pressed upon him by his most intimate friend, the Rev. Peter M'Bride of Rothesay (nephew to the Rev. Neil M'Bride, Arran), and also by the Rev. Dr Mackintosh Mackay of Dunoon; but he could not see his way clear to entertain it. In the course of his work at Inveraray he was thrown from a gig, receiving serious internal injury, from which, as was believed, he never fully recovered. But notwithstanding this, he continued his labours amongst his people, taking little or no rest. Ere long two calls were presented to him from his native island of Arran—the one to the new Free Church at Shiskan, and the other to the Free Church at Brodick, representing the parish of Kilbride. The latter of these two calls he felt constrained for various reasons to accept—one being that he feared the work of the Lord, under his ministry at Nigg, was not prospering so greatly as he had hoped and desired. From the time of his serious accident he felt as if he had the sentence of death in his frame; and a strong desire possessed him to spend his closing days of the Lord should so order it) in the same island where he had received the beginnings of all the life, temporal and spiritual, of which he had ever been possessed.

He was accordingly inducted, in the month of May 1844, by the Presbytery of Kintyre, into the charge of the Free Church, Brodick; the service being conducted in that beautifully-situated place of worship, still to be seen, not very far from Brodick Castle, at the foot of the road leading up to what is called "The String." The late Duke of Hamilton



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and his duchess, having a great regard for Mr Macalister, allowed the Free Church congregation to continue in possession of this building so long as he lived. But his course on earth was now nearly finished—his ministry in Arran having lasted only seven months. He died on the 17th day of December 1844, in the fifty-sixth year of his age. His death took place at Glasgow, in the house of Mr Craig his nephew, whither he had gone a short time before, along with Mrs Macalister, to see their boys, who, having lately been sent to school there, had taken fever. He was only ill for a few days, with inflammation, supposed to have been one of the latent effects of the Inveraray accident. His remains were interred in the churchyard of Clachan, Shiskan, beside those of his father and mother. His beloved friend, Peter M'Bride, preached the funeral sermon from Matt. xxiii. 37—"O Jerusalem, Jerusalem, thou that killest the prophets," &c.

In personal appearance and mental configuration, Mr Macalister may be said to have been "every inch a soldier"—firm, steady, vigorous; clear, decided. His very step, it has been often remarked, was full of character. His manner bore a strong resemblance to that of Dr Love, whom he greatly venerated—a peculiar gravity and solemnity marking everything he said and did; and, as one remarked of him, "you could tell he was a man of God by the reverence with which he took His name into his lips."

Mr Macalister was an admirable Gaelic scholar, and wrote out carefully his Gaelic as well as his English sermons, although he never used manuscript in the pulpit. His sermons were remarkable for their always being textual, logical, concise, direct, eminently scriptural, and sound, both doctrinally and experimentally. When a student he always carefully read and examined both sides of a controverted point, and then firmly took up and defended his position. It would hardly be correct to say that he lived and died without having an enemy—his motives and conduct being too pure, straightforward, and Christ-like for that. But he was greatly beloved by the honest and true-hearted, whilst he was

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feared and avoided by men of crooked ways (whether in the church or the world), because these he unsparingly exposed.

Although, in point of duration, his ministry at Brodick was very short, it had many seals, not only amongst the natives, but also among the summer visitors from Edinburgh, Glasgow, and other parts of Scotland, as well as from England. Many of these were unknown to him while he lived, but several of them have since followed to where he now is, to be his crown and rejoicing in the day of the Lord.

We close by giving, first, a few sentences from the notice of him which appeared at the time in the *Scottish Guardian*, written by Peter M'Bride; and next, the inscription on his tombstone, from the hand of the same discerning and loving friend:—

"Mr Macalister was certainly no ordinary man. Possessed of a clear understanding, sound judgment, and great decision and energy of character, he was naturally fitted to exercise much influence in any course he might follow. He was an able and well-instructed divine, a powerful and energetic preacher, a faithful pastor, and zealous in the things which concern the welfare of the soul. Such a ministry was not left without seals of the approbation of the Lord in the various places where he was called in providence to labour. His labours were blessed to many, and his removal from them is felt to be a severe loss, not only to his family and those under his ministry, but to the Church at large.

"In private he was remarkable for affection; and his whole conduct was such as to command a high regard from all who valued and loved the gospel, or who could discern the true ministers of Christ. 'Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

"In memory of the Rev. John Macalister, a faithful and zealous minister of the gospel of free grace, at Glenlyon from 1824 to 1831, at Edinburgh from 1831 to 1837, when he was removed to the parish of Nigg, and continued there till 1844, having, for the sake of Christ's truth, left the Established Church at the Disruption in May 1843. He was inducted as minister of the Free Church parish of Kilbride, in this his native island, 29th May 1844, and was called to his eternal rest on the 17th December following, in the fifty-sixth year of his age, and twenty first of his ministry. He was a workman that needed not to be ashamed, and was much honoured in his Master's work. Blessed is that servant which his Lord when he cometh shall find so doing."

D. M. M.

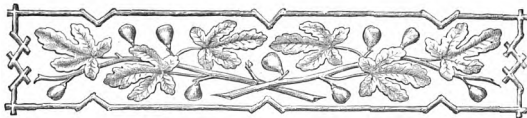
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*REV. DUNCAN MACNAB.*



## Rev. Duncan Macnab.

**D**UNCAN MACNAB was born in the year 1808, in the parish of South Knapdale, in Argyllshire. He was the son of highly-respectable parents, his father being a farmer in the place, and belonging to a class of farmers of whom we have but comparatively few now, men who were by birth and education gentlemen. His mother, we believe, came from Islay, and was remarkable for generosity—a virtue which her son possessed in an eminent degree. Instead of being sent to the parish school, his father, along with other two or three gentlemen in the place, secured the services of a tutor. They were fortunate in getting one who was a thorough scholar, and to his teaching we must attribute Mr Macnab's literary tastes and scholastic attainments. At this time there was, we believe, another man in the parish who was a man of note, of high and exact scholarship. His name was Dunlop. After leaving South Knapdale, he went to Stirling, where he taught with great success and efficiency. We have not been able to ascertain if Mr Macnab was a pupil of his, but we have it on what we regard as good authority, that he got lessons from him in elocution, and those who knew Dunlop when they heard Mr Macnab preach, experienced but little difficulty in knowing who his master was.

Being destined for the Church, he was enrolled as a student in the University of Glasgow when only fourteen. Owing to a scantiness of material, we cannot with accuracy say what place he held among his

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contemporaries, whether his name appeared on the prize list or not; but this we can say, that at this time he did not evince that wonderful aptitude for studying and mastering the "abstract sciences"—such as mathematics and astronomy—which he afterwards did.

On completing his theological course, he was licensed to preach the gospel by the Presbytery of Inverary in the year 1830. From that time to 1835 he was very much a wandering probationer, having no fixed work. It does seem strange that one who afterwards attained to such eminence as a preacher, both in English and Gaelic, was not successful in getting a charge. But though singular, it is not without a parallel. After being licensed, he occasionally preached in the Established Church of Lochgilphead, of which the Rev. Peter M'Kichan was minister. Though his appearances in the pulpit from the very first excited admiration, it was not till the year 1835 he got permanent work; and even then only an assistantship. In that year he was chosen as assistant to the late Dr Macintosh Mackay of Dunoon. As Dunoon was a united parish, a place of much importance, he had now scope for the exercise of his talents and gifts in both languages; and from the way in which he did his work both in and out of the pulpit, he endeared himself not only to the resident population, but also to those who frequented it during the summer and autumn months.

When in Dunoon, his friends who knew his abilities and resources persuaded him to stand as candidate for the office of assistant and successor to the Rev. Donald Kelly, minister of the second charge of the parish of Campbeltown. He stood, but was unsuccessful. Patronage stood in the way. The successful candidate was the Rev. Duncan Maclean, who died minister of the Free Church at Callander. Some two years later, Mr Maclean being presented to the parish of Kilmodan, in Cowal, Mr Macnab was, singular to say, appointed assistant and successor to the minister of the second or Lowland charge.

Campbeltown was then a collegiate charge. There were two churches



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a little distance from each other. The one was called the first or Highland charge; the other, the second or Lowland. In the former at that time only Gaelic was preached, in the other English. The two ministers had to preach in both alternately. In this way, although Mr Macnab was nominally minister of the Lowland charge, he had to preach regularly once every Sabbath to the Highlanders. The parish of Campbeltown was wide and thickly peopled, and entailed on one much physical effort as well as mental energy; and though dissent was not a thing unknown, there being in it at that time a large and influential congregation in connection with the United Presbyterian Church, yet the Church of Scotland was greatly in the majority. His predecessors had been men of note. It is not every place that can boast of men like Dr John Smith, perhaps the first of Celtic scholars; like Dr Norman Macleod, than whom none could speak the language of the Gael so purely and feelingly (and who did much for his countrymen); and Dr Macnaughton, latterly of Lesmahagow, a good divine and admirable preacher. It was not an easy task to fill the place of these men, yet he was not long in the parish when he was as popular as any of them. So faithfully did he discharge the duties of his high and sacred office, and so much esteemed was he by the parishioners that, on the death of the Rev. Donald Smith, he was presented by the Duke of Argyll to the first or Highland charge. He was not long in Campbeltown when he had to take up a position regarding questions that were then agitating the Church of Scotland. The "ten years' conflict" was hastening to a close. It already looked as if a disruption was inevitable. Repeated attempts were made to adjust the differences between the Church and State, but in vain. The Non-intrusionists, the representatives of evangelical religion, of vital godliness, did what they could to prevent another breach in the Church; but neither the Intrusionists, the Moderate party, nor the Tory Government of that day would pay the least attention to their remonstrances and petitions. The civil power continued to invade the



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The whole congregation stood, and so much moved were many of them that they could scarcely sing. The benediction having been pronounced, they rose, took their Bibles and psalm-books with them, and left the church never to return. It was hard to leave the old church, the scene of one's labour; but the consciousness that one was doing what was right helped to lessen the feeling. Those who quitted the Erastian Church of Scotland in 1843 might have been martyrs, alas! many of them were; but they were not "martyrs by mistake." They suffered at the hands of the Tory Government of the day, and also at the hands of Tory lairds and proprietors; but they suffered not in their conscience. They had what is far better than the smiles of the rich and the applause of the great, the testimony of a good conscience.

Both the ministers of Campbeltown went out in 1843 with by far the greater portion of the people. Few of the office-bearers remained in. The people, more especially the Highlanders, followed their spiritual instructors. Some might have done so out of attachment to them, but most from principle, because they knew the questions at issue. In few places in the west was, and still is, the Free Church stronger numerically than in Campbeltown; and in few places are the people more firmly attached to her distinctive principles. This we attribute mainly to the fact, that Mr Macnab was in the habit of expounding her principles, and that with consummate power and eloquence. Though he had no doubts as to how he should act when the crisis actually came, yet he could not say how many of the people would rally around him. And in this he did not stand alone. He was afraid that some of the people might prove false. His fears were groundless. The people stood true. After leaving the old church, the question was, Where are we to worship now? There was no place in the town that could, even by dint of crowding, hold the one half of them. From May till the end of October they worshipped in the open air. During that time, though the sky was often over-cast, the weather was such that they were able to worship in comfort. About

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the end of October two churches, plain but substantial and comfortable edifices, were opened. The one, the Gaelic, could easily accommodate 1200, and was full; the other, the English, was seated for 800. These two churches were pulled down in 1867, only however to be replaced by others which, for size, architectural beauty, and massiveness, will bear a very favourable comparison with the finest church in the west of Scotland.

Mr Macnab's energies were severely tested and tried at this time. Not only had he to organise congregations, and erect schools in his own parish, but elsewhere. Occupying such an important position, and being already known not merely as an eloquent preacher, but also as one who had the power of organisation in a very high degree, his services were eagerly asked in many places beyond the limits of his own parish and presbytery, and these services were very cheerfully granted.

Mr Macnab took a deep interest in education. He was strongly of the opinion that the Free Church should look after and superintend the education of her youth. Being of this opinion he lost no time in erecting schools in the parish, and these schools proved a great boon to the place. From them have gone forth men, not a few of whom now occupy important spheres in the Church. The amount of work done by Mr Macnab at and after the Disruption was great, and its effects are still manifest. He laboured faithfully and unweariedly in Campbeltown in connection with the Free Church for the period of thirteen years, and his labours were greatly owned and blessed.

Whilst he occupied a very important place in the Church, it was thought by him that he might now be more useful elsewhere. Renfield Free Church, Glasgow, being vacant by the resignation of the Rev. John Bonar, the congregation directed their attention to Mr Macnab. They detected in him rare intellectual power, what we may call sanctified genius. They gave him a unanimous call. Whatever his feelings were, his judgment led him to accept it. But though he was thoroughly decided in his own mind, though he saw the path of duty clearly, yet

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the Presbytery, fully alive to the importance of retaining him in his present sphere, unanimously refused to translate him. The Commissioners from Glasgow appealed to the Synod of Argyll, when the Presbytery's decision was reversed, and the translation agreed to. In December 1856 he was translated to Glasgow.

When he began work in Glasgow he laboured under several disadvantages. The congregation had to worship for some time in the Merchant's Hall until their new church, which was in course of erection, was ready for being opened. This itself was a serious disadvantage. But another, and a still more serious one was, that he had done little more than enter on his work when his health gave way. But notwithstanding these obstacles his congregation steadily increased, and clung to him with the utmost tenacity and fondness. By his own people he was much loved, and they gave substantial proof of it to himself when alive, and to his family when he was taken from them. To lessen his work and prolong if that were possible his life, they gave him a succession of assistants, but the aid so cheerfully given had not the desired effect. His complaint grew worse. It became evident to every one that the disease was making sure and rapid progress, assuming an alarming and hopeless aspect. It was thought that he might linger for a while, but even this hope was doomed to disappointment. His death, though not unexpected, came with terrible suddenness. Having gone to London to see what change of climate and society might do, he was taken alarmingly ill in his brother-in-law's house. Everything that could be done was done, but in vain. The solemn hour had come. Death had laid its cold hand on that seemingly strong frame. Surrounded by loving ones he fell asleep—passed from the Church militant to the Church triumphant on the 12th of June 1863. Death did not take him by surprise. It was an event for which he had been looking for years. When it came he was ready. We have not been able to ascertain when Mr Macnab underwent a saving change; but this we will say, that one could not be long in his company

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without being impressed with the belief that you were with one who lived near to the Lord. He was a good as well as a great man.

Having thus briefly sketched his life, we shall now with as much brevity as possible sum up his character. We might look at him under a variety of aspects—as a man, a Christian, a scholar, a divine, a preacher, and an ecclesiastic. He was a man of broad sympathies, of large loving heart, kind, genial, generous. He was one whom you could not but love. He was the poor man's friend, the rich man's counsellor. His generosity was excessive, and some were low enough to turn it to their own account. His charity was unbounded. He was never known to turn away the poor empty from his door. He has more than once pinched himself to relieve others. He was a kingly man, noble by nature, one of wide sympathies and high principle, who would scorn to do anything that was base, mean, despicable; and grace made him nobler; elevated, beautified, and sanctified his powers, and led him to consecrate them all to the service of Christ. He was a true Christian. His Christianity appeared in his life and character. He was not much given to speaking about himself. His piety was not showy, superficial, demonstrative; but quiet, unpretending, real. The currents of his religious life ran deep and broad, like a river which, because of its fulness, makes but little noise. As a scholar and scientific man he stood high. In his youth he had the advantage of being taught by one who was a good classical scholar, and who imbued him with a taste for the languages of ancient Greece and Rome; but high as were his classical attainments, it was as a scientific man he was best known. There were few men in the Free Church who possessed his scientific knowledge. He was quite at home in the higher mathematics and astronomy. So thoroughly had he mastered these and cognate branches of science, that he has often, as a literary recreation, taken up and read Newton's *Principia*. This knowledge he brought into the service of Christ. Some of his finest pulpit illustrations were taken from the science of astronomy. He could shew how science is but the hand-

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maid of revelation, how the works and word of God mutually illustrate each other. He was asked to write a treatise on science and theology, and we know of few who were better fitted for the task; but owing to his extreme modesty he declined. This we regard as a loss; for, lavishly endowed by nature, and possessing an extensive and intimate knowledge of natural science, he would have shewn, with great power of argument and wealth of illustration, that revelation has nothing to fear from true science, that science, when properly interpreted, so far from contradicting, only confirms the teaching of revelation. He stood high as a divine and preacher. He had mastered the Puritan theology, more particularly the works of such giants as Owen, Manton, and Howe. Owen was a special favourite. Possibly he was more indebted to him than to any of the great systematic divines of the past, if we except John Calvin.

From the very first he took a prominent place as a preacher. His first appearance in the pulpit led the thinking and intelligent to perceive that he had already in the germ all the elements which constitute a great preacher; and the expectations which they then formed were fully realised. He was all along a laborious student. He prepared most carefully for the pulpit. His sermons cost him great trouble. They were the productions of no ordinary commonplace man. They were characterised by depth of thought, beauty of diction, and brilliancy of imagination. To realise his mental power one would require to have heard him. His very appearance in the pulpit was a sermon. That broad, noble forehead indicated intellectual power. Shortly after his death, at the urgent request of many of those who had derived benefit from his teaching, a volume of sermons was published under the editorship of the Rev. Dr A. S. Paterson, of Hutchesontown Free Church, Glasgow. These sermons are not sufficient to give one an adequate idea of him as a preacher. Whilst he did not, like some, think out his sermons, and depend afterwards on the impulse of the moment for words, whilst he wrote them out



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THE Synod of Ross was noted for men of mark from the Revolution settlement down to the Disruption of the Church of Scotland in 1843. When almost the whole country was overcast with the dark cloud of moderatism, the light of the gospel kept shining in many pulpits within its bounds. This accounts for the large gatherings at communion seasons, and the long journeys to attend religious services for which Ross was once famed. Quickened souls who hungered for the bread of life, and who felt and feared the withering influence of the lifeless religion of their own parishes, were attracted by the good news from Easter Ross, and often resorted thither to hallowed spots where they found it good for them "to draw near to God." This synod was the first with which the Rev. George Macleod was publicly connected, and doubtless he was one of its lights and bright attractions for a time.

Mr Macleod was a native of the parish of Latheron and county of Caithness. He was born on the 10th day of June 1803. During the first period of his education he had no intention of qualifying himself for anything else than a life of secular employment. He entered into business in Edinburgh when very young, and I heard it said if he had continued in that line of life that he would have attained to a position in Edinburgh society which many regard as the height of their ambition. He was sure at least of a seat in the Town Council, a position for which he was

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naturally well qualified. But the Ruler of all events reserved him for a different kind of work, and in his good time he called him effectually to himself. When he was about twenty-eight years of age he was awakened to concern for his soul, and moved to change his life arrangements. Reading his Bible at family worship at home, he was struck by the arrow of God's word, and so deep was his conviction of sin, that for days and nights he could neither eat nor sleep. Then having found the Lord, he counted all things loss for him. He gave up his business at once, and resolved to study for the Christian ministry. A change so marked, and a man of character so decided, could not fail to attract notice, and consequently he was employed as an agent by the Edinburgh City Mission during his college course. He was so full of life and so devoted to the Lord's service that he could not be idle or rest from direct work even when preparing himself for future usefulness. His services in connection with the City Mission were highly appreciated and greatly blessed to the conversion of souls to God.

Having finished the required course of study at the Edinburgh University, he was licensed by the Presbytery of Dunoon on the second Thursday of November 1839, and shortly thereafter he was ordained by the Presbytery of Dingwall, and inducted to the charge of the congregation at Maryburgh in that Presbytery. Here he was placed in the immediate neighbourhood of Dr Macdonald of Ferintosh, whose fame was in all the Churches. A man of ordinary ability would be in danger of sinking into absolute obscurity under the splendour of the doctor's light. But Mr Macleod was not long settled when his power was felt in all the parishes around him. People flocked from all quarters to hear him, and the Maryburgh church was crowded from Sabbath to Sabbath with hundreds more than it could comfortably hold, the passages were literally crammed with people standing during service, and every conceivable sitting-place was occupied. There are some still living who can recall how their boyish fancy used to be tickled at the grotesque appear-

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ance of men and women sitting on book-boards and on front of the gallery. This state of things continued during his ministry at Maryburgh. It was a wonderful time. The Lord was evidently preparing minister and people for a great event. His name became a household word, and consequently when the crisis came the course he adopted was a powerful argument in favour of the good cause with many throughout the country.

Mr Macleod was a member of Assembly in 1842, and a member of the Convocation. He was deputed by his party to visit the West Highlands with a view to prepare them for the Disruption. On this work he entered with all his heart and energy in due time. In April 1843 he visited Applecross, Shieldag, Lochcarron, Plockton, Lochalsh, Kintail, Glenshiel, and Glenelg, in the Presbytery of Lochcarron; Kiltarity, Glenurquhart, and Daviot, in the Presbytery of Inverness; Boleskine, Kilmonivaig, Kilmalie, Fort-William, and Fort-Augustus, in the Presbytery of Abertarf. All these congregations, with one or two exceptions, were under the reign of moderatism which could not tolerate the face of an evangelical minister. Nevertheless the people turned out with great readiness to hear the gospel and get information on those points that referred to their spiritual rights and liberties. To many of them this preaching tour was a prelude to great gospel privileges, and when the Disruption took place, it was to them as "the opening of the prison to them that are bound."

Mr Macleod was in Edinburgh at the Disruption. On his return to Maryburgh, he and his congregation who were prepared for the event bade formal farewell to the Establishment, and left none of their number behind them. As might be expected he got a large share of the work entailed on the Church by the Disruption. During summer and autumn 1843, he was constantly engaged counselling and encouraging congregations who adhered to the Free Church, and who were then as sheep without a shepherd. On the 29th September he crossed the *Dithreabh Mor*, on his way to Lochbroom, for the first time. The night was very dark,

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and he used to say that a Highland pony sent to meet him was the means of preserving his life on that occasion. There was no road or bridge, and neither he nor his guide could keep the path or find the fords. But the sagacious little animal being allowed his own way kept the track, carried him safely across the river Broom, which was greatly flooded, and brought him at last to the place of his destination. According to previous arrangement he preached in the open air on the first Sabbath of October, and on Monday he met the congregation and addressed them on the principles and position of the Free Church. By this he expected that his work there would be finished. But so strong a representation of the earnest desire of the people to hear the gospel was made to him that he was persuaded to continue preaching on Tuesday and Wednesday. The people, some of whom came from distant districts of the parish to the number of upwards of two thousand, remained all the time. It was evident that great work had begun. There was great shaking among the bones.

About this time the Moderate party began to fill up the charges left by Free Church ministers. This occasioned great excitement in certain parishes in the east of Ross-shire ; some of the people actually rebelled against the proceedings, and many were prepared to resist by might and lynch-law what they regarded as an encroachment on their spiritual rights. It seems ridiculous to us at this time of day that the services of Free Church ministers would be considered necessary to keep the peace under the circumstances, yet such was the case. Dr Gordon, from Edinburgh, and Dr Macfarlane, from Greenock, were sent north for the purpose, and Mr Macleod on his return from Lochbroom was requested to join them. He told me that he had actually to attend, along with the fiscal and other public officials outside the church in a certain parish, to allow the ceremony of induction to be carried on inside in peace. And I believe that his presence as a representative of the gospel did more to preserve order than the fiscal by his law or the constable by his baton.

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At the Glasgow Assembly, which met in October 1843, it was arranged that some ministers be loosed from their charges for a time to labour in districts of the country where the struggle was the sorest and the cause needed most help. Mr Macleod was then appointed to itinerate for six months in the Presbytery of Abernethy, Strathspey. He began his work there, and found it a cold climate physically and spiritually. The local clergy, with all the influence they could command, made a dead stand against him. He was refused a place for his horse in any of the public stables of the capital of Strathspey, and he could get no place for himself except in one of two private and humble dwellings. The bitterness of the Moderate party was so intense that the hotels were actually closed against him, and the very tents erected to shelter him when preaching in the open air were thrown down at night. Factors and parties of influence in the district used all means in their power to baffle him. But notwithstanding all this the good cause prevailed, and in a very short time he found himself preaching to large congregations of attentive and earnest and loyal Free Church people from all parts of Strathspey and Badenoch. When the Word of God took effect among the people they threw aside the bonds of their would-be spiritual guides, and adopted the principles of the Free Church. He made the far-famed knowe of *Tulloch Gorm* the centre of his Sabbath work, and, as was reported in the local papers at the time, his congregation there often numbered 4000 souls. On week days he preached at different stations at the rate of eighteen or nineteen sermons a-week. On a previous visit to Badenoch, which lasted only for a week, he addressed eight congregations according to arrangements made by Mr Shepherd of Kingussie, who was the only minister along the channel of the Spey from Loch Laggan downwards who left the Established Church. Those outdoor services were blessed to many in that county. I met some last summer in Badenoch who still remember them with pious emotion, and who date their own conversion to God from those days of power.

ON SUMMERS

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At the close of his six months' work in Strathspey a call, signed by 1600, was addressed to him from a district of that county. But he promptly declined to entertain it, as a call from Lochbroom, signed by 2530, was before the Church courts. The Presbytery of Dingwall agreed to translate him, but an appeal to the General Assembly was taken by the Maryburgh congregation. This is not to be wondered at. It was like separating a father from his children. Many of them regarded him as their spiritual father, and the congregation owed its then prosperous state to his successful labours. In pleading the case before the Assembly they offered to give six months in the year of his service to the Church if the pastoral tie would not be broken. The Assembly however adhered to the judgment of the Presbytery, and he was translated accordingly with all convenient speed. He was inducted at Lochbroom on the 18th day of July 1844.

The parish of Lochbroom presented a field of labour worthy of a man of herculean powers. The population is nearly 5000, scattered over a district of at least forty miles by thirty in extent, with a sea coast line of upwards of 200 miles. It is intersected by wide arms of the sea from the Atlantic. Here then Mr Macleod had full scope for the exercise of his fervent zeal, indomitable courage, and elastic frame. He made the village of Ullapool the centre point of his labours. Besides this he administered ordinances occasionally at five other stations. To three of these there was access only by boat. This mode of travelling, which is pleasant enough in fine weather, is very uncertain and often dangerous on that exposed coast. In going to some of those remote stations he generally left his own house at six o'clock in the morning, and did not get back till ten at night. By an unexpected gale of contrary wind he was sometimes four hours longer on the way than he calculated on. The people met at the appointed hour, and waited all the time in the open air, seeing the boat battling with the waves on its way towards them; and when the minister arrived, drenched with spray and rain, he began

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the service without losing time to change as much as a stocking. Returning home after preaching at one of those stations one day, he was forced by stress of weather to seek shelter on a bare rock in the sea, and pass a cold October night there without fire or food, and with very little to shelter him from the wind and rain. If he had not had an iron constitution he could not have stood the work so long. But, to his credit be it spoken, he continued it for twenty-two years, and was never known to complain till his health gave way under it. What was once his single charge is now divided into two congregations; and I may safely say it might have been divided into three, each of which would be large enough for any one man.

Mr Macleod took a deep interest in the education of the young of his congregation. Besides the large school at Ullapool, he had five other schools in different parts of the parish. The erection of these school-buildings, together with that of his two churches and manse, added greatly to his labour, and cost him much trouble and anxiety. Those ministers who got their churches and manses ready for them, and who now get their schools supported by the ratepayers, can have no idea of the toil and trouble of the self-denying heroes who were the first heralds and pioneers of the Free Church in poor country parishes.

The space allowed for this sketch will not admit of a detailed account of his work in the Church's service. It was computed before his death that he travelled upwards of 9000 miles in open boats on public duty on the west coast. By appointment of Assembly in 1844, he went to Caithness and Sutherland, where the Free Church was sorely persecuted, and in three weeks' time he visited and addressed seventeen congregations in the Presbyteries of Dornoch, Tongue, and Caithness. He was the first Free Church minister that visited the Island of Ronaldshay in Orkney. And in 1846 he officiated for six weeks in the floating church at Lochsunard, where he endured privations and suffering worthy of an apostle, sleeping at night alone in the cable-room of the strange craft.

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May it not be said that he was "in journeyings often," and "in perils in the sea"?

It would be superfluous in me to attempt a description of him as a preacher. His career is evidence of his popularity. Those who knew his ripe and accurate knowledge of the cardinal truths of Scripture, who witnessed his impressive manner, and who heard the thrilling tones of his sweet and powerful voice, will readily admit that he was a man in an age. His first sermon, which he preached in Milton Church, Glasgow, made an impression which indicated that he was a man of no ordinary power. The Rev. John Duncan, afterwards Dr Duncan of the New College, Edinburgh, was minister of the congregation at the time, and in a letter written by him to Dr Macdonald, Ferintosh, I find the following statement:—"Mr George Macleod, having been licensed by the Presbytery of Dunoon on Thursday last, preached to us in Milton Church on Sabbath forenoon; I never expected to hear, nor do I expect to hear again, such a first sermon. Considered as a piece of composition it was highly respectable, the language plain and good, the arrangement orderly, and the delivery marked by a firmness, pith, and animation which surprised me in the circumstances. The doctrine was scriptural, close, pointed, and practical, from the text, 'The Son of man is come to seek and to save that which was lost.'" Those who did not know him prior to 1861 can have no idea of what he was in his best days. He had an attack of illness then from which he never completely recovered. And though he was always welcomed by congregations, his friends felt that his wonted power was abated after that date. In his adherence to Free Church principles, however, he was quite firm and enthusiastic to the end. For these principles he suffered much and laboured abundantly, and he was apparently prepared to die for them if necessary. Expressions indicating his strong sense of their importance, and his intense conviction of their connection with loyalty to Christ, were among what was then supposed to be his death-bed utterances. Having thought himself dying, he called his son,



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and among other things he said, with great solemnity, "I do not regret the course I took in 1843. How could I go now to look Him in the face if I had denied Him then?"

To his younger brethren in the ministry he was very courteous. When he found it necessary to check any of them, he did it with fatherly affection. I never saw him attempt to snub or do anything calculated to hurt a brother's feelings. He always evinced a stronger desire to raise others to the same level with himself than to keep a set of cringing worshippers at his feet. With a mind large enough for a bishop of the widest diocese, and fully conscious of his own position and power, he exemplified the true Presbyterian minister in all his intercourse with his brethren.

Among his own people he was like the father of a large family. He was consulted by all on every subject that concerned them. And though his manner was very dignified, yet his loving disposition, and his readiness to accommodate himself to all circumstances, made him easy of approach to the humblest in the congregation. He was a true friend and a tower of strength to the whole parish.

In autumn 1870 he was completely laid aside from work. Early in the following spring he went south, and reached his son's manse in Newport, Fife. There, after a protracted and painful illness, he died on the 2d day of May 1871, in the sixty-seventh year of his age and thirty-first of his ministry. "After he had served his own generation by the will of God, he fell asleep."

K. M.





## Rev. John Munro.



THE Rev. John Munro was a native of Ross-shire, and by both his parents descended from worthy ancestors. John Munro or *Caird* of Kiltearn (of whom mention is made in the memoir of the Rev. Thomas Hog) was Mr Munro's great-grandfather, and the race downwards from father to son were eminently godly. His mother also was descended from a family of "Israel's nobles," being granddaughter of Andrew Sutherland, another Ross-shire "father," and who, though poor in this world's goods, was rich in faith. Mr Munro used to tell, that on her deathbed his mother called her family around her, and after giving them suitable admonition to "follow on to know the Lord," she added, "My mother told me before she left the world, that she had obtained from the Lord a promise that none of her children would be the prey of Satan; and I have obtained a similar promise in regard to you, my children." The expectations of Mr Munro's mother regarding him were early realised; for, while yet a child of nine years of age, the Lord began to deal with him. Being one day at play, he was unexpectedly called to attend a catechising, which chagrined him so much that he felt his heart rise in enmity against God and all divine things. This feeling immediately gave rise to a sense of guilt and hardness of heart, in which state of mind he entered the meeting. But the Lord did not give to one of his tender years some view of his own soul's sinfulness

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and misery, without giving him also some glimpse of what such a soul may through grace be brought to. The question put to Mr Munro was, "What benefits do believers receive from Christ at the resurrection?" and he gave the answer, "At the resurrection believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity." As he repeated these words, thoughts of the blessedness of God's people, as contrasted with his own felt unhappiness, melted his heart; the obtaining of this blessedness his whole soul desired, and from that day he began to follow after that to which, through grace, he has now attained, "the full enjoying of God to all eternity."

After receiving in his native parish an ordinary elementary education. he was put to the trade of a carpenter, and after having served his apprenticeship, he went to the city of Aberdeen to work at his business, He occupied, however, his spare hours in study, acquiring some knowledge of the languages. Ultimately becoming fonder of books than of tools, he gave up the latter entirely and entered the university, and after going through the due course of literature and divinity, was licensed to preach the gospel.

He came to Caithness in the year 1806, to occupy the Achreny mission. This charge was at that time a most laborious one. It included the three preaching stations of Achreny, Halsary, and Halladale, extending over upwards of twenty miles of hill country destitute of roads; but Mr Munro entered on his work with that cheerfulness which characterised all that he subsequently did in his Master's service. The gospel had been preached in this mission in purity and power by a succession of able ministers during a period when the country was ecclesiastically a wilderness. Their labours had been largely blessed, and fruits of their ministry were spread over the district. In this sphere Mr Munro was greatly beloved by his flock. A dry eye, it is said, was not to be seen in the Halladale meeting-house the day he preached his farewell sermon

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there. To the godly fathers and mothers, of whom in the north in these days there were not a few, Mr Munro especially endeared himself by his frankness and simplicity of manner, and genuine warmth of heart. Mr Munro continued in the mission for about ten years, when he received a call to the Edinburgh Gaelic chapel. There he remained until 1825, in which year he was presented to the parish church of Halkirk, through the influence of the late excellent Lady Colquhoun, much to the joy of the parishioners, who for fifty years previously had as a minister a man possessed seemingly of not a single aim in life but that of securing his own worldly comfort and advantage.

Mr Munro in personal appearance was not above the middle height, but of portly figure, and a countenance beaming with benevolence. That his mental power, although not his predominant feature, was good, was evident from the position, weight, and influence he attained in the ministerial office. One that knew him well used to say that he knew no man who, without premeditation, could so edifyingly enlarge on any portion of Scripture—a power which could not have been possessed by one of mediocre gifts, although equally gracious. The facility also with which he used to clothe his thoughts in the garb of verse, which at times rose into the region of true poetry, evidenced a mind of unusual capacity. His memory was a rich storehouse, whence were readily reproduced those facts and truths that he felt an interest in. Surviving friends remember what a flow of anecdote and interesting reminiscence enriched his godly conversation; and they will also remember, that though he did not hesitate to repeat these whenever occasion suggested them, yet that his heartiness and delight in them, on account of the principles they embodied, perfectly preserved them from the staleness of a tale often told. Probably the most distinguishing feature in Mr Munro's character was his large and loving heart. His affections flowed out plentifully in every appointed and appropriate channel, and on the "household of faith" they centred with peculiar strength and constancy.

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At communion seasons the joy it gave him to greet the brethren in the Lord, and the pain it gave him to part from them were very manifest. With what depth of feeling he would say in prayer, at the conclusion of the Monday's service, "Lord, fit us for the place where no foe enters, where no friend departs, and where the word farewell shall never be heard!"

As a preacher Mr Munro had a method peculiarly his own. He would set death and life before his hearers at almost one and the same time—death by the first Adam; life by the second Adam, the Lord Jesus Christ. Depicting forcibly man's guilt and pollution by reason of original sin, and his slavery and misery by reason of actual sin, he would offer against that set forth a free, full, and holy salvation in a way alike edifying and satisfying. Man's utter depravity and helplessness he never lost sight of, and the suitableness of Christ to such he delighted to exhibit. His own faith was so lively and his love so fervent that of this theme he never wearied. Unfolding the dignity of the Saviour's person and the grace of his suretyship, he would go on to trace the steps of his incarnation, obedience, sufferings, and death with rare solemnity and tenderness. Then proceeding to speak of his resurrection, ascension, and intercession, he would enlarge on these doctrines in a way singularly fitted to exalt the glory of the Mediator, and to encourage the believer in his risen Lord, who (to use one of his favourite expressions) was "He who never had lost, and never would lose a battle." Turning then to the sinner, he would seek to win him to this glorious One by every gospel allurements. "Christ," he would say "is this day coming to Satan's family in quest of a spouse, and vile and destitute though she may feel herself, yet have her he shall, that he may save and sanctify her, and present her to his Father as his ransomed bride."

The want already noticed of an early and continuous course of education—never almost retrieved in after life—and his devotedness to the study of divine truth, to the comparative disregard of other

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knowledge, were probably the reasons why at times Mr Munro's preaching did not attract a certain class of hearers. Christian persons, on account of their confidence in his personal godliness, and because of his uniform weight of doctrine, heard him not only patiently but pleasantly in his least attractive moods. But those among his audience who were captivated rather by the accessories of the gospel message, the language in which it was conveyed, the variety of illustration, and rigid sequence of thought, were too ready to undervalue him. There were times however, and those not a few, when such a rich tide of thought flowed in on him, such majesty of manner and force of expression appeared in his preaching, as not only swayed the hearts of believers, but impressed the most unconcerned. For example, on an occasion that Dr Macdonald, Urquhart, was expected to preach in Wick, Mr Munro went from Halkirk to see and hear him. But the doctor had been unexpectedly recalled south, and Mr Munro on arriving was asked to preach. To this he agreed, and after announcing as his text the second verse of the forty-fifth Psalm—"Thou art fairer than the children of men"—he began his sermon thus:—

"Coming here this afternoon, I was struck with the loveliness of creation. The green fields, the sparkling brooks, the blossoming hedges, were all smiling in the sunshine. Seeing the fairness of creation, I thought of the Fair One who made and upholds all things. I remember the fairness of his divinity, and the fairness of his humanity. Was he not fair in the manger, fair in the cradle, fair in his life, fair in his death? Yea, so fair is he that my soul was led captive of him, and I began to preach him to the birds of the air, and now I will preach him to this congregation."

Mr Munro was pre-eminently a man of prayer. He prayed literally without ceasing; and in his prayers he had much of a public spirit. The Lord's goodness in bestowing favourable weather during a long series of Sabbaths in the year of the Disruption, when so many congregations had to worship in the open air, was very manifest. The Sabbath morning of the Halkirk communion in that year was cold and windy, with occasional showers of rain. One of the elders expressed to

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Mr Munro his fear that they would have a disagreeable day, referring to the threatening look of the sky. "No, Donald," he replied, "it will be a good day; what the Lord gives will be good; many a good day he gave us, and he will give us a good eternity." About the hour of worship the sky cleared, and the air became so tranquil as not to affect the flame of the candles required at the evening service. Mr Munro having heard that an esteemed friend at a distance had been taken seriously ill, regularly prayed for him at family worship for some time. Mrs Munro, observing that he had not done so for a day or two, asked the reason. "I am thinking," he said, "that he does not now need our prayers." They afterwards received an intimation of his death, and Mrs Munro noticed that the date was exactly the day on which her husband had ceased interceding in his behalf. At a time when Mrs Munro was herself so ill that she was not expected to survive, Mr Munro, after praying beside her, rose and said, "Although you are now, my dear, so weak, yet I shall be in heaven before you." She outlived him more than a year. Mrs Munro was the sister of the late well-known Mr Forbes, minister of Tarbat, and was highly esteemed for her prudence, amiability, and piety.

On the event of the Disruption, Mr Munro was one of the foremost of the outgoing ranks. On that subject he had no misgivings. His view of the duty of the Church seemed clear as noonday. To one who asked him if he had Scripture warrant for that step, he replied, "I can answer you that at once, 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth' (Matt. xxviii. 18). Now, those who infringe on this kingly prerogative touch a jewel of Christ's crown more precious than the life of the universe!" Nor was Mr Munro much concerned as to his temporal support in relinquishing the emoluments of the Establishment. The factor on the Scotsclader estate said to him, "I am surprised that you have left the Establishment." "Why?" "Oh, because the people will not give you sufficient means of subsistence; you won't get £40 a-year." "And do you think," returned

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Mr Munro, "that they *will* give me £40? Why, I would preach the gospel if they would not give me forty pence." This suggests to us one or two of those significant and prompt replies for which Mr Munro was remarkable. A bitter lay partisan of the Moderate side, on meeting him in Edinburgh, said, holding out his hand to him, "I suppose, Mr Munro, you will not be willing to shake hands with me now." "Oh, yes; why would not one sinner shake hands with another?" was the rejoinder. Sir George Sinclair, who did not see his way to join the Free Church until a few years after the Disruption, sent a message by a friend to Mr Munro to the effect that he was sorry he could not follow him in the step he had taken. "Well, tell Sir George," was the reply, "that I am going to heaven, and let him be sure to follow me there."

On the 25th March 1847, he came to Thurso to attend a meeting of Presbytery, and being suddenly taken ill, was brought to the house of Mr Taylor, Free Church minister, where he remained till his death, which took place that day week. During his illness his mind was quite collected to the last; and the manner in which he endured his sufferings, and looked forward to death, was such as might be expected from the tenor of his life. Though in much pain, yet he exclaimed, "He hath done all things well! He never did anything wrong, and He never shall!" Afterwards, speaking of the glorious prospects before him, he said, "Oh, I shall be ashamed when I enter heaven!" but then added, as if correcting himself, "But there shall be no shame there." The night before he died he suffered much. Nature's struggle with death was evidently severe. It was said to him, "You appear to be very uneasy." He replied, "The Lord's will." Reference was then made to the Saviour's sufferings, when he exclaimed very distinctly, "He trod the wine-press *alone!*" And then, in connection with another observation made to him, he said, "I shall soon be at my rest." A few hours after, after breathing peacefully for some time, he calmly fell asleep in Jesus on the morning of Thursday, the 1st April



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1847. Thus died this venerable servant of Christ in the seventy-ninth year of his age and forty-first of his ministry. His body was conveyed next day to his own house, and was interred in the churchyard of Halkirk on the Monday following, amid an immense concourse of mourners. His loss was much felt, not only by his beloved widow and relatives and flock, and by his brethren in the Presbytery of Caithness, but over the country generally; and this feeling was responded to wherever he was known throughout the Church. In proof of his decided and unswerving attachment to the cause of the Free Church, it may be mentioned that one of his expressions on his death-bed was, that he would not be comfortable were he in the Establishment. But not the Free Church merely, the Church universal sustained a great loss in his removal. Those who knew him intimately believed this, and felt cause to exclaim with the prophet, "My father, my father, the chariots of Israel and the horsemen thereof."

A. A.





## Rev. George Shepherd.



HE subject of this sketch, the Rev. George Shepherd, was honoured to do a great work for the cause of evangelical truth in connection with the Free Church in the district of Badenoch. He was born in the parish of Fordyce, Banffshire, in April 1793, and received his early education at Fordyce School. Not much is known of his school-days, though his intimate friends at college believed that he had feared God from his youth. A certificate from his master, William Cruickshank, dated Fordyce, 25th day of October 1808, bears witness to his propriety of conduct for the previous four years, and attests him to be a young man very worthy of encouragement.

He passed through the usual curriculum at Marischal College and University, Aberdeen, taking the degree of A.M. in 1812. He subsequently attended the Theological Halls of Aberdeen and Glasgow, and was licensed to preach the gospel by the Presbytery of Abernethy, at Aviemore, July 1816. While prosecuting his studies for the ministry he resided for some time at Kingussie, where he was engaged in teaching the parish school, and thus came under the influence of the Rev. John Robertson. In after life Mr Shepherd often referred to this important period of his history, as being a time of great privilege and blessing to him. In the early years of this century, a cold Moderatism brooded over many a pulpit in the land, and it was no small gain to reside in a parish where the blessed evangel was preached with more than ordinary power.

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The Rev. John Robertson was in his day one of the best known and most powerful preachers in the North of Scotland, and his faithful and stirring ministry proved a great blessing wherever he went. In the "Life of John Macdonald," by Dr Kennedy, the preaching of the Rev John Robertson, of Achrenny Mission, afterwards of Rothesay and Kingussie, is one of the means specified as being used by the Spirit of God to bring the future Apostle of the North to a saving knowledge of the truth. John Macdonald cherished the warmest affection for Mr Robertson, and after his death gave fervent expression to it in a Gaelic elegy.

It pleased God to bestow on this eminent minister both a door of utterance and a door of entrance. His popularity was very great, and only this last summer an aged elder of the Free Church in Inverness, and father of one of the missionaries to China, told the writer of this sketch that he well remembers the crowds who went to hear John Robertson wherever he was preaching; and that when he was a boy, he walked with his mother several miles to hear him. The impression of that sermon, and even the words of one thrilling appeal to the unconverted, remain with this venerable man to this day. Mr Shepherd caught something of the force and fervour, as well as the evangelical unction, which are even yet matter of tradition in the districts which were privileged to enjoy Mr Robertson's ministry. While teaching at Kingussie, Mr Shepherd studied and mastered the Gaelic language, with the view of fitting himself for a Highland charge if such should offer. It may be mentioned, as a singular fact, that John Robertson also acquired his knowledge of Gaelic after he had grown up.

Mr Shepherd was ordained in 1817 to the Mission Church at Fort-William, there succeeding his future brother-in-law, the Rev. William Robertson of Laggan, and afterwards of Kinloss. At Fort-William he remained but a short time, having been translated to the parish of Laggan in 1818. In 1819 he was united in marriage to Catherine, the

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youngest daughter of Mr Robertson of Kingussie; and in 1825 was appointed to the united parishes of Kingussie and Insch, on the death of his revered father-in-law. In an appreciative and affectionate sketch of Mr Shepherd, written by the Rev. George Mackay of Inverness, at the time of his death, his character and influence are thus described:—

“He was particularly distinguished by great promptitude in action, as well as a deep hatred of anything like duplicity or low manœuvring. This secured for him the confidence and respect of the people. I have always considered that Mr Shepherd’s place will not soon be filled in the district in which he was so widely known for many years. There were many circumstances which gave him a position which cannot be occupied by another. Mrs Shepherd is the daughter of the late eminent Mr Robertson of Kingussie, whose praise is in all the Highlands, and Mr Shepherd’s union with her was a very happy one. The Highlanders are strong, very strong, in revering the memory of eminent ministers; and they have a particular affection for those who are connected with them. By the arduous and faithful services of nearly thirty years, Mr Shepherd earned for himself a reputation, and secured a standing in the Church which few obtained. In addition to this, his good name, extensive information, and gentlemanly manners gave him an influence among the upper ranks, which he never lost, even amidst the tumults and changes of the Disruption.”

Nothing worthy of public notice characterised the eighteen years between 1825 and 1843. Like many other Scottish manses, that of Kingussie was remarkable for the hospitality, intelligence, and Christian worth which added such pleasantness to the peculiar grace and beauty of Mr Shepherd’s amiable wife. In the fine valley, traversed by the rapid river Spey, the wildest and most capricious of our large rivers, Mr and Mrs Shepherd dwelt among their own people, feeding the flock committed to the minister’s charge with wisdom and good understanding. In 1841 Mr Shepherd received, but declined, a call to Elgin; and when the Disruption took place, he was rewarded by finding that almost the whole people of the parish and surrounding district clung to his ministry, and cast in their lot with the Free Church. The present excellent minister of Kingussie has sent me the following extract from the Session Record in December 1844:—

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"The Moderator expressed his regret to the meeting, that owing to his numerous engagements since the Disruption, having been obliged to superintend the neighbouring parishes of Badenoch, he had been unable to take minutes of their frequent meetings since that memorable period. He was sure the Session would concur with him in thinking that they had to acknowledge the marvellous goodness of God to their church, and to this parish in particular, since they left the Establishment. They have now got a most comfortable church built, free of debt, and which will contain from 1000 to 1200 sitters. The whole of the people of the parish, with a few exceptions, and also the bulk of the community in all the neighbouring parishes, have adhered to the Free Church as the church of the Bible and the Constitution, and continue to avow their attachment to those principles, in the maintenance of which we were driven from the Establishment."

A similar minute is on record of date April 1846, recognising the steadfastness of the people amid many trials, and thanking God for tokens of spiritual good among the flock, as a sign that the Lord had not forsaken the Church which the wrath of man had driven to the wilderness.

These minutes incontestably prove that during the ten years' conflict the pastor had not left his people in ignorance of the reasons which had led him to side with the Evangelical party during the Church's struggle. Mr Shepherd was *no fanatic*. He was most unwilling to cast away the material advantages he enjoyed as parish minister, and was not insensible to the prestige and influence connected with his position. "The alienation of friends," says Mr Mackay, "and their misrepresentations were felt severely by Mr Shepherd, and yet he did not allow anything of that kind to produce asperity, or permit any false delicacy to damp his ardour, or restrain his activity in the execution of the duties devolved upon him." The father of the writer of this sketch described to him many years after the Disruption, with much emotion, the mental struggle he had undergone before he could bring himself to sign away, in obedience to the call of conscience, the cherished home and the means of livelihood for his wife and seven children. His brother-in-law, Mr Shepherd, was in full sympathy with him in these struggles; and though the latter had not the anxieties of a family to complicate his decision, it is certain

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that nothing but the profoundest sense of duty would have induced him to break his connection with the Established Church. On the memorable 18th of May, Mr Shepherd, Mr Robertson of Kinloss, and Mr John Glass of Musselburgh, took breakfast with their relative, the late Lord Robertson, at his house in Drummond Place. Actuated by the best of motives, from his standpoint, the witty judge had exhausted every argument and entreaty to arrest the folly, as he considered it, of his three rash friends. Lord Robertson's affection for his sister, wife of the Rev. William Robertson, gave unusual force and earnestness to his arguments. His advocacy was in this case in vain, and in despair he is said to have exclaimed, "I question if three will come out!" "Yes, three will come out, for we three will come out;" and the three, closely allied by nature and brethren in the ministry, walked arm in arm from St Andrew's Church to the first Free Church Assembly in Canon-mill's Hall. When the die was cast, when the "hour of temptation" had come and gone, and the Lord had kept his servants faithful, their hearts were lightened, and they were ready to sing for joy. "Our soul escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the Lord who made heaven and earth." Thus did the Rev. William Robertson describe, in 1855, his recollection of the experience of the Disruption day.

Mr Shepherd returned to Kingussie no longer entitled to the status and emoluments of the parish minister, but to his joy he found himself still the minister of the parishioners. The duties which now devolved upon him were such as few men could have sustained. Mr Dewar writes:—

"Mr Shepherd was the only Free Church minister between Fort-William and Strathavon, or, taking the churches of Laggan and Grantown as the limits, you have a stretch of close upon forty miles which he had to superintend, the congregations in which were without any organisation, except Kingussie. Within these extensive districts he was 'in journeyings often,' going to preach, and to attend frequent meetings of Presbytery, exposed to all sorts of weather, and incurring no small amount of expense, for there were no railways in those days. In Strathspey it was a good many

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years after the Disruption before sites could be got for churches, the Earl of Seafield, instigated by factors, obstinately refusing to grant sites. I have turned over the Presbytery Record, and find that Mr Shepherd seems to have been perpetual moderator, and that no end of things, preaching in certain parishes, looking out for supplies, corresponding with committees and deputies, &c., &c., are constantly left with the moderator to do."

Mr Mackay writes :—

"By the help of deputations, probationers, and intelligent catechists, Mr Shepherd at their head directing their movements, the great bulk of the population joined the Free Church, and they have ever since been stedfast in adherence to her principles. It must be observed that the journeyings to be performed, the stormy climate of Badenoch, and the multiplicity of pastoral services rendered the labour of one man prodigious for a time. The exciting scenes also, when publicly expounding the principles of the Free Church, and exposing the fallacies and sophistries of her enemies, were not favourable to the health, peace, and comfort of any man, and much less to a mind constituted like his, that hated strife, and was remarkable for kindness, openness, and good feeling."

Some allusion has already been made to the difficulty of obtaining sites for the Free Churches in Badenoch and Strathspey. Mr Mackay gives a graphic description of a sacrament Sabbath in the open air at Duthil in August 1846 :—

"The Sabbath turned out a most boisterous day. I met an English gentleman, who was at Carr-Bridge during the shooting season, and he accosted me with the abrupt expression (seeing the  *fury of the storm*), 'I was against you, but I have changed my opinion by reading the evidence before the Sites Committee; and even if that were not the case, this day would change it. It is impossible that Lord Seafield can stand out against this.' My friend officiated in some wretched barn where those who preferred the English attended, and then came to my aid shaking with cold, taking part in the table services. Never will I forget the events of that day, the hurricane, the floods, the trembling limbs and chattering teeth of ministers and people. The people sat quietly for hours; and nothing but the ministrations of the gospel could command such a stillness and solemnity in the midst of such raging elements."

This is but a solitary instance of what minister and people had to endure from the contempt of the proud and the scorning of those that were at ease.

In April 1847, Mr Shepherd was summoned to London to give evidence before the Sites Committee. His evidence, though extremely

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interesting, is too lengthy to quote. His answers to the questions have an indescribable pathos at times. For instance, when asked to describe the circumstances under which his congregation met at Duthil.—

“ I think I preached there on the 22d of November last, and it was incessant rain during the whole service. I preached again about two months after, and there was rain without intermission and high wind. And I preached there on the 14th of February; there was deep snow, and it was very stormy. I had great difficulty in getting from my own house to the place of worship, a distance of twenty miles. The first thing I requested them to do when I arrived was to clear the snow away from the box, the preacher's desk, and the seats on which they required to sit. There were about two hundred present. Formerly I had five hundred or six hundred.”

And then again, his reference to the infants brought to be baptised at these open-air gatherings brings vividly before us the scenes of covenanting times depicted by Sir George Harvey.

In after days Mr Shepherd used to look at the commodious churches erected in Strathspey, in a great measure, by his influence and exertions, and thank God for his goodness after such a struggle. In his own parish of Kingussie he was uniformly treated by the proprietor, Mr H. Evan Baillie, with kindness and generosity. His prompt reply to the memorial petitioning for a site for a Free Church reflects credit alike on his head and on his heart. While deeply lamenting “the calamitous divisions” in the Scotch Church, Mr Baillie did not see it to be his duty to override the conscientious convictions of his dependents. And he took occasion to express his “exceeding joy that so many of the inhabitants of Kingussie were still to have the benefit of the instruction and guidance of their able, pious, and excellent minister Mr Shepherd.”

Mr Shepherd took a special interest in the education of the young, and many able young men were trained under his care as teachers and as ministers. “His house was the constant abode of young men and a regular succession of ministers who came on deputations; and never did a brother enter a more hospitable dwelling.” Messrs Urquhart and Gordon of Glasgow, Mr Cameron of Brodick, and the late Mr Rose of



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Poolewe, were all brought forward for the ministry through his care and encouragement. In 1845 Mr Shepherd had nine schools under his charge in his own and neighbouring parishes. In October of that year he went to Glasgow to raise a little money for the support of these schools. A circular, drawn up and signed by Dr Roxburgh, the late Dr R. Buchanan, and Dr Smyth, concludes in these terms : " We feel ourselves called upon to state that there is no minister in the Free Church who has made larger sacrifices or who has undertaken more arduous labours for our Church than Mr Shepherd. We account it a duty and a privilege to do anything in our power to strengthen his hands and to encourage his heart."

The multiplied and incessant labours, the hardships and the mental anxiety to which he was subjected for ten years after the Disruption, eventually affected even his vigorous constitution. Feeling that he required a station the duties of which would be less laborious and exhausting, he accepted the cordial and harmonious call given him in October 1852 by the congregation of the South Free Church of Elgin. Bitter was the pang it cost him to leave his beloved flock at Kingussie ; though there were not wanting grounds for encouragement during his brief ministry in Elgin. But the great Head of the Church saw meet to call his servant, in a sudden and solemn manner, home to his rest. Having been ailing for some time in spring, early in June, by medical advice, he procured a short respite from ministerial duties, and went south to spend a few weeks at the Bridge of Allan. Here he daily improved in health, and in July went on a fortnight's visit to his nephew, the Rev. P. W. Robertson, then recently ordained minister of the Free Church in Leslie, Fifeshire. He was able to take part in the communion services on the 10th, and his address at the table was marked by his usual unction and fervour of spirit. Little did those privileged to hear him for the first time suspect that this was to be his last public service to the Church he loved so well.

After consulting an eminent physician in Edinburgh, he proceeded

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with his wife and nephew to Aberdeen, to the house of his old college friend, Rev. Mr Simpson of Free Trinity Church, intending to go on to Ballater the next day. His friends in Elgin received on Wednesday morning the 20th. information that he was about to set forward in invigorated health and cheerful spirits; and the next post brought the tidings of his death. When called upon to preach the funeral sermon of his friend on the 31st July, Mr Simpson said:—

“ He had been complaining of pain in the region of the heart, yet he soon obtained relief, and his wonted cheerfulness returned. In the evening he prayed in the family with great copiousness, unction, and fervour, and after spending some time in interesting conversation, he retired to rest, intending to rise early on the following morning to proceed to the place where he was to remain for another fortnight, before returning to resume his labours among his beloved flock. But two hours only after we parted for the night I was alarmed by the cry that he had become exceedingly ill; and having as speedily as possible rushed to his bed-room, ah, what an awfully solemn and affecting spectacle there presented itself to my view! My beloved friend and brother, with whom I had so lately been enjoying the most pleasing intercourse, in the agonies of the mortal struggle, the last enemy having almost accomplished his work; and in a few minutes more he ceased to breathe, and all was over. In season and out of season, in weariness and painfulness did your departed pastor perform the office of an evangelist in various places, the inhabitants of which were as sheep without a shepherd.”

It is not to be wondered at that his strength gave way prematurely under labours of such multiplicity and magnitude, and which may be justly styled apostolical. On examination, the cause of death was found to be “*angina pectoris.*” Thus passed away this well-beloved minister, having diffused around his life the savour of deep and unaffected piety, and having been deservedly regarded with the profoundest esteem and veneration by those favoured with his ministrations. “We have heard with our ears, O God, our fathers have told us what work Thou didst in their days in the times of old.” “Thou art our King, O God, command deliverances for Jacob.”

P. W. R.

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*REV. PETER MACLEAN.*



## Rev. Peter Maclean.



R MACLEAN was a native of the parish of Uig, in the island of Lewis. He was born in May 1800. In his early days he received all the educational advantages afforded by the parish school, but with no thought of the ministry. He was destined by his parents to a mercantile life. In due time he accordingly engaged in business, and was very successful. But that was not to be his life-work. The Lord who had bestowed on him qualities of both head and heart, well fitted, under his favouring providence, to achieve success in worldly enterprise, had use for those gifts in the highest work in which creature can be employed ; and to that work they were consecrated when the time came.

A remarkable spiritual awakening began in Lewis in the year 1823. The late venerable Mr Macleod of Rogart was the minister of Uig, and his parish received no small share of the blessing. In November 1825 Peter Maclean came under the power of the truth. It happened one evening, from some cause or another, that the duty devolved upon him of conducting family worship in his father's house. He had never undertaken the duty before. The portion of scripture selected was the sixth chapter of Hosea. He had read but a sentence or two when he was arrested by the arrow of conviction entering his soul. He got to the end of the second verse only, when he was obliged to pause and go back again

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to the beginning ; but sobs choked his utterance, and he was unable to proceed. His convictions were deep and thorough. Yet, in the midst of his own alarm and anguish, he thought of the souls of others, and that very night, he went to the neighbours around, and called upon them to rise from their beds and seek God's mercy for their souls. The people were awe-struck. Some rose and began to pray ; and there was one at least whose after life gave sufficient evidence that his arousing that night issued in a saving change. Having found rest in the Saviour himself, Mr Maclean became possessed with a peculiarly ardent desire for the conversion and salvation of others. This constituted, to the last, one of the most prominent features of his character. In course of time he lost all heart for his present occupation, and he resolved to give up his business, and to prosecute his education with a view to the ministry, should the Lord be pleased to make his call to the office clear to him. In winding up his affairs he gave a singular proof of his love to the brethren, by blotting out of his books all sums due to him by them.

After a short attendance at the Grammar School of Aberdeen, he entered King's College in that city in 1828. The following session he went to Edinburgh, where he completed the usual literary and theological courses.

In 1832, at the request of an association of ladies who interested themselves in the matter, he undertook a mission among Highlanders, especially non-churchgoers, in Edinburgh and Leith. His work was to visit them during the week, and address meetings on Sabbath evenings. He became deeply interested in this work, and the Lord countenanced him in it. It was therefore very reluctantly that in 1832, yielding to the solicitations of friends in Lewis, he quitted this field, and accepted the parish school of Uig, which became vacant then.

In 1836 he was licensed. Soon thereafter a call was sent him from Highland settlers in Cape Breton, some of whom had known him before they emigrated, and he felt it to be his duty to accept it. He was

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accordingly ordained to the mission in 1837. On his arrival there, he at once threw himself into his work with characteristic zeal and thoroughness. The field was very extensive. Taking up his head-quarters at Whycomah, he extended his labours over the whole island, and preached almost daily. From the outset there was a thirst for the word on the part of the people, manifested by the crowds that came out to hear. After a time it became manifest that the Spirit of the Lord was at work. In 1839, it was discovered that many had been brought under concern for their salvation. It was the first droppings of a shower. A deep and wide-spread awakening or revival soon followed. To all Mr Maclean's other labours—of preaching, promoting schools, distributing books, selling Bibles—there was now added what was to him a grateful task, that of visiting, or receiving at his house, multitudes of anxious inquirers. It is a striking testimony to the reality of the work, as well as to the soundness of his discernment, that while on a visit to the settlement, many years afterwards, he was informed by his former elders, that all those to whom he and they had given credit as having been truly converted, were continuing stedfastly and consistently in their Christian profession.

Along with the exhausting toil involved in the amount of ministerial work performed, Mr Maclean often suffered from the exposure and fatigue of long journeys through the settlement. He might say that he was "in journeyings often, in perils of water, in perils in the wilderness, in weariness and painfulness, in watchings often." The following will suffice as samples. On one occasion, returning home by night across a frozen lake, after having been overheated while preaching, he is seized with a dangerous illness, and his life is despaired of. Another time, while far from home, he is overtaken by night and a furious storm, and is glad to pass the night in a log cabin, sharing the accommodation—ten feet by twelve—with children, parents, grand-parents, and a black stirk! On another occasion, being in haste to overtake a meeting of Presbytery,

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with his wife and nephew to Aberdeen, to the house of his old college friend, Rev. Mr Simpson of Free Trinity Church, intending to go on to Ballater the next day. His friends in Elgin received on Wednesday morning the 20th, information that he was about to set forward in invigorated health and cheerful spirits; and the next post brought the tidings of his death. When called upon to preach the funeral sermon of his friend on the 31st July, Mr Simpson said:—

“He had been complaining of pain in the region of the heart, yet he soon obtained relief, and his wonted cheerfulness returned. In the evening he prayed in the family with great copiousness, unction, and fervour, and after spending some time in interesting conversation, he retired to rest, intending to rise early on the following morning to proceed to the place where he was to remain for another fortnight, before returning to resume his labours among his beloved flock. But two hours only after we parted for the night I was alarmed by the cry that he had become exceedingly ill; and having as speedily as possible rushed to his bed-room, ah, what an awfully solemn and affecting spectacle there presented itself to my view! My beloved friend and brother, with whom I had so lately been enjoying the most pleasing intercourse, in the agonies of the mortal struggle, the last enemy having almost accomplished his work; and in a few minutes more he ceased to breathe, and all was over. In season and out of season, in weariness and painfulness did your departed pastor perform the office of an evangelist in various places, the inhabitants of which were as sheep without a shepherd.”

It is not to be wondered at that his strength gave way prematurely under labours of such multiplicity and magnitude, and which may be justly styled apostolical. On examination, the cause of death was found to be “angina pectoris.” Thus passed away this well-beloved minister, having diffused around his life the savour of deep and unaffected piety, and having been deservedly regarded with the profoundest esteem and veneration by those favoured with his ministrations. “We have heard with our ears, O God, our fathers have told us what work Thou didst in their days in the times of old.” “Thou art our King, O God, command deliverances for Jacob.”

P. W. R.



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*REV. PETER MACLEAN.*



## Rev. Peter Maclean.



**M**R MACLEAN was a native of the parish of Uig, in the island of Lewis. He was born in May 1800. In his early days he received all the educational advantages afforded by the parish school, but with no thought of the ministry. He was destined by his parents to a mercantile life. In due time he accordingly engaged in business, and was very successful. But that was not to be his life-work. The Lord who had bestowed on him qualities of both head and heart, well fitted, under his favouring providence, to achieve success in worldly enterprise, had use for those gifts in the highest work in which creature can be employed ; and to that work they were consecrated when the time came.

A remarkable spiritual awakening began in Lewis in the year 1823. The late venerable Mr Macleod of Rogart was the minister of Uig, and his parish received no small share of the blessing. In November 1825 Peter Maclean came under the power of the truth. It happened one evening, from some cause or another, that the duty devolved upon him of conducting family worship in his father's house. He had never undertaken the duty before. The portion of scripture selected was the sixth chapter of Hosea. He had read but a sentence or two when he was arrested by the arrow of conviction entering his soul. He got to the end of the second verse only, when he was obliged to pause and go back again

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to the beginning; but sobs choked his utterance, and he was unable to proceed. His convictions were deep and thorough. Yet, in the midst of his own alarm and anguish, he thought of the souls of others, and that very night, he went to the neighbours around, and called upon them to rise from their beds and seek God's mercy for their souls. The people were awe-struck. Some rose and began to pray; and there was one at least whose after life gave sufficient evidence that his arousing that night issued in a saving change. Having found rest in the Saviour himself, Mr Maclean became possessed with a peculiarly ardent desire for the conversion and salvation of others. This constituted, to the last, one of the most prominent features of his character. In course of time he lost all heart for his present occupation, and he resolved to give up his business, and to prosecute his education with a view to the ministry, should the Lord be pleased to make his call to the office clear to him. In winding up his affairs he gave a singular proof of his love to the brethren, by blotting out of his books all sums due to him by them.

After a short attendance at the Grammar School of Aberdeen, he entered King's College in that city in 1828. The following session he went to Edinburgh, where he completed the usual literary and theological courses.

In 1832, at the request of an association of ladies who interested themselves in the matter, he undertook a mission among Highlanders, especially non-churchgoers, in Edinburgh and Leith. His work was to visit them during the week, and address meetings on Sabbath evenings. He became deeply interested in this work, and the Lord countenanced him in it. It was therefore very reluctantly that in 1832, yielding to the solicitations of friends in Lewis, he quitted this field, and accepted the parish school of Uig, which became vacant then.

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he has to urge his horse through a forest on fire, while burning branches fall all round. But so long as his strength holds out, and his Master's work is prospering in his hand, he is happy, and toil and hardship are little thought of. He had a physical frame of rare power and proportions; but no mortal constitution could long stand the strain to which his was subjected. After labouring in the colony for five years, his strength completely gave way, and he was obliged to return to Scotland, in 1842, in such a shattered state of health that his friends scarcely expected him to recover.

After a short period of rest, he recovered his strength in good measure, and he felt it a sin to be idle. The times were stirring, for the Disruption was now imminent. Necessity was laid upon him, above all things, to preach the gospel, and he resolved to do so in those parts of the West Highlands and Islands where, under the blighting reign of Moderatism, the need was greatest. His fame as a powerful preacher soon spread far and near. Wherever he went, immense crowds flocked over moors and seas to hear him. The effects were remarkable: oftentimes large assemblages seemed powerfully moved as one man, numbers being unable to refrain from giving audible expression to their feelings. The fruit is never so abundant as the blossom in the moral and spiritual any more than in the physical domain,—the history of the Church does not warrant the expectation that it should,—but genuine fruit did follow, much of which has been harvested, while some remains to this day.

Mr Maclean was in Edinburgh on the day of the Disruption, and, with his whole soul, went with the faithful in the land, who, in that supreme hour, witnessed such a good confession; rejoicing that so many were found ready to sacrifice their earthly all for Christ's crown and the liberties of his people.

He accepted a call from the Free Church congregation of Tobermory, and was inducted to that charge in August 1843. Soon after his settlement, he married a lady of superior piety and gifts and social position,

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who proved truly "an helpmeet," not only in respect of personal and domestic comfort, but also as regards every good work. With all the energy of his ardent nature, he applied himself to his work in his new sphere. While diligently and systematically cultivating his special field—for he was always a thorough pastor,—his solicitude extended to all the surrounding regions that were but scantily supplied with the means of grace. He made frequent preaching journeys to Ardnamurchan and Morven, as well as to various places in the island of Mull. The Lord continued to countenance his labours: for years a manifest blessing accompanied them. While his great aim was to be instrumental in bringing souls to Christ, he was the redoubtable champion of Free Church principles. His zeal and success in this respect gained for him the honour of being summoned to London in 1847 to give evidence before the Sites' Committee, where, as is well known, the enemies of the Church sought to create a prejudice by collecting and sending up all the severe things spoken, or alleged to have been spoken, by Free Church ministers against the residuary Establishment.

In 1853, at the request of the Colonial Committee, Mr Maclean visited the Lower Canadian Provinces as a deputy from the Free Church. One of his first services was to dispense the Lord's Supper at Whycocomah. It was a profoundly stirring, but solemn scene. "I may truly say," he writes, "that I never witnessed a more solemn and interesting communion season." Such a large gathering had never been witnessed in those quarters. Two hundred boats moored in the bay, and five hundred horses tied in the woods, may serve to give an idea of it. It was estimated at about ten thousand. Mr Maclean prolonged his visit in the Provinces till November, scarcely resting a single day; a sermon, an address on the Nova Scotia Professorial Fund, or on the Church question, almost every day; sometimes sermon and address, as well as the journey, within one day. In the course of this mission he travelled 7289 miles, and preached ninety-one times, besides prayer-meetings and addresses.

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During his pastorate at Tobermory he refused proposed calls from various congregations at home and in the colonies. No minister could be more revered than he was by his people. But circumstances tended gradually to loosen him from the place, and to raise the question of a change of sphere. More particularly, there was the loss of a full half of his congregation, by emigration, or removal to the south, occasioned by the destitution which followed the failure of the potato crop. When therefore a call from the Free Church congregation of Stornoway came to him in 1855, he was disposed to entertain it, though it was only after much conflict and earnest prayer for light that he saw it to be his duty to accept it. He was inducted at Stornoway in June. His labours in this immense congregation were very abundant, preaching three times every Sabbath, conducting two or three meetings during the week, along with other pastoral duties. Though here he met with a good deal to vex and discourage, yet he had also tokens of the presence and countenance of the Master. In 1859 especially, a time of revival visited his congregation, and other congregations in the island. There was on the part of the people a great thirst for the means of grace, to meet which week-day services had to be multiplied, and an assistant had to be engaged for a season. As the fruit of the movement, not a few were added to the Church.

In 1861 Mr Maclean's health again completely broke down, and he was laid aside from active work for two years. This to him was a great trial, not alone on account of his physical suffering, but chiefly because, to use his own words, "the Lord has been pleased to deprive me of the one thing that I had asked, that I might be engaged in preaching the gospel. My highest ambition on earth was to preach Christ crucified to poor sinners, and to enjoy fellowship with himself and his saints in his house." His trouble yielding to no medical treatment, a sea voyage was recommended, for which the liberality of his people at once supplied the means. He sailed to Boston, U.S., but returned by the same ship by



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which he went out. While on the passage, prostrated with his complaint, this entry he makes in his journal: "Here I resolved and promised the Lord that, should he spare me and give me strength, I would cross the same sea again to America to preach the everlasting gospel." It was not till the spring of 1863 that, with somewhat impaired strength, but with unabated zeal, he was enabled to resume work.

In 1866 he was induced by the earnest representations of some of the Lord's people in Nova Scotia and Cape Breton, to undertake a mission to those provinces, under the auspices of the Colonial Committee, with the view of endeavouring to heal divisions and strifes arising out of the union of the Presbyterian Churches. On his arrival he was at once deep in his work, preaching five sermons a-week, sometimes with encouraging tokens of an impression being made by the word. With regard to his efforts to heal division, he writes:—

*"This has been my most difficult duty in the settlements. In some places a good deal has been done to reconcile parties; but in other places my labour in that respect has been quite unavailing. How hard to persuade those to peace whose hearts are untouched by the grace of God!"*

On his return home he resumed his duties with cheerfulness and hopefulness; began to lay out plans of ministerial work for the winter; and often expressed a hope that the Lord would visit the congregation with times of refreshing. But his work was done: henceforth the ministry of active and earnest work must give place to that of patient suffering and waiting. That winter, while returning from the communion at Uig, he got wet, and caught a severe cold accompanied with a cough, which ultimately assumed the form of plastic bronchitis, and baffled every remedy. For fifteen months, eight of which he was confined to bed, he suffered much. Excepting one short interval, his mind was always clear, and his soul in perfect peace. He was often heard repeating in low tones, "Sweet Jesus, sweet Jesus;" and, more than once, "I have served a good Master, a good Master." The good Master came at last, and

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dismissed him from suffering to rest and reward. He died on the 28th of March 1868.

Mr Maclean was of large commanding figure, considerably above the middle height, erect, and finely proportioned; his physiognomy, his firm elastic step, and the whole aspect and carriage of him indicative of decision and energy. He possessed great force of character; and no one could know him without being struck with the entireness with which he was devoted to his Master's work. The grand aim, manifestly, was always paramount. Manly, straightforward, conscientious, he disdained ignoble ends and motives, and carnal policy. The purity was as conspicuous as the strength of his character. He was most uncompromising and faithful in maintaining what he believed to be Bible truth and principle, and in reproving error and sin. He feared not the face of man, nor shrank from reproving and exhorting in private, as well as from the pulpit.

As a preacher, he was forcible and effective. Possessing a vigorous mind, a lively fancy, a ready memory, and a warm heart, he apprehended his subject vividly, and could expound clearly, and illustrate graphically. In manner he was earnest and impressive, sometimes vehement, anon, tender and pathetic, his voice tremulous with emotion.

The day will declare his success in the ministry. On this subject he himself was extremely reserved: he never, in fact, spoke of his own doings. Once a paragraph in a colonial paper, in which he was spoken of as the spiritual father of thousands, was referred to by his wife, who asked him if it were true that his labours had been so extensively blessed. "It would have been better," he said, "if the writer of that notice had used the word 'hundreds'; yes, I think he might have said 'hundreds.'" That was the only reference he ever made to the matter. We cannot, however, doubt that he was largely instrumental in turning many unto righteousness, and that to him belongs no obscure place among those who shall shine as the brightness of the firmament, and as the stars for ever and ever.

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*REV. ALEXANDER MACLEOD.*



### Rev. Alexander Macleod.

**A**LLEXANDER MACLEOD was a native of the parish of Assynt, in Sutherlandshire. He was born at Stoer in that parish in the year 1786. At the age of fourteen he gave evidence of real concern about his soul's salvation. This state of feeling induced him to resort to the ministrations of evangelical ministers wherever they might be found within his reach, the great attraction being communion seasons at Ferintosh, then privileged with the precious gift of the ministry of Mr Charles Calder. On such occasions the minister of Ferintosh would be surrounded by a body of assistants worthy of himself; and the Lord's presence and saving power were with his servants and people to edify believers and to quicken the dead. Mr Macleod has often been heard to acknowledge with gratitude to God, that the effect of the ministrations of the word and the fellowship of God's people at communion seasons at Ferintosh, was to deepen in his heart the work of grace previously begun at Assynt.

The immediate result of his spiritual experience does not seem to have been any intention to give himself to the ministry of the word. For we find him for a considerable time subsequently to his conversion engaged in the ordinary occupations of the natives of the remote district of the country which formed the place of his birth. But at length on reaching the age of manhood he entered on the usual course of prepara-



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tion, and, after finishing his studies, he was licensed to preach the gospel by the Presbytery of Tongue in the year 1819.

In the interval between 1819 and 1824 Mr Macleod officiated as minister, first of the Gaelic Chapel of Dundee, and afterwards of that of Cromarty, with what measure of success in either case the writer of this sketch is, owing to the lack of information, unable to say. In the year 1824, however, he was settled as parish minister of Uig, in the island of Lewis, and it is worthy of note that this was the first settlement of an evangelical preacher that occurred in the known history, not only of Uig, but of the whole Long Island. It should not be forgotten here that the instrument in God's hand in bringing about this happy event proved to be the late Honourable Mrs Stuart Mackenzie, a name very dear to the Christian people of Lewis, on account of her warm sympathy with evangelical preaching, and her continued and effective influence in securing the appointment of men of God in the various chapels and parishes throughout the island. It was due mainly to her efforts that, in addition to the introduction of a gospel preacher into Uig, Mr Finlayson of Lochs, Mr Cook of Ness, and others found fields of ministerial labour in the religious waste of Lewis.

At the distance of more than half a century, it is not easy to form a conception of the religious and moral condition of Lewis previously to the year 1824. The present writer has heard a still living minister of the Free Church, who is a native of Uig, declare publicly that only two or three copies of the Bible could be found within the wide extent of the parish, and that he himself travelled a journey of days in search of a copy of the blessed book, and all in vain. Nor would it have availed in the case of all but a few individuals, even if copies of the Word of God were in their possession, literal ignorance so absolutely prevailed on every hand. Schools were unknown; no attempt had ever been made to open up to the people the avenues of knowledge. The entire population was left to perish for lack of knowledge. Until the Gaelic School Society



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commenced its operations in Lewis, the densest intellectual and spiritual darkness held universal sway. Notwithstanding the pleasing features that characterise Highlanders, even in their most primitive condition, this state of things could not fail to be attended with baleful fruits. Despite their constitutional warmth of heart and loyalty of nature, unbending fidelity to what they esteemed to be honour, and their unbounded kindness and hospitality, many gross vices were found commingling in the characters and lives of the Lewis people. And Uig was by no means in a better position than other districts. In some respects their moral standing was even worse. As an illustration of this it may be stated that the natives of Uig, being located for the most part on the western shore of Lewis, and thus facing the Atlantic, had, in days when lighthouses and Lloyd's agents were unknown, frequent experience of the material benefit accruing to them on the occurrence of a wreck on their dangerous coasts. The writer has never heard them accused of using any positive measures to further such a catastrophe, unless it can be considered that petitions addressed to the Supreme Being might prove to be such. For, however strange it may appear, at the first prayer-meeting which Mr Macleod attempted to hold at Uig, one of the former elders actually offered a request that a wreck should be cast ashore in the neighbourhood ; while another elder, referring to the death of our Lord as a misfortune, used strong expressions of deprecation of its having at all occurred. One instinctively demands an explanation of the existence of a spiritual desolation so complete as Lewis and Uig in particular presented, at the time referred to, especially when the fact is taken into account that a stated Protestant ministry had for a considerable time been settled among the people. The answer is easily furnished ; the Lewis ministry was not evangelical. Moderatism held the land in sole possession ; it had an opportunity of shewing its nature and effects without let or hindrance ; there was nothing to disturb or modify its reign ; and the island of Lewis during its supremacy furnishes a crowning

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instance of its secular selfish indifference to the eternal interests of souls, and its blighting effect on the moral and religious nature and susceptibilities of men. Nor did it act merely in a negative indifferentist manner; Moderatism contained in-itself elements of positive distaste to gospel truth and enmity towards gracious influences and experience. Signs of life and earnestness aroused its hostility; it regarded anxious inquiry about the soul's chief concerns as a phase of mental aberration; it would have put down seriousness with a high hand. There are Lewis people still living, one at least in the ministry, who passed through a fiery ordeal at the hands of Moderate ministers and unsympathetic blood relations when the great question, "What must I do to be saved?" pressed heavily upon their hearts. As a matter of course it was perfectly compatible with this system to grant toleration to superstitions and superstitious observances which had been handed down through the dark ages of Popery from the still darker ages of Druidical idolatry. Acts of adoration, having for their object the heavenly bodies, were common, and in some instances were witnessed by Mr Macleod himself, according to a statement publicly made in the hearing of the writer.

It is scarcely necessary to state that family worship was unknown among the people, and even at the manse. For although the public ordinances were dispensed as a matter of form, they exerted no practical influence upon the conduct. They rather tended to lull more profoundly asleep by imparting and maintaining a feeling of security to the poor dark benighted souls who participated in them. It has ever been the wont of the Moderate clergy to huddle their flocks to the Lord's table without respect to the qualifications Scripture enjoins on those who take part in this solemn ordinance. In the Highlands, at all events, their looseness in regard to admission to this ordinance as well as in regard to discipline in general has swept away every barrier, and set an open door before all and sundry, without respect to character or Christian intelligence, and even profession of belief. It should almost seem that communicating

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was looked upon as a passport to the favour of heaven by ministers and people alike. At any rate, that religious act was allowed to stand for almost the whole body of religious duties, personal, family, and public. At the outset of Mr Macleod's ministry in Uig this was emphatically the state of matters which existed there, and its leading apparent cause was dead, formal, faithless, cold Moderatism in the pulpit.

It is requisite here to guard against the impression being formed that the first rays of gospel light rose upon Uig contemporaneously with the induction of the first evangelical preacher into that congregation. This is not so. The honour of first introducing the light of truth into Lewis and Uig belongs to the Gaelic School Society. Only the day shall declare the blessed fruits of the labours of the godly men sent forth throughout the darkest parts of the Highlands and Islands by that Association of Christian philanthropists.

When Mr Macleod commenced his exertions in Uig, he found that all the people on attaining a certain age flocked to the Lord's table as a matter of course, and that eight or nine hundred were actual communicants. Nothing could be clearer than that the whole state of their intelligence, or rather want of intelligence, spiritual standing, and general character was utterly unbecoming the place at the communion table which they had been induced to occupy. They did come to church in tolerable numbers from the very outset of Mr Macleod's ministry ; but, at the best, only to indicate that "stupid attention" which reveals the vacant mind and unsympathetic heart. The poor people could not help being struck by the contrast between the earnest and faithful demonstrations of law and gospel which were now proclaimed with a loud voice in their ears, and the monotonous repetition by rote of the meagre and almost meaningless stock of less than half-a-dozen discourses which formed the treadmill-round of pulpit exercises in former days. Here, for the first time, was a preacher who shewed by his whole manner that he had in hand business of eternal moment to his hearers. That business

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was to warn them of the wrath to come, which impended over unpardoned Christless sinners, and to proclaim the way of escape by the open door of a crucified and risen Saviour. As ever, the preaching of Christ crucified was felt to be the power of God in Uig also. Not more than two months had elapsed since Mr Macleod's admission when the "stupid attention" and vacant stare passed into the wistful anxious listening, the suffused eye, the tender, subdued manner, and in some cases the heart-wringing inquiry, "What must I do to be saved?" In addition to the Sabbath services a lecture was held on Thursdays, and prayer-meetings were regularly conducted. Nor were the means of education neglected. Every exertion was made by the devoted pastor to plant schools throughout the parish in every suitable centre of population. And never were minister and people more favoured in regard to teachers, both Gaelic and English, than the minister and people of Uig during the whole period of Mr Macleod's ministry among them. A list of the teachers who laboured in Uig within that period would include future ministers of highest eminence and usefulness in the Highlands, such as the late Rev. John Macrae, the late Rev. John Finlayson, the late Rev. Peter Maclean, the Rev. Alexander Maccoll, and others.

After carefully considering the spiritual circumstances of his flock at the outset of his labours, Mr Macleod came to the conclusion not to dispense the Lord's Supper during the first year of his ministry. He decided that it was his duty to declare to the poor people the whole counsel of God as he might be enabled, and to wait for some time to see what God, by his grace, might work. In the interval between his induction and his first communion, probably about two years, Jehovah had come down, and the mountains had flowed down at his presence. And albeit it may sound strange in some ears, one affecting and significant proof of the mighty change that had come over men's minds and feelings meets us in the fact that only five of eight or nine hundred communicants of Moderate days communicated at the first dispensation of the ordinance by Mr Macleod.

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In all, only nine communicants participated on that occasion ; but, as Mr Macleod used afterwards to remark, there was good reason to believe they were without exception worthy communicants.

A very early effect of his work was the extinction of various worldly and pernicious customs and amusements to which the people had been previously addicted, and the substitution of meetings for prayer, diets of catechising, day and evening schools, family worship, and other spiritual exercises, in their room. Many at the outset felt greatly aggrieved at the new order of things.

Meanwhile the Lord stood by his servant, and the word mightily prevailed against all opposition. The Spirit of God passed as a breath of life through the valley of dry bones. Multitudes were moved out of their unconcern about eternal realities, a great thirst for the word of life was excited in many hearts. The fountain which sovereign grace had unsealed in the spiritual wilderness of Uig became the centre of attraction, not only to the people of that parish, but also to the whole population of Lewis. Incredible efforts were made by earnest souls in all parts of the island to be present at the preaching of the Word, even on ordinary Sabbaths. Men, and even women, travelled from Ness, Back, and Knock, distances of from twenty to forty miles, to Uig Ferry from Saturday till Sabbath morning to overtake the boats for church, which often required to leave very early on account of head winds, and the distance to be travelled by sea, which cannot be less than ten or twelve miles. Sometimes mothers with infants in their arms might be seen among the companies of gospel pilgrims to the well of ordinances at Uig. No barrier but physical weakness was insurmountable, no labour grudged to get within hearing of the joyful sound ; and not in vain was this taking of the kingdom by violence—light, life, and refreshing were graciously communicated to not a few through the Word by the mouth of Christ's faithful messenger of peace. Although Uig became thus a place of resort to thirsty souls on ordinary occasions, it was during communion seasons

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that the most extraordinary interest in divine things was revealed. It has been stated on the best authority that, in the year 1828, four years after Mr Macleod's settlement, the whole island seemed to be moved by one powerful spiritual impulse, and that nine thousand people flocked from all parts to the Uig communion. In 1833 a vast concourse of people, many of them from Harris, Uist, &c., attended at the dispensation of the Lord's Supper. At these gatherings the Spirit of the Lord was with his servants and people, new cases of awakening ever occurred, believers increased in light and love, and the cause of Christ received, in various forms, new accessions of strength, while Satan's old rule of darkness, superstition, and folly, seemed tottering to an irretrievable overthrow.

Perhaps the most remarkable feature of this work of grace was the spirit of prayerfulness which it excited, and the extent to which it pervaded the community. Between the intervals of public worship, and after it was over, especially on communion occasions, every retired spot for miles around would be occupied by a secret worshipper, wrestling with God for the blessing on his own soul and that of others. It was quite common for one, who wished to be entirely alone with the Hearer of prayer, to be under the necessity of travelling miles into the moor or mountain to find a place of complete secrecy beyond the sight and sound of anxious pleaders at the throne of grace. It sometimes happened that an earnest one spent the whole night in the solitude of the moorland in communion with God, unconscious of the outward circumstances or situation until the morning sun appeared in the sky. Did space permit, it would be easy to cite eye-witnesses, who were strangers, to Lewis, of the extraordinary spirit of devotion which animated the people as a body at the time referred to. In all circumstances, on sea and land, God was acknowledged as the Giver of all good and the Shield of his people.

Another beautiful aspect of this work was the union of practice with prayer. A naval captain, who lay off the island at that time, and who



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had many opportunities of observing the ways of the people, bore this testimony: "They are an extraordinary people here; one cannot but be struck with their honesty, kindness, and sobriety. I think I have never seen a drunk person out of the town. One *hears* of religion elsewhere, but one *sees* it here in everything."

Contemporaneously with the visitation of this dayspring from on high, the grace of liberality to the cause of Christ was first evoked among this people. Its initial exercise was in connection with the Gaelic School Society, and many touching instances occurred of their thoughtful sense of obligation to that institution. In 1835 the Uig people contributed £20 for church extension, an effort which gratified Dr Chalmers very much, and occasioned the observation on his part that about a third of that sum would have been a handsome contribution, considering their circumstances at the time, for the congregation of Uig. Ideas of liberality have expanded since 1835; but even that small beginning could not have been made apart from the descent of the blessing upon Lewis.

It is appropriate to record here the testimony, regarding the state of religion and morals, produced by the revival under Mr Macleod, borne by the late Rev. John Macrae towards the close of his life. After the most varied experience of the work of God in the Highlands, this competent judge, who had the best opportunity of forming an opinion, declared that the finest moral spectacle he had ever beheld during his whole course was presented by the congregation of Uig under the pastorate of the Rev. Alexander Macleod. Uig and Lewis afford a fine illustration of the preparation for the Disruption which was being carried on by God's gracious Spirit through the agency of godly ministers and people. There is a natural alliance, or rather an organic connection, between the doctrines of grace and the doctrine of Christ's Headship, for which the Church of our Fathers was called to testify and contend during the conflict which issued in the severance of the Church from the State in

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1843. And this connection has its counterpart in the religious history of our country. The evangel and the kingly supremacy of Christ as Head of the Church, and as Head over all things to the Church, have not been found in our history, any more than in the nature of things, separable into two distinct and independent interests. If the one suffered, the other suffered with it; prosperity in the one laid the foundation for victory as regards the other. Without a divinely-prepared people for the day of decision, the eloquent demonstrations of Chalmers, the resistless logic of Cunningham and Candlish, the profound insight into affairs of Buchanan, even the ready self-sacrifice of hundreds of noble ministers of the gospel, were all in vain. But the watchful exalted Head, embracing in his glance all the future, knowing his own purpose, and the appointed time and manner of its accomplishment, foreseeing the fiery ordeal through which men and their professions were soon to pass, prepared the congregations of his people, whom he meant to honour as witnesses for his truth and kingly crown in Scotland, and by preparing them, gave effect to the contendings and testimony of his servants in the high places of the field by securing the embodiment of their principles in the great fact of the Disruption Church, through their enthronement in the hearts of the people.

When the memorable 18th of May 1843 dawned, no part of the country was readier to rally round the banner then displayed, because of the truth, than the island of Lewis, almost to a man. And no individual influence contributed to this result in anything like the same degree as that exerted by the minister of the parish of Uig. He was not, indeed, as at first, alone in the Presbytery of Lewis. The Rev. Robert Finlayson had been at Lochs for many years, and had passed through a somewhat similar experience of divine blessing on his congregation to that already related in the case of Uig. Both were found faithful to their trust, and equal, by God's mercy, to the day of trial; but the first in the field, and the foremost in influence, was the minister of Uig.

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It is a mild expression to use that these devoted winners of souls did not hesitate about the course to be followed. It was an unspeakable relief to their spirits to escape by one decided step at once from the bondage of State control and the chilling atmosphere of Moderatism. The cold indifference of the latter to the welfare of immortal souls was as unbearable to their warm Christian hearts as the tyrannical exactions of the former were galling to their high sense of what was due to Zion's sole King. Nor did the people shew less heartiness in the Disruption movement than their ministers. Even where evangelical preaching was lacking, and the minister of the parish remained in the Establishment, the popular movement inclined *unanimously* towards the cause of the suffering and protesting Church of Scotland, with the exception of a small handful of people in Stornoway.

Subsequently to the Disruption, the work of grace continued to bear fruit in Uig and Lewis generally. It was long noted by those interested in the extension of the Kingdom of Christ, that no communion passed without traces of the divine presence in the rousing of careless sinners to soul concern. Even down to the present time, there are tokens of the gracious working of the Spirit on men's minds, although it is a day of small things compared with the past, and, in the case of some, a day of stumbling and instability. How humbling to behold the first reaction in favour of worldly and Erastian principles, albeit on a small scale, and under the influence of delusive and false representations, manifesting itself on the spot where the gospel banner was first unfurled in Lewis! But there is a God that judgeth in the earth, and his time to vindicate his cause shall come. "Offences must come, but woe unto that man by whom they come."

In December 1843, Mr Macleod was translated from Uig to Lochalsh, and thence to Rogart in May 1846. In the course of his labours in these later fields of usefulness, he was not left without seals of his ministry, but, so far as man could see, there was nothing to bear

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comparison with the great ingathering attending his Lewis ministry. After presiding over the Rogart congregation for twenty-three years, he died on the 13th day of November 1869, full of years, and ripe for his reward.

In reviewing the character and qualifications of this saintly man, in connection with his successful efforts to save souls, one comes in contact with the simplest and most harmonious elements of intellectual and moral worth. He was a man of average intelligence who had concentrated all his faculties on the study of the Holy Scriptures, and on winning souls. He possessed in great degree a keen insight into men's character, and shrewdness and tact in dealing with them, combined with the simplicity and transparency of a childlike nature. And all through his Christian life he was a man greatly beloved, not merely by God's children, but by many besides who enjoyed his acquaintance.

He was truly an evangelist. The impression he never failed to make upon those who observed his demeanour was, that necessity was laid upon him to be about his Master's business. Even in ordinary intercourse with his fellow-men he watched for opportunities of commending Christ, and he wisely embraced them when they offered.

But after all it was in proclaiming in the congregation the message of salvation that his whole force of character appeared. Brilliancy or even eloquence in the ordinary sense formed no part of his aim or study. The engrossing purpose of his life and energies was to pluck brands out of the fire, and to speak comfortably to Jerusalem. Such ministers as he have proved the strength and glory of the Church of our Fathers. May a succession of like-minded men never fail our beloved Church or country ! They are very signally God's gifts to his Church on earth ; and the lesson of their lives is summed up in the inscription on Mr Macleod's tombstone in the Rogart churchyard—"BY THE GRACE OF GOD, I AM WHAT I AM."

G. L. C.

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*REV. H. M'KAY MACKENZIE.*





## The Mackenzies of Tongue.

**H**UGH M'KAY MACKENZIE was born in the manse of Tongue on the 13th May 1771. His father, the Rev. William Mackenzie, was well known in Sutherland as "the great minister." "Mr Hugh," after studying in Marischal College, Aberdeen, was licensed to preach by the Presbytery of Tongue, and was ordained in 1796 by the Presbytery of Caithness as chaplain to the "Reay Fencibles." He accompanied the regiment to Ireland, where afterwards he became chaplain to the "Fraser Fencibles," and was connected with them until they were disbanded in 1802. Whilst serving in Ireland, he urged upon the military authorities that the Roman Catholic soldiers should not be compelled to attend his services. When his remonstrances were yielded to, the Roman Catholic soldiers were deeply grateful, and of their own choice regularly attended his ministry.

He was for three and a-half years assistant to the Rev. John Dunbar, minister of Dyke; and in November 1806 he was admitted as assistant and successor to his father at Tongue, in consequence of a harmonious call from the elders and heads of families, and with the cordial concurrence of Lord Reay, the only heritor. He laboured until January 1834, along with his venerable father, who died at the age of ninety-six. "Mr Hugh" was sole pastor until 1842, when his son William was

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He was, I think, the most unselfish and forgiving man I ever knew. He was absolutely incapable of any revengeful feeling. There were some who took advantage of his easy kindness, and deeply injured him; but he invariably heaped "coals of fire upon their head," resolved to "overcome evil with good." He had a wonderful sympathy with the young, in their joys and sorrows, in their difficulties and struggles, so that in any perplexity they more frankly consulted him than any friend of their own age. I never knew any minister so loved and admired by his people. We were all proud of him, and as we counted "Ben Loyal" nobler and more beautiful than any other mountain, so we counted "Mr Hugh" the loveliest and noblest of men.

Mr William Mackenzie was born in the manse of Tongue, on the 21st June 1816. He studied first in King's College, Aberdeen, and afterwards in Edinburgh, under Dr Chalmers. He was licensed to preach in 1839, and ordained as his father's assistant in February 1843. He had a more robust and more trained intellect than his father, and was a clear, massy, and very powerful preacher. He lacked, I think, his father's fancy and tenderness; but the burning earnestness of his religious convictions gave great power and impressiveness to his preaching. In private, he was a most intelligent and courteous Christian gentleman. Both father and son were from the first decided "Non-intrusionists." But it was the question of "spiritual independence" that stirred their spirit to the depths. And the old man was quite as clear and decided in his views as his son. True, indeed, when told authoritatively, "that not one inch would be given him for a site for either church or manse," the thought of parting from his beloved people cost him such a struggle, that to some, who knew him little, it seemed as if he were hesitating what to do; but we, who knew him well, knew that he never wavered in his decision. And when the Disruption came, none forsook the Establishment for the Free Church with a more united heart than "Mr Hugh."

Mrs Mackenzie and her daughters went to live in Thurso, forty miles

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ordained as his assistant, upon the hearty call of the whole people. In 1813 "Mr Hugh" was married to Mrs Grace Mackenzie Russel, who proved in all respects a true helpmate.

From my boyhood I knew "Mr Hugh" well; but from the close of 1838 I knew him more intimately than did any one else, excepting his nearest relatives. I lived for about two years in his immediate neighbourhood, and spent more of my time in "the manse" than in my own house. He was certainly the most loveable and the most fascinating man I ever knew. He had all the frankness and joyousness of a boy, and all the tender-heartedness of a woman; whilst a braver, manlier, more generous, or more courteous gentleman, I never met with. His piety was deep and ardent, and wondrously child-like; whilst his humility was almost painful, ever esteeming others better than himself. In the pulpit he had not the disciplined intellect or the reasoning power of his father; but few men could speak with more simple eloquence of the love of God and of his Christ, or more tenderly bring that love to bear on the hearts of his hearers. But whilst in his ordinary pulpit ministrations he was excelled by many, I never saw him equalled as a pastor at the bed-side of the sick and dying, or in a bereaved home. I had frequent opportunities of *thus* seeing him, and he then always called up before my mind his Master—"afflicted in all our afflictions," "going about doing good, and healing all that were oppressed of the devil."

He loved his parish and his people intensely. A word of admiration expressed for "Ben Loyal" or "Castle Vharich" drew from him a grateful smile and bow; whilst an act of kindness done to one of his people knit his heart to the doer thereof. His liberality to the poor were literally unbounded. I once remonstrated with him because of an act of what seemed to me reckless generosity. He was silent for a moment, and then replied with deep solemnity, "*I owe all to mercy: I must be merciful.*"

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distant, whilst the old man and his son lodged in one end of the parish teacher's house. The change from the comfortable manse to these confined lodgings, and the lack of his wife's society and loving attendance, told heavily upon his health. He never openly complained of his discomforts; but in his private letters to me he said repeatedly, that "they were killing him." Latterly he was attacked by bronchitis, and his son by bilious fever. Another and a better pen than mine has pictured the death-bed of father and son:—

"I intended to have entertained you with another despatch to-morrow, not supposing that I would find time to write one to-day, or rather this morning—for it is morning still, and Mr Carment, honest man (who is standing out well and in great good spirits and is the best of company, full of pious, pungent, and witty observations), is still in bed.

"I had intended to have breakfast with the aged minister here, who, on my sending him notice of our arrival, came last night to see us. He lives with his son, who is his assistant and successor, in a bedroom in the parish schoolmaster's house. He is seventy-five years old—very asthmatic. His son is ill of a bilious fever, and he himself has suffered so from the exposure of last night, that a boy has just come, riding through a hurricane of wind and rain, to say that Mr Mackenzie will not be able to receive me to breakfast. His family live forty miles away, about Thurso. He pays for their accommodation there £35 per year. His manse (former one, I mean) is just at hand—the finest, save Arbirlot, I have almost seen—and now the old man rents a bedroom and bed-closet in his parish at four shillings a-week. His family have had possession of the manse for nearly a century, and he himself has spent several hundred pounds in improving it. The people here are all Free Church, save a few big farmers. . . .

"P.S.—I have just returned from seeing Mr Mackenzie. The way to his home is along the arm of the sea, out to the Northern Ocean. The day was fierce, with wind and rain beating hard in my face. After passing the beautiful manse which he had left, a mile or two further on I found the old man's shelter, in a mean cottage school-house under the lee of a heather hill. Before the filthy doorway there stood a broken cart and a black peat-stack, not a flower adorning it. There is a 'but and a ben,' with a small bed-closet off it. In the end with the closet the minister is sheltered.

"I had just time to learn that the livelong night he had been very ill, when I stepped into a mean apartment, which is dining-room, library, bedroom, and all; and there, beyond the bed, sat the old man, half dressed, in a high-backed black chair, over which his grey locks were falling, he himself deepburied in the sleep of exhausted nature. I stepped up to him, but he stirred not. I stood for a while, and looked on the touching picture, thinking, oh! if I had any of the men here who are persecuting our poor Free Church, surely they would be moved by such a sight as this; then,

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stealing across the floor, I pushed open the closet-door, and found his son stretched on his sick-bed, all the worse from hearing through the long night, while unable to relieve them, his father's sufferings. I stayed for a minute or two with the son, who was, amid it all, thankful that he did not lie on that fever-bed a renegade,—that his conscience and his father's were at peace.

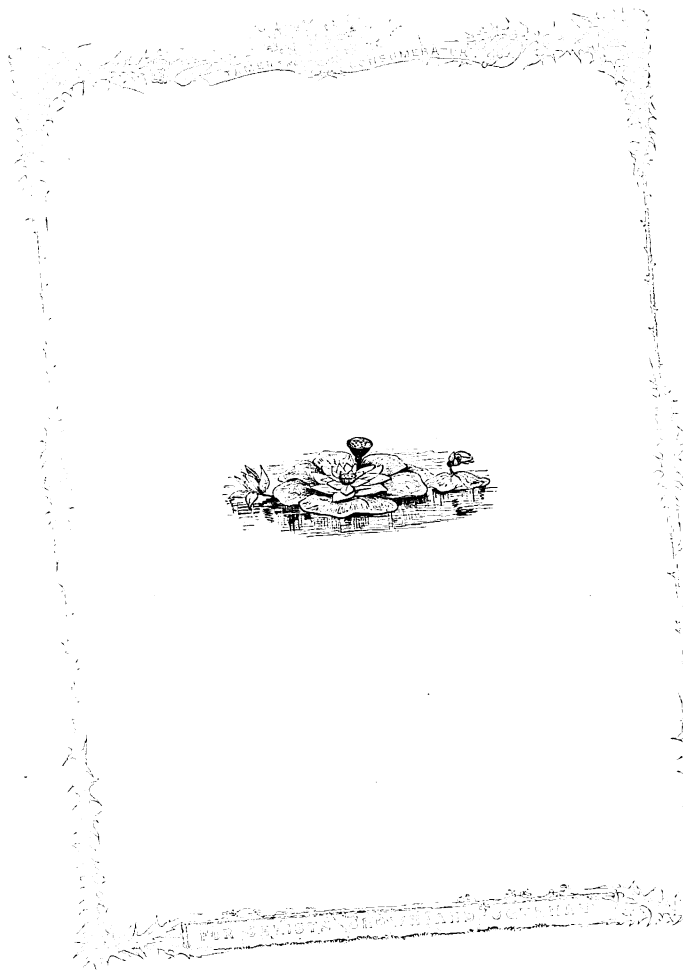
"Every daisy on the road had its cup closed; and surely, thought I, if God in this storm so protects these little flowers, he'll not desert these two faithful servants—the venerable old man and a son worthy of his sire. I confess when, on my return, I again passed the manse, and looked on its smooth lawn, and chimneys, and neat, trim walks, I felt my corruption rising."—(*Memoir of Thomas Guthrie, D.D.*, vol. ii. p. 92.)

His elders came to bid their old minister farewell, and he welcomed them with the same courtesy and overflowing kindness as of yore. A few hours before his death, a woman, whose child had been ill, entered the room, and the dying man recognised her, and whispered, "Ask her how the dear child is." He afterwards inquired eagerly, "If William could be brought into the room to bid him farewell?" and being answered "that William was too ill for that," the old man looked upwards, muttering with dying lips, "Thy will be done," and shortly thereafter without a struggle entered into his rest. He died on the 30th June 1845.

His body was carried into the schoolhouse in order that his son might be removed from the confined bed-closet where he lay, into the room which his father had occupied. William requested to see once more his father's face, and so the body was brought back to the room. He silently kissed the cold lips, and from that time "he took the measure of an unmade grave."

They had loved one another very greatly. William had been much agitated and distressed by his father's moaning heard in the adjoining closet, but the silence that now ensued was more trying to him. He lingered on for upwards of three weeks, when, resigned and humbly expectant, on the 28th July, he too "entered into his rest." "They were lovely and pleasant in their lives, and in their death they were not long divided."

A. G. M.





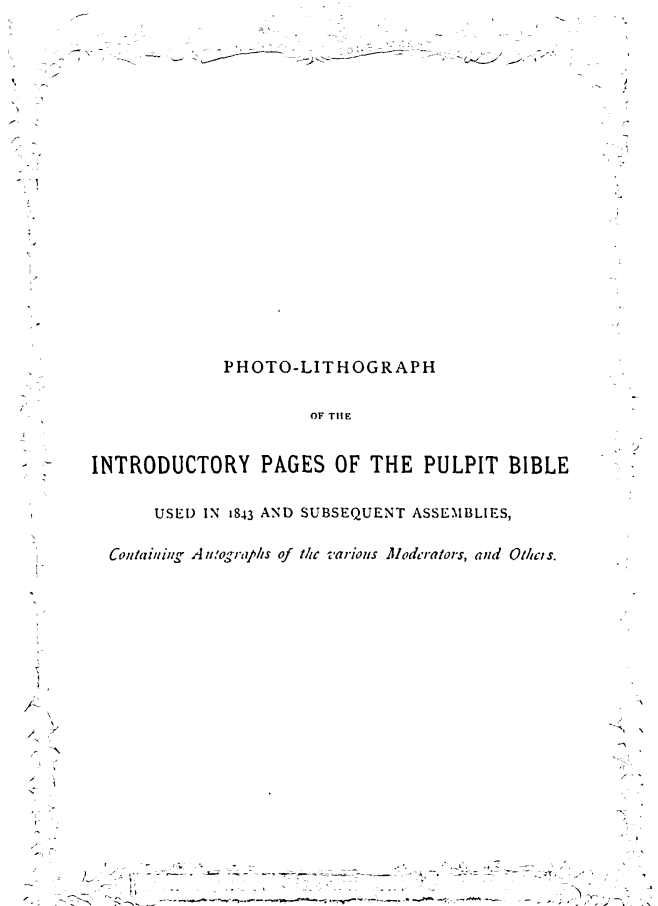
A decorative border with a repeating floral and vine pattern surrounds the central text.

PHOTO-LITHOGRAPH

OF THE

INTRODUCTORY PAGES OF THE PULPIT BIBLE

USED IN 1843 AND SUBSEQUENT ASSEMBLIES,

*Containing Autographs of the various Moderators, and Others.*



Thos. Mann Thomas Ashmun 18<sup>th</sup> of Aug 1843  
Jesse Donald 28<sup>th</sup> May 1843

Amelia Kelly 10<sup>th</sup> May 1843 Patrick W. Starbuck May 18<sup>th</sup> 1843  
The Cunningham Stuart 28<sup>th</sup> May 1843  
W. S. Mackay, from Calcutta

P. Maule, Ind. <sup>Sept 1844, 1845</sup> <sup>Sept 1845</sup> David Welch 29 May 1845  
James Buchanan 31 May 1845  
Dr. Prof. Anny <sup>Sept 1845</sup> Francis Mason, Chairman

James Beag of the Commission of the Boarding  
of the West India Company  
Wm. Buchanan 1843 July 12<sup>th</sup> & 13<sup>th</sup> 1843

J. Henry Paul, James Bridger, Secy. Comm.  
J. Stonehouse John Limer, Thomas Straith, R. Dal. Secy. Secy. and  
Arch. Pitkin - Mep. Smith, High Miller, Clerk of Directory, Secy. Secy. Secy.

Rob. Buchanan Henry Grey, May 16<sup>th</sup> 1844  
James Julius Wood Patrick Haver, Cl. Secy. Secy. Secy.

R. M. Wray 2<sup>nd</sup> June 1844 James Finlayson, May 11<sup>th</sup> 1844

Wm. Pitt Rivers, London, James Speers - 1845.

John Wilson, Bombay, James Crawford, Secy. Secy. Secy. Secy. Secy.  
at the junction on the  
top of the Disruption, Wm. Mackenzie  
Shanghaï, Secy. Secy. Secy. Secy. Secy.

Wm. Bonar Robert Gordon, 6<sup>th</sup> June 1847  
Andrew Gray Rob. Buchanan  
David Burnett May 23, 1848  
Wm. Macaulay, M.D. Hudson James Blackadder

Canonmilly Hall Edinb 13 May 1847

Wm Newlands last Moderator of the United Associate Synod  
Wm Auld last Moderator of the <sup>Scottish</sup> Synod

William Hutton D.D. Moderator of the <sup>Scottish</sup> Synod

David Brewster May 30<sup>th</sup> 1847

Abraham ~~Smith~~ May 30<sup>th</sup> 1848

John Fleming May 30<sup>th</sup> 1848

Robert Craig, Rothsay 30<sup>th</sup> May 1848

Andrew Aiken Moderator B.P.

Charles Scholl from the Free Church of <sup>1848</sup> Leamington, Glou

Jos. Fairbairn Sutton James Gibson Glasgow

Patrick Yell Moderator 30 May 1848

Wm D. Hume Moderator <sup>of the Free Church of Glasgow</sup>

HIS MOST GRACIOUS MAJESTY

Hooke D.D. L.L.D. 4<sup>th</sup> November 1848.

James Hoviver. KING GEORGE THE IV<sup>TH</sup>

Alexander Duff, Edinburgh 13 May 1850

John Macpherson, Glasgow, June 1850

Wm Paterson Moderator 4<sup>th</sup> June 1850

P. Rajah Paul-Padras, Chateaux M.S. June 14, 1850

Wm Paterson Moderator 4<sup>th</sup> June 1850

THIS EDITION OF THE HOLY SCRIPTURES, OF WHICH YOUR

MAJESTY has condescended to accept the Dedication, is intended to comprise copious explanation in a concise form, and thus diffuse a more correct and enlarged knowledge of this Sacred Book—establish in the minds of men a firm reliance on its Divine inspiration—and communicate more widely and more deeply the instruction, the consolations, and the hopes of Christianity.

Wm Murray Viscount of S. Aug 3, 1850

To none, Sire, could this Volume be offered with greater propriety than to YOUR MAJESTY, the acknowledged Patron of Religion, Literature, and Science,

George Sinclair, B.P. of ruling Elders from the 1<sup>st</sup> 1851 of Edinburgh 1 June 1852

Thos W. Cox, last Moderator of the Synod of the Original Seceders 1 June 1852

Robert Shaw, Clerk of the Synod of United Original Seceders, 1 June 1852

William White Minister of United Original Seceders, 1 June 1852

Museum - June 1<sup>st</sup> 1852

I find the text, number of copies, and date of issue, in the margin of the original MS.

Miss Rogers of Grandbury, Windsor, &c.

*I have Long the Moderator 1853.*

*Wm Miller* Proposing a service on the Anniversary of *Wm Burns*

*Wm Burns* Minister at *Wilsyth* May 24<sup>th</sup> 1854.

DEDICATION.

under whose paternal sway YOUR MAJESTY'S subjects enjoy all the blessings a good Government is capable of affording.

*James Grieron, Moderator, 24 May, 1854.*

That a Gracious Providence may long preserve YOUR MAJESTY on the British Throne, diffusing peace and happiness on this enlightened and powerful Nation: and That the Blessings offered by this Holy Book, may be the portion of YOUR GRACIOUS MAJESTY, both in this life and that which is to come, is the fervent prayer of,

*Peter Burtlock*  
Inner Court SIRE,

*Robert Paul*  
*Lea Ridet* - 21 *Barnes St*  
*London*

*Mr. E. Monketh*

Sheriff of *Yfe*

YOUR MAJESTY'S

*J. A. Wolfe* Esq

*Dr. Wm. Forsyth*  
May 30<sup>th</sup> 54

Most humble, *William Kellie*

*James Buchanan* 30 May 1854

Most obedient,

Procurer of *Windsor*

*J. Lyall* Halifax

*James Henderson* Moderator, 1850

and *Prof. Liberator & Theology*

*Elizabeth Ma Adair* of *Ma Ardstoun*

Most faithful Subject and Servant.

*James Inglis Wood* Moderator 1857

SAMUEL BAGSTER.

*Robert Ross* Calcutta

*D. Swart* Missionary Calcutta

*New Beth Mini* at *Stirling* Moderator May 1858

*James Miller* Minister at *Monkrie* May 1858

*W. Cunningham* Moderator May 1859

*Rev. Buchanan* Moderator May 1860

*Rev. Candlish* Moderator May 1861

*Thomas Guthrie* Moderator May 1862

*Rev. Dr. Paul* Moderator May 1863

*Rev. Fairbairn* Moderator May 1864

*James Begg* Moderator May 1865

*William Wilson* Moderator May 1866

William Mason Moderator May 1868  
H. Willmott Murreniff Mart, D.D. Moderator 1869.

John Wilson, D.D., P.R.S., Moderator 1870.  
Robert Pledge, G. D. Moderator 1871  
Chas. J. Brown, D. D. Moderator 1872.  
Alexander Saff Moderator, B.D. & L.S. 1873  
THE EDITOR'S PREFACE  
Robert Walker Stewart Moderator B.D. 1874.  
Alexander Mervin Stewart G. D. Moderator 1875

In order to develop the peculiar nature of the COMPREHENSIVE BIBLE, it will only be necessary to embrace its more prominent features:—The Sacred Text,—the Various Readings,—the Chronology,—the Marginal References,—the Notes,—the Introduction,—the Contents,—and the Index.

THE SACRED TEXT is that of the Authorized Version, commonly called King JAMES'S Bible, and is printed from the edition revised, corrected, and improved, by Dr. *Blayney*, which, from its accuracy has been considered the Standard Edition, to which subsequent impressions should be made conformable.

THE VARIOUS READINGS are faithfully printed from the edition of Dr. *Blayney*, inclusive of the translation of the Proper Names, without the addition or diminution of one. That these form an integral part of the Authorized Version, and are absolutely necessary for correctly understanding it, or appreciating its worth, is sufficiently evident from the language employed by our venerated translators themselves. *Preface*, page 11.

In the CHRONOLOGY, after much consideration, Abp. *Usher* has been followed; his system appearing, though encumbered with many difficulties, the least objectionable, and best fitted for general utility. Great care has been taken to fix the date of particular transactions; which has but seldom been done, with any degree of exactness, in the editions of the Bible hitherto published. The date of each transaction (when it could be ascertained) has been carefully marked where it occurs; showing throughout the whole of the Old Testament, the Year of the World and the year before Christ, when it happened. We have also introduced, from the beginning of Exodus, the year of the Exodus of the Israelites and other important years; among which are, from the commencement of Joshua, the years before the Building of Rome till the seven hundred and fifty-third year before Christ, when the foundation of that city was laid, and also the Olympiads, from the time of their commencement; as both these eras are of the utmost use to all those who read the Sacred Writings, connected with the history of the times and people to which they frequently refer.

Another distinguishing feature of this Work, is the copious exhibition of PARALLEL PASSAGES, collected from various Authors of the highest character for success in this useful mode of illustrating the Sacred Scriptures. Their various contributions have been arranged, in the order of Scripture, under each clause of the verse which they illustrate; and are printed on a novel plan, in central columns; thereby rendering them more perspicuous, and securing them from any liability of being injured in binding, or worn away by use.

This method of investigating and interpreting the Sacred Volume, has been recognized and acted upon by many of the ablest, wisest, and boldest of GOD'S servants. Among those who have most successfully laboured in this department of Sacred Science, are the distinguished Authors, whose names we have enrolled, and whose valuable labours enrich the pages of this laborious Compilation:—more laborious than it may appear to be; it having been found necessary, while the References of *Blayney*, *Scott*, *Clarke*, and the *English Version of Bayster's Polyglott*, from their acknowledged accuracy, were admitted without examination, to verify all that were found in *Cassae*, *Brown*, and *Wilson*; and the aggregate number, it is believed, is nearly HALF A MILLION. It was intended to have given the whole of the references contained in these three latter works; but we had not proceeded far in the task of verifying, before numbers were discovered, especially in *Cassae* and *Brown*, which were either irrelevant or absolutely false. To have inserted them, would not only have been to throw away the whole of our labour, but have encumbered the columns with useless matter, and disbartered the Student who might have occasion to consult them.

THE NOTES are exclusively Philological and Explanatory, and, consequently, are not intertured with the sentiments of any sect or party. They are chiefly selected from the most eminent Biblical Critics and Commentators, both British and Foreign; and are designed to improve the Authorized Version, where it has been conceived to be faulty; to explain words which, since the days of our venerated translators, have either become obsolete, changed their signification, or become less comprehensive in their import; to elucidate really difficult passages; to reconcile or account for apparent discrepancies, whether in the History, Chronology, or any other department; to illustrate the ideas, images, and allusions of the Sacred Writers, by a reference to objects, idioms, customs, manners, and laws, which were peculiar to their age or country, or to Oriental nations; to explain by short notices, the Geography, Natural History, and Antiquities of India and other Eastern Countries; and to furnish brief, but comprehensive Introductions, embracing a short Analysis, to each Book.