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## An All-Sufficient Keeper.

WHEN Jude, the servant of Jesus Christ and brother of James, wrote his Epistle to "them that are sanctified by God the Father and preserved in Jesus Christ, and called," he warned them in language which the most hard-hearted could not lightly ignore, that the way to heaven was beset with many dangers. Lukewarmness was not to be named among them, nor were they, for the sake of their own comfort, to quietly ignore the attacks made on the common faith. He exhorts them to earnestly contend for the faith which was once delivered unto the saints. There are some who profess to follow Christ who are altogether averse to contend earnestly for the faith, and this aversion is not merely passive, but becomes aggressively active in some who go the length of discouraging to the utmost of their power all such earnest contending for the faith. There are others, again, who hold that, while it may be the duty of ministers and elders who have come under solemn promises to assert, maintain, and defend the truth, "notwithstanding of whatsoever trouble or persecution may arise," that they are not called upon to do so. But it is not office-bearers Jude is addressing, but the sanctified and the called of God. Others, again, think it is carrying the contending too far when the false and ruinous teaching of men without their own particular denomination is exposed and condemned. There is no use of bringing before people heresies which, but for such exposure, they would never have heard of. This is a short-sighted policy, and would limit the field of contending for the faith once delivered to the saints only to those particular departures from the faith against which the particular denomination may be a standing protest. The narrow outlook of all who hold such an opinion needs only to be stated to show how inadequate it is. The call by Jude is to contend earnestly for the faith once delivered to the saints, and is not to be limited only to certain principles and truths, in witness of which a denomination exists. But this warfare is not to be carried on after a carnal manner,

though it is too ready, even in the best, to degenerate to that which is not heavenly. False fire is not meant for God's altar, and false zeal, however vehement and vociferous it may be, is not heavenly in its origin. It is further to be borne in mind, as Jude so pointedly emphasises, that it is all essential to continue to the end. The children of Israel sang sweetly and with great feeling the praises of Jehovah at the Red Sea, but they, with one or two exceptions, perished in the wilderness. And the angels, too, who kept not their first estate, had a good beginning, but an unspeakably sad ending. Even Satan himself had a good beginning, but a bad ending. And as Jude emphasises these points, pressing home his message in language that must have appeared to them laden with doleful and depressing warnings, he is not unmindful that, difficult though the way to heaven be, that all that are truly called have an Almighty and All-wise Keeper who is able to keep His people from falling, and to present them faultless before the presence of His glory with exceeding joy. There are times and circumstances in the lives of God's people when such a promise stands out as a Rock in the midst of a stormy sea of shattered hopes and painful disappointments. In His inscrutable providence God does permit His people to be sifted as wheat even to the length of denying the Lord that bought them by their actions or their words. But this is part of the way in which He brings down their self-sufficiency, so that, with the weakness of a little child, they feel their need of holding His hand all the days of their pilgrimage.

We are travelling through an Enemy's country, and within the citadel of man's heart the Enemy has a host of friends who are willing to further his interests on all suitable occasions. When one thinks of the host of the Enemy's friends within, the wonder is that so many reach the end of the journey, and the fact that they do is to be all traced to the sustaining grace of Him who called them. Unbelief, Self-sufficiency, and False Serength, and their numerous retinue, have made many of the pilgrims on the way to the Heavenly Canaan feel that they would never see it. But what a glorious Captain the Lord Jesus is! He is able to keep from falling and to present faultless before the presence of His glory with exceeding joy, and to this Almighty and All-wise Keeper Jude directs the thoughts of those whose hearts must have trembled as they listened to the message pregnant with warning of dangers to which they were all liable. It is a beautiful ending to a message that must have appeared to many weighted heavily with sternness and warning. What a great day will it be for the followers of the Lord Jesus when they are learning, as they never had done before, to lean with all the hope they have of heaven upon Himself alone. The fear of the dreadful power of our great Enemy should ever make us keep our eye on the Captain of our salvation. Pass the time of your sojourning here in fear was the exhortation of one who passed through the awful trial of being sifted as wheat. And this fear is no cowardly or imaginary emotion, but healthy and eminently becoming all those who are journeying to heaven. The Psalmist knew what it was,

and it made him trust to God alone for his salvation, as he so touchingly sings in the thirteenth psalm :—

“ O Lord my God, consider well,  
And answer to me make:  
Mine eyes enlighten, lest the sleep  
Of death me overtake:  
Lest that mine enemy should say,  
Against him I prevail’d;  
And those that trouble me rejoice,  
When I am mov’d and fail’d.  
But I have all my confidence  
Thy mercy set upon;  
My heart within me shall rejoice,  
In thy salvation.”

## The Plant of Renown.

A SERMON BY THE REV. RALPH ERSKINE.

“ And I will raise up for them a plant of renown.”—EZEKIEL xxxiv. 29.

**I** HAD occasion not long ago\* to enter upon these words, but had not time to go far into the import of them. After I had traced the connection of the words a little, I took them up in the few following particulars :—

1. We have here a great blessing promised unto the Church, and that is none other than Christ, under the notion of a Princee, and a *Plant of Renown*.

2. We have the Party by whom this promise is made in the pronoun *I* : *I* JEHOVAH, the Eternal God, *I will raise up for them a Plant of Renown*.

3. We have the way how this Plant of Renown is raised; And I will raise him up. I that am the great Husbandman of the vineyard, I will raise up for them. Then,

4. I noticed the persons to whom the promise is made, I will raise up for them; that is, for His Church, for His people that are brought into a very low condition, as you will see by reading the preceding part of the chapter. The flock of Christ were scattered by the shepherds of Israel; they were torn, they were devoured, and under manifold trials; well, what will the Lord do for His flock in that condition? He says, I will raise up for them a Plant of Renown, and they shall hunger no more.

The observation is much the same with the words themselves, namely, “that our Lord Jesus Christ is a Plant of Renown of His Father’s upbringing :” I will raise up for them a Plant of Renown. In prosecution of this doctrine I proposed to observe the order and method following :—

*First*, to premise a few things concerning this blessed Plant.

*Secondly*, to shew that indeed He is a *Plant of Renown*. And then,

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\* This sermon is a continuation of that which appeared in the January Magazine.

*Thirdly*, to speak a little concerning the raising up of this Plant.

*Fourthly*, for whom He is raised up.

*Fifthly*, for what good or for what benefit and advantage He is raised up.

*Lastly*, to apply the whole.

As to the *first*, I spoke to it, and premised a few things concerning this blessed Plant; therefore I shall not stay to resume what was said on that head. I likewise entered upon the second, and shewed that Christ is a Plant of Renown in several respects: I mentioned eleven or twelve particulars wherein Christ is renowned, but I shall not resume these neither; I shall only tell you a few things wherein this blessed Plant is renowned.

1. In the first place, this blessed Plant is renowned for His antiquity. There are many other plants in God's garden, as angels, seraphims, cherubims, saints militant and triumphant, they are all but as of yesterday in comparison to Him, for He was set up before ever the earth was. You will see that one name of this Plant of Renown is The Everlasting Father, or "The Father of Eternity," as it may be rendered.

2. As He is renowned for His antiquity, so for His beauty; He is the most beautiful Plant in all the garden of God; "I am the Rose of Sharon, and the Lily of the valleys. He is the apple-tree among the trees of the wood. He is renowned, I say, for His beauty and His glory, for the glory of God is in Him. Is there any glory in His eternal Father? Why, that glory shines in our Immanuel, in the very brightness of it, Heb. i. 3, "He is the brightness of the Father's glory, and the express image of his person." Now, sirs, if ever your eyes were opened by the Spirit of God to take up the glory of this Plant, His glory has just dazzled your very eyes! You that never saw any glory in Him, you never saw Him to this very day. Pray that the light of the glory of God, in the face of Jesus Christ, may yet shine into your hearts. It would make a heartsome sacrament if this Plant were displayed in His glory among us. Sirs, have you come to see Him in His glory? O give God no rest till He make a discovery of Himself to your souls.

3. He is renowned for His verdure, for His perpetual greenness. Other plants are fading; you and I are fading; "All flesh is grass, and all the goodliness thereof is as the flower of the field." He is a Tree ever green; He never fades, summer nor winter, and shall be ever a green Plant to the saints as it were to eternity! When millions of ages, yea, myriads of ages, are past in heaven, He will be as fresh and green to the believer as when he first saw Him, or the first moment the saint entered glory; therefore it is that the songs of the redeemed in glory are always new, and throughout eternity will be new, because they will constantly see matter of a new song, and the more they see they will wonder the more at Him throughout eternity.

4. Again, this Plant is renowned not only for His verdure, but for His virtue. We read, Rev. xxii., "That the leaves of the tree of life were for the healing of the nations." That Tree of



Life is the very same with this Plant of Renown; the leaves of this Plant are for the healing of the nations, and we that are ministers are come this day to scatter the leaves of this Tree of Life, of this Plant of Renown; try if you can get a leaf of it applied and set home upon your souls. Depend upon it, there is virtue in every word of His. Sirs, mingle faith with a word, and you will find that it will have the same efficacy with you as it had with the poor woman with the bloody issue, that was healed with the touch of His garment, who had spent all her living on doctors. O see if you can find Him! I assure you He is here; He is behind the door of every man's heart: "Behold I stand (says He) at the door and knock! If any man hear my voice, and open the door, I will come into him, and sup with him, and he with me." And O let Him in! There is virtue in Him for curing you all, though there were ten thousand millions of you more than there are; there is virtue in Him for healing every one of you.

5. This blessed Plant is not only renowned for His virtue, but likewise for His fertility. He is not a barren Plant; He would not be renowned if He were barren. He brings forth all manner of fruit every month, yea, I may add, every day, every moment. You read in Rev. xxii. of the Tree of Life that brings forth twelve manner of fruits every month; that is to say, He brings forth all fruit that is necessary for a poor soul: whatever thy soul stands in need of is to be found in Him; see then and gather, see if you can gather some of it. There is the fruit of His incarnation; there is the fruit of His death; there is the fruit of His resurrection; there is the fruit of His ascension; there is the fruit of His intercession, and sitting at the right hand of God; there is the fruit of His prophetic office; there is the fruit of His priestly office; there is the fruit of His kingly office; there is the fruit of His appearing within the vail; there is the fruit of what He did without the vail and without the camp. O what fruit is here! Here is wisdom for fools; here is justification for the condemned soul; here is sanctification for the polluted soul and clothing for the naked, riches for the poor, bread for the hungry, drink for the thirsty. All manner of fruit is here, and we are trying, sirs, to shake the Tree of Life among you; and blessed be God, they may be gathered. O sirs! they are dropping among you. O gather, gather, for salvation is in every word that drops from Him; for His words are the words of eternal life.

6. But in the place this blessed Plant is renowned for His scent and pleasant savour. O sirs! there is such a blessed savour in this Plant of Renown as has cast a perfume through all the Paradise above! He has cast a perfume through the church militant, which in Isaiah v. is called God's vineyard. O sirs! do you find any thing of the scent of this Plant? I can tell you, if ever you have been made to know Him, it will be so: "because of the savour of thy good ointment, thy name is as ointment poured forth, therefore do the virgins love thee." The believer finds a scent about Him; he draws a savour from Him. What is the design of us ministers but to cast abroad His scent, and it is by this we win souls; and they that cast out and drop the Plant

of Renown out of their sermons, no wonder their sermons stink, and they shall stink to eternity that throw Christ out of their sermons. The great business of ministers is to cast forth the scent of Christ to the people. I shall read you a word to this purpose in 2 Cor. ii. 14-16, "Now, thanks be unto God, which always causeth us to triumph in Christ." The apostle triumphs in Him, and all other honest ministers will triumph in Him too, and all Christians that know Him triumph in Him. "And maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour in Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life; and who is sufficient for these things?" Who is able to tell the sweet savour that is in Him?

7. Again, this blessed Plant in my text is not only renowned for His savour, but likewise for His shadow, Song. i. 3. "I sat down under his shadow with great delight;" the shadow of the Plant of Renown. You are all sitting there or standing, but are you sitting under the Plant of Renown? Jonah's gourd did him service against the scorching heat of the sun, that was like to take away his life; but alas! that soon failed him, for God sent a worm and smote it that it withered; and the worm of death will soon smite and wither you and me. O get in under the shadow of this Plant of Renown, and ye are secured against death and vindictive wrath for ever. Get in under His shadow, the shadow of His intercession, the shadow of His power, the shadow of His providence, the shadow of His faithfulness. O sit under His shadow, and you will find shelter there against all deadly; whatever blasts come, you will find safety there. Would you be shadowed from the king of terrors? Death is a terror to many. O if you be shadowed against the awful terrors of death and God's vengeance, get in under this shadow and you are safe.

8. This Plant is renowned for His stature. He is a high Plant, He is a tall Plant: you see the heavens above you, but they are but creeping things in comparison of Him, for this glorious Plant is *the high and lofty One that inhabits eternity*. You can never see His height; your eye will look high, and your thought will reach higher, but neither your eye nor thought will reach unto Him; He is taller than all the cedars in the Lebanon of God. "Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man," to think of the height and glory of this Plant of Renown!

*Lastly*, this Plant is renowned not only for His stature, but for His extent also; He is a broad Plant; He was planted in the first promise in Paradise; He spread through the Old Testament Church; He came the length of filling the land of Judea; and at length this Plant has spread itself among us. And O that I could open the leaves of this Plant to take you in; He is a broad Plant, He will serve you all. We read of the Tree of Life being on every side of the river: there is a great river betwixt us and heaven, and that is death, and we are all running into this river of death. As one well observes on the place, this Tree is in the

middle of the river; He is on this side of time, and He is on that side of time. Now, this Plant is on both sides of the river; though you were going to the wastes of America you will find Him there as well as here, if you have but the art of improving Him. And this Plant will spread Himself through all kingdoms, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." He will not only fill the earth, but the whole heavens throughout eternity! O but He is a broad Plant, that will extend Himself both to heaven and earth! And this shall serve for the *second* thing proposed, namely, to show that this Plant is indeed a most Renowned Plant.

The *third* thing I proposed in the prosecution of this doctrine was concerning the raising or upbringing of this Plant. You see it is no other than the great God that raised up this Plant. I find the great Jehovah glorying in His skill and wisdom in the raising up of this Plant for the use of the Church. In Psalm lxxxix. 19 says the Lord, "I have laid help upon one that is mighty; I have exalted one chosen out of the people; I have raised up David my servant; with my holy oil have I anointed him." Here he glories in it that He had raised up this glorious Plant of Renown.

I will tell you a few things with reference to the raising up of this blessed Plant.

1. He was raised up in the counsel of God's peace from eternity. The Trinity sat in council anent the upbringing of Him; "The counsel of peace was between them both," Zech. vi. 13. The Father and the Son agreed upon it that in the fulness of time the Son should come into the world.

2. He was raised up in the first promise to Adam and Eve. Till this Plant was discovered to them they were like to run distracted. And indeed, sirs, if Christless sinners saw where they were, and the wrath of God that is hanging over their heads, they would be ready to run distracted till a revelation of Christ was made to them. All the promises, all the prophecies, all the types, and all the doctrines of the Old Testament, they were the gradual springings of this Plant.

3. But it was under ground until His actual manifestation in the flesh, when, in the fulness of time, He appeared: "When the fulness of time was come, God sent forth His Son, made of a woman under the law."

4. This Plant was raised up even in His death and resurrection, by which He was declared to be the Son of God with power, by the spirit of holiness.

And, *lastly*, this Plant of Renown will be raised up in the songs of the redeemed through endless eternity. Thus you see Christ is a Plant of Renown, and what way He is raised up.

The next thing I proposed was, for whom is it that this Plant is raised up? O! may some poor thing say, Was He ever raised up for me? I tell you, sirs, He was never raised up for the fallen angels; "For he took not on him the nature of angels, but he took on him the seed of Abraham." Our nature was highly honoured at first, but it soon sunk below the beast that perisheth; but the second Adam took our nature upon him, and raised it to

a higher dignity than the very angels; for to which of the angels did this honour appertain to be united to the eternal Son of God? So that, I say, this Plant of Renown is raised up for mankind-sinners, not for angel-kind sinners; and every mankind-sinner that hears tell of Him, they should lay claim to Him, as in Isaiah ix. 6, "To us a Son is given, to us this Child is born; and the government shall be upon his shoulders. And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." To us He is given, unto us He is born.

I thought to have gone through what I designed on this subject, but time will not allow. The Lord bless His word.

## The Resolutioners and Protesters.

(Continued from page 235.)

THE Commission of General Assembly had, as we have seen, published *Causes of Humiliation* after the defeat at Dunbar, but the Protesters did not consider these exhaustive enough. A meeting of Protesters was held at Glasgow in September, 1651, which was adjourned to meet at Edinburgh in October. The ten "General Heads of the Causes why the Lord contends with the Land," as agreed upon by the Commission, were accepted, but it was further decided that these should be amplified after the meeting. This document, as given to the public, appeared with the title, *Causes of the Lord's wrath against Scotland manifested in his sad late Dispensation. Whereunto is added a Paper, particularly holding forth the Sins of the Ministry.* This document was used later on as evidence against James Guthrie and Lord Wariston. The pamphlet, on the assumption that Charles was a Covenanter, which the compilers were entitled to hold in view of the solemn oaths he had taken, was legal and justifiable. The *Causes* had extraordinary influence, and Parliament enacted that Protesters and those who were accessory to it should remove ten miles from Edinburgh. It also met with the fate of many a famous document in being burned by the common hangman. On 2nd January, 1652, the Protesters addressed a long Letter to Cromwell, in which, with refreshing frankness, they say to him:—"Put your soul in our soul's stead, and suppose this nation had invaded England when you invaded Scotland, upon fears and presumptions of dangers from them, and had prevailed in battle. Would you [have] thought it justice to found thereupon a conquest or incorporation, to model England as to religious and civil interests, after the arbitrament of the victors by the power of the sword? What you would not have other men do unto you, do you not the same unto them, for this is the law and the prophets" (*Consultations of the Ministers of Edinburgh*, i. 7). They also remind Cromwell that "it is not usual for officers and soldiers to step into pulpits and speak there what they like," as was the custom of the Commonwealth soldiers. Such practices were subversive of dis-



cipline and becoming order in the administration of the affairs of God's house, hence the Protesters say—"there is little regard had to the worship of God, and the observance of the Lord's Day, yea, in several places pulpit worship is much disturbed and interrupted, the Covenants much spoken against, and the obligation thereof disclaimed and slighted. By many, several pamphlets are printed and vented full of scorn and reproaches, not only against the whole ministry, but against sundry of the ordinances of God" (*Ibid.* i. 3). Finally they make a pointed appeal to Cromwell's principle of religious liberty. "Your Lordship and others with you," they say, "have contended to the utmost for a liberty to yourselves in things religious and civil, which being attained, shall it be improven to the wronging of others in their religion and liberty? This would speak more self love or self fear than becomes Christians. We would hope that those who have so much pleaded for tenderness to be used to the saints, even when they are overtaken in an error, will, if they esteem us such, allow somewhat of it unto us when we plead, not our own cause, but the cause of truth and righteousness" (*Ibid.* i. 10). In 1652 the Protesters met in an "extra-judicial meeting," as they termed it, in Edinburgh, with John Livingstone as Moderator, and after disclaiming the validity of the Assemblies of their opponents, resolved to carry on the work of the Church (*Autobiography and Life of Robert Blair*, p. 286). The Resolutioners met the same year in Edinburgh under the Moderatorship of David Dickson. The Protesters came to lodge a protest subscribed by sixty-three ministers and eighty laymen, declaring the Assembly to be "unlawful, unfree, and unjust." For this the Resolutioners threatened them with discipline. The following year both Protesters and Resolutioners convened in General Assembly in St. Giles, Edinburgh, only a thin partition separating them in the historic building.

Colonel Lilburn, the Commander-in-Chief of the Commonwealth forces, was suspicious of these gatherings, and asked permission from Cromwell to suppress them. Cromwell did not reply, and so Lilburn determined to act on his own authority. David Dickson, in opening the Assembly, devoted his sermon to the differences between Paul and Peter, exhorting the Church to unity and peace. He was followed by Robert Douglas, his successor, who dwelt much on the sin of schism. Then followed the prayer constituting the Assembly, when the clatter of horse-men and the noise of infantry were heard, and Lieutenant-Colonel Cotterel, accompanied by some officers, entered the church. "Gentlemen," he said, "I am commanded to ask you by what authority you sit here; if you have none from the Parliament, Commander-in-Chief, or Judges, you are to go with me." The Moderator answered him by saying:—"We sit here by the authority of Jesus Christ and by the law of this land, whereby we are authorised to keep General Assemblies from year to year, according to the several Acts of Parliament, and every Assembly meets by appointment of the former." Cotterel threatened to use force if the ministers would not disperse. Dickson asked

leave to constitute the meeting and appoint the date of next meeting. Cotterel then led the ministers out between the lines of his men to a mile without Edinburgh. He then addressed the ministers, as Baillie tells us:—"When he had led us a mile without the town," he says, "he then declared what further he had in commission. That we should not dare to meet any more above three in number; and that against eight o'clock to-morrow, we should depart the town, under pain of being guilty of breaking the public peace. And the day following, by sound of trumpet, we were commanded off town under pain of present imprisonment. Thus our General Assembly, the glory and strength of our Church upon earth, is by your soldiery, crushed, and trod under feet, without the least provocation from us, at this time, either in word or deed" (*Letters*, iii. 225). The Protesters were left for a time unmolested, but at length they, too, had to cease their deliberations. They, also, notwithstanding Baillie's denial, drew up a protestation against the high-handed action of the military, and sent it to the Commander-in-Chief, Colonel Lilburn.

The Protesters, though more favoured by the English, and at times helped by them, did not lightly overlook the latter's shortcomings, nor were they backward in telling them what they thought of some of their actions. In their *Declaration or Testimonie in Reference to the English Actings amongst us*, 17 March, 1653, the Protesters say:—"If there were no more but these things, we should happily have holden our peace; but that which afflicts us most and forceth us to cry out of violence (and would to God, we could cry aloud and lift up our voice like a trumpet to shew the English their sin in it) is that they have in a great measure kept waste and laid waste the House of the Lord. And being now to speak of this sad subject, we desire not to be mistaken, as though we did lay the weight of all religion upon the matter of Presbyterial Government. We do acknowledge and assert it to be a divine ordinance, the overturning of which or eneroaching thereupon, cannot but provoke the Lord and be prejudicial to religion. But we look upon it as a more excellent thing to have all the people of God in love, with the reality and power of godliness, in a practical and experimental nearness and intimate communion with God in the Mediator, Jesus Christ, in feeling the sweet emanations and quickening and comfortable influences of His Spirit, and desire highly to esteem, and, with our souls, to love all the Lord's excellent ones in both nations, who bear His image in any measure, and are acquainted with the ways of God upon the heart, and made partakers of righteousness, and peace, and joy in the Holy Ghost, which to us is the Kingdom of God and His Tabernacle with men, and is and ought to be most in our soul's estimation and desires that it may be promoted and preserved, and (we fear exceedingly) cannot but be borne down and stifled by a flood of atheism and errors, vain speculations, neglect, and contempt of ordinances, and loose walking which hath overflowed these lands, and is, by toleration, like to be continued therein. We shall not speak of what hath been done, and hath been obstructed and hindered to be done in

England and Ireland. But as to this nation, whether we speak in regard of obstructing what was done in it, when the English invaded the land, or of their legal establishments and practises, as to things religious since their prevailing, as they have sorely wounded our hearts, so we are afraid that they have grievously provoked God against themselves. This Church was upon a fair way of purging out ignorant, corrupt, and scandalous ministers and elders, and in a way of more tenderness and circumspection and care in admitting of persons to the Sacrament of the Lord's Supper" (*Consultation of the Ministers of Edinburgh*, i. 21, 22).

With the help of the English sectaries the Protesters appointed ministers to vacant charges who were favourable to both. A spirit of division now showed itself in the Church courts, for though the General Assembly was prohibited from meeting, the inferior Church courts were not interfered with. Sometimes the people showed themselves strongly opposed to the Protester nominees; this was particularly the case at Douglas and Bothkennar.

The Resolutioners showed more and more as time went on that they lacked the moral courage to attack and condemn the prevailing sins in Church and State. The Protesters, on the other hand, waxed stronger and stronger. Though few in numbers, the Protester ministers had the ear of the more serious-minded among the people, and their ministrations were attended by great concourses of people. This was especially the case on sacramental occasions, and it is to this period the Scottish custom of great crowds gathering together on sacramental occasions is to be traced. The Protesters were neither Laodicean in their zeal nor in their preaching, and it is worthy of note that Dr. King Hewison has to say that "By their zeal this remnant held itself together as the nucleus of the Church whose rehabilitation at the Revolution Settlement preserved Presbyterianism for Scotland" (*The Covenanters*, ii. 47).

### Ralph Erskine's "Gospel Sonnets."

LESS than a century ago the *Gospel Sonnets* of Ralph Erskine were more familiar to the religious people of Scotland than they are to-day. Judged by the critical taste of the twentieth century, the poetical works of Ralph Erskine must be considered very poor poetry indeed. The rhyme is halting, the sentiment in many places extremely commonplace, and the poetic imagination is very tame.\* Yet it must be acknowledged that there are

\* A recent writer on the Scottish literature of the eighteenth century thus refers to the *Gospel Sonnets*:—"The nearest approach made to poetry was the *Gospel Sonnets* by the latter divine (Ralph Erskine)—'sonnets' which are verily the *Marrow of Divinity* done into rhyme. Thousands of pious souls loved these lugubrious strains—which appeared in successive editions to be thumbed out of shape and peat-reeked out of legibility" (*Graham's Scottish Men of Letters in the 18th Century*). It is to be regretted that a writer whose knowledge of this period was so intimate did not learn to dip his pen in oil when referring to the great evangelical divines of the period.

passages of rare beauty where the poetic instincts of the writer reveal themselves. Take, for instance, a few verses from the poem entitled "Earth Despicable—Heaven Desirable"—

There's nothing round the spacious earth  
To suit my vast desires;  
To more refined and solid mirth  
My boundless thought aspires.

I long to share the happiness  
Of that triumphant throng,  
That swim in seas of boundless bliss  
Eternity along.

But it was not to excel as a poet that Ralph Erskine wrote his *Sonnets*, for he writes:—

And though in words I seem to show  
The fawning poet's style;  
Yet is my plaint no feigned woe,  
I languish in exile.

The end he had in view was certainly attained, if we are to judge by the remarkable popularity enjoyed by the *Sonnets* for over a century. The rich gospel truths which the Erskines proclaimed with such remarkable power were embodied in these poems, and were learned by heart by men and women who fed on the satisfying fare of the gospel of Jesus Christ. Even that prince of pulpit orators, George Whitefield, acknowledged his indebtedness to the *Sonnets*.<sup>\*</sup> James Hervey,<sup>†</sup> the author of *Theron and Aspasio*, whose own style had much of that luxuriance of diction associated with poetic minds, bears testimony to the high esteem in which he held the *Gospel Sonnets*. The sonnets were published under the title: "Gospel Sonnets; or Spiritual Songs. In Six Parts—The Believer's Espousals; Jointure, Riddle; Soliloquy; and Principles concerning Creation and Redemption, Law and Gospel, Justification and Sanctification, Faith and Sense, Heaven and Earth." The poems were evidently written in the earlier part of his ministry. The first edition was published anonymously. The author makes the following reference to it:—"The first edition of the first five parts of this little book came forth under the title of Gospel Canticles, and though I own a copy was got out of my hand under that name, and so was carried to the press by another hand, yet upon the publication thereof, I was sometimes uneasy at its going abroad under that title, seeing one of the books of Holy Scripture is ordinarily designed by the name of Canticles. And though the name, in itself, is much of the same significancy with that which is now assigned to this book, yet, lest it should not be reckoned so sober and becoming as were needful, I have embraced the first opportunity of altering the same, only allowing the other part of the title, which is but an adjunct, to stand, because the main design of the book being to hold forth some evangelical truths, I thought I

\* "Your Sonnets and Sermons have been blessed to me and many."—Letters of George Whitefield to Ralph Erskine. Fraser's *Life and Diary of Rev. R. Erskine*, p. 318.

† *Ibid.*, p. 501.



might presume to allow it to pass under the title of *Gospel Sonnets*" (*Preface to the Reader*). It was afterwards enlarged and greatly improved by the author about ten years before his death. This edition was published at London, and had the author's name. In his diary Ralph Erskine frequently refers to the work:—"Dec. 31, 1733. I had another letter from Mr. John Oswald at the Rose and Crown, London, earnestly desiring the *Gospel Sonnets*, which I was preparing for a new edition."—"Jan. 23, 1734. I was helped to look for His blessing to attend my work in framing the Sonnets, that they might be for His glory and the good of many souls."—"Sabbath, March 3, 1734. This evening, after family worship, I was strengthened mightily in secret prayer—I was made to look to the Lord, that the Sonnets might be made useful even when I was in the dust, and was led to seek I might be made to glorify the Lord Jesus. Here I thought with deep humiliation of my unworthiness, and what a wonder it would be if by the like of me His truth might be spread, and His name celebrated; and I thought none in the world had so good reason to glorify Him and magnify His name as I. My heart was poured out and humbled."—"June 1, 1734. I wrote a preface for the *Gospel Sonnets*."\* In this preface he makes known his purpose in writing the Sonnets. "It never promised much," he says, "to them that seek nothing but pleasure and satisfaction to their fancy; but I have heard that it has done some service, and I hope, through the blessing of heaven, it may yet do more to them that seek profit and edification to their souls." As for the style in which it is composed, he says:—"I can offer no other apology for my rudeness of expression besides the want of a cultivated poetical genius than this, that most of the lines are set down in the very first unrefined dress wherein they were presented to my mind, when I thought and wrote upon these subjects; nor could the vacant minutes borrowed from my other weighty work allow me leisure to study that politeness and elegance of phrase, which more time, leisure, and pains might have hammered out." The Preface, which is interesting reading, concludes with the prayer, "May the Lord of heaven and earth, who over-rules all things, accompany it in its journeys, abroad or at home, with His blessing to their souls for their holy recreation and their spiritual edification and comfort: and to His care I commend it, in the words of a famous and justly celebrated Scots poet, upon Psalm xxxv. 1—

"Rerum sanete opifex, ades  
Et patrocinio protege me tuo."

Which may be adapted to the matter in hand, thus:—

"The truth which hell may criticise  
Great God, be near to patronise."

The *Gospel Sonnets* did as much, if not more, to popularise the teaching of the *Marrow of Modern Divinity* as the powerful preaching of the Erskines themselves. Special emphasis is laid on the free offer of the Gospel:—

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\* Fraser's *Life and Diary of Rev. R. Erskine*, p. 499.

"The gospel preacher then, with holy skill,  
Must offer Christ to whosoever will,  
To sinners of all sorts that can be named,  
The blind, the lame, the poor, the halt, the maim'd;  
Not daring to restrict the extensive call,  
But opening wide the net to catch them all.  
No soul must be excluded that will come  
No right of access be confined to some.  
Though none will come till conscious of their want,  
Yet right to come they have by sovereign grant,  
Such right to Christ, His promise and His grace,  
That all are damn'd who hear and don't embrace.  
So freely is the unbounded call dispensed,  
We therein find even sinners unconvinced."\*

The most curious of the *Gospel Sonnets* is the part entitled the "Believer's Riddle or the Mystery of Faith." The author, in a style which may be regarded by some as extravagantly paradoxical, sets forth the experiences of the believer, and forestalls criticism by informing the reader that this "enigmatic song does not to wisest nat'ralists† belong." The following specimen, which is the opening section of the Riddle, will give some idea of its nature:—

My life's a maze of seeming traps—  
A scene of mercies and mishaps,  
A heap of jarring to-and-froes,  
A field of joys, a flood of woes.  
I'm in my own, and others' eyes  
A labyrinth of mysteries.  
I'm something that from nothing came;  
Yet sure it is I nothing am.  
Once I was dead, and blind, and lame,  
Yea, I continue still the same;  
Yet what I was, I am no more,  
Nor ever shall be as before.  
My Father lives, my father's gone,  
My vital head both lost and won.  
My parents cruel are, and kind  
Of one, and of a diff'rent mind.  
My father poison'd me to death,  
My mother's hand will stop my breath;  
Her womb, that once my substance gave,  
Will very quickly be my grave.  
My sisters all my flesh shall eat,  
My brethren tread me under feet;  
My nearest friends are most unkind,  
My greatest foes my greatest friend.

Another poem of interest is that in which he speaks of an imaginary contention in heaven:—

In heavenly choirs a question rose,  
That stirr'd up strife will never close,  
What rank of all the ransom'd race  
Owes highest praise to sov'reign grace?

\* The Believer's Espousals, chap. v., sec. v.

† That is unconverted readers, those in their natural state, as the divines put it.

Babes thither caught from womb and breast,  
 Claimed right to sing above the rest,  
 Because they found the happy shore  
 They never saw nor sought before.  
 Those that arriv'd at riper age,  
 Before they left the dusky stage  
 Thought grace deserv'd yet higher praise,  
 That wash'd the blots of num'rous days.  
 Anon the war more close began,  
 What praising harps should lead the van  
 And which of grace's heav'nly peers  
 Was deepest run in her arrears.  
 "'Tis I (said one), 'bove all my race,  
 Am debtor chief to glorious grace."  
 "Nay (said another), hark I trow,  
 I'm more oblig'd to grace than you."

These specimens are sufficient to give the reader some idea of the nature of the *Gospel Sonnets*, and to most they will reveal that Ralph Erskine, like some of the rhymsters referred to by Fuller, drank more deeply at Jordan than Helicon. The *Gospel Sonnets* has been translated into Welsh,\* and a translation† of The Believer's Riddle into Gaelic was left in MSS. by the late Rev. Dr. Blair, of Barney's River, Prince Edward Island. In Dr. Ryland's *Life and Death of Rev. A. Fuller* it is told that Fuller one day took up Erskine's "Gospel Catechism for Young Persons." "I read," he says, "and as I read I wept. Indeed, I was almost overcome with weeping, so interesting did the doctrine of eternal salvation appear to me." The Catechism begins thus:—

Kind teacher, may I come to learn§  
 In this abrupt address,  
 By framing questions that concern  
 My endless happiness?  
 Yea, child; but, if you'd learn to run  
 The great salvation race,  
 Know that the name of Christ alone  
 Can answer every case.

Ralph Erskine, the author of the *Gospel Sonnets*, was the son of the Rev. Henry Erskine. He was born at Monilaws, Northumberland, in 1685. He studied at Edinburgh, and for a time acted as tutor in the family of Colonel Erskine, whose residence was near Culross. During this period he made frequent visits to his brother, Ebenezer, who was minister at Portmoak. In a letter to the Rev. Mr. Shaw, of Leith, he makes reference to great spiritual benefit derived on one of these visits:—"It is now, I reckon," he says, "more than twenty-five years since I staid some time in Portmoak; and being under deep concern about eternal salvation, I had occasion of hearing you preach at a sacrament in Ballingray on John xviii. 37—'Art thou a king

\* Brown's *Gospel Truth*.

† *Celtic Review*, ii. 157.

§ The Believer's Principles, chap. i., sec. iii.

then?" by means of which some of the beams of King Jesus shone on my heart, to the darkening of all mundane glory, and to the drawing out of my soul in insatiable breathings after Him. And although I would fain hope He has since from time to time allowed further and clearer views of Himself, and His glorious mystery of salvation from sin and wrath by free grace, running in the channel of the Mediator's blood, and of grace reigning through righteousness unto eternal life (Rom. v. 21), yet that being among the very first views that he remarkably vouchsafed, it is what I can never altogether forget. Some of the saving fruits and effects of that forementioned sermon of yours upon the Monday, I think the mountains at the back of my brother's house will bear witness to, but oh! many hills and mountains of another kind have I seen in my way since that, and yet grace coming skipping over them." He was licensed to preach the Gospel on July 8, 1709. In 1711 he was ordained at Dunfermline, and for many a long year broke the bread of life to his parishioners. "I got my ministry," he says, "from the Lord; and, however unworthy I have been of it, yet I dare not deny that many, many times He hath owned me in it, and appended many seals to it from time to time." He took an active part in the Marrow Controversy, and suffered the censures and calumny that his brethren endured in defence of the Marrow doctrines. In 1733 his brother Ebenezer was suspended from the office of the ministry by the Commission of the General Assembly, which met in August. This was the step which led to the Secession of 1733. Ralph did not join at first with the Seceders, though in full sympathy with them, but in 1737 he and Mair of Orwell cast in their lot with the Associate Presbytery. Ten years later, when the Associate Synod was broken into two parties, Burghers and Antiburghers, Ralph took his stand with the Burghers, and some of the most painful incidents in his ecclesiastical career met him during this controversy. He died in 1752, and was buried at Dunfermline. The fullest account of his life is that contained in Fraser's *Life and Diary of the Rev. Ralph Erskine*. Prof. MacEwen's *The Erskines* in the Famous Scots Series is an interesting and instructive sketch of the two brothers.

In the covenant of grace God requires the truth of grace, not any certain measure; and a spark of fire is fire as well as the whole element. Therefore we must look to grace in the spark as well as in the flame. All have not the like strong, yet the like precious faith, whereby they lay hold, and put on, the perfect righteousness of Christ. A weak hand may receive a rich jewel; a few grapes will show that the plant is a vine, and not a thorn. It is one thing to be wanting in grace, and another thing to want grace altogether. God knoweth we have nothing of ourselves, therefore in the covenant of grace He requireth no more than He giveth, and giveth what He requireth, and accepteth what He giveth. He that hath not a lamb may bring a pair of turtle doves.

—R. Sibbes, D.D.



## **The late Mrs. Munro, Rona.**

MRS. MUNRO was in her early years quite unconcerned about her soul's everlasting interests. When she was twenty-two years of age she entered into the married state, and continued without God and without hope in the world till her third child was born. Then she was awakened to a realisation of her lost condition as a sinner before God. The neighbours concluded that her reason had given way. Mr. James Urquhart was the catechist in Rona at the time. He held a different opinion as regards her mental distress, and visited her as often as he could. It is probable that it was through him she got the relief of the gospel, for she held his memory in the highest esteem to the end of her life.

A few years after the change took place she removed to a place about three miles from the Mission House. In this place there lived a godly woman, whose name was Catharine, who went constantly along with Mrs. Munro to the services every Sabbath. But measles having broken out in the township where the services were held, Catharine stopped going, being afraid that she might carry the measles to her family. Mrs. Munro continued to go as regularly as before. When the measles vanished the two appeared together at the service on Sabbath. James Urquhart asked Catharine what kept her away from the services of late? Getting no answer, he told her the reason, and said: "The names I will give you now are big Catharine (Mhor) of little faith and little Catharine (Bheag) of great faith."

When the Declaratory Act was foisted on the neck of the Free Church Mrs. Munro had no dubiety as to which party she should follow, and when some of the ministers, who stood for God's word and the Westminster Confession of Faith, betrayed the Free Presbyterian Church and turned away, she said: "Should all the ministers in our Church do the same, I would not follow them." She did not mean by this that she was afraid that they would do so, nor that she could stand except by the grace of God upholding her.

She had her own large share of the troubles that afflict the just during her whole pilgrimage in this world. The inward corrupt nature in herself, and sin in the world around her, gave her much sorrow, but she bore it all with exemplary patience. The troubles through which the F.P. Church passed added greatly to her sorrows, for she loved dearly her Church, and prayed much for her increase and prosperity.

She was able to attend the means of grace till very near her end. She attended the Communion at Applecross on the third Sabbath of September, 1920. She was able to leave her bed daily, though feeling weak and unwell. On Saturday the 13th November she got out of bed at 2 p.m., and while sitting in her chair lost her speech, which she did not regain till she passed away on Tuesday the 16th day of November. The portion of God's word which relieved her of all fears as regards her eternal destiny was: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter i. 13). "These all died in faith."

### Anecdote of Dr. Colquhoun, Leith.\*

DR. COLQUHOUN was one of the most noted of the preachers of the gospel in the first half of last century, and his preaching was highly appreciated by the most experienced of the Lord's people. He found himself at times, as the following anecdote shows, in deep waters, and this may explain how he was so helpful to others in their times of trouble:—He was at one time under a heavy temptation as to the certainty of the existence of the Divine Being, God's omnipresence and omnipotence, and especially His omniscience, were to him mysteries, which the more he tried to think of them the more impossible and the more incomprehensible they seemed to become. One evening he was in such a dejected state of mind that he felt quite unable to prepare the usual portion for his congregation on the following Sabbath. He was walking to and fro in his study, thinking that such an unbeliever as he was ought not to stand up and declare to others truths that he did not receive himself, when the door opened and the servant maid announced that a woman of the congregation wanted to see him. Glad to be drawn aside from his own thoughts, he asked the woman to be shown in. On being seated, she disclosed to him that she was in great agony of mind on account of blasphemous thoughts regarding God—that she could not believe that He was or that He was not what the Scriptures said He was, and that she feared every hour of the day that the Lord would punish her for what she knew was sin against Him. The Doctor heard her complaints with amazement, seeing her case to be so similar to his own, although he did not mention that to her, but quoted passages of the Word and also the words of Christ Himself, which were fitted to give her relief. Then he took another course. It was a winter night, and the blinds were drawn and the shutters closed, so he rose and opened the shutters and drew the blind. The moon was shining brightly, and turning to the woman he said, "Come here, woman! Can you doubt the being and power of Him who created and sustains that beautiful ball of light, which lights up the entire surrounding darkness? Look, also, at these innumerable stars. How are they upheld in the firmament if not by an Almighty Hand?" This did not give her any relief, and she made no reply. After the Doctor engaged in prayer she left. There was a small garden in front of the house, to the gate of which Dr. Colquhoun usually accompanied his visitors, and he did so at this time also. On her getting outside the gate, the woman, instead of proceeding on the highway, flung herself into the ditch by the side of the road, and exclaimed in a voice of despair, "Oh! wilt Thou not give me to believe that Thou art. Oh! give me to believe that Thou art." The Doctor, who was fastening the gate inside, stood transfixed, and looking upward he repeated mentally the woman's petition. Suddenly his bonds were loosed, and on re-opening the gate he said, "Oh!

\* This anecdote was sent us by an esteemed friend who heard it from the lips of Rev. Archibald Cook.—EDITOR.

woman, blessed be the Lord. The power that accompanied and followed your cry has been the means of loosing my bonds. Come back! come back! and help me to praise Him for His mercy." They returned to the study, and, kneeling together, adoring and weeping, they praised the Lord—the everlasting God.

C. R. A.

## Memoirs of Elizabeth Cairns.

*Written by herself some years before her death, and now taken from her original Copy with great care and diligence.*

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—PSALM lxvi. 16.

"As we have heard, so have we seen in the city of the Lord of Hosts."—PSALM xlviii. 8.

"Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 COR. iii. 18.

(Continued from page 281.)

NOW, when I think on what was discovered to me then, and what I have now seen accomplished, I must mark down another display of that glorious title, "I am the hearer of prayer," and now, "He is the returner of requests," for I have seen a sweet out-making of these words formerly noted by which I was confirmed and comforted, "Blessed is she that believeth, for there shall be a performance of these things that were told her from the Lord;" and again, "If I would believe, I should see the glory of God in Scotland." Thus I am persuaded that this remarkable deliverance was from the Lord, whatever the generation should make of it. This fell out in the thirtieth year of my life, being the year 1715.

### REFLECTIONS ON THE THREE BYGONE YEARS.

And, first, I observe the changeableness of the Christian's life while in this world; and if this had not been recorded of the godly in all ages in the Scriptures, I would have despaired of my life, that hath been and yet is so full of changes.

Secondly, I desire always to believe that I have an unchangeable God to do with; for I have found that when He with one hand hath been smiting me, the other hath holden me up; and when by His dispensations He hath been stripping and, as it were, slaying me, He hath even then spoke in words of grace to my soul with such power as made me cleave to Him and wait for new deliverance.

Thirdly, I see great difficulty to know duty in dark steps of providence, and the great danger the soul is in of falling in with sense and reason.

Fourthly, I see that only by the divine conduct of the Spirit and Word the soul will be made to know God's call to duty, by all other ways whatsoever.

Fifthly, I see the glory only belongs to the Lord in leading the soul in the dark and supporting under sharp conflicts betwixt faith and unbelief, especially as to that piece of exercise about the land and Church, as recorded in the end of the eight-and-twentieth year of my life. I am persuaded it was from the Lord, as is clear to me from the following evidences:—

1. I never had any thing like it all my life formerly. By my living so retiredly, I had little knowledge of any thing but what concerned my own soul; but when this concern was laid on, it exceeded all other concerns for a time.

2. The Lord reasonably convinced me and informed my judgment of the causes of His wrath against this Church and land, from what I read in the Scriptures, comparing the case of the day I lived in and them together, and so I was made to see what I was never told of nor saw formerly.

3. I had more than ordinary allowances and influences of the Spirit in prayer and access to and freedom with the Lord.

4. I see an agreeableness between these exercises and the exercises of the Lord's wrestling remnant, as recorded in the several periods of the Church in like cases.

5. Evidence is from the opposition the enemy made against me all the time of this exercise.

6. All that I was made to seek for and believe I saw clearly made out, both in my own and the Church's case, and I apprehended that some of the predictions of the worthy sufferers in the late times were accomplished in the formidable appearance this stroke had, and the means and instruments from whose hand it was.

7. Had not the Lord, in whose hand the powers of hell and earth are, and who says to the raging sea, "Peace, be still; hitherto shalt thou come and no further," set restraining bounds to the enemy's malicious designs, where or in what case had the Protestant interest been both as to Church and State? And it is for lamentation that such a wondrous work, both of judgment and mercy, was so little either seen or believed by the generation, and how much it is forgotten; but I desire to remember to His glory that I was made to stand still and see the salvation of God in that deliverance. And what further work, either of judgment or mercy, He hath to do in this land, future events will declare; I love not to be wise above what is written.

As to the effects of this exercise:—

1. I was taught more in the knowledge of the relation that is betwixt Christ and His Church than in all my life formerly.

2. My faith was strengthened and increased when I saw such a relation and such a foundation of access to Him and allowance to wrestle with Him in behalf of His public glory.

3. Ever since I have made to follow the Lord in His dispensations with some measure of concern and particular observation, though still I have my own deficiencies to regret, and that my own concerns should so much take me up and the concerns of His public glory so little.

4. Upon the whole I see, had not everlasting arms been under-



neath and borne me up under those great temptations, and also restrained the enemy, I would have been broken under them.

5. I found in my experience that in this embodied state we cannot receive the revelation of His secrets and the discoveries of what is within the veil.

6. I found a virtue communicate from Christ both to soul and body which bore me up and carried me through in all my exercises, and yet so stripped on the back of the greatest manifestations, so as I have been made to see that I had nothing and could do nothing of myself, and so made to say, "The Lord giveth, and withholdeth as He sees meet, and blessed be His name for ever," etc. So much for reflections on the three last years.

#### SEVENTH PERIOD.

Containing a further account of the progress of the Lord's work of grace, through various dark-like providences, and by ordinances, particularly by the good times I had at sacramental occasions, where I met with renewed discoveries of the glory of Christ and the manifestations of His love to my soul, from the thirtieth to the thirtieth-and-sixth year of my life.

In the beginning of the next year our family got leave to gather again, for all the time of the confusion it was scattered. It pleased the Lord to take away the strength of my mother's hand that obliged me to stay with them. This was a sore trial to me, because I could not profit by the minister of the place for reasons formerly marked.

The first three months of this year was a time of sore affliction on this family, that took up my whole time to wait on them, in which time the Lord was very kind to me, both in upholding my body under so great toil, and supporting my spirits sometimes with refreshing supplies of grace, and at other times by His sweet visits to my parents, when in sore affliction, with blinks of His reconciled face, and their tongues were loosed to the wonder of beholders. After this it pleased the Lord to recover them.

At this time I had many silent Sabbaths, but glory to God that hath not confined all to public ordinances, nor given all to under-stewards to distribute, but hath kept the store in His own hands, who hath the keys of the house of David, and knows how to give the children their meat in due season; and had I not gotten my meat from Him I had starved long ere now.

After this, for three months of the summer, I had more access to ordinances, by which I was sometimes refreshed, and the celebration of the Lord's Supper was more pleasant to me than it was through the last year; but my best sanctuary is my father's sheep-house and my Bible and the Lord's presence with me there. As to my way of living this year, I know not what to think of it, for at present, as to my feeling, I am deprived both of living by the gospel, as I had done some years ago, and also of living by sensible manifestations, which I enjoyed in my first years. Oh, now my Beloved pays me few visits, and stays so short time with me, that I can hardly believe it hath been He; neither do I find these sweet fruits and effects as I have found in His former visits.

All I can attain to now is to view the foundation God hath laid in Zion for the salvation of perishing sinners, which is Christ Jesus, and the remembrance of the experiences of that promised day of power that made my soul to go into and close with the whole of that salvation, and so to lay the stress of my all in time and eternity on this Corner-stone, and in view of this I go to God and plead those promises of grace made in Christ to the believing soul; and this is all the sense and comfort I can attain to now.

And when my soul is drawn out in the view of these things, and I allowed to apply Christ in the promises to answer all my various cases, all this supports me; but when I considered my being brought up in a land of light; yet it hath been so ordered, in His divine providence, that I had less opportunities of receiving edification and comfort in converse with ministers than others of the Lord's people. Oh, how many melancholy and exercising day and night have I had in the thoughts of being left and cast out of the care of the great Shepherd, as one for whose soul no man careth. But how am I confronted when I think on that part of glorious Christ's commission, "Behold, I have given Him for a witness to the people, a leader and commander to the people."—(Isa. lv. 4.) In Him I desire to trust and rejoice, as my leader, through all my dark and wilderness lot, and as my watchman and chief shepherd, who hath engaged to bring all that the Father hath given him safe to Immanuel's land.

Oh, how sweet also are those promises of light in darkness, and life in deadness, and strength in weakness; and when I am enlightened by a blink of divine light I see all I need in Christ and the promises as in Him. I think that this is in less or more degree that life that is called the life of faith.

I dare not deny, then, that this hath been my life the year bygone, and though it was allowed me, yet I must mark down a lamentation when I compare my present life with my former. "Ah, now," I thought, "I was living on crumbs, when formerly I got full meals. Ah! now, I got but drops, when formerly I was allowed full draughts out of that fulness that is stored up in Christ till I could hold no more. Ah! now I got but far-off views, when formerly I was allowed to come to the threshold, as it were, and see the veil, as I thought, drawn aside, and I allowed to view the palace and the inhabitants as if they had been friends and acquaintances to me. Ah! now I must walk by starlight, when compared to that light of sensible presence I was wont to enjoy. Ah! now I must live in the open field of temptation, in the midst of my enemies, at the command and bare word of my General, when formerly He put on my armour Himself, and allowed me to walk in sight of His standard near by Himself, where my enemies durst not come so near nor be so bold as now they are. Ah! if I could shed tears of blood from my very heart, when I think on the days I went to God in and through Christ, as a beggar to a nobleman's door, to ask my alms, and instead of the steward the nobleman comes himself; and so the Lord dealt with me—He not only gave me my alms, but He took me in and led me through the palace, and allowed me to solace myself in

His house of wine, and filled me full of royal dainties, and told me that I should dwell there for ever, but I behoved to travel through the wilderness for a time, and so sent me away, promising to bear my charges. But ah! my wilderness journey seems to be very long, although I dare not deny but He bears my charges; yet alas! the contrary winds of cross-like providences, and the sharp showers of temptations from a body of death within, a tempting devil and an ensnaring world without, makes my journey difficult and my soul impatient in longings for the day when it shall please my gracious God to bring me to the end of it, and land me in that longed-for and promised rest with Himself." Thus the one-and-thirtieth year of my wilderness life ended.

The next year began with the same way of living that the former ended, viz., by faith in Christ and the promises, and sight of my interest in them, in which I had a sort of peace and pleasure. If this be that life of faith that the cloud of witnesses went to heaven by, and which is so much commended in the Scriptures; oh! if I knew this, were it I was allowed to live the last year, I would endeavour to the utmost of my power to prize and pursue it; but when I compare the present life with my former, ah! I think it still not so sweet; for the present life though rich in hope, yet it is poor in hand. Thus I spent the first three months of this year.

After this I had an opportunity of partaking of the Lord's Supper. The Saturday's sermons were sweet and refreshing, but I felt no present power; but on the Sabbath morning in the action sermon there were frequent offers of Christ, and I felt a present power on my soul, with a sweet light that determined me to go into and embrace those offers the minister made of Christ; and in time of communicating I felt a power drawing out faith to act on the foundation of life as held forth in the gospel, and the out-goings of the soul were to embrace and make use of Christ as represented in and by the elements of bread and wine, to answer all my various cases; and also I came away from that place with my hands loosed. But alas! this is like a crumb to a hunger-bitten stomach; instead of satisfying, it raises the pain of pinching hunger after more food.

"Oh, my soul, never rest satisfied with crumbs, when there is bread enough in my Father's house and to spare. Oh, my soul, never rest satisfied with far-off views of Immanuel's land, and thy hopes of landing there at the end of time, when the fulness of the Godhead is stored up in Christ, thy covenanted and living Head, and hath set open a door of access to thee to make use of the same. Also the Scripture records bear that the saints in all generations have got out of this fulness in their journey to Immanuel's land. Oh, my soul, let thy own former experiences of the former out-lettings of this store stir thee up to an unwearied pursuit after more and more of this fulness, for I am persuaded the fountain is as full this day as when it was first opened to Adam and his posterity; as also it cannot now nor never will be drained. I also believe and am persuaded that it

is not from unwillingness in my blessed Redeemer to impart this fulness to thee, but it is for want of a ready hand to receive and a capacity to hold more of this fulness, that thou, oh my soul, gets so little of it. Oh, when shall that day come, when the old clay bottle of mortality shall be broken in pieces, and the new bottle of immortality be put in eternal fitness and capacity to hold a large share of this fulness, or rather to swim in it to all eternity?"

After this I fell under a new trial from ministers and Christian friends, who set upon me to hear the minister formerly mentioned that I had parted from, and they entreated me to go and hear some time, and so far submit to his ministry as to receive tokens or a line from him that I might partake of the Lord's Supper in other congregations. This I was persuaded to by very weighty arguments; one was that a change was observed about him both as to the strain of his doctrine and pains on his congregation. Upon consideration of this, I set about examination of my former exercises anent this matter, and went to prayer for light and conduct in this my greatest difficulty. And afterwards I went for several days together and heard him preach, and according to my light of general truths he was more reformed than formerly; but as to the mystery of the Gospel, conform to my soul's experience, he was the same to me.

At the same time it fell out in providence that the Lord's Supper was to be celebrated in the neighbouring congregation where I for ordinary heard, and I had a desire to partake there, which I feared would not be allowed if I got not a line from him, and my great strait was to receive a token from him as my minister. So for several weeks it was my earnest desire that my gracious prayer-hearing God would give me light; but instead of light to join with him as my minister, it was cleared up to me that if I could not partake of the Lord's Supper but by receiving a token from him as my minister, I would not partake while I lived, for all along my life I could never get it believed that he was a minister of Christ sent to me, and I could never get light to join him as such, for I could never say he preached Christ to my soul and the way of life by Christ according to my light; and for all the change that was thought to be about him, yet he was still the same to me. So I went on in preparation for the communion, hoping and rejoicing in this, that though God had given the keys of the outer court to the under-stewards and servants, yet Christ Himself is the Store-house and Fountain, "in which all the fulness of the Godhead dwells bodily," and hath not given all to be distributed by the under-stewards.

On the Saturday the sermons were clear and refreshing. On the Sabbath it pleased my gracious God in Christ to lift upon me the light of His countenance, which filled my soul with light and present power, which set all the faculties thereof in an orderly acting and grace in a sensible exercise. Thus I continued all the time of the action-sermon and serving of the tables, and although it pleased my gracious and kind Lord to entertain me thus, yet I desired to partake of the outward seals of my Lord's love, but



wanting a token of admission I could not. But near the end of the action I saw a minister with whom I was acquainted, and he gave me a token, and I went forward to the table. In time of communicating my soul was drawn up to behold by faith the unfathomable mystery of redeeming love, and when the action was over I went to a secret place by myself, and was entertained with sensible communion with God all the time; so I returned to hear the afternoon's sermon, but my soul was so transported and filled with such a sense of the love of Christ and with faith's views of His glory, insomuch that I was scarce able to listen to what I heard. Oh, I thought I could have invited all the multitude present to have joined me in praising the Lord for this glorious manifestation of the mystery of His manifold wisdom, love, and grace made known to me as a further confirmation of my faith in these invisible realities. So this sweet day came to an end, which I desire to remember as one of the days of heaven when compared with the rest of the days of my weary wilderness life. Oh, what impatient longings do I still endure from day to day till my pilgrimage life be ended.

So I came from this communion, having received a new pledge of my Lord's love, with my bands loosed and my soul rejoicing in God as my portion in time and for eternity, as also laying my account to meet with a new storm. After this I lived about the space of two months with pleasure and soul-refreshing.

About the end of this year there fell out a trying providence to our family. The ground we lived in belonged to one of the rebel lairds, and because that in the time of the rebellion we would not join with him in that wicked course, nor yet pay him his rent, it came to pass that after he got the benefit of the act of indemnity my father offered to him his rents, but he refused, and went to the height of extremity with us, and that both against law and reason, and threatened to cast us out of house and shelter, which would have reduced us to such straits as would have rendered us a burden to others for our bread, for my parents at this time were come to so great age and infirmities that they could do little or nothing for themselves.

(To be continued.)

## Literary Notices.

**The Life of William Cowper.** By Thomas Wright. 2nd Edit. Illustrated. London: Farncombe & Sons, 30 Imperial Buildings, Ludgate Circus. Price, 12s. 6d.

This may well be reckoned the standard biography of Cowper. The fullness of information presented, the skill with which the incidents of this remarkable man's life are set before the reader, and the fine sympathy of the author all make it to be one of the finest biographies we have ever read. Cowper's place as the poet of the home is assured in English literature. He sang of homely joys, and there is a grave sweet melody in his song. He could touch the very depths of pathos, as witness the lines written on receiving his mother's portrait with their haunting and pathetic



beauty which have moved many a reader to tears. But it is not so much to Cowper's place in English literature that we would refer here as to his friendship with John Newton and the influence that great and good man had over the genius of Olney. We are pleased to note that Mr. Wright has dealt in a saner and kindlier manner with Newton's influence on Cowper than so many writers to whom Bunyan's words might be applied—"the Philistines do not understand me." There is something inexpressably sad in the accounts given of the quenching of the light of genius and the brighter light of a heavenly hope in the impenetrable gloom that fell periodically upon him. The connection of the sublime lines beginning—

God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm,

with such a period is almost universally known. His deep concern over an unconverted brother who was in the ministry is very touching, and his earnest pleading to heaven had an answer ere that brother passed into the presence of the Judge of all the earth. The gloom that fell on his mind during the latter years of his life was black as the darkness of Egypt. Once or twice for a few days the light of hope shone in where darkness reigned so long, and it was with joyful words he spoke of God's free and sovereign grace to him, the vilest of the vile. The publishers have done their part of the work well. The whole get up of the book and the illustrations are excellent.

**The Story of Some Famous Bonfires.**—By W. Stanley Martin. London: Protestant Truth Society, 3 St. Paul's Churchyard, London, E.C.4. Illustrated. Price 3s. 6d. net.

Mr. Martin has the happy gift of presenting the contendings of the Reformers in such a way as to awaken interest in the most listless of his young readers. The story he has to tell is one of the finest in the annals of English history—the faithful witness unto death of men and women for the truths of the Gospel. It is well that the story of such contendings, so full of the noblest heroism, should be kept before the attention of the young folks. Mr. Stanley deserves the sincerest thanks of all who wish to have such books to present to the young, and the attractive way in which the story is told and the pleasing get up of the book ensure it a wide circulation.

## Notes and Comments.

**Obituary.**—We regret to record the death of Mr. Hugh Mackay, Elder, Dornoch, who passed to his rest on the 6th day of January, at the age of 79 years. Mr. Mackay was a highly-esteemed member of our Church—a man of prayer, who will be much missed by those who knew him in the Lord. We hope to give a longer notice later on. "The righteous shall be in everlasting remembrance."

**The Pope and Ireland.**—Dail Eireann, after an ignoble exhibition of themselves, have accepted the Treaty setting up Sinn Fein Ireland with its new status. This is, so far, good, but there is no use living in a fool's paradise thinking that this is the end of trouble with Ireland. The speeches even by those who accepted the Treaty make that quite clear. Among those who have lost their heads over this business is Pope Benedict XV., who wires his congratulations to the King, and says:—"Overjoyed at the agreement happily reached." The Pope's joy, we may be permitted to predict, is not heavenly in its origin, and will probably be short-lived. There has been too much rejoicing in certain quarters over this affair, and we have little hesitation in saying that time will show this.

**An Interesting Booklet.**—Some of our readers will remember the sketch by the Rev. N. Cameron which appeared in the *Magazine* of Allan MacPherson (Ailean Laga) some time ago. This has been printed in booklet form, and may be had from Messrs. Farncombe, 30 Imperial Buildings, Ludgate Circus, London, E.C.4, for one penny per copy. Allan was one of the Lord's redeemed, and the sketch of his beautiful Christian life is written with true sympathy and fine feeling. It does one good to be brought into contact with such men, and the reading of brief sketches of such men is reviving and strengthening.

**Gospel Book Mission.**—Mr. R. E. Brider, 6 Stirling Road, Bath Road, Bristol, has sent us the Annual Report of the Book Mission to the Army and Navy. Excellent work is being done by this Mission since it was started forty-eight years ago by Mr. Brider's father. As our readers are probably aware, a monthly parcel of *Free Presbyterian Magazines* are sent to Mr. Brider. At the conclusion of the report Mr. Brider adds:—"As my friends know, I do not possess any private means whatever, neither do I take anything from the Mission fund, but am wholly dependent upon the Lord for our personal support. Hitherto He has graciously taken care of us. Very gratefully do I thank those kind friends who have helped me personally and enabled me to continue my Gospel work." Work such as Mr. Brider is engaged in deserves every encouragement.

**The Shorter Catechism in the School.**—A motion was recently before the Glasgow Education Authority for the abolition of the Shorter Catechism in public schools. The mover of the motion, like so many of his kind, paid a left-handed compliment to religious instruction, but had no room in his religious system for the Shorter Catechism. We are glad to say the Authority were of quite a different opinion, and the Catechism is still to be used in the Glasgow schools. As a compendium of sound, experimental, scriptural doctrine it stands unrivalled, and Scotland owes more to the Shorter Catechism than to all the visionary theories of restless Socialists. The arguments used for the abolition of the Shorter Catechism in the schools would apply with equal force to the Bible, and notwithstanding the chilling indifference to true religion, still the Scottish people would not care to banish the Bible from the schools.

## Church Notes.

**Communion.**—Dingwall, first Sabbath of February; Stornoway, third; Breasclete, fourth. Ullapool, first Sabbath of March; Portree, second; Lochinver, third.

**Deposition of Rev. Alexander Mackay, Oban.**—It is with the deepest grief of heart that the writer, in accordance with the instructions of the Southern Presbytery, has to inform the readers of the *Free Presbyterian Magazine*, and he is sure that the same painful feelings will seize upon the hearts of all who love the Lord Jesus and His cause in the world when they will learn the sad news of the downfall of the Rev. Alexander Mackay, Oban.

Mr. Mackay came to the writer and made a full confession to the effect that he was guilty of two separate cases of misconduct of a very serious nature. He said also that nothing could relieve his conscience now, but that the Presbytery should as soon as possible depose him from the office of the holy ministry.

The serious nature of the case, and the demands of God's word and the law of the Church, combined with the dictates of our own consciences, which claimed that purity must be maintained at all cost in the Free Presbyterian Church, would not allow of any other course. However much we loved and admired Mr. Mackay, we hope that we have more love to Christ and His cause in the world than we have for any man, so that there was no alternative left us but to proceed with his deposition, notwithstanding that it was to us as painful as cutting off a right hand. In these circumstances Mr. Mackay appeared at the bar of the ordinary meeting of the Presbytery, held in Glasgow on the 26th day of December, 1921. The Moderator then asked him whether he confessed still that he was guilty of the two sins for which he was now standing at the bar of the Court? He answered, "Yes." The Moderator asked him whether he had any objection to his being deposed from the office of the holy ministry by the Presbytery? He replied that he whole-heartedly acquiesced in the action which his sinful conduct demanded at the hands of the Presbytery, and, further, that he felt thankful to the Lord that the Free Presbyterian Church would not connive at such sins as he was guilty of.

The Moderator then asked each member of the Presbytery to express his mind as to the duty of the Court. The unanimous decision was that Mr. Mackay should be forthwith deposed. So, after offering a solemn prayer, the Moderator, in the usual form, deposed Mr. Mackay from the office of the holy ministry.

The writer would appeal to all the Lord's people to pray that the Lord would of His infinite mercy lift our poor fallen brother from off the dust and dunghill, and set him yet among the princes of His people; also that He would keep each one of His true ambassadors from temptations and evil. "And the people came to the house of God, and abode there till even before God, and lifted up their voices and wept sore; and said O, Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?" (Judges xxi. 2, 3).

N. C.

**New Interim-Moderator of Edinburgh Congregation.**

—Rev. Neil Cameron, 216 West Regent Street, Glasgow, has been appointed *interim*-Moderator of our Edinburgh congregation. He will receive and acknowledge any donations sent him on behalf of the Edinburgh Building Fund.

**Acknowledgment of Donations.**

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine be in the Editor's hands before the middle of the month.

Mr. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 14th January:—

**The Children's Offering for the Jews.**—Per Nurse Fraser, St. Jude's, Glasgow:—Daniel M'Kay Nisbet, 20/; Margaret Marshall, 10/; Dorothy Gladys Craig, 10/; Peter Bowie Denovan, 20/; Violet Bowles, 10/; Frederick Bowles, 10/; Jenny Anderson, 10/; Watson Stewart, 10/; Ruby Stewart, 10/; Joan and Robert Chamberlain, 5/; Jean Morton Scobie, 5/; Strathearn A. Leonest, 5/; David, Agnes, and Dorothy Black, 8/; James Gordon Scott, 20/; Carrol Cromar, 5/; Irene Agnes Monteith, 10/; Allan, Douglas Maira, and Ann M'Donald, 20/; Nancy Elsie Neil, 10/; John Stewart Henderson, 21/; Daniel Warnock, 10/; Chrisan M'Kenzie, 5/; Wallace Brown, 15/6; Annie Speed, 10/; Jean Grey, 5/; William Tudhope, 5/; John Adams, 5/; Jean Bell, 5/; Dorothy M'Leod Anderson, 20/; Ian Robertson Niven, 5/; Neil Kidd, 5/; Mary Whyte Stewart, 10/; George Munro Renwick, 10/; George and Adelaide Irvine, 7/; John M'Kenzie Matheson, 10/; Miss Beatty Whiteman, 5/; and "A Friend, 5/—total, £18 5s. 6d.

**Aged and Infirm Ministers, etc., Fund.**—Eliza Walker, Blacks Boat, 5/.

**Organisation Fund.**—Eliza Walker, Blacks Boat, 5/.

**Lairg Sustentation Fund.**—Mr. A. Gray acknowledges, with thanks, receipt of 20/ from Mr. Duncan Macrae, Islay, for Lairg Sustentation Fund.

**Jewish and Foreign Missions Fund.**—"Friend," London, 20/; Mr. A. Murray, Rhemuraig, Rogart, 5/; for Kafir Bibles—Kames Sabbath School, 26/; T. R. Cameron, Auckland, New Zealand, 20/.

**For Kafir Psalms.**—Per Rev. N. Cameron—"A Friend, 100/; "Sea Captain," 40/; Mrs. E. Cattanaich, Kinrara House, Kingussie, 5/; "Well-wisher," Moffat, 20/; "Friend," Lochranza, Arran, 10/; "A Friend," Oban, 20/; "A Well-wisher," Aberdeen postmark, 20/.

**Glendale Church Building Fund.**—Mr. Murdo Macaskill, Treasurer, begs leave to acknowledge, with thanks, the following donations:—Per Mr. Finlay Morrison, missionary—Mr. Swan M'Swan, 20/; Mr. Murdo Matheson, 4/6; Mr. John M'Kinnon, 2/; Mrs. M'Kinnon, 2/6; Mrs. M'Rae, 1/—all of Breabost; Miss Annie M'Askill, 2/; Miss Mary Beaton, 2/; Mrs. Fairful, 2/6—all of Fanks; Mrs. Graham, 20/; Mrs. M'Kinnon, 2/6; Miss Chirsty M'Lean, 1/—all of Clashamish; Mrs. M'Donald, 10/; Mrs M'Lean, 10/; Mr. Malcolm M'Leod, 4/—all of Glenhenisdale; Miss Matheson, teacher, 10/; Mr. John M'Donald, 10/; Mr. Ewen M'Farlane, 2/; Mr. James M'Farlane, 5/; Mrs. M'Leod, 5/; Mr. Norman M'Farlane, 2/; Mr. Donald Silver, 2/6; Mr. Alexander M'Farlane, 2/; Mrs. M'Lean, 2/—all of Edinbane; Mr. Roderick M'Askill, 7/6; Mr. Finlay Morrison, 5/; Mrs. M'Donald, 2/; Mrs. D. M'Kinnon, 5/—all of Flashadder; Miss Jessie M'Farlane, Greshinish, 1/. Per Rev. James Macleod—"A Friend," 30/; "A Friend," 20/; John



MacInnes, Staffin, 10/; Alexander Nicholson, Rona, 10/; "Anon," Clachamish, 5/; "A Friend," Shader, 20/; per Rev. James MacLeod—Hugh Nicolson, 2/6; Donald Nicolson, 1/; John M'Kay, 2/; Alex. Nicolson, 2/; Malcolm M'Leod, 2/; Ewen Nicolson, 2/; Angus M'Lennan, 1/; Donald Graham, 1/; Malcolm M'Leod, 6/6, all from Rona; Duncan Matheson, Portree, 10/; "For the Cause of Christ" (Raasay postmark), 20/; Dr. M'Kinnon, London, 40/; Mrs. Bardeen, Glendale, 70/; Mrs. M'Lean, Glendale, 20/; Mrs. Botts, Buxton, England, 20/; "Anon," 100/.

**Corrections.**—In last month's issue, Mrs. Murdo Campbell's address should read, 7 Argyle Street, Oban, not Glasgow.

Mr. Macaskill regrets that he acknowledged only 20/ instead of 40/ as Mr. Norman MacPhee's donation in the December Magazine.

**Tolsta Building Fund.**—The Rev. Neil MacIntyre acknowledges, with thanks the following:—Mrs. Robertson, Glasgow, 20/; Mrs. John MacKay, Swordly, Bettyhill, 10/; Strathy Free Presbyterian Congregation, per Mr. Murdo MacKay, 132/; per M. MacIntosh, Inverness—M. MacIntosh, 3/6; Mrs. A. J. Rose, 26 Argyle Street, 5/; Miss B. MacIntosh, Culeabock, 2/6; Miss Annie Gillies, Albert Place, 5/; Mrs. MacBean, Flichity Cottage, 1/6; Miss Grant, Argyle Street, 2/6; "Daviot," 20/.

**Sustentation Fund.**—Mrs. E. Cattanach, Kinrara House, Kingussie, 10/; Mr. D. Cameron, Pine View, Carr Bridge, 20/; Mr. A. MacPherson, Strontian, 20/; "A Free Presbyterian," Harrogate, 20/; Miss Eliza Walker, Blacks Boat, Morayshire, 5/; Miss Wilson, 8 Hamilton Street, Larkhall, 5/; Mr. A. MacLennan, s.s. "Woodfield," 20/; Mrs. M. Finlayson, Sandbank, Argyllshire, 10/.

**Home Mission Fund.**—Miss Eliza Walker, Blacks Boat, 5/.

**Edinburgh Church Purchase Fund.**—Mr. MacLean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:— "Anon," Edinburgh, £50; "M. L.," Glasgow, 10/; per Mr. John Colquhoun—Mrs. Robertson, 33 Blackie Street, Glasgow, 20/; per Capt. K. K. MacLeod, Inverness—Miss Macdonald, Culduthal Road, Inverness, 20/; Mrs. MacLean, late of Lentrane, 20/; Mrs. George MacKenzie, 20/; Miss Gordon, Innes Street, 40/; per Mr. William Day, Edinburgh—"Wellwisher," Glasgow, 20/; Miss Mackay, Grosvenor Crescent, Edinburgh, 120/; Misses Gunn, 18 Buckingham Terrace, Edinburgh, 20/; Mr. Gunn, New Zealand, 20/; per Mr. Alexander MacGillivray, Inverness—"A Friend," Youngstown, Ohio, U.S.A., 30/; Mr. Kenneth Urquhart, Inverasdale, Ross-shire, 20/; per Miss Munro, Edinburgh—Mrs. Finlayson, 2/; Mr. Duncan MacDonald, 20/; Mr. John MacLean, 5/—all of Leith; Mrs. Munro, Lairg, 20/; per Mr. John Tallach, Glasgow (Collecting Card), £10 18/6; per Mr. James MacKay, Edinburgh—"A Friend" (Inverness postmark), 5/; Mrs. Sutherland, 13 Viewforth Gdns., Edinburgh, 10/; Misses Thomson, Glenpark, Balerno, 10/; Mr. Ian Nicolson, 10/; Mr. Alick Wm. Nicolson, 10/; both of Struan, Skye; Mr. Donald MacLeod, Duartbeg, Scourie, 20/; per Mrs. MacFarlane, Dingwall—Mr. D. C. Morrison, Larkhall, 20/; per Mr. Peter Anderson, Edinburgh—Mr. John Macpherson, Brogaig, Staffin, 10/; Miss Sansum, London, 5/; Mr. Hugh Morrison, 5/; Mrs. Morrison, 5/; Mrs. Urquhart, 5/; Miss Mary Urquhart, 5/; Mrs. Campbell, 10/; J. H. A. Urquhart, 10/; all of Culbokie, Conon-Bridge; Mrs. Ross, 20/; Miss Munro, 5/; Miss Mackay, 4/; Mrs. Urquhart, 3/; Mr. Leith, 2/6; "A Friend," 10/; J. Watt, 20/; N. Watt, 20/; all of Tain; Mrs. MacKenzie, Neachra, 2/; Mr. J. Dunbar, Inverness, 20/; Miss Anderson, 5/6; Miss Cameron, 5/; Mrs. Mackintosh, 4/; Mr. Mackintosh, Wade Cottage, 5/; Mrs. Mackintosh, Woodend Cottage, 4/; Mrs. Macqueen, Woodend Farm, 6/; Miss MacDonald, Bridgend, 5/; Mr. Murdo C. Mackintosh, 2/6; Mrs. Mackinnon, Bridgend, 5/; Mr. W. C. Mackintosh, 2/; Mr. D. C. Mackintosh, 2/; Mr. and Mrs. C. Mackintosh, 20/; M. C. Mackintosh, 2/; E. C. Mackintosh, 1/6; all of Tomatin; per Mr. Peter Anderson, Edinburgh—Miss Jessie Mackenzie (Collecting Card), 10/; Miss Jessie Cameron, 2/6; I. C., 3/; both of Carr-Bridge; per Mr. William Grant, Glasgow—Mr. Adam Black, Brachour, 10/;



Mr. Malcolm Fraser, The Mound, 100/; per Miss Mackinnon, Edinburgh—Miss Martin, 8 Church Hill, Edinburgh, 10/.

**Correction.**—Mr. Maclean regrets that the name of Miss Macleod, (Tomatin), was given by mistake for Miss Maclean in the January list.

**London Mission Fund.**—The Treasurer (Mr. R. R. Sinclair, 37 Albert Palace Mansions, London, S.W. 11) acknowledges, with sincere thanks, £10 from a donor "in memory of a friend of the Mission." The Treasurer regrets the delay in making acknowledgment.

**Inverness F.P. Manse Purchase Fund.**—The Treasurer of the above Fund begs to thankfully acknowledge the following donations:—Subscriptions from Moy and Dalarossie F.P. Congregation, collected by Miss Dunbar, Invereen, as per list, 68/; collected by Miss Fraser, Corrybrough, as per list, 33/; total 101/; per Mr. D. Davidson, Imhorn Bridge, Tomatin—"A Friend," Ross-shire, 10/; "A Friend," Inverness, 5/; per Treasurer; "A Wellwisher," Carrbridge, 5/, and Miss L. Graham, Kylestrome, Assynt, 5/, per Mr. A. MacGillivray, Inverness; Mrs. J. Mackay, Portmahomack, 5/, per Treasurer; "A Friend," Daviot, 5/, per Mr. George Mackenzie, Inverness.

Rev. E. MacQueen and Congregation beg to intimate to the many subscribers both far and near that the Manse Purchase Fund is now paid up, and sincerely thank each and all for their kind and Christian liberality.

## The Magazine.

ALL subscriptions to the Magazine, changes of subscribers' addresses, notices of discontinuance of subscription or alteration in number of copies to be sent, and also all subscriptions to the General Church Funds, should be sent to Mr. ALEXANDER MACGILLIVRAY, General Treasurer, Glen Urquhart Road, Inverness, and *not to the Editor*.

Subscribers who are in arrears will much oblige by paying their accounts, to allow the finances of the *F. P. Magazine* to be squared up to date. Subscriptions for the current year are now due, and subscribers, who have not already forwarded the same, will oblige by doing so with as little delay as possible.

The Magazine is supplied one year, post free, for 5/- *prepaid*; six months for 2/6 *prepaid*.

**Returned Copies.**—Subscribers to the Magazine are requested to intimate change of address to Mr. MacGillivray, as a number of Magazines are being returned as "left."

**Free Distribution Fund.**—This Fund is in need of further contributions. We are sending a parcel of 250 copies of the Magazine monthly to Mr. Brider for free distribution among soldiers and sailors, and, if possible, we would like to continue this monthly parcel.

All literary communications for Magazine should be sent to Rev. D. BEATON, F.P. Manse, Wick, Caithness, and should bear the names and addresses of the senders.

**Subscriptions Received for Magazine.**—Miss C. Matheson, Bonar Bridge, 38/; Murdo MacKenzie, Annat, Torridon, Ross-shire, 5/; Mrs. William Shupe, 689 Milwaukee, Detroit, U.S.A., 5/; Miss M. C. MacKenzie, Milwaukee, Detroit, U.S.A., 5/; A. Ross, Strond, Levenburgh, 2/6; M. MacLennan, Newpark, Callanish, Stornoway, 5/; Mr. MacLean, Shore Street, Applecross, 5/; H. Mackintosh, Strath, Gairloch, 7/6; Mrs. T. MacKay, Beech Farm, New Zealand, 4/6; L. MacLean, Upper Breakish, Broadford, 2/6; Angus MacLennan, for St. Jude's collectors, Nov.,

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