

THE

# Free Presbyterian Magazine

And MONTHLY RECORD.

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VOL. XXVI.

JANUARY, 1922.

No. 9.

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## The Timeless Existence of Jehovah and the Transitoriness of Man's Life.

THE timeless existence of Jehovah as contrasted with the transitoriness of man's life is the subject which Moses, "the man of God," deals with in the 90th Psalm. The thought of the Lord's timeless existence as he viewed the passing away of the generation which he had led out of Egypt came to Moses' mind with an impressiveness that was solemnising and commanding. When he turns his thoughts to the God who had been the dwelling-place of His people in all generations, the timelessness of His existence is set forth in the impressive words:—"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. . . . For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Then he turns aside, and another sight meets his gaze; it is that of a generation of men passing hence, carried irresistibly forward, as by a flood, to the great and never-ending Future—"Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth; in the evening it is cut down, and withereth." The flood conveys to the mind the irresistibleness of death and "sleep," the utter helplessness of men before this overmastering power. Yet solemnising though this may be, what gives added impressiveness to it is the fact that behind this overflowing flood there is sin—"We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told." The transitoriness of man's life and the fact that the Lord will judge men—even their secret iniquities being set before Him—calls forth a prayer from one profoundly impressed with the view of the solemnities upon which he has been meditating—"So teach us to number our days, that we may apply our hearts unto wisdom." This is a prayer that is peculiarly appropriate at all

times, but it has a special appropriateness at such a season when we are passing from one year into another with its joys and its sorrows, in the infinite wisdom of God, hidden from us.

In many houses such a season will bring home the fact with renewed sorrow that there are places vacant that will never be filled up in time. We, as a Church, too, have to mourn the loss of many faithful men and women whose vacant places have left a blank in our congregations that bring home to us impressively the solemnising words of Scripture—"All flesh is as grass and all the glory of man as the flower of the grass." There is nothing permanent here—youth and age are passing hence—and God is calling home the gifts He gave for a season to His Church, so that His servants may rest from their labours. And we have no doubt that the thoughts of our readers will be turned to the great loss they have sustained in the removal from his work here below of the Editor, who, since the inception of this Magazine, so ably conducted it that he became to many who had never seen his face a beloved friend. We mourn his loss with that of the goodly company of God's people who have passed to their rest during the year that has passed forever with all its joys and sorrows.

Much might be said at such a time in reviewing the state and condition of things in the world generally, but our present theme is not so much this as the timelessness of God's existence and the transitoriness of man's brief life. It is this, as we have seen, with the knowledge that men after their course here—whether it be long or short—is finished will be judged by God that calls for the prayer—"So teach us to number our days that we may apply our hearts unto wisdom." In view of what is before them men ought to live wisely and soberly, but it is not in them to do so. Hence the need of the prayer that the God before whom we must appear should teach us and make us wise in redeeming the time because the days are evil. What an unspeakable blessing it would be for old and young to have a Friend that sticketh closer than a brother, then the years that rob parents of their children and children of their parents, husbands of their wives and wives of their husbands, and God's people of the fellowship of those with whom they had long, happy companionship, would not be able to break the tie that binds us to Him. The believer of the New Testament dispensation has not only his thoughts turned to the timelessness of God, but also to the unchangeableness of Him who is the same yesterday, to-day and for ever. And with such a hope they may well be said to be a happy people.

The timelessness of God's existence which arrests our attention in the opening verses of the 90th Psalm is a theme of awe-inspiring sublimity. To God there is no Past or Future—there is only the Present. Time, as applied to His existence, has no meaning. "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii. 8). The inspired messengers of God when they rose to the height of their great argument in setting forth His glorious character often dwelt on this theme. The Psalmist sees change in everything around him—even the heavens and the earth are to pass away, but He that

laid the foundation of the earth is the same and His "years shall have no end." This is the God who has been the dwelling-place of His people in all generations in the past, and will be in the future. The timelessness of God's existence and the transitoriness of man's life are set forth impressively in the concluding verses of one of the metrical versions of the 102nd Psalm:—

"They perish shall as garments do,  
But thou shalt evermore endure;  
As vestures thou shalt change them so;  
And they shall all be changed sure:  
But from all changes thou art free;  
Thy endless years do last for aye.  
Thy servants, and their seed who be,  
Establish'd shall before thee stay."

## **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.

IF we cast our eyes back upon the foregoing part of this chapter we shall find a very melancholy scene casting up; we shall find the flock and heritage of God scattered, robbed, and peeled by the civil and ecclesiastical rulers that were in being in that day—a day much like to the day wherein we live; the ruin of the Church of Christ in all ages and periods of the world has been owing to combinations betwixt corrupt churchmen and corrupt statesmen, and so you will find it. In the preceding part of this chapter there is a high charge brought in against the Shepherds of Israel, and a terrible and awful threatening denounced by the great and chief shepherd against them for the bad treatment that the flock of Christ had met with in their hands. However the sheep of Christ may be fleeced and scattered and spoiled, yet the Lord looks on them, and many great and precious promises are made for their encouragement in that evil day; you may read them at your leisure, for I must not stay upon them just now. But among all the rest of the promises that are made Christ is the chief; Christ is the To-look of the Church, whatever trouble she be in. In the 7th chapter of Isaiah the Church had a trembling heart; God's Israel was shaken as ever you saw the leaves of the wood shaken by the wind by reason of two kings combining against them. Well, the Lord tells them, "A Virgin shall conceive and bear a Son, and call his name IMMANUEL." But might not the Church say, "What is that to us? What encouragement doth this afford in the present distress? Why, the Messiah is to come of the tribe of Judah and the family of David, and therefore that tribe and family must be preserved in order to the accomplishment of that promise." Whatever distance of time, suppose hundreds or thousands of years may intervene before the actual coming of the Messiah, yet the promise of His coming, as it is the ground of your faith for eternal salvation, so it is a

security for the present that the enemy shall not prevail to the total ruin of Judah and the royal family of David. In all the distresses of the Church Christ is always presented to her, in the promise, as the object of her faith and the ground of her consolation; and accordingly, "They looked to him," in the promise, "and were lightened; and their faces were not ashamed." He is here promised under the notion of God's Servant; and, in the words of the text, He is promised as a Renowned Plant that was to rise in the fulness of time. And, blessed be God, He has sprung up, and is in heaven already, and has overtopped all His enemies, and all His enemies shall be His footstool.

*First*, Here, then, you have a comfortable promise of the Messiah, where, again, you may notice the Promiser, "I, I will raise up," etc. It is a great *I*, indeed; it is *JEHOVAH* in the person of the *FATHER*. It was He that, in a peculiar manner, sent Him; "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. In the fulness of time he sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." God promised to send Him, and accordingly He has actually fulfilled His promise.

*Secondly*, We may notice the blessing promised, and that is a Plant of Renown. Christ gets a great many metaphorical names and descriptions in Scripture:—Sometimes He is called a Rose, sometimes He is called a Sun, and sometimes He is called a Door; sometimes He is called the Tree of Life; sometimes He is called one thing and sometimes another; and He is content to be called any thing to make Himself known to us; and here He is called a Plant, and a Renowned Plant; but more of this afterwards.

*Thirdly*, We have the production of this Plant, "I will raise him up." Hell will endeavour to keep Him down; the Devil and his angels will endeavour to smother Him when He sets His head above ground. So we find Satan sends Herod, and Herod sends the Bloody Dragoons to murder Him when He came into the world. But let hell do its utmost, as it hath done in all ages, and is doing this day, to smother that Plant, up it will be; "I will raise him up, and therefore he shall prosper."

*Fourthly*, We may notice here, for whom, or for what end, for whose use and benefit it is: "I will raise up for them a Plant of Renown." Who these are you will see by casting your eye on the former part of this chapter; it is for the Lord's flock, His oppressed heritage, that are borne down by wicked rulers, civil and ecclesiastic: "I will raise up for them a Plant of Renown, and he will be their deliverer."

The doctrine that naturally arises from this first clause of the verse is in short this: "That Christ is a Plant of Renown, of God's raising up, for the benefit and advantage of His people, or for their comfort and relief in all their distresses; He is a Renowned Plant of God's raising up."

Now, in discoursing this doctrine, if time and strength would allow, I might, *first*, premise a few things concerning this blessed



Plant; *secondly*, I might enquire why He is called a Plant of Renown? *thirdly*, speak a little to the raising up of this Plant; *fourthly*, for whom is He raised up; *fifthly*, for what end; and then, *lastly*, apply.

As to the first of these, namely, *first*, to premise a few things concerning this blessed Plant:—

*First*, I would have you to know what is here attributed and ascribed to Christ: It is not to be understood absolutely of Him as God, but officially as He is Mediator and Redeemer. Considering Him absolutely as God, this cannot be properly said of Him, that He was raised up; for He is God co-equal and co-essential with the Father. But, viewing Him as Mediator, He is a Plant, as it were, of God's training. You will see from the context all that is said of Christ has a respect to Him as a Mediator, that He was to be God's Servant to do His work. In that consideration He is here called a Plant, and a *Plant of Renown*. Hence, Zacharias, when speaking of Him, has a phrase much to the same purpose, "He hath raised up a horn of salvation for us in the house of his servant David."

*Secondly*, another thing I would have you to remark is, that this Plant is but small and little in the eyes of a blind world. He was little looked upon when He sprung up in His Incarnation; and when He was here in a state of humiliation men looked upon him "as a root sprung up out of a dry ground; they saw no comeliness in him why he should be desired." And to this day, though He be in a state of exaltation at the right hand of God, yet He is little thought of, and looked upon by the generality of mankind and the hearers of the gospel, *He is despised and rejected of men*.

*Thirdly*, another thing I would have you to remark is, that however contemptible this Plant of Renown is in the eyes of a blind world, yet He is the tallest Plant in all God's Lebanon; there is not the like of Him in it. "He is fairer than the children of men," and "He is as the apple tree among the trees of the wood." If ever you saw Him you will be ready to say so too, and with David, "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee."

*Fourthly*, another thing I remark is, that this blessed Plant of Renown, He was cut down in His death, and sprung up gloriously in His resurrection; the sword of divine justice hewed down this Plant upon Mount Calvary, but within three days He sprung up again more glorious and more beautiful and amiable than ever; and "He was declared to be the Son of God with power, according to the Spirit of holiness, by his resurrection from the dead."

*Lastly*, I would have you to remark, that all the little plants in the garden are ingrafted in this Plant of Renown: "I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: For without me ye can do nothing—I am a green fir tree, from me is thy fruit found." If you be not ingrafted firs, in this Plant, you will never grow; and all the trees that are not planted in Him they are all but weeds.

There is a time coming when all the weeds will be plucked up, and therefore take heed that you be ingrafted in Him by a faith of God's operation. So much for the first thing I proposed.

The *second* thing was to show that He is a *Renowned Plant*. He is renowned in heaven and He is renowned on earth, and will be so, "*For his name shall endure for ever*" (Psal. lxxii. 17). O He is renowned!

For what, say you, is He renowned? I might here enter upon a very large field; I shall only tell you:—

1. That He is renowned in His Person. There was never the like of Him! The two natures, God and Man, are joined together in one in Him. Did you ever see that? If you have not seen that, you have not seen the mystery of godliness. He is the most renowned person in heaven; but He is *IMMANUEL*, *God manifested in the flesh*.

2. Then He is renowned for His pedigree. *Who can declare His generation?* Considering Him as God, His eternal generation from the Father cannot be told. We can tell you He is the only begotten of the Father, but we cannot tell you the manner of His generation; it is a secret that God has drawn a vail upon, and it is dangerous to venture into a search for it; and they that have attempted it have commonly been bogged into Arian, Arminian, and Sabellian errors. Considering Him as man, He is sprung of an ancient race of kings, a famous catalogue of them you read of in first of Matthew.—And who can declare His generation even as man? For He was born of a Virgin, and conceived by the overshadowing power of the Highest.

3. Then He is renowned for His name.—"He hath a name above every name that can be named, whether in this world or that which is to come."

4. He is renowned for His wisdom.—For "All the treasures of wisdom and knowledge are in him."

5. He is renowned for His power.—For He is not only the Wisdom of God, but the Power of God. He is "the Man of God's right hand, even the Son of Man, whom he hath made strong for himself."

6. He is renowned for His veracity and fidelity. For "Faithfulness is the girdle of his loins." Have you got a word from Him? Depend upon it, it is a sicker [sure] word, it does not fail: The word of the Lord endureth for ever, when heaven and earth shall pass away.

7. He is renowned for His righteousness. For "He hath brought in an everlasting righteousness, whereby the law is magnified and made honourable," and by the imputation of which the guilty transgressors are acquitted: "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." That is His name, The Lord of Righteousness.

8. He is renowned for His fulness.—For "All the fulness of the Godhead dwells bodily in him." He is full of grace and truth; full of all created and uncreated excellencies.

9. He is renowned for His love.—What but love brought Him

out of the bosom of the Father to this lower world? What but love made Him lay down His life for His people?

10. He is renowned for His liberality. He has a full hand and a free heart, as we used to say; He gives without money, and He invites all to come and share of his fulness.

11. He is renowned for His constancy. He is "Jesus Christ, the same to-day, yesterday and for ever." The best of men will fail us when we trust them; they will run like splinters into our hands when we lean upon them. But, sirs, you will find Christ always the same, to-day, yesterday and for ever.

12. And then He is renowned for His authority and dominion. It is great, and extends far and wide, whether in heaven above, or in the earth beneath. And His dominion reaches "from sea to sea, and from the river unto the ends of the earth." And all the kings of the earth are but His vassals.

Thus, I say, Christ in every respect is renowned.

But here, to keep by the phraseology of the text, He is a renowned *Plant*. Wherein is He renowned?

First, I say He is renowned for His antiquity: "I was set up from everlasting, from the beginning, or ever the earth was," etc. All the plants in the higher and lower gardens of God they are but just as yesterday in comparison of Him. Angels and arch-angels and the greatest Seraphims are but of yesterday in comparison of this Plant. He is renowned for His antiquity, for He is "The Ancient of days and the Everlasting Father" (Isaiah, ix. chapter).

## Daniel Rowlands:

### One of the Great Preachers of Wales.

WALES was a highly-favoured spot to which God time and again sent some of His true servants to proclaim the unsearchable riches of Christ. And among these, not the least in abundant labours and striking success, was the Rev. Daniel Rowlands, Llangeitho, Cardiganshire. His biographer says:—"It is not too much to say that there never has been any single individual in Wales in any age who has contributed so much towards the promotion of true religion through the country as the late Daniel Rowlands of Llangeitho" (*Memoir of the Rev. Daniel Rowlands*, p. 44). Mr. Rowlands was the second son of the Rev. Daniel Rowlands, incumbent of Llanewulle and Llangeitho, and was born at a place called Pantybeudy in the year 1713. His father was like so many of the clergymen of his time, and of our time also, altogether ignorant of what true religion meant. His son Daniel was trained for the ministry, but brought up in such a home and under such influences it is not to be expected that, as far as example was concerned, he had any ideas of the solemn responsibilities of the sacred office. He succeeded his father in the incumbency of Llangeitho, and began his dead ministry in a light and frivolous way. It is traditionally reported of him that he excelled in all kinds of sports, and that he was a ringleader

in all the corrupting amusements of the age. "There was," says his biographer, "commonly in every parish some place where the vain, the foolish, and the dissolute assembled; and there among them Rowlands, it is said, appeared the foremost, the liveliest, and the most active of the party, after having been in Church reading, praying, and preaching in the morning" (*Memoirs*, p. 48). The religious state of the parish, as might be expected from such a ministry, was deplorable. The following account will give a fair idea to the reader of how matters stood religiously about 1742 at Bala, which may be taken as typical of other parts of Wales:—"The common people," says the *Spiritual Treasury*, "were more inclined to go to church on Sabbath mornings than the gentry; but in the afternoons they greedily followed their amusements. There was hardly a Sabbath afternoon on which they had not, in some part of the country, some place for sports. Here the youths exhibited their strength, and a great number of the people of the neighbourhood came together to look at them. On Saturday nights, especially in summer, the young people, both males and females, kept what was called *singing nights*, and amused themselves by singing with the harp and dancing till the dawn of the Sabbath. In Bala they were usually on the Sabbath afternoons singing and dancing in the public-houses, playing *tennis* under the *Hall*, *bobbing*, etc. There was in every corner of the town some sport going on until night. The *interludes* in summer were played in the loft of the *hall* on the afternoons of the Sabbath, and both the gentry and the common people thus amused themselves together, and profaned the Lord's Day. There was also a great number of those called *travelling people*, who came occasionally to this town. These were wanderers who travelled the country for the sake of begging, if not for worse purposes. They were people of corrupt and depraved lives, an oppression on the country, and a shame to the magistrates who suffered them. This in part was the state of the country as to morals in the year 1742, and a good while after that. As to true religion and godliness, if by their fruits they are known, there was here but little of them, at least as things appeared to me."

As already indicated, Rowlands began his ministry as an unconverted man, and God in judgment might have left him to perish for daringly entering the sacred office without the one qualification without which all other qualifications are vain. But God, who deals with men not according to their sins, but according to His great mercy, visited Daniel Rowlands in a very unexpected way. The subject of our sketch had gone with a number of his people to hear Griffith Jones, who was to preach at Llanddewibrevi in the vicinity. So great was the crowd that gathered to hear this noted preacher that there was not sitting room for many who had come to hear him. Among these was Daniel Rowlands. Whatever may have been Rowlands' motive in going we may safely say that he little anticipated what purposes the God of salvation had for him on this eventful day. He came to the preaching a proud, self-conceited man, but went home with his head bent to the ground. We leave his biographer



to describe the incident which had such momentous consequences for Daniel Rowlands. "His appearance," he says, "at this time was very vain, full of conceit and levity. So large was the assembly that there was no room for them to sit down; and in the midst of them, just opposite the preacher, stood Rowlands, evidently conceited and full of himself, and his countenance shewing no small measure of contempt. His appearance was such as to draw the attention of Mr. Jones while he was preaching, and so much so that he suspended his discourse, and offered up a very earnest and affecting prayer for the vain young man that stood before him, beseeching God in an especial manner to make him a suitable instrument for turning many from darkness into light. His prayer, it has been said, produced an amazing effect on the mind of Rowlands. His appearance when returning home was quite different from what it was when he went there. The proud gait had disappeared, and the vain talk was no longer heard. With the head and face towards the ground, he seemed very thoughtful. It was thus that the great change commenced." From this day onwards he was a different man, and his preaching was also different. He began by preaching the law, pointing out its high and minute demands, and announcing its awful threatenings. "Awful and extremely terrifying was the message," says his biographer, "nothing but the consuming flashes and dreadful thunders of the law, with hardly anything like the joyful sound of the gospel. Endless condemnation, deserved by sinners, was what he set forth with unusual power and energy. His own spirit seemed to have been filled with great and awful terror. He appeared as if he wished to kindle the fire of hell around the transgressors of God's law that he might terrify them. He unfolded the indignation of heaven against sin with amazing clearness, earnestness, and vigour. But there was no harshness in his voice nor sternness in his countenance; but, on the contrary, the most melting tenderness. He spoke as one overflowing with compassion and under the deepest conviction of his own unworthiness." His preaching was his actual experience, and wonderful effects followed it. Hundreds and thousands flocked to hear him. The most thoughtless were sobered as by death, and the hard-hearted, profane, and godless wept under the proclamation of the awful message of condemnation. But deep though the convictions were, those so affected were not brought into the liberty of the gospel. "Deep convictions," says his biographer, referring to this period of his ministry, "and hardly anything else were produced. According to what the writer has heard from the oldest of Rowlands' followers that he has consulted, those convictions lasted for some years—perhaps four or five, and he continued all that time in the same awful strain of preaching."

He had in the Rev. Philip Pugh, a Presbyterian minister in the neighbourhood, at this time a true and judicious friend. When critics pointed Rowlands' defects, his friend gently admonished them. "Let him alone," he would say; "he is an instrument raised by God for some great work. He will improve in a short time. God will bring him right by degrees."

A few years after Rowlands' conversion a very remarkable change took place in his preaching. As his aged friend, Mr. Pugh, listened to the solemnising and awful truths declared with such power and deep conviction, he felt, notwithstanding the tremendous effect produced, there was something seriously lacking. And, acting the part of a true friend, he pointed out to Rowlands that something more was required in his preaching. "Preach the gospel to the people," he said; "point them to the balm of Gilead and the blood of Christ." Rowlands remonstrated with him, saying that he could only preach what he had experienced. "Yes! but tell the people that the gospel message is in the Bible though you do not yet feel its power; proclaim it on the authority of God's Word." It was advice given in love, and in love it was taken. And through the abundant mercy of God the "son of thunder" became also a "son of consolation." The law was still proclaimed, but the gospel trumpet sounded its clear, sweet, and cheering message, gladdening the hearts of thousands as they listened to God's messenger. His biographer has dealt with this notable change with spiritual insight and sober discrimination, as the following quotation will show:—"It was the Law he preached at first, and after some time he preached also the Gospel. He did not throughout his ministry leave off proclaiming the Law in its high demands and awful threatenings; but he proclaimed as fully, as often, and as clearly the unfathomable treasures of the Gospel. This was probably the reason that the deepest convictions were produced under his ministry, not only at first, but throughout the whole course of his life. . . . Breaking up the ground and harrowing was a very thorough work under his ministry. On this account probably it was that the religion of those who had been converted through him was purer, more serious, and more heavenly than I have observed in any other instances. There was something very tender and melting in their spirit, and their experience seemed deeper than what is found commonly in pious people. . . . The clearness and authority, the power and vigour, the sympathy and earnestness which he displayed before while preaching the law he displayed now while preaching the gospel, and that perhaps in a higher degree and to a greater extent. If he proclaimed before a righteous law, which required perfect obedience, and threatened eternal condemnation to its transgressors, he now proclaimed the complete obedience that was rendered to it by Him who came in the believer's place as being fully sufficient for the justification of the worst and the most guilty of men who saw and bewailed their miserable condition. The fulness of Christ and His readiness to receive the vilest and the most wretched, and to forgive freely all their sins, he set forth with so much clearness and effect that those who were before wounded by the arrows of conviction were filled with amazement and with joy unspeakable."

Christmas Evans, himself a prince of preachers, has left a description of Rowlands' preaching. "While Rowlands was preaching," he says, "the fashion of his countenance became altered; his voice became as if inspired; the worldly, dead, and

careless spirit was cast out by his presence. The people, as it were, drew near to the cloud, towards Christ, and Moses, and Elijah. Eternity, with its realities, rushed upon their vision. These mighty influences were felt more or less for fifty years."

There are one or two interesting incidents in connection with his preaching which are worthy of being noticed. On one occasion while he was preaching on the Lord's Day a gentleman, who had been out hunting, dropped into the service on his way home with the intention of finishing off the day by making sport of the parson. The man at this time, though a gentleman in the eyes of the world, was not worthy of being reckoned among the lowest boors if his conduct were considered, as the following incident will indicate:—When Rowlands came in this sportsman stood up and made grimaces at the minister with the evident intention of disconcerting him. Nothing daunted, Rowlands went on with his preaching, and as he pointed out the claims of God's law and the penalty that it exacted, the man, with those around him, was awed and trembled and wept. When the service was over the gentleman, now worthy of the name, came to Rowlands and asked him to stay with him, and during his lifetime gave abundant evidence of being a truly regenerated man.

In his own district the companions of the days of his ignorance and folly kept on their evil way spending the Lord's Day in revelry and games. Rowlands' spirit was stirred within him, and as he could not get them to come to the church services he determined to hold an open-air meeting at the Devil's playground. He proclaimed God's truth with great power and authority in their hearing, and from that day Satan lost his power in assembling these Sabbath profaners at the spot where so many were making a covenant with death and an agreement with hell.

As he would not cease preaching wherever he had an opportunity he was cast out of the Established Church of England, but he had a higher commission than that of men for preaching the truths of God, and thousands rejoiced in the precious message that fell from his lips. The effect produced by his preaching at times was extraordinary. He preached with great feeling, and it is recorded that so solemnly impressed was he on one occasion that as he uttered the words referring to the Redeemer's sufferings—"by thine agony and bloody sweat"—the vast congregation completely broke down.

As a true servant of Christ he fully recognised that conversion was not the work of man, but of God, as the following anecdote clearly shows:—"There is a man," he said, "whom I converted." "Very probably, sir," was the reply, "but you have converted many besides him." "Nay, friend," he added, "you do not understand me; it was I, and not God, that converted him; for he is gone back, poor man, to the world; but it would have been otherwise had God converted him."

He reached a great age, dying in his 77th year, on 16th October, 1790. He had served in the vineyard for fifty-three years with great activity and an abundant blessing resting on his labours. His removal caused great sorrow to thousands who had heard the gospel as glad tidings from his lips.

## The late Mr. Allan MacLachlan,

ELDER, ST. JUDE'S, GLASGOW.

**I** SAIAH had to complain in his day, "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." We can fully homologate the lamentation of the prophet, both as regards the desolation left behind when the righteous are taken away, and the fear that they are taken away from evils that are sure to come, if repentance and reformation do not speedily prevent them.

Mr. Allan MacLachlan was born in Broadhill, Island of Coll, Argyllshire, in the year 1839. Concerning his parents, we cannot say anything as to their piety, but he often spoke to us about an aunt of his who was considered in those days one of the brightest Christians in Coll. She seemed to have made a deep impression on his boyish mind as a woman given much to secret prayer. He often told us of the visits paid to Coll by Ewen Cameron, Morvern, and the prayer meetings he kept in the house of this eminent woman. These meetings had such effect on him that he was in the habit of preaching himself in imitation. But boyish freaks of this kind are not always indicative of the future man, but in his case, although he was about thirty-three years of age before a saving change took place, he continued orderly in his conduct and free of the sins of which too many are guilty in their days of youth.

At an early age he left his native island and came south. He spent several years in Bute as farm servant. When yet young he went to learn engineering, and spent the most of his life in the Caledonian Engineering Works at St. Rollox, Glasgow. He was not long a tradesman when he married and set up a house of his own in Glasgow. Allan and his young wife knew not the Lord. They attended regularly the services held each Sabbath day in Hope Street Free Church. The late eminently godly Rev. Mr. Urquhart was then preaching law and gospel faithfully in that church to perishing sinners. Both Allan and his young wife were awakened under his preaching, and both passed through a great mental conflict before the light of the glorious gospel of Christ shined into their hearts. When the relief came their joy together in Christ was unspeakable and full of glory. The admiration in which they held their minister, even to the last, was really to esteem him very highly in love for his work's sake. This saving change took place in the year 1872. The writer did not know them till the year 1893. Mr. Urquhart had entered into his everlasting rest several years before then, but one would not be long in Allan's company without realising the tie that continued unbroken between him and his father in Christ.

Not long after his conversion he became a member in full communion, and shortly after that he was elected a deacon in the Hope Street congregation.



The backsliding of the Free Church was a cause of real grief to the Lord's people within her pale for many years. There was at that time a few in works at St. Rollox who feared God, and spoke often one to another concerning the painful departures of the Free Church from her doctrinal creed and principles, such as the late John Campbell, Neil MacKinnon, Donald Kelly, Allan MacLachlan, and a few others. John Campbell was in the weighing office at the gate of the work, and there they met at meal hours to discuss passages of Scripture and the state of the cause of Christ in those days. They designated the office "John Campbell's College." The brotherly love that existed in the hearts of these men towards one another was sincere and lasting. They are now together where the wicked cease from troubling, and where the weary are at rest.

In the year 1893, when the Free Presbyterian Church was formed so as to continue the identity of the Free Church of Scotland, Allan MacLachlan and Archibald MacColl left Hope Street Free Gaelic Church and joined St. Jude's congregation. They were told the night they left that they should not join St. Jude's, because that congregation would come to grief for lack of funds in less than two years. This prediction has not been verified. Allan was told also that within two months' time he would repent of the step. But this prediction miscarried, for he told a friend shortly before the end, "I have never repented of the step I then took."

In the year 1894 Mr. A. MacLachlan was duly elected and ordained as an elder in the St. Jude's congregation. He entered into his duties as an elder wholeheartedly, and did all in his power to advance the cause of Christ in the congregation. None could have adhered to the creed and principles of the Free Presbyterian Church more faithfully and steadfastly than he did to the end.

In the year 1900 a relative of his left in his last will and testament a large sum of money for Allan and his brother John. As this money was in Australia it became necessary for them to go there to get matters relative thereto settled. After his return he gave up work, and went to Tighnabruaich, Kyles of Bute, where he purchased a good house, in which he resided till the end of his days.

In the year 1902 he was sent by the Synod of our Church, along with the writer, to visit groups of faithful people in Ontario, Canada, who refused to enter into the unions consummated there in the years 1861 and again in 1875. These friends sent a petition to the Synod craving to be received by the F.P. Church, and asking that a deputy minister might be sent to preach the Gospel to them for a few Sabbaths. We remained eight weeks among our people in Ontario, whose attached friendship and hospitality neither of us could forget. Allan's affable nature and frank manner made our people there quite at home in his company. He and the late Mr. Daniel Clark, Egmondville, were like twin brothers all the time we were there. A better companion no one could desire. He entered with his whole heart

into our duties, and his prayers at the prayer meeting held revealed the deep concern of his heart for their soul's salvation. The earnestness of these prayers could not be forgotten by the hearers. Many of the people with whom we went there into God's house are now in eternity, but the writer is persuaded that those left yet of them in time retain a warm recollection of Mr. MacLachlan. His interest in them did not pass away, but, on the contrary, they continued to have a very warm place in his heart to the last. This was in a very special manner the case as to his profound affectionate regards towards Mr. Clark. This was most beautifully reciprocated on Mr. Clark's part. These two lovable men are now together on Mount Zion above singing the praises of Him who washed them in His own blood and made them kings and priests unto God.

Mr. MacLachlan was a most faithful friend, but he held God's truth as being of more value than that the least iota of it should be compromised for the sake of any man. This steadfastness caused that one could place the utmost confidence in him as a man who would always stand like a rock in backsliding times. He was very far from loving controversy when it could be averted without doing injury to Christ's cause and the souls of men; but he could give no quarter to men who could say and unsay expressions about our Church's position as it might suit their own whims.

Several years since he had to undergo a very serious operation, which had to be repeated owing to lack of care on the part of doctors after it was performed. This gave such a severe shock to his nervous system that he never regained anything approaching his former vigour. But he took it very submissively and patiently as being the will of the Lord towards him in the Lord's inscrutable providence. The low opinion he held of himself as a sinner before God caused him to be dumb about it, not opening his mouth because it was the Lord's doing.

Mr. MacLachlan's seat in the Lord's house was never empty while he retained strength enough to bring him to it. Being of a lively disposition naturally, which as it became spiritualised by the grace of God, he was one of the most attentive of listeners. His mind was constantly exercised in the Word of God, especially in the great doctrine of the Atonement. To spend a night in his company was a treat not to be often met with in our day. His grasp of divine truth was profound and accurate. The writer will ever remember the nights so enjoyed as an oasis in the barren desert of the present materialistic age. Time slipped away unknown, until the early hours of the morning demanded separation.

Towards the end a friend said to him, "You are too hard upon yourself by going to church in your weak condition." To which advice he returned the answer. "I go to church for three reasons: (1) Because it is my duty towards God; (2) because it is a duty to my soul to seek the bread of life; (3) because it is my duty to my neighbours to set a good example to those who desire an excuse to remain at home on the Lord's day." The last time he

appeared in church was on the occasion of a week-day service, held in connection with the moderating in a call to the Rev. D. MacKenzie. He said on that occasion, "This will be the last time that I will have the privilege of appearing in the public means of grace."

He had a great desire for some time to see a Christian friend of whom he heard a good report, but had not the privilege of meeting him hitherto. Not long before his last illness this friend went to Tighnabruaich and paid him a visit. Not knowing him, he asked him whether he knew the man Mr. MacLachlan desired so much to see. To his great surprise and joy he learned that the visitor was the very man. Another friend, Mr. Archibald McColl, elder, St. Jude's, who had for years been confined to the house through a serious illness, was so far recovered that he was able to go down to Kames for a week or two; he also called to see him. This was the elder who left Hope Street Church along with him in 1893. Many a time they went together to God's house, and took sweet counsel about the cause of Christ and the concerns of their souls, and now, for the last time in this world, the Lord, in His providence, brought them together. Their meeting was a comfort and encouragement to both, and it revived their spirits to call to mind the days of old and the Lord's wonderful goodness and mercy which followed them all their days.

But one would have to hear Mr. MacLachlan's prayers at family worship to form an estimate of him as a man of God. The earnestness with which he wrestled with the Lord for a blessing upon the cause of Christ at home and abroad, and very specially for his own family, could not but make an endurable impression upon any heart less hard than an adamant stone. How he interwove the great and precious promises and invitations of the gospel into his petitions before the throne of grace remains as indelibly upon the writer's mind as when they were uttered. If any of his children should be found at the great day on the left hand of the Judge their father's prayers on their behalf will add exceedingly to the anguish of their souls. May the Lord grant each of them timely repentance, and make them by His grace heirs of eternal glory.

A friend called to see him a few days before he took to his bed, and asked him how he felt. "I am," he said, "waiting for a boat to take me across, and it is likely that if I were ready to go it would be here." His last illness was such that he could not partake of any solid food, and consequently he became very weak. Yet in his weakness his mental faculties remained quite as keen and lively as when he was in good health. He could not only listen, but follow any portion of Scripture read, repeating word for word, under his breath, as the reader went on. On one occasion he desired that the one hundred and fifth Psalm should be read. The verses which he seemed to have a special interest in were 8 to 12, "He hath remembered his covenant for ever, the word which he commanded to a thousand generations: which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an

everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in numbers; yea very few and strangers in it." He repeated the last two verses as above in such a solemn and emphatic way that one could never forget it. Like a brick builder laying one brick solidly on the other, he repeated word after word as if laying a foundation. He then exclaimed, "No, nothing can separate from the love of Christ." At another time the same friend read the 14th chapter of John's Gospel. He remarked, "How wonderful are the words: 'If it were not so I would have told you!'" The tone of his voice revealed that he had found a deeper meaning in these words than his friend did who had read them to him. He was at that moment venturing his all for eternity on the faithfulness of Him who had spoken them. Until about two days before he passed away he was singing in his spirit of the mercy of God. In prayer he was much exercised about the spiritual concerns of his own family and the cause of Christ at large. But immediately before the end came he was much exercised in prayer, often repeating the words, "Lord come and save a poor sinner." This showed that all his hope of salvation was entirely in the Lord's merit and mercy. But at the end he was led into solid peace through faith in Christ as his righteousness and his all. A view of the finished work of Christ caused him to break down in tears, and as trying to turn away from us he expressed these words:—"Who could reject Thee? Thou art so worthy! Oh, who could refuse Thee after all Thou in love hast done?" As he thus found his feet on the sure foundation his heart went out in pity to those who were still without it. He prayed for the Church at home and abroad, for our nation, and for days of revival and spiritual quickening. His last words were: "Oh that I had a draught out of the fountain!"

In such exercises he passed away in the arms of two of his family, his eyes gazing upwards as if beholding something unseen by others. His Lord had come to take him to be with Himself to behold His glory. He passed away on the 13th day of August, 1921.

His remains were laid to rest by the members of his family and many friends in Kilbride burying place to await the Archangel's trumpet on the last day.

To his worthy life companion and each one of their family the writer desires to express his sincere sympathy in their sorrow and loneliness. May the Lord be a Father to the fatherless and the stay of the widow! N. C.

Oh what soul-undoing bargains do some make with the devil! He is a great trader for souls, he hath all sort of commodities to suit all men's humours that will deal with him. He hath profits for the covetous, honours for the ambitious, pleasures for the voluptuous: but a soul is the price at which he sells them: only he will be content to sell at a day and not require present pay—so that he is paid on a death-bed, in a dying hour, he is satisfied.  
—*John Flavel.*



## The Ways of God.

"All things work together for good to them that love God."—ROM. viii. 28.

**O**BERVE what He says. Make thou no exception, when He makes none. All! remember He excepts nothing. Be thou confirmed in thy faith; give glory to God, and resolve with Job, "Though He slay me, yet will I trust in Him." The Almighty may seem for a season to be your enemy, in order that He may become your eternal Friend. Oh! believers, after all your tribulation and anguish, you must concede with David, "It is good for me that I have been afflicted, that I might learn Thy statutes." Under all your disquietudes you must exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" His glory is seen when He works by means; it is more seen when He works without means: it is seen above all when He works contrary to means. It was a great work to open the eyes of the blind; it was greater still to do it by applying clay and spittle, things more likely, some think, to take away sight than to restore. He sent a horror of great darkness on Abraham, when He was preparing to give him the best light. He touched the hollow of Jacob's thigh, and lamed him, when He was going to bless him. He smote Paul with blindness, when He was intending to open the eyes of his mind. He refused the request of the woman of Caanan for a while, but afterwards she obtained her desire. See, therefore, that *all* the paths of the Lord are mercy, and that *all* things work together for good to them that love Him. Even affliction is very useful and profitable to the godly. The prodigal son had no thought of returning to his father's house till he had been humbled by adversity. Hagar was haughty under Abraham's roof, and despised her mistress, but in the wilderness she was meek and lowly. Jonah sleeps on board ship, but in the whale's belly he watches and prays. Manasseh lived as a libertine in Jerusalem, and committed the most enormous crimes, but when he was bound in chains in the prison at Babylon, his heart was turned to seek the Lord his God. Bodily pain and disease have been instrumental in rousing many to seek Christ, when those who were in high health have given themselves no concern about Him. The ground which is not rent and torn with the plough bears nothing but thistles and thorns. The vines will run wild, in process of time, if they be not pruned and trimmed. So would our wild hearts be overrun with filthy, poisonous weeds if the true Vinedresser did not often check their growth by crosses and sanctified troubles. "It is good for a man that he bear the yoke in his youth." Our Saviour says, "Every branch that beareth fruit My Father purgeth, that it may bring forth more fruit." There can be no gold or silver finely wrought without being first purified with fire, and no elegant houses built with stones till the hammers have squared and smoothed them. So we can neither become vessels of honour in the house of our Father till

we are melted in the furnace of affliction, nor lively stones in the walls of New Jerusalem till the hand of the Lord has beaten off our proud excrescences and tumours with His own hammers.

He does not say that all things *will*, but *do*, work together for good. The work is on the wheel, and every movement of the wheel is for your benefit. Not only the angels who encamp around you, or the saints who continually pray for you, but even your enemies, the old dragon and his angels, are engaged in this matter. It is true this is not their design. No! They think they are carrying on their own work of destroying you, as it is said of the Assyrian whom the Lord sent to punish a hypocritical nation, "Howbeit, he meaneth not so," yet it was God's work that he was carrying on, though he did not intend to do so. All the events that take place in the world carry on the same work—the glory of the Father and the salvation of His children. Every illness and infirmity that may seize you, every loss you may meet with, every reproach you may endure, every shame that may colour your faces, every sorrow in your hearts, every agony and pain in your flesh, every aching in your bones, are for your good. Every change in your condition—your fine weather and your rough weather, your sunny weather and your cloudy weather, your ebbing and your flowing, your liberty and your imprisonment, all turn out for good. Oh, Christians, see what a harvest of blessings ripens from this text! The Lord is at work, all creation is at work, men and angels, friends and foes, all are busy working together for good. Oh, dear Lord Jesus, what hast Thou seen in us that Thou shouldest order things so wondrously for us, and make *all things*—all things to work together for our good?

DANIEL ROWLANDS.

## The Jews and the Dispersion.

THE term "Jew" was originally applied only to the Judæans, but it came into general use after the Captivity, and now all who are of the stock of Israel are called Jews. Abraham has always been referred to as the great progenitor of the Jewish race. He came of the Semites, who settled in the countries east of Palestine, and Josephus asserts that the reason of his being called "Abram the Hebrew" was that he was one of the descendants of Heber, who was the great-grandson of Shem. It was to Abraham that God first clearly revealed His intention of choosing a people peculiar to Himself, and it was also to Abraham that God originally committed the rite of circumcision.

The history of Israel is a pitiable one, but it was undoubtedly on account of sin that this backsliding nation underwent the many sufferings which it did. Jehovah promulgated the Law and the Testimony upon Mount Sinai, adding promises for obedience and threatenings against disobedience. The latter were disregarded, and times without number Israel was guilty of backsliding, and times without number God healed the backsliding and, in pity, forgave His peculiar people. But "can a leopard change his spots?" The goodness of Israel was like the morning cloud and as the early dew that vanisheth away.

Scripture leads us to believe that there has always been, among the seed of Abraham, a remnant according to the election of grace, even in the most dark and troublous times. One can picture a continual incense of prayer ascending to the God of Heaven from the abodes of pious Jews in every century since Abraham. The prevailing theme of prayer, especially after the prosperous days of David and Solomon, was no doubt the advent of the great Deliverer.

Judaism was never in a more benighted state than it was at that epoch which saw the accomplishment of the utterance of Isaiah, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." Jesus, the gentle and loving Jew (a term applied to our Lord by a modern Jewish writer), was truly one of the people, brought up among them, and sharing their afflictions and sorrows. It was for this very reason that they rejected Him, because they were looking for a mighty Messiah who would restore their nation to its former glory. The crucifixion of Jesus of Nazareth may be regarded from one standpoint as the most awful event in history, and from another the most sublime source of comfort. Little did the surging throng at Calvary realise that they were witnessing "God's love made manifest" on the Cross. The destruction of Jerusalem and the subsequent dispersion and universal persecution of the Jews may be regarded as the fulfilment of the imprecation, "His blood be on us and on our children."

Nothing has ever been able to effect the extermination of the Jews as a race, though they have often been on the very brink of it. The dispersion has, in fact, tended to preserve the people, notwithstanding pogroms and persecutions. At the present time there are reckoned to be about thirteen and a half millions Jews in the world. Like Christianity, Judaism has its various sects—Orthodox, Reformed, Liberal, etc. Of course, modern Judaism is vastly different to the religion inculcated by the Law of Moses. A multitude of regulations and observances have taken its place, though the fasts and feasts of the Mosaic dispensation are still to some extent observed.

Notwithstanding the unbelief of the Jews, the pitying eye of Jehovah is certainly upon them. God has ordained that they "be not wholly unpunished" so long as they reject the Messiah, and He has permitted nations to persecute them; but there is a woe resting on their persecutors. Obviously one of the reasons why God's woe is upon Russia at the present time is the heartless manner in which the people of that country have treated, and are treating, the Jews. Let us remember the words of the blessed Saviour, "Father, forgive them, for they know not what they do." If the Crucified One Himself was so forgiving, is it not miserable irony on the part of a Gentile to say tauntingly to a Jew, "You crucified our Lord," and then shortly afterwards to address himself to a fellow-Gentile and use, in a blasphemous manner, the very Name he had been pretending to champion? It is to be hoped that Britain will not encourage within its borders the anti-Semitism which is so rampant in our day.

O. W. L. I.

## Memoirs of Elizabeth Cairns.

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

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- “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—PSALM lvi. 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.
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*(Continued from page 241.)*

AFTER this it pleased the Lord to strip me of sense by degrees. When He was thus dealing with me, I cried unto the Lord and said, “Wilt thou thus throw me down, and not take me to Thyself?” But immediately that thought was impressed on my mind, by which I was silenced, namely, that the saints while on earth are in a capacity that the saints in heaven are not; for while on earth they are allowed, through the spirit of Christ dwelling in them, to intercede for the church militant and for one another, but in heaven it is not so. But, alas! I found sense still wearing away, and He that hath the key of the House of David in His own keeping stripping me of my enjoyments, at which my spirits were pained as if they had been wrung in pieces; for as the joy of the sensible manifestations of Christ's love are unexpressible, so the pain of being stripped out of those enjoyments are also unexpressible. Thus ended the twenty-and-eighth year of my life, being the year 1713.

The next year, through the great importunity of my parents, I was obliged to leave this place, and so returned back to them, but not to hear the minister of that place. By this time he having taken the oath of abjuration, many of the congregation had left him, as also the most part of my father's family. This I thought would make it the easier to me, who had other reasons of my own why I could not hear him, namely, the food of my soul, which I could never find with him; but though I had clearness to leave his ministry by going to live in another place, yet I found it another thing to be living within his congregation and going to another on the Sabbath day; and however easy the leaving of him may be to some, yet it was not so to me, for I was brought to consider what I was doing, and was brought under great exercise of mind about it, and it pleased the Lord greatly to desert me as to the light of His countenance and the outlettings of His Spirit's influences; as also I observed that there were some plagues already come on the congregation, and more seemed to be coming, and I was afraid I might be a sharer.

And so I fell a-thinking what could be the rise of this dispensation; and by what I could understand, a dead and lifeless ministry was the rise of it, or at least was a great cause of it; and when I thought on this it was cast in my mind that they who called a

minister, if they were not earnest with the Lord to have a pastor according to his own heart, might have a hand in the ruin of those souls that perish through his unfaithfulness. The thoughts of this was like to sink me; for though I was not capable to give my consent to the calling of that minister, I knew my father did, for which I was afraid the Lord might have a quarrel with him and his family. This was matter of mourning and sore exercise for many days to me; but my great difficulty was how to get my parents made sensible of it; so I endeavoured by prayer and conference to make them sensible of the danger, and that faith and repentance was the only way to have the Lord's anger turned away, and to be preserved from the plagues that are already come and these that seem to be a-coming; for there was already a great deadness that universally seized the congregation for a long time, and now division.

And while the multitude of thoughts did thus pass through my mind, I was sunk down with the power of unbelief and atheism, and there was so many contradicting-like providences, both in my own and in the church's case, that sense and reason could not fathom. But, alas! while I was in this great confusion I had forgot that Christ and the promises were the object of faith and the centre of the soul's rest in all cases, and not the changeable dispensations of God's providence; and when I was sinking under this case one day, that word came with power and conviction, "He giveth not account of any of His matters" (Job xxxiii. 13); and, "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known" (Ps. lxxvii. 19). By this I was challenged for diving so deep into God's providences, and not looking more to the promises and waiting for their accomplishment, which will at length unriddle all dark providences. And while I was in meditation on these things my dear, kind, and gracious Lord sent a power into my soul by which He drew me up, as it were, out of a dark pit and deep mire, as it had been to the top of an high mountain, and took away the darkness of my mind, and let me see in some measure through dark clouds of providence to the end of things.

Oh, here I got leave to stand a while and look behind me to what God had brought me through, and before me got a short sight of what He was to bring me to at the end of time; but the glory and sweetness of this light I can neither word nor write, but some broken sentences I here mark down, to keep me in mind of it, till it shall please my gracious God to put me in possession thereof.

Oh, here I saw that providence was wrapt up full of God's secrets; yet faith did sometimes view these dark providences as making way for the accomplishment of His promises. And what a glorious sight will it be when the whole mystery of providence shall be opened up and unfolded! Oh, the high songs of praise will be sung in heaven on this display of infinite wisdom; then it will be seen He hath done all things well, and not one good thing hath failed of all His promises.

After this I wan to more submission, and endeavoured to live



a life of faith, till I should see what our Lord would bring out of all those dark and contradicting-like providences, for at this time matters looked dark with the Church. For although King William had been the instrument of establishing a Protestant succession, yet our Queen and Parliament had joined in a plot to break that establishment, and to have a Popish pretender brought to be king over those lands; at which time God in His merciful providence took away the Queen by death, and discovered their plots, and outwitted them in their designs, and brought King George to the throne in peace, which brought a pleasant aspect on the face of affairs at that time, and was thought a remarkable delivery by the most part of the well-wishers to the Lord's work.

But, alas! there was a killing stroke came along with the mercy, that instead of the Lord's goodness leading the generation to repentance, we were slain with our mercy, and hardened in our sins, and waxed worse and worse; and although there was a fair opportunity to have matters in the Church mended, yet there were few or none that had a spirit to act for God. The consideration of all this sank me down, and took away much of the sweetness of those mercies, although I saw a plain outmaking of a part of what God had showed me the last year; and though it be a deliverance from a common calamity, yet as long as the Lord's work is not revived, and the converting and quickening power of ordinances again returned, I am persuaded that these mercies will make us more ripe for a stroke both on Church and land. So I spent this year under dark providences that required great faith, though the Lord knows it is the life I am too much a stranger to. Thus ended the twenty-and-ninth year of my age.

The next year at the term I went back to service in Stirling, for my parents now saw that I could not live with them in that place. The first two months after I came to Stirling I was further cleared as to the foundation of my hope, and confirmed of former experiences by the gospel; yet I was greatly deserted as to sensible presence. As also I met with great difficulties in my service.

At this time the Lord's Supper was to be administered. This, of all other ordinances, was the sweetest to me through the former part of my life: it is neither necessary nor is it possible for me to mark down what I have met with in and about communion times. In this ordinance I have by faith viewed God and sinners meeting in the man Christ, He having made peace by the blood of His cross. Through these elements of the bread and wine I have seen the law and justice of God taking satisfaction of Christ for the sins of an elect world, and therein the love of God the Father accepting of Him in the sinner's room.

Oh, here I have been led in to view the whole plan of salvation as founded in a covenant of redemption, and displayed in a covenant of grace, and proclaimed a glorious gospel; yea, sometimes I have been allowed, as it were, to come in and view by faith the ancient records of eternity and read my name in the Lamb's book of life, and have been taken into the banqueting-house and

chamber of presence and allowed a draught of the wine of the Spirit's consolations; and so have been sent away from the Lord's table and communion-times rejoicing in God, as my God and portion for time and eternity, saying with the prophet, "Although my fig-tree should not blossom, nor fruit be in my vine, and though all my comforts should be cut down together, as many times they seem to be, yet I will rejoice in God through Christ, as a portion to my soul in time and through eternity;" and thus, like Hannah, I have been sent away rejoicing in God, who heard and also had returned my requests.

I cannot stay to mark the particular requests God hath returned to me, both for myself and others, sometimes for mortification of sin, deeper sights of gospel mysteries, and soul-elevating and strengthening sights of glorious Christ. And so I have been, when sitting at a communion table, taken up, as it were, to the top of Mount Pisgah, and allowed to view the promised land; yea, I may say more, for, as I think, there is a difference betwixt standing on a high place and beholding things at a distance and being brought near, as the apostle says, "Beholding as in a glass the glory of the Lord, are changed into the same image." So it has been with me: I had not only the far-off views, that I should get heaven at the end of time, but at the present time the veil has been drawn aside, and I allowed to behold, embrace, and solace myself in the contemplation of these glorious objects and mysteries wrapt up within the veil; but what these are, who can declare? All this has been in my experience at the Lord's table and at communion times. Time will not allow me here to mark what I was wont to enjoy at every occasion of this nature, others being now masters of my time and not myself. Oh, how am I straitened here to think of parting my time betwixt God and the world. Oh, how are my spirits like to sink when I compare my present life with my former.

So, I say, when the time of this solemnity came, though I had met with so much of the Lord's presence at former occasions, yet now I can find no desire to partake of that holy ordinance. Though it was the first occasion that offered this year, yet I sat down the whole day and looked on till the occasion was over, and durst not go to the table. At the next occasion I did the same, till a great part of the work was over, and when they were calling to fill the tables I ran out of the church and went to the tent, and there stayed till the last call came; and when it came I knew not what to do, for my case was want of sensible presence. Oh, thought I, what can I do there when my blessed Redeemer hideth His face from me? Yet there was a great desire to answer the call. So, in obedience to the command, I went back and communicated, but had no sensible satisfaction. Oh, how is this holy ordinance now become, as it were, a terror, that was wont to be my delight, and where I was wont to feel the power of my Beloved and enjoy His presence.

About this time there arose a great confusion in the land by a party that rose up both against Church and State, and designed to rob the land and Church of all their sacred and civil interests,

and so overran a great part of the kingdom, and particularly the places about where my father's family were living, for which they were obliged either to fly or join with them; but having no freedom either directly or indirectly to give any encouragement to the enemy, they were obliged to fly; yet having much of their substance they could not remove, my mother and some servants were obliged to stay.

It pleased a wise and sovereign God to lay His afflicting hand on my mother, and I found myself obliged to leave the place where I was in and go and wait upon her. Oh, this was a trying providence to me, the thoughts of going from the place of present safety to the place of present trouble and confusion, among the hands of cruel enemies. But the law of grace and nature obliged me to go. My mother's trouble was so great that many times I feared her brains should crack; this was a sore trial to my faith. And that which made it the worst, we had no access to physicians, and neither ministers nor friends could have access to see us by reason of the confusion and the great storm that lay on the ground; and that which made our case yet worse, we were exposed more to the fury of the enemy than many of our neighbours, who obeyed them in what they required, but we had no clearness so to do, for which we were threatened every day with pointing.

At this time the Lord gave me to seek and also to believe that He would preserve us, upon which I had remarkable discoveries of His condescension.

One day a party of the rebels came to point us of meal, peats, and blankets, our neighbours about having paid their proportions. He that had the command of the party asked my mother why she did not pay in her proportion. She told him that she had no clearness in her conscience so to do. "Then," said he, "send a servant with it." She answered, "I will not bid my servant do that which I would not do myself." "Then," said he, "your house will be pointed." She answered him, "If you do so I cannot hinder you, but my conscience will not allow me to give it." "Then," said he, "my conscience will not allow me to take it;" so he went off with his party, and never returned to draw the point. What sort of conscience it was that withheld him I know not, but this I must remark, to the praise of a prayer-hearing God, who gave me to seek and also to believe that He would preserve us.

"O Lord, not for any thing in us, but for the glory of thy name, that is called over us, which we do profess, do thou yet deliver and preserve us."

And so at the time of the burning of the houses in the country about by the rebels I saw another display of that glorious title, "I am the hearer of prayer." In the twenty-and-eighth year of my life, when I was under that piece of exercise about the Church and land, the Lord then made it known to me that I should behold the stroke with my eyes, but it should not come near me. So I beheld a sweet performance of the promise when I saw the houses and barnyards of our neighbours all in a flame, and yet our house preserved.

Thus I was preserved from the power of the sword and from the flames of fire, as also from that which was my greatest terror of all evils in a common calamity, namely, my body's being abused by the lusts of wicked men; from this I have been still safe preserved. Oh that my tongue were loosed and my heart enlarged to proclaim the praises of my God, who hath been always a present help in time of need to me.

At this time the Lord appeared and wrought remarkable deliverance both for Church and land, for the rebels were made to fly before the king's army; even then when, as to human appearance, had the rebels got their designs accomplished, the Protestant interest in these lands had been ruined and Popery set up. As the Lord gave me warning of this terrible stroke before it came, so hath He made mine eyes to behold the deliverance according to His promise; so I cannot but look back to that time formerly recorded wherein the Lord drew out my soul to plead for the Church and land, and I was enabled so to wrestle for the poor Church of Scotland as not to quit my hold, though I should have died on the spot.

(To be continued.)

## Searmon.

*Cuid de Chomharraidhean air Feasgair Dhubhach aig  
Eaglais Dhe.*

LEIS AN URRAMACH RALPH ERSCINE, A.M.,  
Ministeir an t-Soisgeil a bh'ann an Dunfermline.

(Air a leantuinne o t. d. 249.)

“Ach tarlaidh air tra feasgair gu'm bi solus ann.”—SECHA. xiv. 7.

9. Tha e na chomharradh dubhach air àm feasgair, an uair a tha na h-uile samhach ann an tosdachd, agus an tigh air a chumail ann an sìth-thamh; oir anns an la tha do ghnath ni-eigin do dh'fhuaim mu'n cuairt do'n tigh; ach air an oidhche chán 'eil a bheag sam bith, gu gnathaichte, ach sìth-thamh agus ciùneas.—Eadhon mar sin, is comharradh e air gu'm bheil e na uair dhorch agus mharbh de'n oidhche aig sluagh 'nuair a tha'n cridheachan a' foiseachadh ann an leapaichean an t-sìth agus t-shocair fheòlmhor; tha so ag radh, gu'm bheil an diabhl 'gam fulasgadh 'nan codal ann an leabaidh na mi-chùram, “'Nuair a ghleidheas duine làidir fo armaibh a thalla féin tha na bhuineas dà ann an sìth,” Luc. xi. 21. Feudaidh cuid a bhi ullamh gu' radh, buidheachas do Dhia cha d' robh mi fein riamh air mo bhuaireadh leis an diabhl: 'seadh, a dhuine c'arson nach'eil e 'ga da thrioblaideachadh? 'Se an t-aobhar so, gu'm bheil e cinnteach na's leoir asad a cheana: ach na'm bitheadh tu a' cuir 'na aghaidh; is beag sìth a bheireadh e dhuit, chuireadh e uile chumhachdan na h-ifrinne air do thòir. Ach 'nuair a tha gach ni air fhuilsgadh gu sìth ifrinneil, tha e na àm feasgar dòrch: tha mòran ag radh so, “Bithidh sìth againn ge do chuireadh sinn misg ri tart.”

10. Tha e na chomharradh soilleir air àm feasgair, 'seadh, gu'm bheil e meadhon oidheche aca, 'nuair a tha'n cuid dorsan uile air an druideadh 's air an crannadh, agus 'nuair nach bi buillean sam bith air an cluinntinn no air am freagradh, a chum an dorus fhaotainn air fhosgladh: 'se so gu ming mar a tha chùis a' tachairt anns an oidheche. Agus a nis, 'nach h-'eil e na chomharradh dubhach, air gur àm feasgair a th'ann: 'seadh na àm meadhon-oidheche aig a mhor-shluagh anns an 'eaglais fhaicsinneach, 'nuair a tha dorsan an cridheachan air an druideadh gu teann 'an aghaidh Chrìosd; agus ge d' tha e na sheasamh aig an dorus agus a' bualadh, gidheadh cha'n'eil iad ag èisdeachd, a' freagairt, no a' fosgladh dha? Taisb. iii. 20. 'Nuair a bhuaileas peacaich aig a dhorus-san, tha esan do ghnàth ullamh gu fosgladh, do reir fhocal, "Do'n tì a bhuaileas fosgailear," ach 'nuair a bhuaileas Esan aig dorus a pheacaich, feudaidd e bualadh mìle uair, agus gun a bhi idir air a chluinntinn no air a fhreagairt. Is iomadh buille a thug e, agus a tha e fathast a' tabhairt aig dorus na ginealaich so.—Tha e bualadh le focal òrduigh-san, Eabh. iii. 7, 8. Ephes. v. 14. I. Eoin iii. 23. Le focal a Bhagraidhean, Eoin viii. 24. Luc. xiii. 3. Marc xvi. 16. Le focal a gheallaidh agus a chuiridhean caoimhneil, Mata. xi. 18. Eoin vi. 35, viii. 38; le fhocal reusoin, a' reusonachadh na cùis Esec. xxx. 11; le fhocal gearain Eoin v. 4; agus le fhocal comhairle, Taisb. iii. 18. A ris, tha e bualadh le a Spiorad, le coguis, le trioblaidean, le trocairean coitcheinn, le breitheanasaibh, le deadh eisimpleir agus comhairlean muinntir eile, agus roimh bhlasadan de' ghradh.

11. Tha e na chomharradh air gur àm feasgair a th'ann, an uair a tha a ghealach air éiridh, agus air éiridh gu h-àrda: oir tha fhios agaibh, mar a ta e na chomharradh air a ghrian a bhi dol fuidh, an uair a tha ghealach air éiridh; mar sin, gu gnàthaichte, mar is àirde a tha a ghealach air éiridh, 'sann a's fhaide a tha e dheth an oidheche, agus 's ann is fhaid' as a ghrian. 'Nuair a tha a ghealach a' nàirde, tha a ghrian a bhán.—'Nis mar a tha Crìosd air a shamhlachadh ris a ghrian, agus an saoghal so ris a ghealach, mar sin, an uair a tha e na sholus là aig eaglais Dhe, tha a maise air a h-aithris le iad a bhi air an eideadh leis a ghrian, agus a ghealach a bhi aca fuidh an cosaibh, Tais. xii. 1. Agus mar a ta e na là do sholus spioradail aig neach no aig sluagh, an uair a tha ghrian aca os an ceann, agus a ghealach fuidh an cosan; mar sin tha e na oidheche de' dhorchadas spioradail, aig neach no aig sluagh, an uair a tha a' ghealach os an ceann, agus a ghrian fuidh an cosan; an uair a tha aignidhean dhaoine air an suidheachadh gu h-ìomlain air an t-saoghal chaoch-laideach so: an uair a tha'n saoghal gu h-àrd 'n an cridheachan, tha Crìosd gu h-ìosal. Nach 'eil ma 'seadh, cridheachan saoghalt, aignidhean saoghalt, sluagh a ta de' dh'inntinn shaoghalta, aig am bheil an aire 'mhain air nithe talmhaidh, nach 'eil so 'na dhearbhadh gu'm bheil iadsan na'n dorchadas? Tha cuid, leis a ghealach ann an leabhar an Taisbeanidh, xii. 1, a' tuigsinn gealach an fheim-fhireantachd; agus tha e gabhail so a' steach maran ceudna, ann an àite muinntir a bhi air an comhdach le grìan na fireantachd, agus



gealach an fhéin-fhireantachd a bhi fuidh an cosaibh, gu'm bheil iad air an comhdach le gealach chaochlaideach am fireantachd fein; 'an sin tha aca-san grian na fireantachd fuidh an cosan. Tha iad a' saltradh air Criosd agus air fhireantachdsan am feadh a tha iad 'gan árdachadh fein agus am fireantachd fein, a' moladh lagh na'n oibre, agus gun fhios ac' gu'm bheil iad le' so a' glaothaich a mach sìos le Criosd, crìoch an lagh a chum fireantachd anns am bheil againn fireantachd agus neart.

12. Tha e na chomharradh air gur am feasgair a th'ann an uair nach 'eil sgàthanan air son feum sam bith; agus an uair, do thaobh dorchadas, nach urrainn daoine feum a dheanamh aon chuid do sgàthan, a chum iad fein fhaicinn, no do ghloinsheallaidh, a chum nithe eile fhaicinn.—Mar sin, is comharradh e 'air oidhehe gle dhorch, am feasgair de thiugh dhorchadas, an uair nach 'eil da ghloin Dhe air son feum sam bith; tha mi a' ciallachadh, an lagh agus an soisgeil; an uair nach urrainn do mhuinntir iad fein fhaicinn aon chuid ann an gloin an lagh, mar a rinn Pol. Rom. vii. 9; agus mar an ceudna an uair nach urrainn iad Criosd fhaicinn, agus gloir Dhe annsan, ann an gloin an t-soisgeil, mar a rinn Pol agus muinntir eile, 2 Cor. iii. 18. Ach tha e na àm dorchadas aig an eaglais, agus aig anama sònruichte, agus na dhearbhadh dhubhach, na chomharradh cinnteadh air iad a bhi gu h-iomlan as eugmhais solus tearnaidh, an uair a tha an lagh gun fheum dhoibh ann a bhi a' foillseachadh dhoibh an nadur peacach, an cridheachan, agus an caith'beatha, agus an soisgeil a bhi neo-fheumail dhoibh, air son a bhi foilleachadh glóir Dhe ann an rathad na slainte troimh Iosa Criosd; an uair nach eil aon chuid am peacadh no'n truaighe air a dhearbhadh orra leis an Spiorad a bhi fosgladh na h-àithne, agus a' co'-chuir bagraidhean an lagh, no air an dearbhadh mu fhireantachd agus mu bhreitheanas, leis an Spiorad a bhi teachd mar spiorad gliocais agus foillseachaidh ann an eòlas Chrìosd, mar an Tighearn ar fireantachd.

'Nis, innsibh dhomh, an deigh dhuibh na comharraidhean so mu àm feasgair a chluinntinn, mur 'eil mòr aobhar air son bròn is tuireadh os-cionn an àm air lathair? Nach 'eil a mhor-chuid anns an eaglais fhaicsinneach, 'seadh, tha a mhor-chuid a th'ann an so, fo' thiugh dhorchadas, nach 'eil e na fheasgair dorch agad a dhuine; agad-sa bhean? Na'n dearbhadh Dia thu leis na comharraidhean so mu thimchioll, chitheadh tu gu'm bheil thu fein air do chomhdach 's air do chuairteachadh le neulaibh agus le thiugh dhorchadas na h-ifrinn; agus chitheadh tu t-fheum air eigheach a mach, A Thighearn, soillsich; Thighearn, cuir a mach do sholus agus t-fhirinn, &c.

#### A CHRIOCH.

It is a most just punishment that man should lose that freedom which man had power to keep, if he would; and that he who had knowledge to do what was right, and did not, should be deprived of the knowledge of what was right, and that he who would not do righteously, when he had the power, should lose the power to do it, when he had the will.—*Augustine.*

## Notes and Comments.

**The Irish Agreement.**—After long debate and the humiliating spectacle witnessed by the British people of the King's Ministers in conference with Irish rebels, a so-called agreement was come to and heralded as one of the miracles of the twentieth century. At the time of writing this note the British Parliament has accepted the terms of agreement, but the Dail Eireann, the Irish rebel gathering, has not made known its mind. The attitude taken up by the more reputable organs of public opinion in England and Scotland was humiliating. It looked as if a special campaign was set on foot to compel Ulster to yield. All the blame was to be laid on her if she would not submit to men who love the Protestantism of the North as much as the devil loves holiness. The loud shouting was premature, for even though the Agreement be accepted by the Sinn Feiners at present, that does not say there will be peace between this country and Ireland. Ireland's woes and sorrows are deeper than can be cured by politicians. The Gospel of the grace of God is the best remedy for her sorrows, and we pray for the day when Ireland, in a higher and truer sense than she was in the past, may again be the Island of Saints.

**The Washington Conference.**—Momentous decisions have been come to at the notable Conference called together by President Harding. Were it nothing but the check that is to be put on building mighty battleships the Conference would not have met in vain. The mad race in building these tremendous engines of destruction is to be slackened. Another notable outcome of the Conference is the Four Power Pact, in which Great Britain, America, France, and Japan enter into a joint agreement providing against disputes in the Far East. This is all to the good. But the nations must learn to look higher than statesmen to obtain a lasting peace, even to Him who is the Prince of Peace, and who has received all power in heaven and earth.

**Jews and the New Testament.**—Jewish leaders are greatly exercised, says the *Christian*, by reason of the circumstance that the Rev. A. A. Green, minister of the Hampstead Synagogue, has introduced the New Testament into the Hebrew and Religion Classes of the congregation under his charge. The critics find little satisfaction in the fact that the young people who are thus being made acquainted with the Gospel story, are of a well-educated type, including some who hold university degrees. They reply that such a course of action is essentially prejudicial to Jewish culture. In a letter to the Jewish Press, the Chief Rabbi has explained that similar action has been taken at other times, in order that Orthodox Jews may be in a position to defend their attitude in regard to Christianity. This, however, does not seem to satisfy the critics, one of whom bluntly says that Christians fully recognise—he might have used a stronger term—that the teachings of the New Testament “are absolutely opposed to the very existence of Judaism.”

**The Jews in Palestine.**—What are the Jews doing in Palestine? asks the *Manchester Guardian Weekly*. Representatives of the native population are now in London, pleading that the land must not be given to the Jews. Yet we accepted the mandate to administer the country on the understanding that we would assist the Jews to establish in it his national home, and at the same time see that the rights of the Arabs and other native races were not interfered with. The task has been a trying one. There have been strong anti-Zionist demonstrations, rioting, and even bloodshed. But it is interesting to note how the Jews have quietly gone on with their plans, and how they are rapidly establishing themselves in the land. When war broke out there were some 45 Jewish colonies in Palestine. To-day there are 72, owning between them 130,000 acres of land. Hundreds of Jews have settled in the country, and they have expended vast sums in agricultural and other enterprises. Since 1918 the Jews alone have spent over £2,000,000 in the country.

**The Bible in the Schools of England and Wales.**—The report recently issued by the Committee appointed by the President of the Board of Education (England) to inquire into the teaching of English in schools contains an interesting paragraph, in which the neglect of Bible reading in our time is referred to, and which the Committee regard as a grave and serious loss to education and culture, apart altogether from the higher and more important religious considerations. "At the present time," says the Report, "the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation." All who love God's Word cannot but deeply regret that this is the truth. And it is something that men, masters of our common mother tongue, should recommend it a place in the national school curriculum, not only for its pre-eminent literary value, but its high moral standard. It is not for us to praise the literary pre-eminence of the Authorised Version with its noble and dignified diction and rhythmic cadences, which linger as music in the ear; that had been done by the great masters of the English language. But while we give due place to this, we must always keep before our young people in the school and in the home that the Bible is infinitely more than a classic occupying the first place—it is the Word of God, and must be recognised by us in school and home as such if it is to have its true place.

**Bible Reading.**—In connection with the Report referred to above, the *Glasgow Herald* (24th November, 1921) had a leader, interesting as appearing in the secular press, from which the following may be quoted:—"Sir Henry Newbolt's Committee were not concerned with the moral and spiritual effect of modern neglect of the Bible, which they urge should be 'universally read, far more than it is at present, both in universities and schools.' The mere fact that the Bible is admitted to be a 'classic' may be productive of lip-service to its literary merits, but does not ensure its being read. The only way of becoming familiar with it, either

as literature or as a guide to life and conduct, is personal study, and those who acknowledge its divine authority will welcome the reading of it as literature, in the confidence that its influence will not be circumscribed by the motives which may lead to its perusal. The suggestion of the Committee that the text of the Bible should be much more frequently and regularly read in schools than is done at the present day in England may usefully be extended to Scotland, and it is welcome for many reasons. Its adoption would be a real advance in education and general culture, it would afford an impetus to private reading, and it would emphasize the great elements in religious faith which are common to all the Christian Churches. In Scotland, where so large a part of the national life is attributable to the influence of the Bible, we cannot regard without concern any serious neglect of its pages, and, though the Committee was dealing with England, we cannot flatter ourselves that their remarks are inapplicable on this side of the Tweed."

## Church Notes.

**Communions.**—Inverness, fifth Sabbath of January. Dingwall, first Sabbath of February.

**Students Received.**—The Southern Presbytery of the Free Presbyterian Church, at their meeting on the 23rd November, received as students, with a view of studying for the ministry of the Church, the following:—Mr. Donald Macdonald, Mr. D. J. Matheson, and Mr. Robert Sinclair, who is the youngest son of the late Rev. James S. Sinclair.

**Church Building Fund Collection.**—The collection for this Fund is to be taken up in January. The purpose of the Fund is to give grants to congregations in debt with their church buildings, and owing to the fact that a number of new churches have recently been erected or are in process of erection, a much heavier drain will be made upon the resources of this 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 15th December:—

**Tolsta (Lewis) Church Building Fund.**—Mr. John Nicolson acknowledges, with grateful thanks, the following donations:—"A Friend," Glasgow, 20/; "Canadian," 5/; "Another Friend," Glasgow, 20/; Mrs. Macdonald, Milbost, Stornoway, 10/; "Skye Lady," Glasgow, 20/; Mr. Murdo MacAskil, Glendale, 20/.

**Glendale Church Building Fund.**—Mr. Murdo Macaskill, Treasurer, begs leave to acknowledge, with thanks, the following donations:—Per Mr. James Macaskill, Waterstein—Mr. John Macaskill, R.M. "Partridge," £5;

Mr. Lachlan Morrison, Invergarry, 20/; "A Friend," Glendale, 8/; per Rev. James Macleod—Mr. James Mackinnon, teacher, Raasay, 44/; Mr. Murdo Campbell, Cuba, 40/; Mr. Alexander Grant, Dornoch, £5; Mr. Malcolm Macleod, 5/; Mrs. John Macleod, 2/6; Mr. Malcolm Macleod, 5/; Mr. John Macleod, 2/; Mr. Donald Macleod, 4/; Mr. J. A. Macleod, 2/—all of Arnish, Raasay; Mr. John Gillies, 3/; Mr. Donald Nicolson, Torran, Raasay, 2/; Mr. Alexander Gillies, 10/6; Mr. John Nicolson, 6/; Mr. Allan Macleod, 2/6; Mrs. Ronald Gillies, 7/; Mr. Angus Macleod, 4/—all of Fladda, Raasay; Mr. Malcolm Graham, 4/; Mr. William Mackenzie, 1/; Mr. Norman Mackenzie, 1/; Mr. Torquil Mackenzie, 1/; Mr. Kenneth Mackenzie, 2/; Mr. Norman Cumming, 2/; Mr. John Nicolson, 2/6—all of Kyle, Rona; Mr. and Mrs. Mackinnon, 27 Sussex Street, Glasgow, 30/; Misses Flora and Maggie Cameron, 9 Upper Belgrave Street, London, 40/; Master Robert Ross, Glendale, 5/; Mrs. Murdo Campbell, 7 Argyle Street, Glasgow, 20/.

**Edinburgh Church Purchase Fund.**—Mr. Maclean, 16 Marchmont Crescent, Edinburgh, acknowledges, with thanks, the following Donations:—Per Mr. W. Day—Miss A. M. Macleod, Glasgow (Collecting Card), £16 1/6; per Mr. Jas. MacKay—"Two Friends," Oban, 40/; Mr. Duncan Mackenzie, Edinburgh, 20/; Mr. Alex. Murray, Glasgow, 40/; Mrs. A. Burnet, Kishorn, 5/; per Mr. P. Anderson—Miss Macleod, Tomatin, 10/; per Mr. A. MacGillivray, Inverness—Mr. Malcolm Macleod, Montana, U.S.A., 10/; Misses Bessie and Bella Fraser, Kingussie, in memory of the late Rev. James S. Sinclair, £10; per Miss Gillies, Edinburgh—Miss Tina Mackay, Ardineaskin (collected by card), £8 11/; per Mr. William Day, Edinburgh—Mr. Alexander Macleod, Kishorn (collected by card), 80/; Miss Macleod, Strathkinneard, 20/; Miss Sutherland, Edinburgh (collected by card), 32/; per Mr. A. MacGillivray, Inverness—Mr. John MacEwen, Lochgilphead, 2/6; per Mr. James Mackay, Edinburgh—Mr. Duncan Mackenzie, Glasgow (collected by card), 45/; "Mac," Glasgow, 20/; "P. M'L.," Glasgow, 20/; Mr. and Mrs. Mackay, Brora, 20/; Mr. F. Wilson, Glasgow, 20/; "A Friend," Edinburgh, 100/; per Mr. Peter Anderson, Edinburgh—Mr. James Anderson, Ohio, U.S.A., 40/; Mrs. Burns, Balquhitter, 20/; Miss I. Graham, Epsom, 10/; Mr. Andrew Macbean, 5/; Mr. D. Macpherson, 3/; Mr. William Mackintosh, 7/6; Miss Ann Mackintosh, 4/; Miss Ina Macdonald, 2/; Miss Bessie Tulloch, 1/; Mrs. Tulloch, 2/; Mr. Alexander Tulloch, 2/; Mr. J. M. Macpherson, 5/—all of Tomatin; Mr. William Macdonald, 5/; Miss Joan Macdonald, 5/; Miss Betsy Macdonald, 2/6; Mr. William G. Macdonald, 2/6; Miss Jessie Cameron, 2/6—all of Carrbridge; "M. M. L." (Glasgow postmark), 16/.

Rev. Alex. Mackay, Oban, begs to acknowledge, with sincere thanks, the following donations:—Mrs. M'Millan, Lochranza, Arran, 10/; Miss E. M'Lellan, Great Western Road, Glasgow, 10/; Mr. John MacLeod, c/o MacIntyre, Crianlarich, 10/; "Anon," Skye, 10/; "Well-wisher," West of Scotland, 20/; per Rev. Neil Cameron—Mr. John MacKenzie, Udrigle, 100/; and Mr. K. Matheson, Dingwall, 20/.

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