

THE REVEREND  
JOHN MACRAE

(“MAC-RATH MOR” - “BIG MACRAE”)

OF

KNOCKBAIN, GREENOCK, AND LEWIS.

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*A SHORT ACCOUNT OF HIS LIFE AND FRAGMENTS  
OF HIS PREACHING,*

BY

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TRANSLATED FROM THE GAELIC WITH A PORTRAIT OF  
MR MACRAE.

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## AUTHOR'S PREFACE TO THE GAELIC EDITION.

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It is now seventeen years since the death of the Rev. John Macrae, or, as he was commonly called, "Mac-Rath Mór" (Big Macrae). This is exactly the time that elapsed between the death of Dr. Macdonald and the publication of his life by Dr. Kennedy. It is not, therefore, yet too late for us to state a few facts regarding this eminent witness, seeing that no other person has offered to do so. An interesting biographical sketch of Mr. Macrae appears in the "Disruption Worthies of the Highlands." Many of our countrymen being unable to understand English, we have translated considerable portions of it into Gaelic. Some time ago we made it known that we should be pleased to receive any additional facts of his life or fragments of his sermons, but apparently there is but little now available. It is desirable that some record should be preserved of the career of one of the most eminent witnesses to the Truth ever raised by God in the Highlands of Scotland.

*"The righteous shall be held in everlasting remembrance."*

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## NOTE BY THE PUBLISHER.

It is pleasing to find that, not only is there a large demand for Mr. Nicolson's work, but so many have expressed a wish to possess it in English that the publisher ventures to issue an edition in that language. A few additional incidents of Mr. Macrae's history have been embraced in this edition. It is but justice to Mr. Nicolson to state that he is not responsible for the translation.



# THE REV. JOHN MACRAE.

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## BIOGRAPHICAL SKETCH.

THE REV. JOHN MACRAE was born in Acha-nan-gart,\* in Kintail, in May, 1794. He was one of a family of twelve children. Of these six died in early life, and of the remaining six, who came to manhood, John was the youngest of three brothers and three sisters. When he was but a little child his parents removed from Acha-nan-gart to Ardelve, in Lochalsh. Both his father and mother were Macraes, and thus he was a true Macrae by right of birth, race, and country. He was physically powerful, as he also was in point of mental capacity. In bodily strength, combined with shrewdness and sagacity, it is doubtful if his native Highlands ever produced his superior.

There are numerous anecdotes floating about the Highlands bearing upon Mr Macrae's courage and physical strength. We shall mention one or two. A near kinsman of his own was my

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\* Another account says that he was born in Ardelve, in Lochalsh.

informant with respect to the following incident, and he had the story from Mr Macrae's own lips. Meeting each other one day, the conversation turned on the dangers incident to travelling in certain parts of the Highlands, attending markets, and otherwise, when Mr Macrae said—"I happened on one occasion to be attending the market with some cattle, with a companion, when I was a young man, and I believe I was never in greater bodily danger than on that occasion. In returning from the market we called at the Inn of Contin for refreshment. My companion was most anxious that we should not remain any time, but I was differently disposed. The result was that he went off, leaving me at the inn. In passing through the Wood of Tarvie, he was met by a party of men who unceremoniously relieved him of his money. Shortly after his departure from Contin I followed, and in passing through the Tarvie Wood I was met by the same miscreants, who demanded my purse or my life. I told them that my purse, being but light, it would avail them but little. I, however, threw a shilling on the ground, which one of the gang stooping down to lift, I with one stroke of my hand laid him prostrate. Not knowing what weapons, offensive or defensive, the other two men might possess, I sprang upon them, and quickly laid them

beside their companion. Surmising, correctly as it turned out, that mayhap they had robbed my friend, I searched their pockets, and found his purse, which I took and passed on. On reaching the Inn at Garve, I found my companion sitting there deeply lamenting the loss of all his fortune. He asked me if I had escaped his assailants in the Wood of Tarvie, adding that matters would not have been so bad if they had left him even a share of his money to carry home. Pulling out his purse, I handed it to him, saying—‘Here, there is your money. If you had not had a good fellow behind you, you would have gone home sad and empty-handed enough.’”

The first year he attended the University among his classmates was a big, strong, Lowland youth, who delighted in poking fun at Macrae as they passed out and in. For a time he bore patiently with the fellow’s rudeness. One day, however, Macrae appeared at the class in a new hat, which his class-fellow no sooner saw than he struck at it, knocking his hand through it. Macrae seized hold of him and drew him to a quiet place, where they wrestled with each other till the Saxon went to the ground. Macrae planted his knee upon his opponent’s chest and, raising his arm, threatened summary punishment, when they were discovered by a Highland student,

who, on recognising Macrae, shouted out—"John, John, what do you mean? Remember Grace." "If it were not for that," answered John, "he would not have escaped without paying for his impudence." The Lowlander meddled no more with "Big Macrae."

Shortly after he became minister in Ness, while passing homeward between the townships, over a dreary, gloomy road, a man met him covered with a hairy hide, and having horns stuck on his head. One moment he would walk before Mr Macrae, and the next he would be found behind, passing him stealthily at the side of the path. Several times Mr. Macrae advised him to take himself off, or he might have cause to regret his pranks. Finding his counsels disregarded, he turned upon the ogre and said—"If you are a devil incarnate, you will feel the weight of my arm if you do not go at once." Losing patience, he struck his visitant a stunning stroke, accompanied with the following advice:—"Take that, and betake yourself to God, asking him to have mercy on your soul." Some time after this man who had thus tried to frighten Mr. Macrae went to call upon him. He asked him if he remembered the evening on which he had met the man wearing the hairy skin and the horns who, under Satan's

instigation, tried to frighten him. "I do," replied Mr. Macrae. "I was the man," said his visitor, "and I trust that was the last act I performed in the service of the Devil." This man subsequently became an office-bearer in Mr. Macrae's congregation.

If in early days Mr. Macrae was ignorant and dark as regards matters pertaining to God and to the salvation of his soul, he was, after he passed through the gracious change of his later life, no less conspicuous as a witness and a messenger of light from God to his fellow-men. His father remained for nineteen years in Ardelve. He gave his family a good education, as he could well afford to do, and thus John received the best training that the schools of his time could provide; nor was the lad himself by any means a dullard. From Lochalsh the family removed to Morvich, at the north end of Loch Duich, in Kintail, where the father died, before they were a year in the farm. Shortly after this, John and one of his brothers rented a sheep farm called Immir, at the south end of Lochcarron. It must have been at this place that John was, on one occasion, when the Rev. Mr. Lachlan Mackenzie and the Rev. Mr. John Kennedy, Redcastle, happened to be visiting the district. Hearing John Macrae urging his sheep dogs in a



strong voice, Mr. Kennedy remarked—"What a powerful, rough voice that young man has!" "That is true," replied Mr. Lachlan Mackenzie, "well do I recognise those rough tones, but I feel as if I heard a meek and quiet voice behind those rugged sounds. I do not expect to see it, John, but you may live to see the time when your eyes and ears can testify that no one, in his day, can surpass that young man in proclaiming from the pulpit the grace of God in Jesus Christ to perishing sinners."

From Immir, John Macrae went to the south side of Loch Duich, where he shared with another friend the holding of Mam Ratagan. Here he superintended the workmen who formed the highway up the steep acclivity of Mam Ratagan and down to the side of Glenelg. One day, it is said, as he sat at this place with his men, partaking of some food, Mr. Finlay Munro, a faithful evangelist, happened to pass. He was at once invited by Macrae to share the humble meal, and it would seem that Finlay's words, in asking a blessing or returning thanks, made a deep impression on his mind. There is nothing known as to the piety of John's parents, but one of his sisters was noted for her godly life, which proved a valuable help to him when under conviction of sin. It is evident

that his attention was first arrested by the exemplary life of this sister, who was older than himself. Her "living piety," says Mr. Macmaster, in the "Disruption Worthies of the Highlands," made him uneasy about himself, and convinced him that there is a reality in religion to which he was a stranger. But the special means employed for fastening conviction on his heart and conscience was a sermon preached by Dr. Macdonald of Ferintosh [at Port-na-Cloiche, in Lochcarron], in the open air, . . . from Solomon's Song, iii, 11—"Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." His distress of mind was for a time extreme, unfitting him for the ordinary duties of life. It would not be easy at that time to meet a more powerful man anywhere ; but he has been known to tell that he had been so weakened by soul distress as that when his foot struck against a clod or stone on the hill side he fell helplessly to the ground. Many in the district thought he had lost his reason, and uttered lamentations over so fine a young man being lost to his family and his friends. It was at Ferintosh, during a Communion season, he first experienced any relief. He had gone there a complete stranger, and, owing to

the crowded state of the place—people having assembled from great distances to attend the Communion—he thought he was to be left to make the field his lodging, when he was received into the house of a worthy woman, whom afterwards he frequently entertained at his manse at Knockbain. It was while listening to a sermon by Dr. Angus Mackintosh of Tain on a Sabbath evening at Ferintosh that the glorious light of the Gospel broke in upon his despondent and deeply-troubled soul.

No sooner was he thus led to the hope of the Gospel than he turned his attention to study, with the result that in a short time he was able to teach a school at Arnisdale, in Glenelg. It was there that he first began to exhort the people on the Sabbath, and to conduct meetings on week days, services which were abundantly owned of God for the salvation of many souls; “and,” writes Mr. Macmaster, “a work of grace began in the district as striking and as satisfactory as he at all saw in his after career. And it was there his thoughts were first turned to the ministry.”

He passed through the Universities of Aberdeen and Edinburgh, where he took a high place, especially in mathematics. It is said that when he was in Arnisdale a friend who was closely related to him heard of the change for

the better which had taken place in John's life. This man was himself rather indifferent in religious matters, and was, like Macrae, possessed of great bodily strength. Many a time had they wrestled together, but he had never been able to overcome John. His reply on hearing of John's conversion was—"I will not believe until I see him, and put the matter to the proof." The first time they met he entered into grips with John, who was not long in throwing his antagonist. He therefore left him; but he was not yet satisfied. Nothing would do but that he should go to hear Macrae at his first meeting. This he did, and his testimony was—"There is something in religion that people do not always understand when it could subdue Big John Macrae." So far as we have been able to learn, John Macrae was always naturally a wise, shrewd, moral man before the saving change took place.

On completing his College course, and obtaining licence, he went for a time to act as assistant to Mr. Russell of Gairloch. Here a number of the people attached themselves very warmly to him. His powerful, comforting, spiritual ministrations had been the means of imparting life and hope to their souls, and they deeply lamented his early removal from them.

He was inducted to the Parish of Ness in Lewis in the year

1833. Here he laboured faithfully, and with eminent success, for six years. Numbers of both young and old in this parish were brought in under his rousing and effective teaching, for he was at this time in the height of his power, and full of zeal for the glory of Christ and the salvation of sinners. We have been told by some Ness people that when he warmed to his work a cloud of vapour might be seen rising from his perspiring head to the ceiling of the church. In this portion of the vineyard, his services were abundantly blessed, and here also, as in Gairloch, his too early translation to another charge was deeply regretted.

The manner in which he had spent his early years in Kintail, principally as a fisherman and as a shepherd, served him in good stead in his after life. It would be no easy task to find a more expert steersman than he, and in the course of his ministry his sea-faring experience often proved of great advantage to him, especially in Lewis. "He used to describe," writes Mr. Macmaster, "how on one occasion, when proceeding in an open boat from Stornoway to Ness, he was overtaken by a storm at the Butt of Lewis, and how, in steering the boat, his attention was necessarily so occupied as that he dared not look away from his work to

cast but a single glance towards the shore, and fervently wished the men who were with him and he should get safe on land once more. The surf beat so strongly on the shore that it would be impossible for them to land in safety, but that, on seeing their approach, a large number of men formed themselves into two lines facing one another, and, holding by each other's hands, walked out a little distance into the sea, and watching the moment when the boat was borne in by a huge wave, seized her and carried her bodily with her crew and cargo into a place of safety."

Mr. Macrae was removed to Knockbain in the year 1839. It was here that he received the name which adhered to him ever after, "Mac-Rath Mór"—Big Macrae. His wonderfully winning and at the same time masterly manner of teaching attracted many people to his church from all the surrounding country. Here he laboured for nine years, and "wielded great influence over the whole of the North and West Highlands, both in the pulpit and on the platform, in expounding and defending the principles of the Church." It was while he was minister of Knockbain that he was selected by Dr. Chalmers as a suitable deputy to visit the Highlands and Islands to explain the rights

and principles of the Church, and to persuade the people to prove true to the cause of truth and right. He was appointed according to the suggestion of Dr. Chalmers, and his mission proved in every respect a most successful one, one result being the setting up of a new congregation in several of the districts visited.

In the winter of 1842 and spring of 1843 he was much occupied in explaining to the people in the North and West Highlands and Islands the principles at stake. His character as a preacher procured him access to quarters which otherwise would be closed on him ; and there was no other man who was made so largely instrumental in preparing the people for joining the Free Church when the Disruption actually took place. His suitability for the work in which he was engaged appeared, especially when opposition was offered. His manliness, his loving piety, his wonderful eloquence, his zeal for the honour of Christ as King in Zion, his thorough hatred of Moderatism, and, when occasion called for it, his readiness at repartee, secured the confidence of the people ; and there was great joy in a district when it was announced that " Mac-Rath Mór," as they fondly called

him, was about to visit them. He was eminently the people's minister—there was perhaps never in the Highlands a man of whom it was more true that “the common people heard him gladly.” There was corresponding hatred felt by opponents. . . . For some years after the Disruption Mr. Macrae was much employed in the Church's work in the Highlands and Islands, encouraging and directing struggling congregations, avoiding no amount of trouble or exposure in his endeavours to bring the Gospel within reach of his countrymen in remote and destitute parts, where, until then, its privileges were not enjoyed. In reference to his work at the time of the Disruption, and in forming congregations afterwards, Dr. Elder of Rothesay, in a funeral sermon preached immediately after his death, says of him :—

“Of his great and valuable services to our beloved Free Church, I cannot here speak particularly. At the Disruption period he was, as I can testify from personal recollection and experience, a great power in the North and in the West in expounding and defending, as few men could do, the glorious prerogatives of the Lord Jesus Christ, as the sole King and Head of His Church, the independence of Christ's Church with reference to civil authority, and her sole



subjection to Him and His laws in spiritual things ; and also in vindicating the blood-bought privileges of His Church and people. Perhaps there was no minister who exerted a more commanding influence in leading the mind of the people to clear views of duty during that eventful crisis."

The Rev. Mr. Macdonald, Urray, and he happened to be on one occasion at Lochcarron, explaining the causes which led to the Disruption. Mr. Macdonald was the first speaker, and among the audience was the minister of the Established Church, who, in the course of the address, got up and interrupted the speaker with the remark, "You need not be so vain, James, telling us the causes of the Disruption. Well do I remember when I used to teach you in your father's house." "Sit down, James," said Mr. Macrae, as Mr. Macdonald himself informed us, "sit down, and let me get up." And up he did get ; but he had not proceeded far when the Established Church minister again shouted out, "I knew you right well, too, when you used to be hunting foxes in these wilds up above us." "Quite right," said Mr. Macrae, "but I find that I did not extirpate them all, while I see you, you fox, still living here." His rude interrupter instantly got up and fled from the meeting as if he had been shot at. Preach-

ing in Tiree on a certain Sabbath, he intimated that he should meet with the people on the Monday, and address them on the Disruption question. At the close of the meeting the Parish Minister appeared with a written paper in his hand, which he began to read, when Mr. Macrae observed, "See that poor man going to read what probably he was busy writing yesterday." This caused a laugh, and put a stop to the reading. The pretty, green hillock on which they were assembled, is called "Cnoc-Mhic-Rath" to this day, in honour of Mr. Macrae, and in commemoration of the incident.

"At a meeting in Lochaber in the spring of 1843, a Moderate minister planted himself opposite Mr. Macrae when addressing the people, and ostentatiously took notes to prepare himself for making a statement in reply, and those present could never forget how utterly disconcerted he was when Mr. Macrae's graphic description of a 'Ministeir Moderate' tallying so exactly with the character of his friend opposite, led the people to turn round and stare at him after every other sentence, with a look that meant, 'That is you; we know you.'" That minister did not attempt to reply. "I would have struck him," said he, "but I am afraid he is stronger than I," though he himself was also a very strong man.

“During the unhappy controversy on the subject of union with other Churches (he thought union should have taken place), in dealing at a public meeting in Skye with a boastful statement of a Northern minister, who said that instead of following the lead of a certain distinguished minister in the South, that that minister had followed his lead, Mr. Macrae observed, that when he was a shepherd he would have several dogs with him on the hill, that they sometimes trotted on before him, and at other times followed him, but that, whether they went before or came after him, he was always master.” We shall give one instance more in proof of his sharpness in repartee. When he was minister in Lochs, as he was walking about on a wet day in the spring time, he observed the tenant who occupied the croft adjoining his own land sowing his corn. Going up to the man he asked him if he did not think the day was too wet for putting the seed into the ground. “Oh!” replied the sower, “we do not belong to the seed of the salt-bag.” “If not,” said Mr. Macrae, “you are all the more likely to rot.” We could multiply anecdotes to show the alertness of his mind and the acuteness of his wit, but what we have given will suffice.

In 1849 he was translated to Greenock, leaving many

sorrowing hearts and streaming eyes behind him in Knockbain. The pain and distress of many in the district in parting with their beloved pastor was simply indescribable, some even, as we were assured, actually taking to their beds, so crushed and broken were they in parting with one to whom they were so tenderly attached. Their souls had received lasting good and their hearts hope and comfort under his pungent and refreshing ministrations. In Greenock in like manner his labours were abundantly blessed ; and as a result of his eight-years' ministry there, a large number, especially of the youth of the town, united themselves warmly to him, and were deeply pained in parting with him when he was translated to the Parish of Lochs, in the Island of Lewis, in 1857.

It was on account of failing health that he accepted the call to the parish of Lochs. The foul air and smoke of the city injuriously affected his health, and he had, consequently, to exchange his charge in Greenock for the large and widely-scattered congregation of Lochs. The congregation, which was at that time one charge, has, since then, been divided into three. It was when minister of Lochs that the people of Snizort, in the Isle of Skye, presented him with a handsome and serviceable yacht. In visiting his people in this parish,

he had to go long distances by sea, and so the vessel was given to render his work easier—"the value of the gift being much enhanced by Mr. Macleod, Snizort, having himself sailed her from Skye to Lewis, that he might hand her over to Mr. Macrae. This vessel was of much service to him in visiting his congregation, and, at Communion seasons, when the manse was much too small for the number of visitors that came often from great distances, he turned her neat cabin into a bedroom, where several could be accommodated, as she lay at anchor in the adjoining loch" (Loch Liurabost).

"In 1859 he lost his excellent wife, a bereavement he felt very much. She had been, during many years of labour and suffering, through her piety and prudence and sympathy, a never-failing help to him, and her death greatly affected him. She died repeating the words, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' Desolate as he felt, he but the more braced himself up for his work, and, in the evening of his day, he was the more abundant in his labours for his Master."

He laboured faithfully in Lochs, where his ministrations were greatly blessed of God for the ingathering of many young and old, under the influences of the Gospel of Christ. His health and strength, however, began to decline, and finding himself unable to do full justice to such a wide parish, containing about five thousand souls, he accepted a call, addressed to him in 1866, by the Free Church congregation of Carloway, a parish more easily worked than that of Lochs. It was not long, however, till he found it necessary to demit his charge altogether, as he felt himself unable to discharge satisfactorily the duties which he regarded as incumbent on him. After five years of most successful service, he left Carloway in 1871. The days spent in this parish were no less blessed, for the awakening of many of all ages, than any other period of his ministry. There was deep sorrow over the whole parish at his leaving, and all who heard him, with any degree of appreciation and attention, will not forget his edifying, stimulating, powerful, and valuable preaching till a dying day. In resigning his charge at Carloway, he generously declined to accept the retiring allowance to which he was entitled from the Church, and "although no longer minister of a congregation, he preached regularly whilst he

had strength remaining; and there was reason to believe that his labours were countenanced to the very last. He entered on his rest, after ten days of much suffering, on the 9th of October, 1876. On the Thursday before his last illness came on he felt better, and he rejoiced at the thought of sitting once more, on the following Sabbath, at the Lord's Table. This, however, was denied him. Not long before he had preached a precious sermon from the text, 'Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended;' and now, after a few days of suffering, this promise was, beyond any doubt, fulfilled in his experience, and he took his place

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

Mr. Macrae's power as a preacher was very remarkable. In a notice that appeared of him elsewhere, it has been said of his preaching that it "produced effects on his hearers such as no modern preaching, except Chalmers, was known to produce." Our own candid opinion is that not even Dr. Chalmers exerted greater power over his hearers than did Mr. Macrae. "There are many Christian people and ministers of the Gospel who

will acknowledge that they owe more to his preaching than to all the other means of instruction they ever enjoyed, and who do not expect that the blank caused by his death will ever be made up for them in this world." "There has not been, in my opinion," said one who knew him well, "a minister in the Highlands during the last two hundred years who made so great an impression on so large a number of people as Mr. Macrae." As Mr Macmaster so truly and beautifully observes — "His appearance as he presented himself before a congregation at once arrested attention; it suggested to the hearers the thought that this was a messenger from God. Many in almost all parts of the world will remember services conducted by him, especially on Communion Sabbaths, when he appeared with his countenance radiant as one who had come down from the Mount of Communions, and how, by the time he had read the Psalm and engaged in prayer, the congregation, often consisting of many thousands, was awed into eager attention, and throughout an expression of delight appeared on the faces of God's people, while the most careless were solemnised, often deeply moved. A few years before Mr. Macrae's death an aged Christian in Easter Ross, after hearing him preach, said—'I have to-day shed tears under a sermon



what I have not done since last I heard Mr. Macrae twenty years ago.”

As has been already observed, it was on a Communion Sabbath that he appeared to be specially under the dew of Heaven, as with heavenly authority, with consolation, and with earnestness he spoke to souls which drank in life and hope from his wonderful words, so satisfying and so appropriate to all the varying moods and experiences of the people of God. We could only regard him as if he had been an angelic messenger sent direct to us from Heaven. He seemed like no other man. Who can forget the solemnity, the power, the earnestness, and the impressiveness which characterised him as he stood at the head of the Lord's table on a Communion Sabbath? “Those who were not acquainted with Mr. Macrae in private life understood but little the tenderness of his nature and his instinctive shrinking from all that was mean and unworthy.”

If so much may be permitted to us, we would mention the following fragment of his relation with ourselves. We were at the time making preparations for proceeding to Glasgow to College. Meeting him shortly before we set forth, said he—  
“It would be better for you to remain at the Carloway School

teaching the children for this winter." We replied that as we had made all ready for going south we would not stay. "Then," said he, "will you not remain, and I will be a good friend to you?" Thrice he urged the matter, but we would not consent. "Then," he said at last, "if you do not take my advice it will be the worse for yourself." We replied that he had no cause to be displeased or to put us to any disadvantage. "That will do," he replied, as he left us. We went south, and by and bye had occasion to apply to Mr. Macrae for a certificate, fearing, meanwhile, that the required testimonial would be refused. Instead of this, however, the good man sent one which filled us with shame and wonder, accompanying it with a friendly letter, in which he complained that we had been so long in coming to see him. On going home in the spring we called to thank him. "I am pleased," he said, "that you have come to see me." We spoke together of the secluded place to which we were being sent to teach the young, and to conduct services on the Sabbath, and we took occasion to express our objection to relegating ourselves to the seclusion of the Island of Soay to the south of the Isle of Skye. "You will go," said Mr. Macrae, "and you will prove yourself a man and a Christian." This was the last occasion on which we

met, and the last faithful advice we had from his lips. We can never cease to declare how completely he secured our regard, our esteem, and our admiration above all whom we have ever known or heard in this world. We, however, hope and humbly avow that we knew the truth in its saving power before we had heard him; yet we may say of Mr. Macrae as Dr. Macdonald sang of the late Mr. Robertson—

“ Bho 'n chualas leamsa 'n tùs mo là  
 Do theagaisg bhuadhach, chubhraidh, thlath,  
 Thug thu am barrachd dhomh air càch  
 Am measg nam braithrean urramaoh.”

We confess ourselves more indebted to Mr. Macrae than to all whom we have been privileged to hear of God's most honoured servants. We have listened more than once to Dr. Mackintosh, of Dunoon; Dr. Mackintosh Mackay, of Harris; Dr. John Kennedy; Mr. Roderick Macleod, of Snizort; Mr. Spurgeon, and many other eminent men, but, in our opinion, he surpassed them all in point of substance, animation, power, fulness, and impressiveness. We are possessed of a fairly retentive memory, but we must admit that neither ourselves nor any other person is able, in our opinion, to reproduce Mr. Macrae's statements in their original elegance, or in his own exact words, but we have done our utmost, without any

assistance from outside beyond a few fragments which have been sent us by some friends. We conclude this short sketch of the life and character and ministry of Mr. Macrae by giving, in his own words, his hope for eternity, as expressed in the last letter he wrote to a member of his family. He wrote these weighty and noble words—"What a meaning is in the word GRACE for such as I am. It contains everything necessary for the salvation of a sinner, leaping over mountains of aggravated rebellion, infinite in its absolute freeness. What I need is to realise this in its power and glory." He rests from his labours and his works will follow him.

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#### RECOLLECTIONS OF MR. MACRAE'S PREACHING.

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While preaching, Mr. Macrae's active imagination was effectively employed by him in emblematical illustrations, and in the use of natural phenomena and apposite anecdotes, to elucidate and enforce spiritual truth. He could thus arrest the attention of people of various dispositions, they were able to carry with them more of his teaching than of that of most

men, and by the manner, as well as by the matter, of his appeals, he made a deep impression on the minds of his hearers. Whatever subject he handled, he rendered clear and intelligible to the meanest and least gifted in the congregation. This was one of his most conspicuous endowments, and it was a matter of wonder to many how easily the darkest and most abstruse points became clear under his masterly treatment. His every statement seemed so plain, so proportionate, and so well-balanced, that we grudged to miss a word that fell from his lips. A frequent theme with him was the sufferings of Christ and the mysterious union of his divine and human natures. Once and again in speaking on such subjects have we heard him observe—"I shrink from proceeding further lest I should lose myself. I feel like a man entering into a dense fog—he must move warily for fear that he should miss his way."

He was most careful in his treatment of the Word of God. Every word was so scrupulously weighed, and he spoke with such solemnity that his utterances sank deeply into the hearts and memories of his hearers. So far from soaring lightly and airily in discourse as many do when they feel on sure ground, in the midst of his greatest freedom he seemed to be but

reaching down into ever lower depths of solemnity and humility of soul, like a man laid prostrate in the dust by the weight of his own words ; and thus the deepest impression was made on the minds of the congregation. He was in like manner singularly powerful in applying the lessons of his teaching to the hearts and consciences of the people in all their diversities of circumstance.

On the occasion of his mission among the Highland people in connection with the Disruption he spoke in one of the islands the following words:—"I fear that ye are not yet ripe for the acceptance of the Gospel. I seem to be like a boy hurling stones against a wall, and the stones thè while rebounding back upon himself. It is thus I feel in speaking the truth to you this day. The truths which I aim at you seem to strike back upon myself. Ye are not yet ripe nor ready to receive the truth in love for the saving of your souls."

Preaching one day from the words—"Look unto Me and be ye saved, all the ends of the earth; for I am God, and there is none else," he remarked—"I believe the Spirit of God had the west side of the Island of Lewis in his eye when he spoke these words by the mouth of the prophet, 'Look unto Me.' Will ye not look to Christ, my fellow-sinners? There is no

safety for you but in Christ. I fear very much that some of you are not much above the brutes; and that if the Holy Spirit came to deal with you, he would require, to speak with reverence, to expend special effort upon you ere he could bring you to the level of ordinary humanity. Will you not suffer the Word of God to deal with your consciences, and let your consciences deal with the Word of God? Am I speaking to the sods of the ground? Am I speaking to stones? Am I not addressing men possessed of reasoning faculties? Suffer the Word of God to deal with your reason and your reason with the Word of God, or ye shall never be saved."

On a Communion Monday at Barvas, in Lewis, he preached from the words—"Arise, and let us go hence." "In these words," he said, "Christ is calling those who are spiritually united with Him to advance at His command to the places and the duties which lie before them. (1) When souls are enjoying sweet communion with him in secret prayer they have a desire to rest there; but Christ says to them, 'Arise, and let us go hence.' (2) When they are engaged in private meditation on the Word of God they would fain continue in the delightful exercise; but He says 'Arise, and let us go hence.' (3) When in fellowship one with another, like the

two disciples who were on the way to Emmaus, and He joins their company, their hearts burn within them. While He opens to them the Scriptures as He goes with them to share their evening meal, He leaves them and vanishes from their sight—He is saying to them ‘Arise, and let us go hence.’

(4) As they listen to the truth on the Sabbath day, and their soul is feeding on heavenly fare, the time seems all too short till the sermon closes; He says to them ‘Arise, and let us go hence.’

(5) At the prayer-meeting, when their souls are drinking in life and sustenance, they are unwilling to leave the place, He says, ‘Arise, and let us go hence.’

(6) When they are waiting on the ordinances of the Gospel, as you now are, and their souls are enjoying His presence at the feast, they have no desire to rise from His table; He says to them, ‘Arise, and let us go hence.’

(7) As they are abundantly participating in the divine grace and enjoying communion with the people of God, they would gladly remain where they are; but He says, ‘Arise, and let us go hence.’

(8) As they meditate on heavenly things and wish that the delightful exercise should continue, He says, ‘Arise, and let us go hence.’

(9) He calls them to duties pertaining to their earthly calling, and duties belonging to His own service. And He is calling



you to-day, after spending five days on the Mount of Ordinances here, to set your faces on the world in your various places and circumstances; and so He says, 'Arise, and let us go hence.' If God were to leave them in the state of ease and enjoyment in which they sometimes find themselves, they would be in danger of rotting in it. But He deems it necessary to empty them from vessel to vessel."

At Uig, in Lewis, on a Communion Monday, he selected for his text:—"King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem." He said:—"We may make the first part of the text read thus—'King Christ made Himself a chariot,' and so on. Into this chariot, as it proceeds through this world to glory, Christ receives all His faint-hearted and destitute ones here below. The Holy Spirit, to speak with reverence, is Christ's charioteer. When Christ observes a broken-hearted wayfarer, He says to the Holy Spirit, 'Stop, thou blessed Leader; here is one whom we must lift in; he is bewailing the hardness of his heart.' (2) Passing on, Christ sees another person lamenting his darkness, and says, 'Stop, that we may lift him in.' (3) He next sees

one cast down with doubts as to whether he belongs to the family of God. Christ commands that he be taken in. (4) Proceeding, He descries one who mourns the weakness of his love to Christ, if he has any love at all. Christ says, 'Let us lift him in.' (5). Passing on, He sees another, who is being tempted with doubts as to his having obtained a saving knowledge of Christ. Christ commands that the chariot be stopped to admit him. (6) He goes on till He next overtakes one lamenting the wickedness of his heart. Christ commands that he be taken in. (7) Going forward, He sees another sorely distressed with unbelief. He commands a halt in order to take him in. (8) Proceeding, He observes another person who sorely mourns, 'The Lord has forsaken and forgotten me.' Christ commands a halt that he may be lifted in. (9) Proceeding onward, He sees another complaining, 'My leanness, my leanness!' Christ says, 'Stop, that we may lift him in.' (10) Going on, He sees another lamenting over his backsliding. Christ commands, 'Stop, that we may take him in.' (11) Going onward, He sees another who has grown weary of the world, and the world weary of him. Christ says, 'Stop, that we may lift him in.' (12) Proceeding, He observes another who mourns over his want of holiness. Christ says, 'Stop; he

needs to be lifted in.' (13) Proceeding, He sees another who is under serious apprehension that he will never get to heaven. Christ commands, 'Stop, that he may be lifted in.' "

There was no case of spiritual need in the whole congregation with which he did not deal, it is my opinion. As we were returning home from the Ordinance, it happened that we had with us in the boat that eminent Christian, Kenneth Ross, the catechist who was in Carloway. He said—"It is my candid opinion that there was not a person who heard that wonderful and precious sermon to-day, and in whom there was a spark of the divine life, that did not have his soul lifted up by Big Mr. John, under the hand of the Lord as it were, into the chariot of Christ."

We may now briefly set down the various heads and divisions under which Mr Macrae treated the subject of his discourse—

I.—THE CHARIOT—The Covenant of Grace.

II.—THE RECEIVING INTO THE CHARIOT—The work of the Holy Spirit in the souls of God's people.

III.—THE CHARACTER OF THE CHARIOT, AND ITS SUITABILITY—1, *The Maker of the Chariot*—King Solomon ; that is, spiritually, King Christ.

2, *The Material of the Chariot*—Cedar from Lebanon—Durability. 3, *Pillars of Silver*—The Promises of the Covenant—(1) Comeliness ; (2) Beauty ; (3) Reliability or Durability, and (4) Preciousness. 4, *The Bottom of the Chariot*—Gold—value, stability, durability. 5, *The Midst of the Chariot*—Love. 6, *The Covering of the Chariot*—Purple—The Sufferings of Christ.

Returning from a Communion in Tarbert, Harris, on Tuesday, 7th November, 1859, he preached in the open field at Athlinnie from the words—“ The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou will not despise.” “ God,” he said, “ instituted sacrifices of bulls, and goats, and sheep, and lambs, and doves, and so forth, for certain temporary purposes—(1) To remind the people constantly of sin ; (2) to typify Christ, who engaged to offer up a peace-offering unto God ; (3) to instruct and prepare the people in anticipation of Christ’s coming in the fulness of the time. The greater number of the people entirely lost sight of these ends, stopping at the fleshly ordinances, as if nothing better were to follow. They lapsed thus into formality,

hypocrisy, pride, and malice, so that if anyone ventured to find fault with them he was sure of summary treatment at their hands. Stephen and Paul and all who followed in their footsteps felt this in their own bitter experience. Christ himself did not escape their malice, for they cried out 'Crucify him, crucify him,' and they crucified him. There were a few, however, who, during all this time, knew the divine purpose of these rites. They perceived that God had no pleasure in the mere death of these animals; they looked forward to the coming of one who was in reality the Lamb of God; and they attained to a state of mind and feeling which were pleasing to God. Accordingly David, after passing through a period of deep distress on account of sin, was led to see that there was but one way to obtain forgiveness of sin, that which had caused the broken spirit, which humbled the proud man, and reconciled him to the plans of sovereign grace. Therefore, he says, 'The sacrifices of God are a broken spirit.' These words clearly reveal the relation existing between the God of heaven and the true believer on the earth. Let us endeavour in the first place to explain the words 'a broken spirit;' in the second place we will show how God, who rejects all sacrifices of man's

devising, accepts of this ; and in the third place we will mention some of the objects of this doctrine." In speaking of the broken spirit, he said, "According to the Scripture the broken spirit results from a view of Christ crucified for sin ; the soul, through faith and by the power of the Cross, realises God's hatred to sin and His love to the sinner, seeing that He spared not the Son of His love, when no other person or object would suffice. He gave up the eternal Son of His love to be bruised and broken to death in the room and stead of those who deserved to suffer eternally for their sins. He was broken and bruised," said he, "between the upper and the nether millstone, or between the inexorable justice of Jehovah and the holy, unchangeable, and eternal love of God—the holy and eternal love holding Him up against the strokes, and justice bruising and breaking Him to the death, until justice was fully satisfied. Then Christ cried, '*It is finished,*' and gave up the ghost."

There was scarcely an individual hearing that sermon who was not more or less impressed, outwardly at least. We have never listened to a sermon which more fully set forth the doctrines of the Redeemer's sacrifice, repentance in the broken and contrite heart, and its power over souls, obtaining a view of

Christ as the surety. So deeply did we feel our indebtedness to the Lord for the privilege of listening to it that, we believe, we should have willingly walked home on our knees, a distance of forty miles to the west side of the Island of Lewis. It was a sermon which resulted in glory to God and benefit to souls for time and for eternity—a sermon, we repeat, full of the doctrine of Christ's expiatory sufferings, and the piercing and breaking of hearts through its vivid exhibition of Christ crucified and wounded for the sins of his people—a sermon full of the doctrine of repentance unto salvation. We should give all the sermons we have ever heard or read to possess this one as it was spoken by its distinguished author.

Speaking on one occasion from the words—"It is a fearful thing to fall into the hands of the living God," he said—"I do not know that I could do better to-day than to go on repeating these words in your hearing in the hope that God might imprint them on your consciences." In his practical application, he said—"O, my fellow-sinners of the Parish of Lochs, many of you are running to hell as fast as you can! Why this haste? You will be in hell soon enough. Many of your ancestors have gone there before you. What will they say when they see you joining them? They will say—'What

sent you here? You are come hither and yet you must have heard the Gospel as few of us heard it? You, alas! must answer that you did hear the Gospel. You have heard Mr. Roderick Macleod; you have heard Mr. Finlayson; you have heard other evangelical preachers. What a man of Sodom would say to the people of Lochs whom he sees in a deeper hell than his own — ‘What sent you there?’ he will say; ‘Surely you must have enjoyed privileges that were denied to me.’ ‘I did,’ the Lochs man will say, ‘enjoy great opportunities under the Gospel.’ ‘Oh!’ the man of Sodom will reply, ‘you deserve to be deeper than I in this hell of woe. I had not while on earth the privileges which were granted to you.’ It will be more tolerable in that day for the people of Sodom and Gomorrah than for you who live under Gospel advantages. I tell you, ye people of Lochs, the more of you that go to hell the hotter it will be for you.” “How,” thought we within ourselves “do you say that? How can that be?” “There is one hearing me,” said Mr Macrae, “who questions how that may be—that hell will be hotter. I will first give you an illustration and then Scripture for the statement. Observe when there is a large fire in a room full of people, the more fuel that is added to the fire the hotter



does the room become, so that ultimately the people are not able to remain in the place for the intensity of the heat. You now demand Scripture proof seeing that illustration is not sufficient." And, indeed, we did desiderate this. "Look then," he continued, and read the request that the rich man made to Abraham that he should send Lazarus to his father's house, "For I have five brethren, that he may testify unto them lest they also come into this place of torment." This truth was sufficient to establish the point.

It was, however, on a Communion Sabbath that he was, in our opinion, most effective, and conspicuously endued with power from above. It was specially at such times that his doctrine dropped "as the rain," his speech distilled "as the dew" on needy, hungering, dry, and thirsty souls, and "like small rain upon the tender herb, and as the showers upon the grass." We heard him as he presided at a communion table in Barvas, Lewis, in September, 1861. He spoke thus:—"Communicant, I am going to state four things at this time, and if they are yours, I take it upon myself to say that they will bring you to Glory. The first I shall mention is, That you were enabled at any time to say in any measure, as the Church says in the Song, 'My beloved is mine and I am his.'

Christ, you believed, had given himself to you as the object of your soul's desire, and you felt as if you had been led to consecrate yourself, body and soul, to Him, and to live for Him alone, as if you had said, '*I am my beloved's, and my beloved is mine* ; Christ is mine, and I am Christ's ; I received Christ when He received me ; He is all in all to me.' If you were enabled in any measure to say this, the next thing which follows from it, and which I shall name, is, That you felt the love of Christ filling you with a strong and fixed desire to say or do something for Christ in any possible form ; like the woman of Samaria, whom Christ met at the well, who went home, leaving her waterpot behind her, and said to the people of the city, 'Come, see a man, which told me all things that ever I did,' adding, 'Is not this the Christ ?' The first two things, I admit, are undoubtedly great, but the third thing which I am about to mention is, I am satisfied, easier for you, burdened soul, to adopt ; it is what the Psalmist says : 'As the heart panteth after the water brooks, so panteth my soul after Thee, O God ; my soul thirsteth for God, for the living God.' Your soul to-day needs as much as ever it did, or more than you were ever conscious of its needing to know God as your own living God, for whom your thirsting soul is constantly

panting. The fourth thing I shall mention is this: When you, beleiving one, have duties to perform, difficulties to encounter, wants to satisfy, temptations to overcome, sins to crucify, you anxiously ask, ‘How can I be sufficient for all this, and what provision has been made for these things?’ The self-same provision which was promised to Paul, and which completely met his case, when he besought the Lord that He should relieve him of his trouble—‘My grace is sufficient for thee, for my strength is made perfect in thy weakness.’ This grace is sufficient to enable you to fulfil every duty. This grace is sufficient to carry you through every difficulty. This grace is sufficient to supply all your need. This grace is sufficient to enable you to overcome all the temptations of the evil one. This grace is sufficient to mortify and consume all the indwelling sin that burdens your soul and to lead you safely at last into the haven of Glory.”

In the course of his exposition on one occasion, he spoke as follows:—“I compare the Christian who is growing weary of the world and the world of him to a visitant from the sun. Suppose there are inhabitants in the sun, and that one of them should come to the cold, ungenial, wet, and remote Island of Lewis. He would move about over the Island, his unceasing

cry and complaint being, 'Oh, the cold, the cold you have in this place ; if you have no other or warmer spot in this Island let me return to the warm region whence I came or I shall not, I cannot, live long in this cold clime.'"

At another time, as he was inviting communicants to come forward to the table of the Lord, he said—"Friend, come forward, though you should do so on all-fours. And I know, trembling soul, if there were a way under the ground by which you could come, that you would take it so that you should not be seen approaching the holy table. Come, I again say to you, though you should do it creeping like the weak and tardy snail ; but you must not, like the snail, leave a slimy trail behind you, or have immorality or carelessness polluting your daily life. And though you cannot come to run in the way of God's commandments, according to His own word, or as you would desire, still strive to come walking more or less according to His word as you are able, trusting to the grace and Spirit of God. For He has left us a parting and loving injunction which it is our duty to follow—"This do in remembrance of Me.'" At another time while communicants were reluctant to come forward to the Lord's table at a communion in Snizort, where he was assisting Mr. Roderick

Macleod, and after Mr. Macleod had risen twice to invite them to the table (for the searching and weighty sermon preached to them that day by Mr. Macleod had made them slow and diffident to come forward) Mr. Macrae stood up and said—"I am sorry, my friends, after being twice urged by my brother that you are still holding back from the table. But, my friend, you mayhap feel yourself this day at an assize, and there are three witnesses accusing and condemning you in order to dissuade you from coming forward to the table of the Lord. In the first place, there is Satan, the accuser of the brethren, before you urging your unworthiness, for the purpose of working on your fears, and thus preventing your approach. The second witness is the world, urging this and that against you, and saying that you ought not, and that it would be a daring thing for you to come. The third witness is your own conscience, which sternly condemns you in many things wherein you are blameworthy and wrong. These three witnesses have combined to accuse you and deter you from coming to the Lord's table. But let me tell you, weary soul, that you have a Friend in the Court who is stronger than all these, and who is pleading for you against all your accusers. 'And if any man sin we have an advocate with the Father;

Jesus Christ the righteous.' Him the Father heareth always, the Spirit also Himself helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered. Let me tell you, troubled one, that there are three on your side, and that they desire you to come to the table of the Lord—the Father, the Son, and the Holy Spirit—and let me add that I myself would be pleased to see you approach, assured that your coming will be profitable to you; though there were no more than this urging you and pressing on your spirit, 'This do in remembrance of Me.' Ye who have truly centred your hope in the grace of God, be of good courage, and He will impart life and strength unto your souls."

An elder who was present told me that he heard Mr. Macrae's appeal, and that he had never seen communicants so powerfully influenced as they were by his pleadings on that occasion. He and others arose as if a warm and strengthening gale, or a breath like the blessed breath of the Spirit of God, had passed over the congregation; Mr. Macrae's words proved so irresistible and so encouraging to God's people that they immediately came forward and filled the table.

In inviting communicants to the table in Stornoway, he said—"Friend, why are you so slow in coming forward to the

table? Is it your reward you are hoping for? It is for you first to come and do your duty, and then you may claim or plead for your reward." On the table being filled, he said—"There is no one here by right but one who has faith. I think I hear someone saying, 'If that is true, I have no title to be here, for my faith has gone away from me.' If so, I will tell you one thing you have, friend; you have hope, and I compare you to a blind man going from door to door asking alms, with a boy leading him, as I used to see in the city when I was a young man. In like manner your hope is leading you from door to door, from ordinance to ordinance, asking alms at Christ's door; and rest assured He will give you all He sees you need." On the same occasion, in speaking of the satisfaction rendered to the Divine attributes in the death of Christ, he said—"No attribute of God was stronger than love, for love overcame God himself. The law demanded perfect obedience from Christ. The law sent him thrice to his knees in the Garden of Gethsemane. Christ may be supposed to have said 'Will that suffice?' the law answering 'No; this alone will satisfy me—my curse upon thee, my curse upon thee; death to thee, death to thee!'"

At another time, in preaching from this passage—"Thy

sun shall no more go down, neither shall thy moon withdraw itself," and the next verse, "Thy people also shall be all righteous"—"Why," he asked, "did he set down this truth after such a great promise? I venture to think it was in order that no hypocrite should lay hold, or presume to lay hold, on such a promise." On another occasion he said—"Some troubled soul here says, 'I am sorely burdened.' I care not how great your burden is, though it were as heavy as the biggest creel of manure that ever went on your shoulders; for the heavier the burden on the ass's back the straighter and surer he goes."

Speaking from the passage, "Now for a season, if need be, ye are in heaviness through manifold temptations," he said—"In the first place, they are in heaviness on account of their gloomy and depressing view of God's providence toward them in their tried and troubled state, while they reason that, if God cared for them as His own children, He would not leave them to despair. Again, spiritual depression causes heaviness; and these two things—dark providences and spiritual depression—are like gestation in a woman, which frequently produces lowness of spirits and slowness of gait. Thirdly, they are in heaviness from the backward condition of the cause of truth.



in the land, crying out 'O, God, plead Thine Own cause. It is time for Thee to manifest Thy power.' The fourth cause of heaviness is when injustice overcomes them and iniquity prevails against them. What is said of God, however, is also true of them, 'A troop shall overcome Him ; but He shall overcome at the last.' The fifth reason of their heaviness is when they see some of their nearest earthly relations careless about the cause of God, and their souls without right or portion in Christ. This causes them deep distress and great heaviness, and they plead with the Apostle, 'My heart's desire and prayer to God is that they might be saved.' I can conceive the angels in glory sometimes wondering at God's dealings with His people in this world, and, as it were, asking God, the Creator, who sends them forth to minister for them who shall be heirs of salvation—'We cannot understand why Thou shouldst leave so many of Thine Own people in such a miserable state in the world when many others who are not Thy people enjoy such happiness and comfort.' 'O, my angels,' I can imagine God replying, 'you may wonder at such an arrangement, but rest assured that that is in the course of Providence the best and most effective means of raising the hearts of my people on the earth above earthly things and fixing them on things which are

above, so that they may esteem the world as 'nothing and less than nothing, and centre their affections more and more on the heavenly kingdom and its everlasting felicity.' Listen, my beloved brethren ; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised them that love Him. They need four things on the journey to heaven : first, they need the blood of Christ from day to day ; and I should hold that the greatest Christian is he who comes oftenest to the blood of Christ for cleansing. Though there were no sinful guilt resting on one's conscience to come to the blood of Christ with, but that one sinful thought had found access to the soul of the true Christian, it would be enough to send him to the blood of Christ that he might have the defilement of that one thought purged from his conscience through the cleansing of the blood. They next require the Spirit of Christ to aid them in every duty. Without Him they can do nothing, but they can do all things through Christ or through the Spirit of Christ strengthening them. They need, in the third place, the grace of God. They would fain lay their hand to something pertaining to the cause of God, but they are often so impotent that they cannot do what they would desire to do. Sometimes they have nothing but the

shrunken and withered hand of unbelief to stretch out, as they call for 'grace, grace, grace,' for themselves, when they can do no more. In the fourth place, they need the Word of God to be a lamp unto their feet and a light unto their path. They will not presume to proceed with any undertaking without taking the Word of God as a light and a lamp to guide them. They constantly make the Word of God their chart to show them the right path, testing their every word, thought, and action, as well as their spiritual condition by this true and certain standard, the measuring-rod of the infallible truth of God which abideth for ever. I can picture the council of peace between the Father and the Son from eternity for the salvation of the lost race of man. God the Father was moved in His infallible wisdom and His infinite love to the lost and ruined race of Adam, as foreseen by His omniscient eye. Then the attribute of Justice came forward demanding how mercy could be extended to those sinful creatures except at the expense of justice, unless or until all the demands of the law and of justice were fully satisfied. Holiness also stood forward urging strongly and seriously how it was possible to maintain the purity of His nature, without spot or stain, if favour were shown to such sinful and unworthy creatures. Then the

Divine Wisdom advanced and said, ‘O, my Justice and my Holiness, I agree with you in all you have so truly spoken, and on that very account my infinite wisdom has devised a plan by which all my attributes shall be for ever satisfied and greatly exalted when mercy is extended to those poor and miserable objects.’ Then Wisdom named and pointed to Christ, the second person of the Godhead, as the only being possessed of power and fitness sufficient to undertake and to work their redemption, by taking to himself their nature, yet without sin, and thus suffering in their stead the punishment which was due to them for their sins. Divine Love also arose and said, ‘O, my eternal Son, whom I have ever loved, art Thou willing to become as one of them, and to do and suffer all that is required of them, in their room and stead, in order that my mercy may flow out toward them and that they may be saved from going down to the pit?’ To all this Christ added His cordial and willing assent, saying, ‘I delight to do Thy will, O my God ; yea, Thy law is within my heart.’” Or, as Mr Macrae said on another occasion, “Wilt Thou, eternal Son of My love, go in man’s nature to the world and undergo all the infinitude of punishment due to those whom I have chosen from eternity by pouring out Thy soul unto the death in their stead, so that My

mercy may float across the ocean of Thy sufferings to the sinful children of men?"

"My fellow-sinners," he said at another time, "do not abuse the mercy of God ; do not treat the mercy of God as a common thing by imagining or saying, 'Oh, the mercy of God is great, and He will not suffer us to be lost for ever.' Oh, do not abuse the mercy of God ; do not presume upon God's mercy toward you in this world. I compare God's mercy, to speak with reverence, to a gentlewoman. When our Queen used at first to visit our country a scarlet carpet was laid under her feet between the carriage which brought her from England and the place or house to which she was going, so that she might not set her foot on the ground or touch the common earth. In like manner God's mercy is so fastidious that she will not set her foot on any place less worthy than the scarlet carpet of the merits of Christ's blood ; and the sinner that will not meet with her on that ground let him not expect that she will ever meet with him on the general course or pathway of his own sinful life in this world."

Addressing the ungodly of the congregation on one occasion he said, "Ye who go to hell from the congregation of Carloway will there meet with Hindoos that never heard the Gospel.

They will say to you, 'Go down to a lower place than we, for you have heard the Gospel and despised it, but we never heard it; therefore you deserve to be in a deeper hell than ours.'

Preaching on one occasion, he said, "If you ask what it was that caused Christ the sorest strokes from the sword of the Divine justice, I would answer that it was the sins committed by His people after being made His by faith." At another time he spoke thus of the graces of faith and hope, "I compare Faith to the head of the house, who bears all the burden and care of the family, and who is constantly seeking to provide for them; and Hope to a thrifty housewife who makes good use of her husband's earnings. Many a time when Faith can bring nothing home for his family, and they might perish with want were it not that Hope, like a wise and prudent housewife, lays something aside to provide for the household when the husband is unable to earn anything."

We heard him on another occasion urging his people to contribute liberally to a collection that was about to be made for the conversion of the Jews. "I earnestly beseech you," he said, "to give freely for this good object, as the Lord will be pleased with your doing so. If you had a disobedient son who would not stay with you but would run away from his home,

you would esteem anyone who showed kindness to him though he was disobedient to yourself. Though the Jews are enemies concerning the Gospel, yet they are beloved for their fathers' sake." He was one day preaching from the passage, "For, verily, He took not on Him the nature of angels; but He took on Him the seed of Abraham;" "or," said he, "as it might well have been put according to the original, 'For, verily, He did not take,' or, 'He did not take hold of angels, but He took,' or, 'He took hold of the seed of Abraham.' Christ's taking of our nature recalls to my mind a story which used to be told in my native district. It was related that there was an old woman at Loch Duich side who used to kindle fires on the sheltered side of the loch, and when the wind shifted and blew against the fire she would take it up in her palm and hand it across to the other side of the loch, about the distance of a mile! What a reach! But, to speak with reverence, what a reach Christ had when He, who had his home in heaven, came down and took our nature on this earth! Or, to take another illustration, if you saw a lofty, precipitous steep above the sea, and that a large stone broke loose from its summit and came tumbling downward, each fresh leap adding to its velocity and force, till at last it bounded into the depth of the sea. Now,

what Christ did was this—He took our nature, which was like that stone, hurrying down the steep of the Fall to the depths of misery, bottomless and unending, but for the almighty arm of Christ which was stretched out to rescue and save from eternal destruction.”

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### THE EFFICACY OF THE BLOOD OF CHRIST.

He preached on one occasion on the efficacy of the blood of Christ, from, if I remember well the passage—“To Him that loved us, and washed us from our sins in His own blood,” and he stated a number of the virtues of the blood. “In the first place,” he said, “the blood of Christ has a *pardonning power*, for without the shedding of blood there is no remission. Blessed is he whose transgression is forgiven, whose sin is covered. ‘And,’ said God to the Children of Israel, ‘the blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt.’ It does not cry out for vengeance against sinners in this world like the blood of Abel. In my native district, in the dark times, before the introduction of the Gospel, it used to be said that if a murder was committed, the murderer not



being known, the first time that the guilty man happened to be in the company of two or three other men, and passed in sight of the place where the body of his victim lay concealed, a spurt of the blood of the murdered man would leap on to the murderer's face, and that thus he would be convicted and condemned to death. I do not say how much truth may be in that opinion—if there be any truth at all in it—but that God might have done such things in dark and ignorant times in our land before the advent of Gospel light and knowledge. But, my fellow-sinners, though ye are guilty of the blood of Christ in rejecting and contemning it, and thus consenting to and implicated in His death as surely as were the Jews that crucified Him, having their hands stained with His blood and calling out, 'His blood be on us and on our children,' His blood to-day proclaims forgiveness to you, and will never rise up against you to convict or condemn if you believe in its pardoning power.

(2) It has a *reconciling power*. God is in Christ reconciling a lost world to Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 'And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.' 'Whom God hath set forth to be a propitiation through

faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God.’

(3). There is *cleansing power* in the blood. ‘The blood of Jesus Christ, His son, cleanseth us from all sin.’ But we must take with us the former part of the passage—‘But if we walk in the light as He is in the light we have communion one with another; and the blood of Jesus Christ, His son, cleanseth us from all sin.’ Whereas all other bloods leave defilement and unsightliness behind them, the blood of Christ cleanses from every stain and leaves the soul whiter than the snow.

(4). There is *refreshing power* in the Blood, like spring water which refreshes the parched and thirsty traveller on his journey under a burning sun. When one is thirsty there is no drink more cooling and comforting than pure spring water. But the virtue residing in the blood of Christ exceeds that of the water, for it refreshes the poor soul parched with the chaffings of an accusing conscience and enduring God’s displeasure, which, like the burning rays of the sun, beat upon and shrivel up the soul. It refreshes the soul vexed with the temptations of Satan, and the persecutions of the world.

(5). There is *strengthening power* in the blood. ‘My flesh,’ said Christ, ‘is meat indeed, and my blood is drink indeed. He that eateth my flesh and

drinketh my blood dwelleth in me and I in him.' There is a water spring in the place in which I was brought up, and the strongest men used to put their hands into the water to try who would longest endure the cold without flinching; and he who held out longest was accounted the man of strongest nerve. But, soul, this water revives and strengthens you, the water of which Christ spoke to a certain person, 'If thou knewest the gift of God, and who it is that saith unto thee, *Give me to drink*, thou wouldest have asked of him, and he would have given thee living water.' 'The water which I shall give him,' said Christ, 'shall be in him a well of water springing up into eternal life.' 'The Lamb which is in the midst of the throne . . . shall lead them unto living fountains of waters'—this represents the power of the blood of Christ. (6) There is *peace-giving power* in the Blood. 'And he came and preached peace to you which were afar off, and to them that were nigh.' It is the Blood that speaks peace to the tossing, restless soul, without hope or prospect of rest—the soul guilty and lost till it hears Christ's voice saying, 'Come unto me all ye that labour and are heavy laden, and I will give you rest' or peace. 'Learn of me, for I am meek and lowly in heart, and you shall find rest' or peace 'to your souls.

(7) There is *power of attracting* and bringing near in the blood of Christ. 'In Christ Jesus ye who were sometime afar off are made nigh by the blood of Christ.' 'And I, if I be lifted up from the earth, will draw all men unto me; and this he said signifying what death he should die.' (8) There is *sanctifying power* in the Blood. 'For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' 'Who gave himself for us that he might redeem us from all iniquity and purify' or sanctify 'unto himself a peculiar people zealous of good works.' (9) There is another power in the Blood—the *power of initiation*. The high priest could not enter into the most holy place without blood any more than one of us can enter into true nearness to God but by the blood of Christ. 'Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh.' (10) There is *power of redemption* or purchase, or release, in the Blood for those whom the law and justice held bound as prisoners, and whom nothing less

than blood, even the blood of the God-Man, the Lord Jesus Christ, was sufficient to set at liberty. 'As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water—the Church of God which He purchased with His own blood.' 'And ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.' 'Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.' (11) There is *confirming power* in the Blood. It establishes or seals. The Covenant of Grace, with all its blessings, is sealed by the blood of the Testator, 'for where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead.' This is the testament or covenant of which He says, 'I will make an everlasting covenant with you, even the sure mercies of [the New Testament] David.' And again, 'For the mountains shall depart, and the hills be removed; but kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on

thee.' And as another saith, 'Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure ; for this is all my salvation and all my desire, although He make it not to grow.' (12) There is *melting power* in the Blood. 'And they shall look upon Me whom they have pierced, and they shall mourn for Him.' It is the sight of Christ crucified, and the being brought under the shedding of the blood, that breaks and melts the hardest heart. 'The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, Thou wilt not despise.' If you say that you cannot melt your hard heart, come with it to Christ, who is exalted to give repentance and the forgiveness of sins ; come to obtain the melting of your heart if you cannot come with a melting heart ; come to obtain a bruised spirit if you cannot come with a bruised spirit ; come to receive a repentant heart if you cannot come with a repentant heart. His promise is, 'And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh.' (13) There is *interceding power* in the Blood. It speaketh better things than that of Abel. The blood of Abel called for vengeance, but the blood of Christ pleads for pardon. The cry of Christ

Himself was, 'Father, forgive them, for they know not what they do.' The interceding voice of the Blood prevails, and the sinner obtains pardon through the Blood. (14) There is *protecting or preserving power* in the Blood. There was nothing to protect the Children of Israel from the hand of the destroying angel that went throughout the land of Egypt, except that he should see the blood on their doors. 'When I see the blood I will pass over you.' Nothing can protect and preserve us from danger and from eternal ruin but the interposition of the blood of Christ between us and the misery that follows the footsteps of the sinner. (15) There is *conquering power* in the Blood. 'They overcame . . . by the blood of the Lamb.' The theme of the triumphant song of the redeemed in glory to all eternity will be, 'Victory, victory, through the blood of the Lamb!'"

Referring one day to the self-depreciating feelings of God's people, he said, "I once met as spiritually transparent and enlightened a woman as I ever knew. I said to her, 'What is your own condition to-day?' 'It is a disgrace to state it,' she replied. 'I compare myself to a dead dog thrown out into the field, that had come alive with vile worms,' or, said he, 'as the Psalmist says of himself, 'I am troubled; I am

bowed down greatly ; I go mourning all the day long, for my loins are filled with a loathsome disease, and there is no soundness in my flesh.’”

On hearing of the death of an eminent Christian, Malcolm MacGillian, or “ Calum-Mor-na-h-Urnaigh ” (“ Big Malcolm of the Prayers ”), as he was most frequently called, who was in in Shiabost, he spoke something to this effect—“ As great and as little a Christian as I have ever known in all the places I have visited has been taken away from us. So great was his dependence and trust in God that he would go to him to ask for the greatest thing his soul required or the most trifling thing he stood in need of. He would ask in prayer for what we should consider unworthy of mention. He would ask of God in his prayer a shoe-latchet if he required one.” Many people who knew him wondered how he could endure the want of sleep. He would often get up from his bed, spending the whole night as well as the day in prayer. He would not remain in the most pleasing company or society above half-an-hour at a time without going out into some secret place to pray. And the secret of the Lord was revealed to him in a marked way with regard to many things and many people who came before him. Mr. Macrae felt his death very deeply, like



many others in his day, who realised his usefulness and his worth as a Christian, and on account of his devotion and his solicitous interest in the cause of godliness.

After this reference to this noted man of prayer, some words spoken by Mr. Macrae himself will be appropriate. "There never was," he said, "a maiden more sensitive about her reputation than the people of God will be lest they should offend or bring discredit on the religious cause which they profess and strive to follow."

On another occasion we heard him express himself as follows:—"A man may deceive himself in the expectation that because he is moral, careful, well-behaved, and temperate in his life and conversation he will obtain the Divine favour, or that he will be accepted before many others who are not so moral or circumspect. I care little for your morality, your circumspect behaviour, or your moderation; if you are without Christ it will all be but loss to you. Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of God." He was one day urging sinners to flee to Christ, and he used these words—"My fellow-sinners, will ye not hasten? will ye not run? will ye not flee to Christ?"

He said at another time—"I compare the Christian on his perilous journey through this world to a man walking through a narrow passage between two rows of close fires with a sack of gunpowder on his back. He must be watchful at every step that he does not go nearer to one side than the other, lest the smallest spark from the fire should touch the powder and blow him into pieces. Such is the case of every man with the old sinful nature which he bears, and which is liable to break loose through the power of some evil desire if it be not restrained, and mortified, and eliminated by grace and the preserving power of the Spirit of God. 'If ye, through the Spirit, do mortify the deeds of the body, ye shall live.' 'Hold up my goings in Thy paths that my footsteps slip not.' That is the prayer that we all need from day to day in our pilgrimage through the world."

We shall now give a few fragments which have been sent to us of Mr. Macrae's utterances:—

Speaking one day about the soul, he said—"The soul itself was the great cause for its own loss of freedom and communion with God by wandering aimlessly, as a child that will too early insist on leaving its mother's knee comes to the ground and takes to eating the very cinders."

Speaking of a foolish desire to see God with the bodily eye, he said—"Soul, why should you desire that which you could not bear? Many others saw even but the angels and yet they fell down like dead."

"When Moses and Elias spoke about the death which Jesus was about to accomplish at Jerusalem their subject of conversation was not the glory of their heavenly home but the death that He was about to suffer for the glory of God and the good of the Church."

Speaking of Mary and Martha, when their brother died—Martha meeting Jesus and saying, "If thou hadst been here my brother had not died," "But Mary's heart was so full that she could say nothing. And that is the sorrow that is hardest to bear—the sorrow that cannot find relief in a single tear. But who would say that Martha was not as good as Mary, for she was constantly ministering to Christ, His people, and His Church?"

"He brought them out as far as to Bethany. The eyes of the disciples were looking upward after Him, and ever since that time the eyes of all His people are still looking up toward Him."

"'Arise, let us go hence.' Christ had more regard to the

Father's command than to the society of the disciples, pleasant as that was. Afflicted one, you are perhaps lamenting—'I am returning home from the Ordinance without receiving any spiritual benefit.' If you have made the acquaintance of one of God's people whom you had not known before let me assure you that that is a token that you have received spiritual good. And if there is a stronger desire in your soul to go to the next Communion, that also proves that your soul has been benefitted."

On a certain "Question Day"—from the words, "I will also leave in the midst of thee an afflicted and poor people," he said, "As meat that has not been salted goes to waste, so it is with the world. It would putrify and go to waste if it were not for the presence of God's people, which acts as its preserving salt. And the storms and troubles which they encounter drive them to Himself. Were it not for this they would wax cold and dead and indifferent about Him; and when the soul cries to God in time of trouble He hears and says, 'Hasten home, my child.'"

Speaking of Noah when he sent the raven out of the ark, he said, "That bird never cared so much for the world as he did then, for he had a large number of dead carcasses to feed upon.

So it is with the wicked. They are never so happy as when there is spiritual death in the world and when no one reproves them for their wickedness. Beware, ye wicked, when a saint is taken home if the Lord does not raise up another in his place. But the dove found no rest and never left the ark, but remained flying round about it. When once the soul has become united to Christ many a time it would, if it were possible, snatch itself away."

" 'A friend loveth at all times.' Great was the bondage of the human race in the prison of law and justice. No wonder if hearts should be melted with love to the brother who set the sinner free from it."

"Do not fear for your sufferings, 'the Devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.'" He interpreted the ten days as representing the duration of their trial.

Referring to the Apostle Paul, he said, "He had a chestful of self-righteousness, but he took the fork and cast it out on the dung-heap." Why did God permit him to go so far when he had determined to have mercy on him? It was, to speak with reverence, in order that the Apostle should never despair of any one after that.

We heard him speaking from the words, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "Thy peace," said he, "would be like a river, flowing gracefully, abundantly, proudly, and for ever. That is the disposition promised in these words. And, again, thy righteousness would be as the waves of the sea, like the waves which you can see in the dim distance coming across from Gairloch Point, one after another, rolling smoothly, steadily, irresistibly, incessantly, and unweariedly, till they break on the rocks at Cabag Head. Nothing can obstruct, or break, or turn the waves till they have run their course. So is it with the righteousness of the gracious soul; nothing that the soul may encounter in the world will change, or obstruct, or break it—once justified, his righteousness endureth for ever."

Mr. Macrae, says the author of the biographical sketch in the "Disruption Worthies," "bestowed great pains on his pulpit preparation, although he did not commit to writing but the barest outline of his sermons." It may interest our readers to give a specimen of the notes he jotted down before preaching. In a sermon preached in 1872 from Romans viii, 28—"And we know that all things work together for good to them that

love God, to them who are the called according to his purpose”  
—the notes are as follows :—

I.—Who they are, *Them that love God who are the called according to his purpose?* 1. The law is written in their hearts. 2. They have a new nature. 3. Love what the law requires of them. 4. They understood and believed God’s love to sinners. 5. They saw the excellency and glory of this love. 6. They felt a drawing in of their hearts to him. 7. They hate themselves because of sin in them. 8. They thirst for holiness. 9. Love God’s house and service. 10. They live on the promise. (Second)—They are *called effectually*. 1. From death to life. 2. From darkness to light. 3. From sin to holiness. 4. From enmity to love.

‘II.—The *all things*. 1. Trials of life. 2. Temptations of Satan. 3. Dark providences. 4. Delay of promises. 5. Poverty of Spirit. 6. Folly of professed friends. 7. Infirmities of old age. 8. Emptyings from vessel to vessel.

‘III.—The good here spoken of. 1. Partakers of God’s holiness. 2. Hurrying them home. 3. Loosing them from the world. 4. Proving what is in their hearts. 5. Preparing them for possession. (1.) God’s perfections are engaged to secure their good. (2.) Christ’s offices are executed for this purpose. (3.) The Spirit’s work has this end in view.’”

We have obtained the skeleton of a sermon which we heard him preach in the Parish of Lochs on a Communion Sabbath, in June, 1861, from the words (Isaiah liv., 5)—“Thy Maker is thine husband.”

“The Church’s condition—Dispirited ; barren ; surrounded with many strong foes ; unable to extricate herself ; conscious of guilt ; help to faith.

“I. The parties—The Creator and the guilty creature.

“II. Difficulties of the Union. 1. Difference of nature, 2. Greatness of separation. 3. Sinfulness of nature. 4. A slave to sin. 5. Dislike to his person. 6. Loathsome with leprosy. 7. Drowned in debt. 8. A prisoner to justice 9. Condemned to die. 10. Under the curse.

“III. The removal of all obstacles by Jesus Christ the Lord. 1. Incarnation—kinsman—of kindred nature. 2. Came as the surety for the payment of all her debts. 3. Opened the prison doors. 4. Sacrificed Himself to God for her. 5. Poured out His soul unto the death for her. 6. He suffered upon the Cross. 7. He was made a curse for her. 8. He met all the demands made upon her—‘It is finished.’ 9. He ascended to Heaven to appear for her and act as her advocate.

“IV. He set Himself before her in the Gospel to obtain her consent. 1. Conscience awakened. 2. Mind enlightened.



3. Heart subdued. 4. Rendered willing. 5. They became united.

“Christ is freely offered to all who hear the Gospel. *His Character.*—(1) Fair; (2) lowly; (3) lovely; (4) rich; (5) faithful; (6) Omnipotent; (7) sympathetic. *The Character of His Spouse.*—Marks—(1) Openly on Christ’s side; (2) Faithful to His name, His cause, His truth, His people; (3) lives at His cost; (4) regards His yoke as freedom and an honour; (5) the withdrawal of His presence causes pain and sorrow; (6) His promises are the food or sustenance of her soul; (7) His righteousness alone is her covering; (8) she thirsts for holiness; (9) her heart clings closely to Him; (10) she is open to fears and doubts, which greatly distress her; (11) she longs for perfect and entire submission to the Spirit’s guidance and control.”

One who knew him well remarked in his presence on one occasion that he should suppose a person possessed of such gifts as he would but rarely meet with one who could satisfy him as an expounder of the Truth. “Far from that,” said Mr Macrae; “I would bear with any one attempting to explain God’s Truth if I did not hear him do it manifest injustice or say something that did it violence.”

In bringing this little work to a close, I shall relate one or two other anecdotes concerning him. Hearing someone remark how straitened Mr. Matheson, who was in Gairloch, seemed to be on one occasion when preaching, Mr. Macrae replied—“Observe, if Mr. Matheson feels straitened in himself it soon shows itself. In this respect he and I differ widely. If he does not get his supplies from above, he does little good. He is a mill-wheel, which will not turn unless the water runs through the channel to set it in motion for its useful purposes. As for me, even if I felt no sense of freedom, I could preach a sermon of the intellect, and not many would observe it.”

There was, to all appearance, no other servant of God to whom he was so closely and sincerely attached in heart and spirit as he was to the late Rev. Alexander Stewart, of Cromarty. One proof of this was his calling his youngest son Alexander Stewart.

We may remark here that, so far as we have learned, Mr. Macrae's three sons, who went abroad, are prosperous in their worldly business, and his two daughters are married to two Highland Free Church ministers.

We give the following incident in the words of Mr. Macmaster, whose sketch in the “Disruption Worthies” we have

already so freely drawn upon:—"He had in his immediate neighbourhood [at Knockbain] such men as Dr. Macdonald, Ferintosh, and Mr. Stewart, Cromarty, with whom he was privileged to co-operate freely in every good work. With Mr. Stewart he was on the most affectionate terms, and never spoke of him but with the utmost veneration. Mr. Stewart's profound intellect and deep piety greatly attracted Mr. Macrae, and Mr. Stewart, on the other hand, had the utmost regard for his friend, who was scarcely conscious of his own great powers, regarding himself as less than the least of all saints. The one was very much the complement of the other, Mr. Stewart's bright sunshine and playfulness having a happy influence on the stern and almost severe character of Mr. Macrae's mind. Mr. Macrae has been known to say that he received from Mr. Stewart what perhaps he felt to be the sharpest rebuke he ever got. It was on the evening of a Communion Monday. Dr. Macdonald and Mr. Stewart were both at Knockbain assisting at the services. At dinner Mr. Stewart was in the most exuberant spirits, and kept the table in a roar of laughter. At last Mr. Macrae, who had been silent and impatient, interfered, and said—"Really, Mr. Stewart, this is going too far; you can't call this a fitting conclusion to the work in which we have

been engaged.' Mr. Stewart's reply was to rise, and, placing his hands on Mr. Macrae's shoulders, danced playfully behind him until he compelled him to join in the general laugh. But late in the evening, after the others had retired, Mr. Stewart very solemnly observed, 'Mr. Macrae, you rebuked me at dinner for my apparent levity, but with my habits, spending so much of my time alone, I think I would have been dead long ago but that I have occasional times of relaxation when I find myself among friends.' 'I felt in his presence,' Mr. Macrae afterwards said, 'as if I would be glad I could hide myself in the earth.'"

What cordial friendship was that of these two men, and what mutual respect and esteem! Their faith let us follow, considering the end of their conversation—Jesus Christ, the same yesterday and to-day and for ever.

*"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises."*

THE END.