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**Beware of Bad Books.\***

WHY, what harm will these books do me? The same harm that personal intercourse would with the bad men who wrote them. That, "A man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book cannot be read without making one worse.

Lord Bacon makes the pithy remark, that "In the body there are three degrees of that we receive into it—aliment, medicine, and poison—whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; and poison is that which worketh wholly upon nature, without nature being able to work at all upon it; so in the mind, whatsoever knowledge reason cannot at all work upon and convert, is a mere intoxication, and endangereth a dissolution of the mind and understanding."

Here we have a definition of what we mean by "bad books": whatever books neither feed the mind nor purify the heart, but intoxicate the mind and corrupt the heart. (Sound) works of science, history, theology, etc., furnish "aliment" or "medicine"; books of fiction, romance, infidelity, etc., are "poison," more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent, and sting like an adder."

Books of mere fiction and fancy are generally bad in their character and influence. Their authors are commonly bad men, and wicked men do not often write good books. A stream does not rise higher than its fountain. Their principles are often corrupt, encouraging notions of chivalry, worldly honour, and pleasure, at war with the only true code of morals. They insult the understanding of the reader, by assuming that the great object of reading is amusement. The effects are such as might be expected. Familiarity with popular fiction gives a disrelish for simple truth,

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\* This Article, which appeared in some other publication, was sent us by a friend in Canada. We reproduce it with some brief omissions.—ED.

engenders a habit of reading merely for amusement, which destroys the love of sober investigation, and blasts the hope of mental improvement; renders scientific and historical reading tedious; gives false views of the perfectibility of human nature, thus leading to disappointments in the relations of life; and dwarfs the intellectual and moral powers, except the imagination, which is rendered morbid and unhealthy by constant excitement. The Bible becomes a wearisome book; spiritual classics, like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and the influence of the pulpit is undermined, by diverting the attention from serious things, and lessening the probability that truth will take effect upon the conscience; or, if it does for a time, the bewitching novel furnishes a ready means of stifling conviction, and grieving away the Spirit of God. A merchant in H. was under conviction for sin during a revival of religion. A pious friend called, and, to his surprise, found him engaged in reading a worthless novel. To his remonstrance against such trifling, he replied: "I am so interested in this book, I must finish it; and then I will attend to the affairs of my soul." He finished the book. He attended to the concerns of his soul—never! Thousands have perished by similar seductive influences.

Beware of the foul and exciting romance. All that is said above will apply with tenfold intensity to this class of reading, for which it paves the way. The writer of modern romance chooses his scenes from the places of debauchery and crime, and familiarises the reader with characters, sentiments, and events that should be known only to the police. Licentious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. "Public poisoners" was the title long since justly given to writers of this class. It was lately testified in open court, by the father of one whose guilty course has brought ruin upon herself, disgrace upon her family, and death upon her lover, that all was occasioned by his daughter "reading the impure works of Eugene Sue and Bulwer." To yield to such a hellish charm is like the voluntary sacrifice of one's body and soul on the drunkard's altar. Mental *delirium tremens* is as sure a consequence of habitual intoxication from such reading, as is that awful disease the certain end of the inebriate. Beware of it.

Beware of infidel books and all writings which ridicule the Bible. You will meet them, with a more or less guarded avowal of their object, in the newspaper, the tract, and the volume. Infidelity is a system of negations. It is nothing—believes nothing—does nothing good. Beware of it, in whatever form it approaches you, as you value temporal happiness and prosperity, the peace of society, and eternal well-being. No man enters eternity an infidel.

Beware of books of piracy and murder. The first thought of crime has been suggested by such books. The murderer of Lord William Russell confessed on the scaffold that the reading

of one such book led him to the commission of his crime. Another, who was executed for piracy, was instigated to his course by a book of piratical tales. The State prisons are filled with criminals who were incited to crime by similar means. They stimulate the love of adventurous daring, cultivate the baser passions, and prompt to deeds of infamy. Away with them!

Do you still need to be persuaded to beware of the poison that would paralyze your conscience, enervate your intellect, pervert your judgment, deprave your life, and perhaps ruin your soul?

Beware of bad books, because if you, and others like you, will let them alone, they will soon cease to be published. Every such book you buy encourages the guilty publisher to make another. Thus you not only endanger your own morals, but pay a premium on the means of ruining others.

Beware, because your example is contagious. Your child, your servant, your neighbour may be led to read what will be injurious for time and eternity; or not to "touch the unclean thing," as your example may prompt.

Beware, because good books are plenty and cheap, and it is folly to feed on chaff or poison, when substantial, healthful food may as well be obtained.

Beware of bad books, because they waste your time. "Time is money;" it is more—it is eternity! God did not bring us into being, and sustain that being, the Redeemer did not shed His blood a ransom for our sins, the Holy Spirit has not bestowed upon us the book divine, that we might flit from flower to flower like the butterfly, neglecting all the ends of rational and immortal being, and go to the judgment mere triflers.

Beware of bad books, because principles imbibed and images gathered from them will abide in the memory and imagination for ever. The mind once polluted is never freed from its corruption—never, unless by an act of boundless grace, through the power of the Spirit of God.

Beware of them, because they are one of the most fruitful sources of eternal destruction. They are read in solitude. Their ravages are internal. Foundations of morality are undermined. The fatal arrow is fixed in the soul, while the victim only sees the gilded feather that guides its certain aim. He is lost, and descends to a hell the more intolerable from a contrast with the scenes of fancied bliss with which the heart was filled by the vile, though gifted, destroyer. The precious Book of Life was given to show you how you might secure the enrolment of your name among the saints in light, but you chose the book of death, which presents fascinations of a corrupt Press, and the surest means of securing a dreadful doom. If your epitaph were truly written, the passer-by in ——— graveyard would read: "M—— acquired a taste for reading bad books, died without hope, and 'went to his own place.'"

Shall this be your epitaph, dear reader? If not, make this pledge before God: "Henceforth I will beware of bad books, and never read what can intoxicate, pollute, or deprave the mind and heart."

## A Sermon.

BY THE REV. ALEXANDER MACKAY, OBAN.

*(Taken down by a Hearer.)*

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 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace."—JOHN i. 14-16.

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 I N considering these words, as the Lord may be pleased to enable me, I shall direct your attention, first, to the person spoken of here; in the second place, to the apprehension which the disciples here declare that they had of this person. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth;" and, in the third place, to what we are to understand, when it is further declared that "of his fulness have all we received, and grace for grace." These are the three things to which I would like to direct your attention:—

I.—The Person;

II.—The apprehension of faith; and

III.—The exercise of faith in drawing out of this Person's fulness.

I.—Now, who is this Person? Well, the person is the person of the Lord Jesus Christ, and you will notice in this chapter the name under which John speaks of Him. He speaks of Him as the Word, and this name of the Saviour is a name that belonged to Him as the Creator. John is here careful to point Him out as the Creator, when he declares that "without him was not anything made that was made." But this name, Word, belongs to Him also as the Revealer of the Father. Just as it is by speech we reveal our thoughts to one another, so it is by the revelation of Jesus Christ that the eternal God has revealed His inmost thoughts to the children of men. Therefore, Jesus says, "He that hath seen me hath seen the Father," and as it is written here, "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him."

But when John speaks of Him as equal with the Father and as the Creator, he goes on further and speaks of Him as "the light of the world." In this connection he is careful to point out that, although there had not risen a greater than John the Baptist among men, John was not that Light, but was only a witness of that Light. And he is careful also to point out that He is above angels. "Without him was not anything made that was made," whether the persons of men or of angels, or the material universe in general. Then, as the Jews were liable to think much about Moses, John, or the Holy Ghost, is careful to bring Moses with



the two tables of the holy law to the feet of Jesus Christ, for he says here, "The law was given by Moses, but grace and truth came by Jesus Christ."

Without enlarging further upon this matter, it is very clear from the opening verses of the chapter that the person to whom our attention is directed is none other than the eternal God, the second person of the Trinity. True, it was not the Father that assumed our nature; it was not the Holy Ghost that became incarnate; it was the second person of the Trinity that became incarnate. God is one as to His nature, but He is not one as to personalities. There are three distinct persons in the Godhead—Father, Son and Holy Ghost—and these three are one God with respect to their nature. This is then the person that is distinguished from the other persons of the Trinity. He was with God, and He *is* God.

The next thing to which our attention is directed here with regard to this person is that He became incarnate. "The Word was made flesh." God performed many and wonderful miracles before the children of men in this world, but the miracle of the incarnation is the miracle of miracles, as the Apostle Paul, in writing to Timothy says, "And without controversy, great is the mystery of godliness: God manifest in the flesh." That the eternal Son of God should unite Himself with our nature, was the greatest wonder that ever appeared before any of the creatures that God ever created. This is the thing into which angels desire to look—that He who was from everlasting, the Ancient of Days, should become a "child born and a son given," that He should tabernacle among us. That truly was the masterpiece—speaking after the manner of men—of the wisdom, love, mercy, and justice of the eternal God. But the question arises: Why did He become incarnate?

Well, I shall mention three reasons why He became incarnate, and the first is this: He could not, as the servant of the Father, undertake the work of redeeming the lost without assuming the nature that sinned. You and I trampled upon God's law; we broke His law times without number; and if we have no consciousness of that, it is because we are dead in trespasses and sins. If there would be any life in us, if we would be awakened by the Holy Spirit, and if the love of Christ would be implanted in our souls, we would be conscious always of this terrible reality—that we sinned against God and that we trampled on His holy law. And the Lord Jesus had to assume our nature, had to become one with us, and in becoming one with us He did not cease to be what He was, although He became what He was not, as that complete and beautiful little book which we put into the hands of our children—the Shorter Catechism—says about the Redeemer: "He has two distinct natures and one person for ever." The Lord Jesus did not cease to be divine when He became incarnate. The glory of His divine nature was veiled

under the humanity that He assumed. He laid aside, we might say, the glory that adequately showed forth the brightness of the glory which He had with the Father before the world was. "He took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." And all this He did in order that sinners, such as we are, should escape the wrath that will overtake the lost from among men and angels. For if the Bible is clear on any point from beginning to end, it is clear on this—that men and angels will be overtaken by a wrath which will eternally be "the wrath to come." Jesus, the Word of God, who was with God from everlasting, assumed flesh, and that in order that the nature that sinned should give obedience to God's law. He was made under the law to redeem those who were under the law, and He redeemed them, in the first place, by His obedience to that law. It was here that God's people found a rock upon which they could stand—even the obedience of the God-man. This obedience is of such a nature that, although all mankind had continued to be obedient to God, their obedience would only be creature obedience. But the obedience of Jesus, being the obedience of a divine person, magnified the law and made it honourable. God loves His holy law, and He loves those who love His law, but He cannot but be angry with those who are rebels against such a law.

The second reason why He became incarnate was that He had to die. You and I, friend, owe not only obedience to God's law, but the curse of the law rests upon us as disobedient rebels, and, therefore, justice demands that we should die. The Lamb of God had not only to obey the law, but He had to die: as it is written, "the just for the unjust, that he might bring us to God." Have the life, death, resurrection, and ascension of Jesus become your hope, your refuge in view of eternity? Although you were the blackest sinner out of hell, yet if Christ would become your hope, you would require no more. Law and justice are well satisfied with the obedience and death of Jesus, and this was declared when He rose from the dead. When He died, the grave claimed Him as a hostage, but the grave could not keep the Lord Jesus, for an angel came down and rolled away the stone, and sat upon it. Who sent the angel down? It was law and justice. Now the grave is open, and will be for ever for everyone who is united to Him. The grave will never close its mouth upon such. It will only be, as one put it, like a "robing-room" for the people of God. We are apt to think of the grave as a terrible, gloomy dungeon. We close it upon those who were near and dear to us, but, if they were united to Christ, it is only the place where the weary traveller lays aside, so to speak, the soiled robe of the body until the blast of the last trumpet. Then they shall come forth clothed in robes of glory and beauty in which they will shine for ever and ever.

The *third* reason why He became incarnate was that He might come very near to us, so as to sympathise with us. We think of God as being very far away from us, but He has come near to us in His Son, who has bone of our bone and flesh of our flesh. It is written that He was made in the likeness of sinful flesh—not in the likeness of flesh. If you consider Jesus as brought before us in the Gospels, you will see how near He came to poor sinners. With whom does He mingle? Is it with the great and the rich? Sometimes He goes with such, for He is the Saviour of all classes of men, but you find Him almost always among the poor, the maimed, the halt, the outcasts and dregs of humanity. He was, and is, the Friend of publicans and sinners. He receiveth such.

II.—The apprehension of faith, "We have seen his glory," etc. What does John mean here? Does he mean the glory of the miracles of Jesus, such, for instance, as the feeding of the five thousand, the raising of the dead, the stilling of the winds and the waves? He means this, no doubt; but, others saw these things, and yet rejected Him. Many saw all these miracles, yet they did not see His glory as that glory is spoken of here. Does this mean the glory that they saw on the Mount of Transfiguration? John was one of the privileged three who were with Him on the Mount, when His raiment became white as snow, when the glory of His divine nature began to manifest itself through His humanity. Well, that may be included, but it is not what is particularly meant here. There are some here present who saw His glory in the sense in which John declares "We have seen his glory." It is not at all seeing miracles, for although you would see Lazarus coming out of the grave with the grave clothes about him, and the friends loosing him and letting him go, the man who had been just a few minutes before then seeing corruption in the grave, you would not see the glory of the Redeemer in the sense in which John speaks of it here, unless an operation was performed on your understanding and heart, and that by the Holy Ghost. What then do you need? Oh, you need this, that you would get a new heart and a right spirit, the teaching of the Holy Ghost in your minds, and that through the Word of God being made spirit and life to your souls.

Now, when sinners are enabled to behold the glory of the Lord Jesus Christ, they see, first, the glory of His divinity. And you are here present who saw this glory—that He is a divine person; and you also saw the glory of His humanity—that the Lord Jesus, the Son of God, who was so rich, became poor, that sinners, through His poverty, might become rich. You see, the Christ that faith lays hold of is not a Christ that is God only, and He is not a Christ that is man only, but He is God and man. And I believe, friends, that this was the Christ the faith of Abel embraced, and that the faith of Job laid hold of, as he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body,

yet in my flesh shall I see God." That was the Christ that faith has had in all ages—the Christ who is God on the one hand and man on the other. And as I said already, you are here who have seen that Jesus Christ, the Son of God, the co-equal of the Father, became one with yourselves. He took your place, He took your position, to satisfy justice on behalf of the lost, to magnify the law in the room of sinners. The world was offended in Him. Why? Because they did not see His glory—the glory that was associated with the "Man of Sorrows and acquainted with grief." What a glory John saw in Him as He went about healing all manner of diseases, when he saw the eternal fountain of sympathy that was in the Lamb of God going out by way of exercising itself upon all manner of sinners! "Behold the Lamb of God, which taketh away the sin of the world." It was in His lowliness they apprehended Him as being the only-begotten of the Father, and the nature of this apprehension is just faith beholding, in Jesus of Nazareth, the friend of publicans and sinners, the Lamb of God, the co-equal with the Father, and at the same time, the Son of Man—the just suffering in room of the unjust, that He might bring us to God.

III.—Let us consider, now, the exercise of faith in drawing out of the fulness of the Lord Jesus Christ.

And the *first* thing I want to direct your attention to under this head is that, in apprehending His fulness, they apprehend that everyone that ever received out of Him must have received out of Him as empty sinners in themselves. Mark the word, "receive." "Of his fulness have all we received." That is the prerogative or the work of faith, even to receive; and "without faith it is impossible to please God." What is the most difficult thing—speaking after the manner of men—that the Holy Ghost finds to do in making a place for Jesus Christ in the heart of man? It is this: to empty the sinner, to deprive him of what he clings to by nature in the way of every hope in himself. You cannot believe God as long as you have one rag of your own righteousness to which you are trusting and looking. And those who received out of His fulness, first became empty—so empty that they had not so much as one prayer, so much as one good deed, one good thought, or one good desire. "Oh, we are not so poor as that." No; unfortunately. Oh, if you were all as poor as this, how easy it would be to preach Christ to you. That is where the difficulty comes in—that men are rich in their own estimation. They have this, and they have that, to recommend them to God. Well, not one with a farthing of man's own goodness in his pocket ever received out of the fulness that is in Jesus Christ.

And the *second* thing that is true about them is this, they see that salvation is a matter of *receiving* out of the fulness that is treasured up in Christ. Did that ever become to you a heaven upon earth? Did ever your heart leap within you for joy when you discovered this great reality, this great truth, that salvation

consists in this, an empty sinner receiving out of what is in Jesus Christ, receiving His righteousness, receiving His merits, receiving His goodness, receiving His love—receiving His blood to cleanse you, His Spirit to enlighten you, and His love to heal your broken heart and to raise you up to have your affections set on the things that are above? Well, then, all who beheld His glory discovered, first, that they were empty, and that emptiness was really what qualified for the Saviour. They had not a good thought, or word, or deed, or desire, or anything else, but were ruined, lost and undone; and then they discovered that salvation was a matter of receiving out of the fulness of Jesus Christ, and grace for grace.

What is the meaning of these words, “grace for grace?” They appear to me to mean grace upon grace, grace always from beginning to end, not only a little at the outside of your career, and then work your own passage to heaven. Ah! that is not how Jesus Christ deals with His people; that is not how they have found Him; but they have found that, after the grace which they receive at the beginning is spent, they have to come back to His fulness to receive more grace. That is the Gospel that we preach, friends, that we understand and that we hope in, and, if we did not hope in it, we would have given up long ago. “And of his fulness,” that is, we may say, the riches of His obedience, the riches of His suffering, the riches of the treasures that are in Him, “have all we received, and grace for grace.” As the Apostle Paul puts it, “That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord;” the grace that reigns through righteousness, that is to say, through the obedience and death of the Lord Jesus Christ.

Oh, you who have seen His glory, is not this what you have come to find out, that you are always empty: that you came empty at the beginning, and that you received grace? You found out that receiving was the God-glorifying way, and you found out afterwards that you were emptiness again, and, coming to His fulness again, you received grace again; always empty, receiving as a beggar always. This is the life of faith upon the Son of God. Oh, then, will you not come to this person, this great God and Saviour, for grace? Will you not come to Him empty, ruined and undone? Will you not put your empty mouth to the fountain that hath been opened? Will you not drink your fill of the grace that reigns through righteousness unto eternal life? “Why will ye die?” says God to the children of men. Why will you perish, when there is a Saviour, and this Saviour is free to you, and offered to you. He is inviting you, digging about you by His word and providence, to see if you will come to Him and bear fruit? And what is it to bear fruit? Just to exercise faith upon Him, for “without faith it is impossible to please God.” And when you begin to exercise faith, you begin to live, and not till then.

May He bless His Word.

## “Is it Possible?”

OR, “THE OLD LADY OF GENEVA.”

(Translated from the French of Caesar Malan.)

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“If thou believest, thou shalt see the glory of God.”—JOHN xi. 40.  
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I HAVE just been engaged in a conversation with an old lady of Geneva, and as I consider it worthy of publication, I take the liberty of reproducing it. May God grant that its perusal may be abundantly blessed to the reader!

“I have come,” said the lady, “to convey to you the kind regards of young Thomas R., who has written, asking me to thank you for the useful instruction which he received from you two or three years ago.”

*Author.* I am very pleased to see that, though far from home, he still retains those religious sentiments which he professed when he was with us.

*Lady.* He is my cousin, Sir, and our family has always been very religious. That is a well-known fact, and I mention it without boasting. We are of the old stock.

*A.* That was true formerly of the whole of this country. Our old Genevan families, both in town and country, have for long preserved the religion of their fathers. The Bible was read in your family, then, dear Madam?

*L.* We read it regularly every Sabbath, but in my father's house it was read almost every day.

*A.* And why, pray, do you read it less often now?

*L.* We have been too busy up till now, Sir, but my husband and I have retired from the small business that we had, and we wish to give more attention to all that in future. We feel, Sir, that we are growing old, and that we must think more of our salvation. We have made up our minds about it.

*A.* It is a good resolution, and that is why I ask you quite frankly what you think now of this salvation. Tell me, I beg of you, what would happen to you if God were to withdraw your soul from the world?

*L.* I sincerely hope that I shall always be ready, and that, when at length God will remove me, He will not cast me away.

*A.* You have not answered my question, dear Madam, for I ask you what would happen to-day—to-night, perhaps—to your soul, if God were to require it of you? Tell me frankly, would it be saved or would it not?

On being questioned in this direct and pressing manner, the old lady looked at me steadily; then, with a persuasive gesture, she replied:—

*L.* But I assure you that I have nothing very serious to reproach myself with. I have always fulfilled the duties of my

household, and never—as far as I am aware—have I injured any one. Therefore, I think that God will not demand of me what is impossible, and that, since I have done what I ought, He will not cast me away.

A. I see, Madam, that you have not yet understood me. Kindly listen to me again. I do not ask what would happen to you, if *our tribunals* were to judge you to-day, for I do not doubt that they would consider you, indeed, a very virtuous and worthy woman, entirely beyond reproach. But, I ask you, what would happen to you, if God himself were to judge you? Earthly tribunals, as you know, consider only our outward conduct, but God, as you know also, looks to the heart, the conscience—to what takes place within us. Our tribunals, besides, do not concern themselves with our conversation, but God hears all we say, and He will judge our words. Finally, our tribunals are satisfied when we do what human laws command, but God judges according to the divine law, and you are aware, no doubt, that this law demands nothing short of holiness.

L. That is very true, Sir, and I must admit that we all feel that we are sinners before God, and for my own part I am not blameless, but yet I can say that I have no great sins to reproach myself with.

A. Do you attend church regularly, Madam?

L. I do, certainly, unless I am ill.

A. In that case, let me tell you in all kindness that you are then before God in direct opposition to the truth—though certainly without knowing or desiring it; for you certainly do not say then what you say at present, and God, who sees your heart then, knows that you are not sincere.

L. I, Sir? Is it really possible? How can it be so?

A. In this way: Every Lord's Day, at the beginning of the morning service, you stand with the rest of the congregation, and you declare that you "acknowledge and confess with all your heart, and in presence of the holy majesty of God, that you are nothing but a poor sinner, conceived and born in sin and iniquity, who daily, and in different ways, transgresses the holy commandments of God, thus incurring condemnation and death by the righteous judgment of God." This is what you declare in public. Then, to-day, at this very hour, when asked how you stand in regard to God's law, you say precisely the opposite, maintaining that, if you are not quite faultless, yet you are upright and virtuous, and have no great faults to upbraid yourself with. You understood, I think, that either you were speaking in sincerity of heart when standing before God in the congregation, and that consequently you have been making a false statement to-day, or, on the other hand, you are sincere at present, and you are not sincere when in church.

L. Is it possible that I am thus in contradiction with myself? And yet it is clear enough. No, I am not saying to-day what I said in church. That is certain.



*A.* Do you remember how the Pharisee spoke in the parable concerning the publican and himself?

*L.* Yes, he boasted that he was not like the publican.

*A.* That is to say that, while making profession of his religion and addressing God in prayer, he was boasting that he was guilty of no great sins.

*L.* I see, Sir, that I have spoken like the Pharisee. I should, certainly, not have thought so.

*A.* Yes, dear Madam, you have, until now, it seems to me, stood in what the Scriptures call your "own righteousness": that is to say, you have thought that your virtues, your uprightness, your good works (as, for example, going to church, reading the Bible, or giving alms), all these meritorious actions of yours would secure God's favour for you, and oblige Him to overlook your faults and your sins, and receive you into heaven.

*L.* But, Sir, do good works deserve no acknowledgment, then, at God's hand? I have always thought that our religion and our good conduct would be taken into account at the Day of Judgment, and that thus, in fulfilling my duties, I should, if not wholly, at least to a great extent, blot out my sins.

*A.* Well, dear Madam, while calling yourself a Protestant, and one of the old stock, you have had nothing but the false religion of a poor, ignorant Papist.

*L.* I, Sir, a Papist? Is it possible?

*A.* Consider the matter yourself. The Papists, while saying that God works out our salvation, teach and believe that we must do many things in order to merit and possess this salvation. These poor misguided people think, therefore, that the Christian will be saved only inasmuch as he has earned and gained it, if not entirely, at least largely, by his obedience and his works. Now, you, Madam, have had the same idea until now. You have, therefore, had exactly the same religion as the poor, ignorant Papists.

*L.* I! Sir? Have I ever believed in the Pope, or prayed to the Virgin, or even worshipped images?

*A.* I do not think so; but, inasmuch as you have thought that salvation is earned, you have, in that point, at least been exactly like the Papists, and note, that that is the really essential point.

*L.* You make me afraid, Sir, and I am beginning to see that I have been making a great mistake about my salvation.

*A.* Such a mistake, indeed, that you have (without desiring or knowing it, I admit) denied the Saviour, the Lord Jesus.

*L.* Can that really be so, Sir? That makes me tremble. Show me how it can be true!

*A.* You will understand it by a comparison. If I am a slave, and a friend pays my ransom, it is evident that I become free again, and that on account of the kindness of my friend.

*L.* Certainly, for it would never occur to anyone to say that it is the slave who liberates himself.

*A.* If, then, after my friend has paid my ransom, I say and imagine, either that I was not a slave, or that I paid my ransom myself, it is quite evident that I deny my benefactor and his kind act.

*L.* I understand! Yes, I quite understand now. I see that when I thought or said that God would not cast me off because of my good works, I did, indeed, put aside the Lord Jesus. And yet, I assure you, I had no intention of doing so. It is strange how one can be mistaken!

*A.* Yes, and how one can suppose that sin is not more offensive in the sight of God than of men.

*L.* But, let me ask if you believe that sin is as worthy of condemnation, as some people say it is?

*A.* Tell me, Madam, what would you think of a debt incurred by me, if you learned that the King of Prussia, the Emperor of Austria, and the Queen of England had to combine all their treasures in order to pay it?

*L.* Well, Sir, the thing speaks for itself. I should not hesitate to say that your debt was enormous—monstrous—since so much money was required to wipe it off.

*A.* What would you say, then, of that sin which could only be blotted out by the sacrifice—the death of the Son of God?

*L.* That is quite new to me, Sir. I have never thought of it before. I cannot tell you how deeply I am impressed by it. Sin, then, is very heinous in God's sight?

*A.* You feel that, if, in order to atone for my sin, God had required the death of an angel or a seraph, it would be quite evident that this sin was not a light thing. But what would a seraph, or even all the legions of angels, be in comparison with God Himself? And if God has given Himself in order to atone for my sin, what do you think then of my sin? Is it a light thing?

*L.* But, Sir, what was it that you said about God Himself? I have always believed that Jesus Christ has been sacrificed for us, but I have never heard it said that He was God.

*A.* Ah! evidently you have been listening to some of these poor miserable unbelievers, who, having denied the religion of our fathers, dare to say that the Lord Jesus Christ is not the Eternal God manifested in the flesh.

*L.* It is possible, for I did not know, I assure you, that Jesus Christ is God. I knew that He was the Son of God, but I did not think He was God Himself.

*A.* You did not think either, I presume, that you were born in sin, or that the punishment of sin would be eternal in hell?

*L.* Can it be so? Are we really born in sin; and is it true also that the pains of hell are everlasting?

*A.* It is to redeem us from both that the Eternal Father has given His Son, and that the Eternal Son of God has offered Himself as a sacrifice. Now, you know that if man were born without sin, or if the pains of hell were not everlasting, it would

not have been necessary either for God Himself to become man or to be accursed on the cross.

*L.* Accursed on the cross! Jesus Christ, do you say, has been accursed on the cross?

*A.* "He was delivered for our offences, and raised again for our justification," says the Scriptures. "Christ," it is also said, "has redeemed us from the curse of the law, being made a curse for us."

*L.* Yes, I remember these passages. But I thought, Sir, that the death of Christ had only opened the door for us, so to speak, and that we had then to work out our own salvation by walking in the way ourselves.

*A.* Well, dear Madam, here again you have been only a poor, ignorant Romanist, and, like the Pope, you have denied the Saviour. For, in short, if the Lord Jesus, by His death, has atoned only for the beginnings of sin, and if it is still necessary (as the poor, ignorant Romanists say) that the atoning death of the Saviour should be repeated or prolonged in the Mass, it is clear that when the Lord Jesus gave Himself up as a sacrifice, He did not accomplish all that was necessary for salvation. He was not a Saviour, then, for you understand that a Saviour saves, which means that He does the whole, and does it at one time.

*L.* I am very much astonished at this. I had never considered it carefully. It is clear that if Jesus has saved a soul, He has saved it with a complete salvation. Consequently, how can anything be added to it?

*A.* You must also see that what you have desired to do until now, either in order to atone for your sins or to merit at God's hands some part of your salvation—all that is as false as the Mass, since in the Mass it is claimed that the sacrifice of the Saviour is repeated, and by the Mass the poor Romanist thinks that he earns his pardon. The Mass then denies the death of the Saviour, while pretending to reproduce it, and you have done the same thing when you tried to merit salvation. I say it again, you have been, unconsciously, just like an ignorant Papist.

*L.* Is it possible? What a discovery! And then, dear Sir, what must I do now?

*A.* Tell me what you think yourself.

*L.* Well, I suppose, I must think of God much oftener.

*A.* Should a criminal think constantly of his judge and of the law, would that make him less guilty?

*L.* But, if at the same time I pray to God and ask Him to work out my salvation, will He not grant my request?

*A.* If God tells us that He has given us eternal life, and this life is in His Son, what should we reply to Him? Should we ask Him to work it out for us, or rather should we believe Him, trust in Him, and be glad?

*L.* But, Sir, one cannot ask God to do a thing that He has already done and fully accomplished.

A. Then, Madam, you cannot pray to God either to send Jesus into the world or to give Him up to death or to sacrifice Him on the cross.

L. No, certainly, since these are things that God has already done.

A. That is why we must believe, then, and "with all our heart" too, for if we do not believe, then we deny what God has done; and if we only half believe, it is as if we said that God tells only half the truth—and that is what you have been doing unconsciously. Yes, in the words of St. John, you have "made God a liar."

L. Can it be so? I have made God a liar?

A. Yes, certainly. God declared to you that Jesus Christ, by His death, has redeemed His Church; that, by His blood, He has washed away and for ever blotted out the sins of His people; and Jesus Himself, to confirm it, has put in His true Church His bread and His cup—sacred symbols of His broken body and shed blood. You have seen them, and even partaken of them in the Sacrament of the Supper, and yet, far from believing that this was true, and that the Son of God had indeed been offered up, you have always thought that you must pray to God to save you. Certainly, if—as you should have done—you had believed that eternal life has been given to us in Jesus, and that Jesus has acquitted us by His sacrifice, it would never have occurred to you to ask God that that should be done for you. You would have believed it; you would have been happy; and instead of asking God for a salvation already accomplished, you would have thanked Him for such a free gift.

L. Ah! Sir, I see now what you mean. Our salvation has been wrought out for us by the Saviour when He has been offered up for us; and we must believe it—yes, believe it with all our heart—as a thing already accomplished, and no longer as a thing still to be accomplished.

A. Dear Madam, God alone knows what is taking place in your mind, but if what you have just said is sincere, and if you believe it, you are, in the words of Scripture, "converted," which means "turned back." That is to say, until now you have considered your salvation, the redemption of your soul, and your forgiveness on the part of God, as a thing still to come, and which you hoped to attain some day by your efforts and your virtues, your prayers, and a thousand other things. But now, understanding that the Saviour has, by Himself, purged our sins, and by His sacrifice and glorious resurrection, has wrought out the complete salvation of His Church, it is clear that you no longer look for your salvation to something still to be done, but to a thing already past, namely, the death of Christ. It is backwards, then—that is to say, to the death of Christ—that you look, and no longer forwards to your works and their rewards. You are then "turned back" or "converted," and that is why, to the

question which I put to you anew—"If God were to remove you from this world, what would become of your soul?"—you will reply very differently from what you did at first.

*L.* Ah! Sir, I should say (and I assure you that my heart is deeply moved)—yes, I should say, without boasting, that if I should die now, I believe my soul would go to God, since Jesus has redeemed it by His blood, as I see clearly, and as I desire to believe with all my heart.

*A.* In that case, dear Madam, you will be no longer like a poor, ignorant Papist or a miserable unbeliever. If you believe now in Jesus for eternal life, and if your soul rests sincerely on His finished work, on His infinite sacrifice, and His promise, you ought to be at rest in regard to your salvation, since He addresses you in these words, so positive and powerful, "Verily, verily, I say unto you, he that believeth in me hath everlasting life"—words which the Apostle John repeats when he says, "I have written these things unto you who believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God."

*L.* What terrible ignorance mine was! Can it be, Sir, that, while calling myself a Christian, I have yet been so far from Jesus Christ?

*A.* Ah! Madam; how many Protestants are there who are just like poor, ignorant Romanists, and, like them, believe that they must earn salvation by their religion and their virtues. They are not idolaters, it is true; they have a form of worship which is more reasonable and more in conformity with the Gospel than Popery is, but yet they have the same religion as the Romanists, since, like them, they deny the infinite and atoning sacrifice of the Son of God when they think and say that one must earn salvation. What foolishness to talk of "earning" a "favour!" The very words are contradictory. How much more so the things implied!

*L.* Then, Sir, salvation costs nothing?

*A.* Ah! dear Madam, it has cost an infinite price, but the whole has been paid by the Lord himself. Therein is expressed the infinite love of God. He has made it to appear when Christ died for us who were only sinners. You see that it could not cost more, since it has cost all that God could give or do.

*L.* Was that the ancient religion of Geneva?

*A.* It is the Christian religion. It has always been the religion of the Church of God, for it is the religion of the Apostles. There is none other in the Bible, and at the time of the blessed Reformation no other was preached or believed.

*L.* Can it be so, Sir? How, then, is it so little known among us? It is no longer preached now, is it? As for me, I have never heard it before, I assure you.

*A.* From whom, then, do you receive instruction? For, thank God, there are still some in Geneva who teach and preach that Jesus Christ is God, blessed for ever, that He has atoned for the

sins of His Church, and that every sinner who sincerely believes in Him is justified freely.

*L.* Can it be so, Sir? How is it that I have remained ignorant of it till now?

*A.* Alas! no doubt it is because you have not listened to it; you must often have heard it preached that Jesus Christ has poured out His blood to redeem His Church.

*L.* Then, I had never understood it, for I was far, very far from thinking that salvation was not to be worked out by myself. But, especially, Sir, how ignorant I was when I partook of the Lord's Supper!

*A.* In what way?

*L.* Alas! inasmuch as I partook of it in order, in some way, to procure my salvation by it: while the Communion commemorates the fact that salvation has been wrought out by the Saviour, when He gave Himself for us. What a subversion of this holy ordinance!

*A.* Well, answer me once again. If God should require your soul to-night, what would become of it?

*L.* I have said it already, and I say it again with all my heart: I believe that it would go to heaven—and that, not because of my virtues—no, I can no longer think of them—but because of the sacrifice of the Saviour. It is He, He alone, who has wrought out my salvation.

*A.* What are you going to do, then, from to-day onwards? Will you cease then praying to God, or wishing to obey Him?

*L.* But, Sir, would it not be quite the reverse? Since God has loved me so much, is it not natural and just that I should love Him in my turn, and that, to prove this, I should endeavour to obey Him to my utmost?

*A.* That is what will prove that you believe in Jesus. Yes, dear Madam, your obedience to the law of God—this obedience arising from love and gratefulness—will show that the Holy Spirit has renewed your heart, and that He guides you. That is the fruit of the tree of faith.

*L.* Ah! I see now something quite new. Good works come after the knowledge and assurance that Jesus has saved us?

*A.* How could they come before, since the Christian does them out of love for his Heavenly Father, his good and glorious Saviour, and by that filial spirit which proves that he is saved?

*L.* Well, Sir, only a week ago I heard a nun say at the bedside of a sick neighbour that Protestants teach that, after one is saved, one can live as one likes. She said also that, when one was assured of being already saved, one might go to any length in sin: and she called this a religion of the devil.

*A.* This poor, ignorant Romanist showed that she neither knew the Saviour, nor the power of the Holy Spirit, since the first fruit of that Spirit is love to God, and he who loves God tries to keep His commandments. But do not be astonished at that accusation.

It was made by ignorant people and unbelievers at the time of the Apostles. The fact is, that he who sincerely believes in Jesus receives the complete pardon of his sins, and, by the teaching and power of the Holy Spirit, desires henceforth to devote himself to the Saviour, and to please Him in all things. This poor Romanist was ignorant of the Gospel of Salvation, and, therefore, quite ignorant of the direction of the Holy Spirit.

*L.* Yet, Sir, I have heard the same thing said by a Catholic missionary three weeks ago. I was in a village in the district, and went, out of curiosity, to hear the missionary. He said, I assure you, many good things about holiness. You should have heard how he railed at misers and unbelievers, and everyone wept when he spoke of charity.

*A.* But what did he say, then, of those who are assured of salvation?

*L.* He called them presumptuous people, who thought themselves better than other men, and gave themselves over to all kinds of sin.

*A.* And do you think he was right in speaking thus?

*L.* I see that he was wrong. Since salvation is a gift which God makes us, there is no presumption either in believing in it or possessing it. It is like the case of a beggar to whom a prince would give a purse of gold. It would not be any presumption in this poor man to rejoice in it, or even to boast of it. His joy would be all to the glory of the prince and his bounty.

*A.* And do you think the beggar would speak ill of the prince or hate him, or that he would use this gold to injure his benefactor?

*L.* I understand, Sir, you mean that the true Christian will not hate God, from whom he has received his salvation.

*A.* Therefore, this missionary, when saying that Christians take advantage of their assurance of salvation in order to give themselves over to sin, was attributing to the devil what is the work of the Holy Spirit. He was, then, committing a very heinous sin, and at the same time exposing his own ignorance of the very rudiments of the Gospel.

*L.* Well, Sir, believe me when I say that good Protestants say the same thing. Yesterday I heard a gentleman, whom I am acquainted with, say that, the more humble a person is, the more he must doubt his possession of salvation.

*A.* I think, then, dear Madam, that this gentleman, when he prays, will be careful not to say, "Our Father which art in Heaven," for how can I address God as my Father if I doubt whether I am His child? This Protestant, then, must say to God when he prays, "Our Father, perhaps, which art in Heaven."

*L.* Yet this is very true. There is our prayer—that prayer which we learn in the cradle, and which begins with the assurance of one's being the child of God, and yet people repeat it while saying that they are not yet assured of salvation. Can it be that they say thus at the same time "Yes" and "No"?



A. You see, Madam, people pronounce religious phrases without believing in their hearts a single word of them. Jesus has saved us, they say, but we must not be sure of it, for fear that, if we believed, we should, at once, hate the Saviour and despise His will.

L. I begin to see that we in Geneva were wrong in calling ourselves religious. Ah! how few there are who really believe in what Jesus has done!

A. Thank God, their number increases weekly. The true religion is preached in several pulpits, revivals of religion are spreading in several quarters, and already more than one Romanist, and more than one priest, has been enlightened and converted to the true faith; as also more than one dead Protestant has become alive. See, Madam, what has just happened to you! Is it not God Himself who has enlightened you?

L. God be blessed, dear Sir, for the good things you have told me. I am quite overjoyed on hearing them, and quite revived, too. My mind has become lighter and freer. Yes, I wish, from now onwards, to thank God for His infinite love to me; and, when I pray now, I shall ask Him for His Holy Spirit, in order that I may become better.

A. It is the Bible which teaches us what God wishes of His children, and it is it also which sanctifies our minds. You must read it, then, henceforth, as your father did—I mean daily—and always asking God to bless it to you, his child.

L. I am very much obliged to you, Sir, for all your kindness. I can say now that I have returned to the religion of our fathers—to the true religion of God.

A. Yes, dear Madam, for it is indeed that of the Bible. It is the religion of grace, and the religion which sanctifies. It is therefore the religion of the Saviour, the true and holy religion of the Christian Church, and such was the religion of our fathers.

*Translated by E. G., Dornoch.*

#### A NOTE ON THE PRECEDING DIALOGUE.

Dr. Caesar Malan, our author, was an eminent and honoured preacher of the Gospel—Dr. Duncan was much blessed, at the beginning of his spiritual experience, in conversation with him—but there was a certain defect in Dr. Malan's mode of presenting the truth with regard to saving faith. While he believed that faith was the gift of God and the fruit of the Spirit's work, yet he dealt rather exclusively with exhortations to faith, and seems to overlook above the necessity of praying to God to bestow saving faith. It is wrong to ask God to procure redemption by sacrifice, for that has been done already, but it is not wrong to ask Him to save us by working faith in us, and thus putting us in actual possession of redemption. Apart from this point, the dialogue is excellent, and highly fitted to be useful, under the divine blessing, in leading souls to rest upon the sure foundation for eternity—Jesus Christ and His infinite sacrifice.—ED.

## The late Mr. Donald Kelly,

ELDER, ST. JUDE'S, GLASGOW.

MR. KELLY was born at the township of Mugary, in the parish of Portree, Skye, in April, 1849. He lived "without God and without hope" in the world till he attained the age of twenty-one years. When he was nineteen he came to Glasgow, having nothing in view but worldly prospects. This took place in 1868. In the year 1870 he was awakened to a realisation of his lost and guilty condition before God, under a sermon preached by the late Rev. John Macqueen, of Strontian and Daviot. Mr. Macqueen assisted often at that time in the M'Donald Free Church, Maitland Street, Glasgow. It was during the Communion season of the year above stated that "the day-spring from on high visited" the poor benighted soul of Donald Kelly.

Many Highlanders in Glasgow traced the beginning of the work of grace in their souls to Mr. Macqueen's preaching of "the gospel of the grace of God" in that congregation; and many of the Lord's people delighted to recall these times to the end of their earthly pilgrimage. We often heard them comparing notes as to their experiences under the preaching of that eminent servant of Christ. This was particularly the case with the late Mr. John Campbell, elder, St. Jude's, and Mr. Kelly. We do not remember of having been in their company in private at any time without their referring to these days of their espousals. Mr. Kelly became a member in full communion with the Church in the year 1872, and was made an elder in the year 1876. In the year 1879 he married a daughter of that eminent man of God, the late Mr. Hector MacLean, Hamara, Glendale, Skye. There were seven children born to them, two of whom died in childhood, leaving two sons and three daughters to share in the widow's mourning over their great loss, which was his great gain and everlasting happiness.

The writer met him for the first time on the first Sabbath of May, 1892, in the Mains Street (Gaelic) Free Church. That was an anxious year to all who loved the creed and principles of the Free Church of Scotland, for the passing of the Declaratory Act that year made such drastic changes that, as then constituted, she ceased to be the Church of their love. They felt concerning her that the only way they could deal with her was: "Plead with your mother, plead; for she is not my wife, neither am I her husband; let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst" (Hosea ii. 2, 3). What was to be in the future was known only to the Lord, but the divisions in the Free Church caused searchings of heart among her truest sons and daughters. Mr. Kelly

had his own share of these trials, and felt very keenly the reproaches cast on the Lord and on His truth. A faint hope was left them, because an appeal was made to the General Assembly of 1893 to have that infamous Act repealed. But when the matter came before that Assembly, every hope was blasted of obtaining any redress from that Court.

It was at that juncture that the Rev. D. Macfarlane tabled a protest in his own name and that of all who might follow him to the effect that he was separating his connection with that so-called Free Church, and would set up the Free Church on her original foundation. This action on his part gladdened the hearts of many. The following week, the elders of Mains Street sent a request to the Rev. Evan Gordon to call a meeting of the Kirk-Session. This he did. When the Session was constituted, they told him that the reason why they asked him to call the meeting was that they wished to know what position the Mains Street congregation intended to take towards the protest tabled by Rev. D. Macfarlane, and the separation effected by it. Rev. E. Gordon offered to give them an explanation of the Declaratory Act, but Mr. Kelly, Mr. Murdo Macdonald, and Mr. Murdo Murray told him that the time for lecturing had passed away, and the time for taking action had come, and that all they wanted to know was whether he would now agree to call a meeting of the congregation, so as to give them an opportunity to decide what should be done by them as a congregation in face of the circumstances confronting them. When Mr. Gordon saw that they meant business, he rose up and left the meeting without closing the Session. The above three elders and eleven deacons held a consultation, and appointed these elders and one deacon to go to the lodgings of the writer (who was till then an assistant to Mr. Gordon), to inform him of the fact that they had separated from the Mains Street congregation, as constituted under the new creed and constitution, and that they were to adhere to the protest tabled at last Assembly. The writer promised them that he would not see them in a difficulty, so far as he could. The following Sabbath these elders kept two prayer meetings in private houses. The Sabbath thereafter three services were held in what was then called the Blythswood Halls, at which about three hundred were present. The most of these came from Mains Street congregation. Six weeks after this St. Jude's Church was rented, which has since been purchased and renovated by the congregation and the assistance of many friends.

Mr. Kelly did his very utmost to assist by holding services in the hall, in the absence of the assistants of the congregation, and he often held the eleven o'clock Gaelic service in the church in the writer's absence. No man could have been more willing than he to do all that he could for the benefit of the congregation of St. Jude's. His willingness and efforts were very highly appreciated by the writer and his elders, and by the congregation. He also acted satisfactorily as Session Clerk since 1911.

Mr. Kelly was excellent company in private. He had a large store of the sayings and doings of the worthies of his early days, who have long since gone to their rest, and none could relate them more correctly than he. He knew intimately many of the salt of the earth and the light of the world, and he left the impression on the minds of all who happened to be for any length of time in his company that they held a warm place in his affections. His great delight was to be in their company, and to have their fellowship. This was very evidently the case at the Communion seasons in St. Jude's, for he left the impression on every one that he much rejoiced in their being present with us. The same thing was true when he went to Communion to Skye and other places in the West Highlands. So that he will be greatly missed in many places throughout the Free Presbyterian Church, and by almost all our people.

Mr. Kelly's health began to decline five or six years ago. He had a bad attack of influenza, which brought on bronchial catarrh, of which he never got quite cured. It returned with every attack of cold, so that it caused him to have a severe cough. Last October he had a rather severe attack of shingles, which weakened seriously his constitution. Still, no one imagined that his end was near. On Thursday, the 8th day of January, he did not feel well in the morning, but went out to attend to his duties. Through the day he felt worse, and came home. During that night and the following day, he felt rather sick; but he got up on Saturday afternoon, and felt much better. He rose on the Sabbath day, and was considered much better. On Monday he was fairly well, but at night he became much worse, and the doctor was sent for. Still, no one thought the end was so near. When the doctor came he diagnosed the case as one of pneumonia. Through the night he became gradually weaker, and passed peacefully away to be for ever with Christ at six o'clock on Tuesday morning.

The writer has received the following statement from his bereaved widow and daughters, which he judges should be inserted here. It reads as follows:—

"It was manifest that the love of Christ was shed abroad in his heart. He used to long for the Sabbath day, so that it was evident that the 122nd Psalm was very applicable to him, as regards the joy he had in going up with his fellow-worshippers to the house of God. His love to the Lord's people was great, and it grieved him to hear others speaking disparagingly of them. He often complained, in public and in private, of the plague of his heart-indwelling sin.

"On the Saturday evening before his end came, he said to a friend who came in, that the earthly house of his tabernacle was coming down. On the Sabbath day it was thought that he was improving, as he rose to the fire for some time. At family worship that night he prayed most earnestly that every member of the family would be made partakers of the redemption purchased by

Christ; that the cause of Christ would be advanced in the world; and that the glory of the latter days would be hastened. It was not till the early hours of Monday morning that his condition became alarming. It was then noticed that his mind wandered, because he said that he had been very busy working all night. When he was told that he had been in bed all night, he said, 'Although a fool would be bruised in a mortar, his foolishness will not depart.' He then said that he thought his system was breaking up, and added repeatedly: 'It's I that should be thankful to the Lord for His goodness to me.' All day on Monday he was fairly well, and took a little nourishment now and then, but about ten p.m. he had a bad fainting turn. When he rallied, he asked Mrs. Kelly to gather the family and read God's Word. On being asked whether he wished any particular portion read, he replied: 'The whole Word is precious.' The fourteenth chapter of John's gospel was read. Afterwards it was said to him that it would be well for those for whom the house of many mansions was prepared, when he replied; 'It would; and that it was on what Christ had done he was resting his soul for eternity, notwithstanding the stormy passage he had going through the world.' When he was reminded of the sufferings of Christ in the world, he said, 'My sufferings should not be compared with the Saviour's sufferings.' When asked how he felt, he answered: 'I have no pain, and I never felt better.' Later on he lifted up both his hands, and on being asked why he did so, he said, 'It is the Sabbath and I have to address the people'; and quoted the words, 'I have finished my course.' The expressions which followed were inaudible, but it was understood that he finished the verses: 'I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing' (2 Tim. iv. 7, 8). He was constantly looking upwards, and from the happy expression of his countenance, it looked as if he were seeing beyond natural vision. He was conscious almost to the end, and repeatedly said, 'I am going home.' He passed away peacefully at six a.m. on Tuesday, 13th January, 1920."

The writer desires to express his deepest sympathy with the lonely widow and the fatherless children. "Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men."

N. C.

A sketch of the late Mrs. MacTaggart, Winnipeg, is held over till next issue.

We regret to learn the death of Mr. Ewen Mackinnon, elder, Elgoll, Skye, and express our sympathy with bereaved relatives and congregation. We hope to have a fuller notice in a future issue.

## The late Mr. Daniel Mackay, Lairg.

MR. DANIEL MACKAY, Saval, Lairg, passed away to his rest on the 12th day of January of this year. He was in failing health for the last two years of his life, though able generally to be about until four weeks or so immediately before the end. He was physically a sound man, and had never been very seriously ill until February, 1918, when he contracted a severe illness from which he never fully recovered. Anyone meeting him from time to time after that could see that a change had taken place, and that, to all human experience, there was prospect of a greater. He was not far from the fourscore years, being over seventy-six at the time of his decease.

Mr. Mackay was born on the 27th day of September, 1843, and had the unusual experience of being baptised on his birthday. The reason for this was that the parish minister was leaving the district on the following day. He was brought up at his birthplace, attended the Free Church School of Lairg, and never left, in any final way, the old home during his life.

Though instructive and pleasant to be in company with, he did not seem to be in the habit of saying much as to private experiences or particular instances of God's goodness to him in the land of the living. Two main things we recall which may be noted. First, he remarked on one occasion that he thought that the Lord manifested Himself to him in another way than He does unto the world, when he was about thirty-one years of age, and we later on learned that the passage of truth which was the means of saving peace to his soul, was "God is love." Secondly, he remarked on an occasion that he used to feel that he did not give God the Father that place and that honour which was His due—by word of mouth even. He felt as if he overlooked the First Person as he usually made mention of the Son, the Redeemer, in his prayers and services. Such a feeling or complaint—if it may be so called—is not unknown to the children of the Covenant. He got great relief, however, at a Communion at Creich. The Rev. George Kennedy, Dornoch, related, when serving a Table, how a godly woman, Isobel Ross to name, came to the Rev. Thomas Mackay, Lairg, with a complaint of this nature. The reply she got was, "Your complaint is a very healthy one" ('S fallain do ghearan). This was a great comfort to Mr. Mackay.

A man of intelligent mind, he took a deep and keen interest in Church affairs for many years, and he became highly dissatisfied with matters in the Free Church prior to our movement of 1893. He ceased attending the Free Church public services for some considerable time before formal separation took place. He concluded that it was his duty to leave that Church owing to the power which he felt the words having on him—"My house is the house of prayer; but ye have made it a den of thieves." Fearing he had been self-deceived, he went back to the services, but the words, "How long halt ye between two opinions?" came so

convincingly before him that he ceased to attend any further. For a time previous to regular services being begun, he and some others attended a prayer meeting at the late Mr. Angus Gray's house on Sabbath evenings.

Mr. Mackay was exemplary in attendance on the means of grace, until disabled. He was a faithful office-bearer for the last five years of his life, and his presence will be much missed in the courts of God's house on earth. He was a man much given to hospitality. He desired very much to see, before his end, one of his sons who was in Egypt, and who was repeatedly expected home. In God's providence, they were not to meet in this world. We humbly believe that Daniel Mackay had the word and presence of God as his staff and stay on his death-bed, when the end of the journey came. Those who have the Lord as their portion have an overflowing cup, and shall dwell in the house of the Lord for ever. "There remaineth a rest to the people of God."

His mortal remains were laid to rest in the Lairg cemetery, in his native parish. With his sorrowing widow and members of his family, at home and from home, we very sincerely sympathise.

D. A. MACF.

## Cha'n'eil Diteadh do Phobull Tagata Dhe.

LE MR. EGIN UELSH.

*Searmoin a rinneadh ann an Ayr Seachdainn mu'n do chuireadh Mr. Uelsh ann am prìosan, air Di-mairt, an Seathadh-là-deug do mhios mu dheireadh an t-Samhraidh 'sa Bhliadhna 1605.*

"Air an aobhair sin cha'n'eil a nis diteadh sam bith do'n dream sin a tha ann an Iosa Crìosd, a tha gluasad cha'n ann a reir na feola, ach a reir an Spioraid. Oir shaor lagh Spioraid na beatha, ann an Iosa Crìosd, mise o lagh a pheacaidh agus a bhais. Oir an ni nach robh an comas do'n lagh a dheanamh, do bhrìgh gu'n robh e anmhunn tre'n fheoil, aig cuir a Mhic fein do Dhia an coslas feola peacaich, agus na iobairt air son peacaidh, dhìt e am peacadh 'san fheoil."—ROMH. viii. 1, 2, 3.

DO bhrìgh anns a Chaibideil so, gu'm bheil suim ghoirid do gach còmhfhurtachd agus sòlas air am bheil feum aig a pheacach sgìth (ann an laithibh a chuairt) gu a chumail suas, a chum's gu'n seas e daingean 'san droch latha, agus do bhrìgh's nach 'eil sinn cinnteach cia co fhada 'sa mhaireas là na'n gràs; uime sin, tha dochas agam gur ann o'n Tighearn' a tha 'so, dha'n aithne na h'uile nithe orduchadh, agus a threoirich mise an so, gu'm bheil a mhiann orm na sòlasan a tha air an cuir sìos anns a chaibideil so fhosgladh suas dhuibh, a chum 's nach bi sibh as-eugmhais a bheag sam bith gu bhur giùlan a mach le gairdeachas agus sòlas, gu bhur réis a ruith a dh'ionnsuidh na rioghachd ud. Fagaidh mi e do'n Tighearn' e a dh'oibreachadh anns gach neach agaibh, le fhirinn fein, mar a thoilicheas e fein; agus, ann an sìmplidheachd, mar is urrainn mi, fosgailidh mi so dhuibh anns



an tomhas solais sin a thoileachas Dia a bhuileachadh orm a chum bhur comh-fhurtachd.

'Nis, a chum's gur ann is fearr a thuigeas sibh so, labhraidh mi ni-eigin air na caibideilbh air thoiseach air a so. Dh'innis e an so ann a litir a sgrìobh e a dh'ionnsuidh na'n naoimh anns an Roimh, dh'innis e dhuinn (tha mi ag radh) tri nithe. 'Se a cheud ni, gu'm bheil gach uile fheoil, mar-aon Iudhaich is Cinnich, fuidh dhìteadh do thaobh nàduir; agus gu'm bheil an saoghal uile air an druideadh a steach fuidh mhi-creidimh; agus gu'm bheil fearg Dhé air fhoillseachadh o neamh ann an aghaidh na h-uile mi-dhiadhachd; agus nach ruig feòil sam bith a leas sealltuinn airson fireanteachd, beatha, no slainte tre'n lagh.

Se so a cheud ni.

'Se'n ath ni so—tha e ag innseadh dhoibh nach 'eil rathad fuidh neamh air son peacach, a ta na luidh fuidh fhearg Dhé, agus buailteach do dhìteadh, nach 'eil rathad eile air a shon gu faotainn a mach as, ach a mhàin gu ruith a mach as fein, agus a dh'ionnsuidh fola Mhic Dhe, agus a chridhe a chuir na luidhe anns an fhuil sin, agus a chreidsinn gu'm bheil maitheanas peacanna agus beatha shiorruidh air a cheannach dha trid na fola sin. Oir tha Dia fireanachadh na h-uile peacach a ta creidsinn. Air an aobhar sin tha e ag radh, Romh. v. 9. "Agus air dhuinn a bhi air bhur fireanachadh trid fhuil-san bithidh sinn air bhur saoradh o fhearg trid-san." Agus tha e ag innseadh an sin, rann 12, "Mar a thainig peacadh a steach do'n t-saoghal trid aon duine, agus bás tre'n pheacadh, rann 18. Agus mar trid aon chionta a thainig breitheanas air na h-uile dhaoinibh chum dìtidh, is amhuil sin mar an ceudna trid fhìreantachd, aon thainig an saor thiodhlac air na h-uile dhaoinibh chum fireanachadh," rann 19. "Agus mar trid eusumhlachd aon duine a rinneadh mòran na'm peacaich, is amhuil sin trid umhlachd aon duine a nithear mòran nam fireanaibh."

'San treas àite, tha e ag innseadh, na h-uile aig am bheil creideamh ann am Mac Dhe, na h-uile fhuair maitheanas na fhuil, agus na h-uile a ta air an deanamh reidh ri Dia gu saor tre Chrìosd, gu'm bheil iad so uile, air am fireanachadh tre chreidimh, agus air an naomhachadh trid gràs, agus tha bas Chrìosd eifeachdach gu peacadh a mharbhadh annta, air a leithid do dhoigh's nach rioghaich e ann nan cuirp bhasmhor-san: agus tha ais-eiridh Chrìosd air a dheanamh eifeachdach annta-san, a chum firinnteachd agus beatha nuadh oibreachadh annta, a chum agus mar a thug iad roimh sin am buill mar innealaibh neo-fhìreantachd a chum peacaidh, a nis gu'n toir siad iad fein do Dhia, agus am buill mar armaibh fireantachd a chum a thoileachadh 's na h-uile nithe. Ach 'sann an so a ta'n eadar-dhealachadh, tha ar fireanachadh trid gràs iomlan, eadhon anns a bheatha so, ach a ta air naomhachadh neo-iomlan.

Air an aobhar sin air a so tha dà ni a' tachairt do na h-uile Crìosduidh; 'se a h-aon diubh so, an uair a dh'amhairceas e air Fear-saoraidh iomlan, 'an sin tha sith aige a tha air dol thar gach

uile thuigse, agus tha comas dol a steach gu saor aige d'a ionn-suidh, a chum dol a dh'ionnsuidh caithir na'n gràs an uair a's àill leis, a chum trocair agus gràs fhaotainn ann an àm na feum, agus tha aige gàirdeachas do-labhairt anns an Tighearn Iosa. 'Se'n aon eile so, an uair a sheallas e ris fein, agus a chi e gu'm bheil e fathast fuidh dhaorsa, agus gu'm bheil e air a thoirt ann am braighdeanas mar thràill, air doigh's nach faigh e cead na nithe a b'àill leis a dheanamh, ach gu'm bheil e air a chomh-éigneachadh gus na nithe nach b'àill leis a dheanamh; agus tha so a' toirt air glaochaich a mach, Romh. vii. 24. "O an duine truagh a ta mi ann co a shaoras mi o chorp a bhàis so?" Mar sin an uair a sheallas e air an dara h-aon, sin r'a radh, air fhìreanachadh trid creidimh anns an Tighearn Iosa, an sin tha aige sòlas gu leoir; ach an uair a dh'amhairceas e air an aon eile, agus a chi e gu'm bheil e gach là tabhairt oibheum do'n Dia is ro-ionmhuinne, agus do'n Athair is ro-thràicairiche a bha riamh ann, an sin tha aige bròn agus doilghios 'na chridhe, agus tha fadail air air son latha a chaochlaidh agus a bhi maille ris an Tighearn.

'Nis an uair a rinn e so anns na seachd caibideilbh air thoiseach, tha e a nis ag innseadh anns a chaibideil so, staid shona an duine a ta air fhìreanachadh le creidimh, agus air a naomhachadh trid gràs; agus 'se so e, "Cha'n'eil dìteadh sam bith dhoibh-san." Agus do bhrìgh's gu'm bheil dà ni a tha bacadh dearbh leanabh taghta Dhe o a lan chomhfhurtachd fhaotainn anns an t-saoghal so; 'se a h-aon diubh am peacadh a tha gabhail còmhnaidh ann, an truailidheachd ghin sin maille ris an d'thainig e a dh'ionnsuidh an t-saoghail; 'se'n aon eile, na croisean agus na trioblaidean iomadh-fille a tha 'ga leantuin anns a bheatha so, agus a tha air an cuir air a dhruim, agus do bhrìgh's gu'm bheil an dithis so 'ga chreach deth mhòr chomhfhurtachd, oir an uair a sheallas e ris fein, tha e a' faicinn corp peacaidh an taobh a steach dha; agus an uair a sheallas e air a dhruim, tha e a' faicinn iomadh crois agus amhghar air an cuir air, nach 'eil e comasach air a ghiùlan as-eugmhais neart sonruichte, agus uime sin cha'n'eil iomadh uair aige air son a bhi deanamh gàirdeachas annta, do bhrìgh an dà bhuaireadh so leis am bheil leanabh Dhe do ghnath air a chuartaichadh; uime sin an Spiorad Naomh' a tha air comhairle dhiomhair Dhia (oir tha e a' rannsachadh nithe doimhne Dhe, agus is aithne dha smuainte do chridhe, agus ciod iad mi-mhisneachaidhean leanaibh Dhe), uime sin tha e 'an so a' tabhairt comhfhurtachd na's leoir do gach aon diubh, agus tha e a' frithealadh dhoibh solas na's leoir gu'n cumail suas ann an aghaidh na'm buairidhean so mar-aon. Oir ge do tha thus a'd' pheacach truagh, air do reic fodh' na pheacadh, agus air do theorachadh a'd' chiomach mar thràill, agus ge do tha iomadh crois agus trioblaid air an cuir air do dhruim, gidheadh cha'n'eil dìteadh dhuit, agus tha so na chomhfhurtachd na's leoir dhuit. Mar sin do bhrìgh's gu'm bheil dà ni a' cuir trioblaid air leanabh Dhe, agus a tha 'ga bhacadh ann a bhi ruith a reis le gàirdeachas, sin ri radh, uallach a chuid peacanna, agus uallach croisean agus

trioblaidhean; uime sin tha e ag ullachadh comhfhurtachd freagarrach ann an aghaidhsan mar-aon. Aon diubh so tha e a' deanamh o thoiseach a chaibideil gus an rann 18, an aon eile o'n rann 18, gus an 31 rann; 'an sin tha e a' comh-dhunadh na h-uile le deasboireachd sholasach, far am bheil e a' dearbhadh, nach buadh-aich a bheag sam bith ann an aghaidh leanabih Dhe; "oir cha bhi ni 'sam bith comasach air an sgaradh o ghaol Dhia ann an Iosa Criosd."

'Nis, ciod an sòlas a dh'fheudas tusa a bhi agad a tha ann an Criosd! oir ge do tha agad corp peacaidh an taobh a stigh dhìot, fathast feudaidd tu buidheachas a thabhairt do Dhia, "ann a'd' inntinn gu'm bheil thu a tabhairt seirbhis do lagh Dhe, ach ann ad' fheoil do lagh a pheacaidh, agus nach 'eil dìteadh dhuit." Agus ge do tha thu làn do thrioblaidhean, chroisean, agus amhghairean, gidheadh cha'n'eil uile thriohlaidean an àm so ta làthair fughair air son a bhi air an coimhneas ris a ghloir a dh'fhoillsichear dhuit air aon latha. Mar sin, a pheacaich bhochd, ciod uime a tha thu fodha mhi-mhisneach agus lag-chridheach, ann an cuid air son an uile a tha'n taobh stigh dhìot, agus ann an cuid air son na'n croisean agus na'n amhghairean a tha air do ghuaillibh; oir ma tha Dia air do thaobh, co dha'n dàna bhi ad' aghaidh? "Co chuireas coire sam bith as leth pobull taghta Dhia?" Ma dh'fhireanaicheas Dia thu, co a dhiteas tu? Cha bhi do pheacanna gu brath comasach air do dhiteadh. Agus air son croisibh agus trioblaidibh, "Co a sgaras tu o ghradh Dhe a ta ann an Criosd Iosa? An dean trioblaid no amhghar," etc. Anns na nithe so uile tha sinn tuille a's n-ar luchd-buaidh. 'An sin tha e ag innseadh a dhearbhadh fein anns an dà earrann mu dheireadh; "Oir tha dearbhadh agam, nach dean aon chuid bàs no beatha, uachdranachda' no cumhachda," etc. Mar sin 'se so suim a chaibideil so.

'Nis a chum's gu'n smuainich sibh air, tha da ni ann a tha tabhairt mi-mhisneach dhuit-sa a tha na do leanabh do Dhia. 'Se aon diubh, an truailidheachd ghin sin a tha'n taobh stigh dhuit, a tha air fhàgail gu do chumail ann an cleachdadh, air eagal 's gu'm fàsadh tu lundach agus diomhan; 'se'n aon eile, na croisean agus na trioblaiden iomadh-filte a tha Dia cuir air do dhruim gu do chumail sìos, air eagal 's gu'm biodh do chridhe air atadh agus air a sheideadh suas le àrdan.

'Nis ann an aghaidh an dithis so araon tha Spiorad Dhe a' frithealadh comhfhurtachd na's leoir dhoibh mar-aon. Mar air son a cheud aon; cha dean do pheacanna do dhiteadh; mar air son an aon eile, tha glòir sgiamhach gu bhi air fhoillseachadh air aon là dhuit, na'm faicheadh tu e, smuainicheadh tu nach 'eil uile thrioblaidhean na beatha so airidh gu bhi air an coimeas ris a chudthrom shiorruidh sin do ghloir a tha air a thaisgidh suas air do shon air neamh. Uime sin air faicinn gu'm bheil an Tighearn maille riut, agus air faicinn nach bi uile chroisean an t-saoghail comasach air do sgaradh o ghràdh Dhe a ta ann an Iosa Criosd; uime sin tha aobhar comhfhurtachd na's leoir agad.

(*Ri leantuinm.*)

## Church Notes.

**Communion.**—London Mission and Stoer (Sutherland), first Sabbath of April; Lochgilphead (Lochfyne), second; St. Jude's, Glasgow (Jane Street, Blythswood Square), and Wick (Caithness), fourth. Kames (Kyles of Bute), and Oban, first Sabbath of May; Dumbarton, second.

**Communion at London Mission.**—The Sacrament of the Lord's Supper will (D.V.) be dispensed in the London Congregation on the first Sabbath of April, and, in connection therewith, the services will be as follows: Thursday, 1st April, 7.30 p.m.; Friday, 2nd, 7.30 p.m.; Saturday, 3rd, 3.30 p.m.; Sabbath, 4th, 11 a.m., 3.45 p.m. (Gaelic), and 7.30 p.m.; Monday, 5th, 7.30 p.m. The Rev. Alexander Mackay, Oban, is expected to officiate. The meeting place is the usual one, St. Philip's Hall, Eccleston Street, Buckingham Palace Road, near Victoria, London, S.W.

**Services in Manchester.**—It has been arranged that the Rev. Alexander Mackay, Oban, will (D.V.) conduct services in Manchester on the second Sabbath of April. These services will be held at the Co-operative Halls, 51 Downing Street, Ardwick. English, 11 a.m. and 6.30 p.m.; Gaelic, 3 p.m.

**Mission in Western Canada.**—[This note came too late for last month's issue.]—Mr. D. Matheson sailed from Glasgow on 21st February, and is to supply Winnipeg for some time. The Canadian Mission Committee have received intimations both from Vancouver and Winnipeg, that our people there intend proceeding with the building of places of worship immediately, and they appeal to interested friends in this country to lend a helping hand, either by contributing to their respective building funds or granting them loans at a reasonable rate of interest. The Committee is anxious to do all in its power to encourage our people in these important centres of Western Canada, but the rate of exchange is so adverse against British money at present that the loss entailed thereby would be worse than even the high interest demanded for money in Canada. The Committee would therefore appeal to wellwishers of the cause in Canada or the States to come to the help of our people in these western cities.

**Northern Presbytery.**—We regret that the following note from the Clerk of the Northern Presbytery came too late for last month's issue:—At a meeting of the Northern Presbytery, held at Dingwall on the 30th January, a letter was read from Rev. Norman Matheson, resigning the charge of his congregation at Halkirk and Helmsdale. The Presbytery called Mr. Matheson's attention to the Resolution of Synod, passed in 1904, on Creed Subscription (*vide Free Presbyterian Magazine*, vol. ix., p. 283). It will be remembered that Mr. Matheson voted for Rev. J. R. Mackay's motion last year, but when Messrs. Mackay, Macrae, and Sutherland joined the Free Church, for some reason or other, Mr.

Matheson did not receive any intimation of their intention. Now he has decided to follow their example.

The Presbytery also vigorously protested against the Scottish Education Act, in asking Protestant ratepayers to support Roman Catholic and Episcopalian transferred schools, and also against the Government in still maintaining the envoy to the Vatican.

**Change of Time on Lord's Day.**—The following resolution was adopted by the Southern Presbytery on 25th February, and forwarded to the Home Secretary:—"The Southern Presbytery of the Free Presbyterian Church of Scotland have noticed the statement of the Home Secretary in the House of Commons, that 'it was proposed that summer time should begin on 28th March,' which falls on the Lord's Day. The Presbytery repeat their protest most earnestly against this persistent and unnecessary form of desecration of the Lord's Day on the part of the Government, would warn them of the national guilt incurred thereby, and appeal to them to have the change introduced on an ordinary week-day instead, and thus refrain from hurting the consciences of a large number of His Majesty's loyal subjects."

**Protest against Sultan in Constantinople, and Armenian Massacres.**—At a meeting of the Southern Presbytery, on 25th February, it was agreed to send the following Protest by wire to the Prime Minister next morning, as the subject was coming up in the House of Commons:—"The Southern Presbytery of the Free Presbyterian Church of Scotland would enter its earnest protest against the retention of the Sultan in Constantinople, and would call upon the British Government to grant to Armenia and other small Christian nations in Asia the freedom so often promised to such during the period of the late terrible War. The Presbytery would also demand that Turkish Cabinet Ministers and Army Officers who are responsible for terrible murders in Armenia and elsewhere shall be brought to trial and punished, according to the crimes of which they are guilty."

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## Acknowledgment of Donations.

**MR. ALEXANDER MACGILLIVRAY**, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 20th March:—

**Sustentation Fund.**—Per Rev. Neil Cameron—I. M'I., Glasgow, 10/; Per Rev. J. S. Sinclair—R. Mackenzie, Handover, Hants, 7/; "Anonymous" (Glasgow postmark), £2; F. MacDonald, Kinlochewe, Ross, £2; Per above—John MacLeod, £1.

**Home Mission Fund.**—Per Rev. J. S. Sinclair—R. Mackenzie, Handover, Hants, 5/, and N. Shaw, Cumbrae Lighthouse, 5/.

**Jewish and Foreign Missions Fund.**—Per Rev. Neil Cameron—N. M'K., Glasgow, £1, J. M'I., Glasgow, 10/, and Mrs. Moffat, Glenelg, 10/ (all for Kafir Psalms); D. Clark, Pittsburg, U.S.A. (for Educating Kafir Girl,

Lovedale), £6; Per Rev. J. S. Sinclair—R. Mackenzie, Handover, Hants, 3/, N. Shaw, Cumbræ Lighthouse, 5/, Mrs. K. Graham, Greenhill, Achiltibuie, 5/, "Exodus iv." (for Kafir Bibles), 6/, and A. G., Raasay (for Kafir Bibles), 5/; Per Rev. D. Graham—Mrs. Burnet, Kishorn (for Kafir Psalms), 5/.

**College Fund.**—Per Rev. J. S. Sinclair—R. Mackenzie, Handover, Hants, 2/, and N. Shaw, Cumbræ Lighthouse, 2/6.

**Aged and Infirm Ministers' Fund.**—Per Rev. J. S. Sinclair—R. Mackenzie, Handover, Hants, 2/.

**Organisation Fund.**—Per Rev. J. S. Sinclair—R. Mackenzie, Handover, Hants, 4/, and D. MacDonald, Glaster, Invergarry, 5/.

**General Building Fund.**—Per Rev. J. S. Sinclair—R. Mackenzie, Handover, Hants, 2/6.

Mr. D. A. Stewart, 85 Polwarth Gdns., Edinburgh, Treasurer of Edinburgh F.P. Church Building Fund, acknowledges, with thanks, the following donations:—Per Miss Munro—I. G., 10/; Misses Fraser, St. Giles, Kingussie, 40/; "A Friend," 42/; "F.P.," Lismore, 20/; Per Miss Mackay—Donald Mackenzie, Inverness, 20/, Miss Matheson, Inverness, 2/, Mrs. Urquhart, Resolis, 2/6, Mrs. Mackenzie, Culbokie, 1/, Miss Macleod, Strathcanaird, 2/6, A. Fraser, Ullapool, 6/, A. Mackenzie, Ullapool, 10/, J. MacIvor, Scorraig, 10/, and Mrs. MacRae, Dingwall, 10/; Per Rev. J. S. Sinclair—"Comrach," 10/, and R. Mackenzie, Handover, Hants, 5/.

Rev. Neil Cameron desires to acknowledge, with thanks, £10 from "Two Friends," for Free Distribution of Magazine. For Foreign Missions: "Anon," £1, for Kafir Bibles; Per Capt. McDonald—Mrs. N., Skye, 5/; "Friend," Kyles, £1, for sending Girl to Lovedale; "Friend," Thurso, £1, for Kafir Psalms; Per Alex. McCaskill—"Two Friends," Braes, £1, to help Matabele Girl on Standard V., and 10/ for Kafir Psalms; also M. L., 5/; M. M. L., 5/, for Foreign Missions.

Mr. A. Sinclair, Treasurer of John Knox's F.P. congregation, Glasgow, acknowledges, with thanks, £5 from "Curator," for Sustentation Fund, per Rev. James S. Sinclair.

The Editor (Rev. J. S. Sinclair) acknowledges, with thanks, 5/ from Mr. N. Morrison, Kyles Lodge, Obbe, S. Harris, "for Rev. J. B. Radasi, Matabeleland, to help the young Matabele Girl who is now in Standard V."

Mr. R. R. Sinclair, 37 Albert Palace Mansions, Battersea Park, London, S.W., acknowledges, with thanks, £2 from Miss Macinnes, O.B.E., Chilwell, Notts, for the funds of the London Mission (omitted from previous issue).

## The Magazine.

**Notice to Subscribers.**—We respectfully remind subscribers that April is the last month of the Magazine year, and that payments, due for past and future, will now much oblige. All who order from the Editor and Treasurer (Rev. J. S. Sinclair) are requested to send their subscriptions to his address, 248 Kenmure Street, Pollokshields, Glasgow.

**Increase of Price, beginning May.**—We regret that we are compelled again to raise the price of the Magazine. The cost of production in this line of work, as well as in other lines, has gone up very much at present, and there is no likelihood of a decrease for a long time to come. We are therefore under the necessity of raising the price from 3d. to 4d. per copy, beginning (D.V.) with the month of May. The price for the year will then



be 4/; postage extra of 1 copy, 1/; 2 copies, 1/6; 3 copies, 2/; postage extra of 1 copy to all countries abroad, 6d.; 2 copies, 1/, etc. Total annual price of 1 copy at home, 5/; abroad, 4/6.

**Free Distribution Funds.**—We shall be much obliged to subscribers for a continuance of donations to these Funds. We thank them most heartily for their past assistance.

**Bound Volumes.**—The Editor has a few volumes of the Magazine, bound in cloth, of the year—May, 1918, to April, 1919 (vol. xxiii.), and one or two of some preceding years. Vols. xxii. and xxiii. have been recently bound, and are to be had at 6/ each (postage, 6d. extra)—cost of binding has more than doubled—but vols. xxi., xx., and earlier may be had for 3/6 each (postage, 6d. extra).

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