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The Everlasting Gospel.

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THE Apostle John saw in prophetic vision an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Interpreters understand this vision to be an inspired and symbolic view of a certain historical period of the world's history—the centuries immediately prior to the glorious Reformation. For the Apostle next tells us that he saw "another angel" who followed, "saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The proclamation of the everlasting Gospel by the Waldenses, Huss, Luther, and others, under God's blessing, effected the overthrow of Babylon, the apostate Church of Rome. And it is the same agency, and that alone that will overthrow this Babylon again in its partially restored greatness, and all the other Babylons of iniquity which rear their heads so defiantly in these latter days. Let us consider, then, some of the features of the vision in their general significance for our own age.

First, the Apostle saw an "angel fly in the midst of heaven." What are we to understand by the "angel?" Is he one of those exalted spirits with whom the name "angel" is usually associated?" No; but simply a messenger, as the word literally signifies, a messenger of God, in this case, in trust with the Gospel. True, the Lord does employ the bright angelic hosts, who are before His throne, in the service of His people and cause upon earth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews i. 14). They perform a largely invisible, yet most precious service, of which we have but a dim apprehension. But it is fallen men, sinners saved by grace, earthen vessels—not angels in the ordinary sense—whom the Lord uses to carry the Gospel treasure to those who know it

not. However humble and weak they often are, these are God's angels who are called and qualified "to preach the everlasting gospel."

The Apostle saw the "angel fly," like a bird on wings in the physical atmosphere. The Gospel messenger is called to fly on the wings of faith and love in the atmosphere of the Spirit's influences. If he has not these wings, it matters not how strong and sustaining the wind of the Spirit may be, he will not rise from the earth, or make any spiritual progress. So also, even when the messenger possesses the wings of faith and love, if the wind of the Spirit is withdrawn he will be at a standstill in his work of Gospel service. Both the wings and the wind are required: neither can be dispensed with; and all true messengers of Christ are deeply convinced of the truth of this.

Further, the Apostle saw the "angel fly *in the midst of heaven*." This description of the sphere in which the angel is moving appears to suggest that the Gospel messenger is sent by the God of heaven, rises above the earth, moves in a heavenly atmosphere, and pursues his work midway between the Lord and sinful men. "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). Christ is the Angel of the everlasting covenant, the Lord and leader of all the subordinate messengers of the glorious Gospel. He moved in this heavenly atmosphere during the days of His flesh, and all His true Gospel servants seek to be anointed in measure with the same Spirit as dwelt in perfect fullness in their exalted Head.

Secondly, the Apostle observed that the angel carried "the everlasting gospel to preach." The Gospel is the good news, or glad tidings, by way of eminence. It embodies the best news that ever greeted the ears of sinful, mortal man—the news that the infinite Jehovah, who is glorious in holiness, has, in the exercise of rich, free, and sovereign love, sent His only-begotten Son into the world, to give His life a ransom for many, to redeem the Church with His own blood, and to save a countless multitude of sinners "from going down into the pit"—the news that this divine and all-sufficient Saviour is freely offered to the chief of sinners, without money and without price—and the news that the Heavenly Father gives the Holy Spirit unto them that ask Him, to convince of sin and misery, to enlighten the mind in the knowledge of Christ, and to unite the seeking sinner to Him in a bond that shall never be broken through eternity. Such are some of the principal parts of the good news of the Gospel.

Then, the Apostle describes the message as "the *everlasting* gospel." We desire to call very special attention to the word "everlasting," here employed, as it has a particular message for the times in which we live.

The true Gospel of God's dear Son is everlasting as to *its nature*. It does not change or wax old, but continues the same throughout

all generations—perennially fresh and new. It bears the impress of God Himself, its everlasting Author, who is unchangeable in His character from age to age, and whose infinite resources in wisdom and grace, embodied in His Gospel, are adequate to meet the wants of sinful men in every successive generation. One would suppose, from the kind of talk that is popular with many at the present time, that some new gospel is needed owing to the changes that the War has wrought, but this is a mistake and a delusion. The changes that have taken place are but external at best. The soul of man, in its essential faculties, continues the same; the law of God, in its purity and justice, abides the same; sin, in its loathsomeness and guilt, is the same; Jesus Christ is the same, yesterday, and to-day, and forever; heaven is the same, and hell is the same. No other than the everlasting Gospel will meet the case of sinners in the twentieth century, as in the first. Ruin by the Fall, Redemption by the blood of Christ, and Regeneration by the Holy Ghost, are saving truths that require to be preached and received to-day as much as ever in the past. If the War has made any change at all, it is to show, in a more vivid and awful light, the necessity for the widespread proclamation of these truths, with "the Holy Ghost sent down from heaven." Sin is so rampant, at home and abroad, that they are twice blind who do not recognise the fact of the Fall and its dreadful extent, on the one hand, and the necessity of the New Birth, on the other.

The true Gospel is everlasting as to *the period of its proclamation*. That is to say, it is to be preached to the end of time. Though Satan and wicked men have combined, and will continue to combine, to destroy this Gospel, it will survive all their assaults. "According to the commandment of the everlasting God," it will be "made known to all nations for the obedience of faith"; "the Word of the Lord endureth for ever." He has promised never to leave Himself without witnesses, while sun and moon endure, and He is the faithful, covenant-keeping Jehovah, whose counsel and purposes cannot be frustrated, but will be accomplished without fail to the end of the world.

The true Gospel is also everlasting as to *its results for weal or woe*. It embodies the message of everlasting life through Jesus Christ, to perishing sinners of mankind, and all who receive the message in the exercise of faith and love are put in possession of the inestimable blessing it proclaims. The Gospel of Christ is "the bread of life," and "he that eateth of this bread shall live for ever." Not merely "shall exist," but "shall live" with a divine, heavenly life, in the knowledge, favour and fellowship of the Triune God, for ever and ever. The Gospel is everlasting in its blessed and saving results upon those who believe. But it is also everlasting in its woeful results in regard to those who believe not, who "stumble at the word, being disobedient" (1 Peter ii. 8). It is "the savour of death unto death" to some, as it is "the savour of life unto life" to others. This is a very solemn thought,

to which those without Christ would do well to take heed, lest they harden more and more through the deceitfulness of sin. The defect is not in the Gospel, but in the depravity, unbelief, and opposition of the human heart. Jesus said, "Ye will not come unto me, that ye might have life," so that unbelievers will have to give a most solemn and terrible account at the judgment seat.

Thirdly, the Apostle informs us of the persons to whom the everlasting Gospel is to be preached, namely, unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. The "angel" was to proclaim the Gospel unto the children of men on the earth (not to those in the world of spirits), and to the people of all tongues and nations. The word of salvation was to be preached to all universally, according to the command of the Redeemer: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned." As the true Gospel is everlasting as to its nature, period, and results, so it is universal in its suitability, call and diffusion. We do not need one Gospel for Great Britain and Ireland, another for Canada and the United States, another for Germany, France, and Russia, and still another for Egypt, India, China, and South Africa. "The everlasting gospel" is perfectly suitable for all nations without exception, and is to be preached among all by the Lord's own command. He has a chosen people in every country under the sun, and His Gospel is the power of God unto salvation unto all who truly believe, no matter of what class or colour. The great thing that is needed for the saving benefit of all nations, civilised and heathen, is not education merely, or any new Gospel, but the old, everlasting Gospel of God which is ever new, preached by messengers, called and qualified by Himself, and made powerful by His own blessing, to bring multitudes out of darkness into marvellous light.

A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

Preached on Sabbath, 19th August, 1917.

"They go from strength to strength, every one of them in Zion appeareth before God."—PSALM lxxxiv. 7.

THE Psalmist begins this Psalm by expressing admiration for the Tabernacle of the Lord, where the people of Israel gathered to worship. He himself was a true worshipper of God, and was a regular attendant in God's house, except when he was driven away from it by enemies. It would appear that on this occasion he was far away from the Lord's house, through persecution. As he envies the sparrows that were at liberty to fly to it, he vehemently longs to be restored to the courts of the Lord,

which he so much loved. Though absent in body, he was present there in spirit.

In speaking from our text, we shall notice :—

I.—The people spoken of, “*They*”;

II.—The way through which they have to go ;

III.—The manner in which they are enabled to go through that way ; and

IV.—The place they are going to.

I.—There is no doubt but it is the Lord’s people that are spoken of, as the Psalmist calls them *blessed*. It is they only that are blessed ; all others are under the curse. Their sins are forgiven, and David in another psalm says that, “*Blessed is he whose transgression is forgiven, whose sin is covered*” (Psalm xxxii. 1). They are justified, and there is no condemnation to them. They are also spoken of as dwelling in the Lord’s house as His children. They are not only justified, but also adopted into His family. They were born again in the Lord’s house, and they dwell in it, not only as those who have a title to it but as worshippers, for it is said, “*They will be still praising thee.*” The service of praise is a part of God’s worship ; they have many reasons to praise the Lord, and He gives them a heart to praise Him. They are spoken of as those who have their strength, not in themselves, but in the Lord ; and they not only walk in His ways, but love them ; they are in their heart. “*Blessed is the man whose strength is in thee, in whose heart are the ways of them*” (verse 5). “*The ways of the Lord are right, and the just shall walk in them*” (Hosea xiv. 9).

II.—Although they dwell in the house of the Lord, yet they are travellers and sojourners in this world, travelling on the way to heaven. What was their starting point ? It was the cross of Christ. Although they were awakened by the Spirit to a sense of their sinful and lost condition, they did not begin their journey then. No ; not till they believed in Christ. They then began to walk in the narrow way that leads to life. At the same time they began their wilderness journey in this world. It is this way that is spoken of in our text. When the people of Israel were brought out of their bondage in Egypt, they had to travel through a wilderness before they came to their destination, the land of promise. In like manner, believers have to walk through the wilderness of this world before they arrive at their destination in heaven. The world which they formerly considered a paradise, and in which they sought their happiness, now becomes a wilderness to them, in which they cannot find anything to sustain the spiritual life communicated to them. In this wilderness they meet with many trials and manifold temptations. In their journey they have to pass through the valley of Baca—a valley of tears. When the people of Israel crossed the Red Sea they began to sing, and they thought that they would continue in that frame of mind till they came to the end of their wilderness journey, but they

soon found out that it was not to be so. If they were asked where they were going, they would tell that they were going to the good land that flowed with milk and honey. If asked, when did they expect to arrive there, they would perhaps say that they expected to be there in forty days; but near the end of forty years, if the man to whom they told that they expected to be in the land of Canaan at the end of forty days met them, and said, "You are still in the wilderness; when do you expect to reach the land of promise?" they would be apt to say that it did not seem that they would ever reach that land. In like manner the Lord's people, who sang for joy when they were brought into Gospel liberty, thought that all their difficulties were past, that they would be always singing during their journey, and that they would be soon in heaven, but they found out that they were oftener mourning than rejoicing, and afraid that they would never reach heaven. The people of Israel were left so long in the wilderness that they might know what was in their heart. Believers knew little of the evil that was in their heart when they first believed in Christ. They were more troubled by their actual transgressions than by the corruption of their nature, the foul fountain from which all actual transgressions proceed. But, the longer they are in the wilderness, the more they discover the wickedness of their heart—that the heart is deceitful above all things, and desperately wicked. As there is no actual transgression forgiven before it is brought before the eye of the sinner, so no corruption of nature is removed and cleansed until it is first brought before the eye of the believer. In the wilderness they meet with many oppositions from within and without, and this is ordained to try and prove their graces—that the trial of their faith and other graces might be found more precious than gold tried in the fire. The longer they are in their wilderness the more the troubles of their heart are enlarged. Even Christ Himself, the glorious head of the Church, the longer He was in His state of humiliation the greater His sufferings became, so that He said, "My soul is exceeding sorrowful, even unto death" (Mark xiv. 34).

III.—The manner in which they are enabled to go through the wilderness.—They go "from strength to strength." They are sometimes strong, and other times weak. They are strong in the Lord, but weak in themselves. When Samson's hair was cut, he became as weak as other men. But the believer is sometimes brought so low, that he is weaker than other men; he is so by the power of unbelief, and other causes.

Although it is the Lord that strengthens them to go forward in the wilderness, they have to use means, as those in our text did. They digged wells in the dry wilderness, and God sent down rain to fill these wells. They dig wells by prayer, and God, in answer to prayer, sends down the rain of His Spirit to refresh and strengthen them to go forward on their journey heavenward. They dig wells in faith and expectation that the rain shall be sent

down. The Lord's people are a praying people, but they do not rest in prayer as a ground of salvation; they use it only as a means of salvation. Although you may dig a well, you cannot put water in it, for that is God's work. All the means of grace are wells, and these are to be used, in order to be strengthened to persevere in their journey. Reading the Scriptures is a means of bringing down the heavenly rain to thirsty souls. In their state of nature they seldom read the Bible, but when they were awakened by the Spirit they began not only to read it but to search it. They saw in that sacred volume not only their sinful and fallen condition, but also the way of salvation by Jesus Christ, which brought hope and comfort to their weary souls. It is wonderful how soon they come to the knowledge of God's Word. They read the Bible daily, not only at family worship, but privately, each for himself or herself. It was the practice of the Lord's people in the past to read the Bible in course, at family worship, from beginning to end; to read the Old Testament in course in the morning, and the New Testament in the evening, so that the whole Bible was read from beginning to end, and that repeatedly. They search the Scriptures for a word to comfort, and cry to God in their distress, and He speaks to them a word in season, to encourage and strengthen them. The Lord speaks a word in season to them when they are helpless and hopeless in themselves, and not knowing what to say or do.

They dig wells by meditation on the Word of the Lord, like the blessed man that is spoken of in the first Psalm, who meditates on the law of God day and night. They are thus enabled to go from strength unto strength. Some render the phrase, "from strength unto strength," "from company unto company." As they proceed on the journey the company increases, and the more numerous they become, the more they renew their strength. They encourage one another, and thus go from strength unto strength. If two are better than one, how much more is a large company; they commune with one another, and go from strength to strength by the profitable communication. They go from one company to another in the following sense—from being new-born babes to the company of "little children," and from that to the company of "young men," and from that to the company of "fathers" in Israel. While they are strengthened and comforted by each other, they are enabled to persevere in their journey, going from strength to strength, especially by looking unto Jesus, "the author and finisher of their faith." So long as they have their eye fixed upon Him they are strengthened to go forward, but when they lose sight of Him, from various causes, they become weak and helpless till He manifests Himself to them again. When Peter kept his eye on Christ he could walk upon the face of the waters, but when he took his eye off Him, to look upon his dangerous position, he began to sink. So it is with believers.

IV.—The place they are going to, Zion, that is, heaven. We

are all travelling on to eternity. Where are we going to in the world of eternity? Many are journeying on to hell, but the Lord's people are going to heaven, and as they are journeying on to that place of perfect felicity, they ought to say to their fellow-sinners by word and practice, as Moses said to Hobab, "We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel" (Numbers x. 29). They shall all reach heaven; not one of them shall fail to appear there. Our text makes this sure: "Every one of them in Zion appeareth before God." Many that came out of Egypt never reached the land of promise, but all who are brought out of a state of nature shall reach the Zion of glory. It was for this end they were brought out of a state of nature into a state of grace. Whatever may be their own doubts and fears in this matter, God's purpose concerning them cannot fail of being accomplished.

In conclusion (1) A word of comfort and encouragement to the Lord's people. You have met, and you still meet, with many things in your wilderness journey to discourage you, but, as the Lord purposed to bring you to heaven, none of these things shall be able to frustrate His purpose. When you arrive there, you shall leave behind you all that obstructed your way thitherward. Sin within you shall never cause you trouble any more, for you shall be perfectly holy. Unbelief, which caused you much discouragement, shall trouble you no more. You shall be beyond the reach of Satan, who did his utmost to torment you while on earth, and the world that hated and persecuted you is powerless to cause you any more trouble. You shall then fully understand what the Apostle Paul said, "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18). You were weeping in the wilderness, but in heaven all your tears are wiped away from your eyes by the tender and merciful hand of your heavenly Father. While on earth you were drinking out of the streams which flowed from the river of life, but in heaven you shall be drinking out of the fountain-head which dwells in God, the fountain of living waters. In the state of imperfection you were praising God for His goodness to you, but your song of praise was often interrupted, so that, instead of praise, you were crying in prayer to Him in your distress for deliverance, but in heaven prayer shall be exchanged for praise, without interruption, unceasingly throughout eternity. You are still in the "wilderness," but the Lord has given you repeated tokens for good, the remembrance of which should enable you to set up your Ebenezer, saying, "Hitherto the Lord hath helped us." And He who helped you hitherto, is able to help you to the end, when you shall shout the song of victory, ascribing the glory to God, in the words of Scripture: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

(2) A word to the awakened sinner who asks the important

question: "What must I do to be saved?" Take heed that you will not rest satisfied till you receive the only safe answer to that question—"Believe in the Lord Jesus Christ, and thou shalt be saved"—for many came to your stage of anxiety that never went further, and were lost at last. This ought not to discourage you, although it is a solemn warning. Pray earnestly that the Lord would work faith in you by the effectual work of His Spirit, that you may receive Christ in the free offer of the Gospel. When you are enabled to believe in the Lord Jesus Christ you have peace with God, and you may speak to your soul thus: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee" (Psalm cxvi. 7).

(3) A word to the careless sinner. What a dangerous state is that in which you are—under the curse of a broken law, and exposed every moment to the awful wrath of an angry God! What a wonder it is that you have not been removed by the messenger of death, from this world of Gospel privileges to the place of everlasting torment in the world of eternity! It is high time that you should awake out of sleep, "to seek the Lord while he may be found, and to call upon his name while he is near." Although your case is dangerous it is not desperate, for you are invited to come to Christ, "who is able to save to the uttermost all that come to God by him." *We* cannot save you, but "we pray you in Christ's stead, Be reconciled to God." "For he hath made him who knew no sin to be a sin offering for us, that we might be made the righteousness of God in him" (2 Cor. v. 20, 21). Notwithstanding all the sins of which you have been guilty, nothing shall cause your everlasting ruin but the rejecting of Christ, freely offered to you in the Gospel. We leave the matter with you, and if you die in your sins, we shall be free of your blood. "He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where-with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28, 29).

Protest of Northern Presbytery against any Unwarrantable Change of the Marriage Law.—In view of the present agitation to change the English law as to Divorce, the Presbytery, while recognising certain defects in the English law, would take this opportunity of reaffirming the confessional doctrine on the subject. The Westminster divines, while recognising that the corruption of man is apt to study arguments for the putting asunder of those whom God hath joined together, lay stress on the fact that (1) nothing but adultery, or (2) wilful desertion, is a sufficient cause for dissolving the marriage tie. By "wilful desertion" they mean such desertion as can in no way be remedied by the Church or civil magistrate.

The Conversion of a Priest.

BY REV. AUGUSTIN ARENOLES.*

ALTHOUGH averse by temperament to all personal exhibition, I believe it a duty to gratify respected and dear brethren who ask me for a brief history of my life as a Catholic priest and as an evangelical worker, since in doing so, I give evidence of the goodness of God towards me, for which I am every moment obliged.

Born in 1869 in Zamora of devout Catholic parents, and counting among my relatives of previous generations several priests, monks, and nuns, and living from my childhood in the midst of an atmosphere of exaggerated fanaticism, especially in that town and in Toro, where I passed a great part of my youth, it was natural that I always felt a strong inclination to the functions of Catholic worship which impressed me by their splendour and display. When I was a little child my favourite games were to dress myself as a priest with chasuble and sacerdotal ornaments which I made of coloured paper and cloth, and calling other children I played with them the mass and sermon. With such antecedents it was not difficult for my father to direct my way to the ecclesiastical career, and after studying the years of primary and higher education in the College of Esculapius in the town of Toro (Zamora) where we lived on account of my father being employed there, I went to the seminary of Zamora in the year 1881 and until the year 1893, in which I was ordained priest, with the report "excellent" in almost all the subjects of three years of Latin and Humanities, three years of philosophy, and six years of theology and Holy Scriptures.

In 1892, before finishing my course and being ordained, I took part in the general competition of the parishes of the bishopric of Zamora, obtaining the approbation and qualifications for benefices, and when I was made priest I was the youngest of those ordained in the diocese. I was in charge of a parish in the town of Lauroles for over three years till the year 1896, in which year I was appointed to Villaescusa, which was given to me with the rank of *párroco de ascenso*, that is, the second rank in the order of merit, the only priest in the whole diocese who at so early an age had been given this title.

In this parish, the only one in the bishopric in which there were Protestants, and to which they sent me through believing me without doubt the best qualified to contend with them and overcome them, I was eleven years, during which I put forth superhuman efforts to "make an end" of those heretics, as I called them. This was the golden dream of that epoch of my life, and to realise it I never spared any means. Money (all that I inherited from my parents and grand-parents), political influence, works of zeal (not

* The writer of this autobiographical article, which is taken from *The Christian Irishman* of December, 1919, is at present minister of the Protestant Church in Córdoba, Spain, connected with the Irish Presbyterian Mission.

according to God), deception, promises, threats, and even denunciations of several evangelicals before the courts, doing them grave injury, guided in everything by the eager desire to annihilate the Protestants, and I am sorry to say, in a large degree I succeeded, for of more than forty evangelical families that were there, very devoted and long affiliated to their Church, two-thirds were weakened by me to such an extent that they attached themselves to Catholicism, evidently without belief in it, but compelled by such pressure.

But God, who in His inscrutable designs knows how to extract good from evil, made use of that zeal, of that fanaticism that dominated me, to make me think in my inmost heart: "How is it," He said to me many times, "that you, being by temperament and habit pacific and tolerant, irritate yourself about these poor people, deprived of all protection, and persecute them with implacable hatred?" And other times reflecting on what I saw and heard in them, that they did not blaspheme nor work on Sundays, nor were so given to vice as the Catholics, I thought: "Why this difference so unfavourable to us? They, the children of Luther, the followers of a false religion, are moral, prudent, peaceful, and consistent with their God; and we, the Catholics, the true Christians, how we trample under foot in everything and every hour the law of God."

It happened one day in the year 1906 that I was going, as I was accustomed to do frequently, to the boys' school, and met a boy who was carrying in his pocket a book that attracted my attention, suspecting that it belonged to the Protestants; and when I took it in my hands, without knowing why, I took it home and did not burn it or tear it, as I had always done, but felt impatient to read it. And I read it.

It was a tract of the Religious Tract Society, entitled "Nights with the Romanists." From the first chapter I was interested, and surprised at the clearness of the biblical texts which were quoted in his favour by the pastor who disputed with the Catholic, it occurred to me to do what I never did (the priests generally read their Bible little; all the literature they use for preaching is usually books and collections of sermons in which the texts already selected by the authors facilitate the work greatly), to consult the version of Scio, the Bible most generally used by the Catholic clergy in Spain, and I saw with astonishment that this said the same; that they were not apocryphal texts or used cleverly. Then commenced the preoccupation in my spirit, preoccupation so deep and constant that from day to day I was being transformed into another man. I felt no pleasure in the Catholic ceremonies, and much less in sectarian propaganda.

But a very agonising doubt assailed me. I was greatly devoted to the Virgin. Everything the book said about confession, indulgences, purgatory, the Pope, etc., succeeded in convincing me completely, but with regard to the worship of Mary, the heart continued to deny its effect. I made then a calm and prolonged study, in the presence of God, of the Holy Gospels with my Bible, seeking and comparing all the passages in which Jesus and His

Mother intervened more or less directly, and then I found this fact clearly established which decided me completely: Our Divine Master, even at the risk of appearing in the eyes of the profane as a son disaffected towards His Mother, never wished to show Himself in His life of preaching and teaching in familiar relations, but even more, appears as if in those answers and words to Mary (Luke ii. 49; John ii. 4, and xiv. 26, and others), He wished to say to the Catholics: "Let it never occur to you to consider Mary with intercessory power, because Mary in the order of salvation is no more than a simple creature like you."

This, as I said, decided me, and now I thought of nothing but of preparing for the day in which I should have to leave everything to follow Christ, my only Saviour, and Mediator with the Heavenly Father. At last, on the 7th of October, 1907, I found myself in Madrid, completely released from all connection with the Roman Church, and seeking among my brethren, the evangelicals, how to be able to work with all my soul in the holy cause of the Gospel and of Christ against whom I had worked so many years and with so much energy.

To recount now what in the first eleven months I had to bear and suffer is not easy in such short space. Suffice it to say, that God sustained me in every trial and tribulation, and that the more they persecuted me and injured me, the more God comforted me! In May, 1908, I was able to obtain from Bishop Cabrera (to whose missionary work I felt myself most inclined, through being of the denomination to which the congregation of Villaescusa belonged, which I had persecuted so much), opportunity for work and public testimony to the evangelical faith, and in the Press and in lectures I began to confess the mercy of the Lord to this poor sinner whom He brought from darkness to light.

In 1910 I attached myself to the Presbyterian Church, which appeared to me to be the religious worship that is simplest and most spiritual, most in closest conformity with the Gospel, and since then, thank God, I have been able to go as itinerant pastor through more than two-thirds of Spain; and only ask the good God to give me health, strength, and spiritual vigour to carry on to the end the work of reparation and compensation to which I see myself bound in conscience, to give in all places testimony to Christ, my Saviour.

In the past year I have had the immense privilege of visiting the brethren in Villaescusa, to whom I caused so much suffering, and I shall never forget the grateful emotions I experienced in those two days in which I had the opportunity of preaching the Christ of the Gospels to those poor people who had been by me deceived with preaching the Christ of the Pope.

May God continue to protect me as hitherto, and may my brethren in the faith favour me with their prayers and sympathy in order that at all times I may fulfil the vocation with which the Lord has been pleased to call me.—*The Evangelical Congress*, Madrid, May, 1919.

A Sermon.

BY THE REV. GEORGE HUTCHESON, M.A., of *Edinburgh*
and *Irvine* (1674).

(*Tenth Sermon of Series on Psalm cxxx.*)

(Continued from vol. xxiv., page 171.)

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“But there is forgiveness with thee.”—PSALMS cxxx. 4.  
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IN handling this great point, the remission of sins, which is, in effect, the great article of the new covenant—see Jer. xxxi. 34, “I will forgive their iniquity, and I will remember their sin no more”—after I had spoken, in the first place, to that which is pardoned, or pardonable, sin, I entered in the morning to speak to the Author of pardon, that “forgiveness is with God.” Whatever hand ministers or private persons may have in pardoning—the one in carrying the word of reconciliation and pardon, the other in forgiving sins, so far as they are injuries done to themselves—yet God is still the principal creditor, and pardon from Him is still to be looked after. From which (as I told you) not only Papists, who lie down and sleep on the pillow of men’s pardon without considering whether they act according to their commission, come to be reprov’d, but these self-absolvers, and these who rest on the applause of others, and these who, to please men, stand not to displease God, are found to be culpable.

Now, before I leave this head, I would draw somewhat from it for encouragement of those who are in earnest about the pardon of sin. And that “there is forgiveness with God” should, and will, affect sensible sinners as a wonder; He will not only be a matchless God to them, upon the account that “he passes by iniquity, and pardons transgression” (Micah vii. 18), but it will be a wonder to them that there should be a pardon for iniquity, that pardoning mercy should be with Him, whose holy justice is so great, who is of purer eyes than that He can behold iniquity, who hath no pleasure in wickedness, and who hateth all the workers of iniquity. That such a holy and just God should pardon sin, that His holiness and justice should combine so sweetly, with mercy to the sinner, is a wonder of wonders. Yea, further, this may heighten the wonder, that pardoning mercy gives access to them who are excluded by the covenant of works, that, when, as it is in verse 3, if He should mark iniquity, none could stand, yet, as in verse 4, there should be forgiveness with Him, and that, as it is deduced (Rom. iii. 20-22), when by the deeds of the law no flesh can be justified in His sight, for by the law is the knowledge of sin, so now the righteousness of God without the law is manifested, being witnessed by the law, and the prophets, even the righteousness of God, which is by the faith of Jesus Christ—unto all, and upon all them that believe, without difference.

That there should be a righteousness by the faith of Christ, closing with Him for pardon, O! what a wonder is that, and how good news should that be to sinners. How should it quicken up, and revive any that are ready to sink under the burden of the sense of sin that, when they look upon a holy and just God that hates sin with a perfect hatred, they may also look upon Him as one who will pardon; that when they look to the law and covenant of works, their expectations are not to be limited thereby, because there is a righteousness without the law manifested to be had by faith in Christ!

3. But because sensible souls may readily think, "How can this be?" and may be afraid to lean their weight on a pardon; they have so much guilt, and the conscience is alarmed with it, and pardoning mercy is an act of free grace, whereupon they know not if they may venture; therefore, to enforce this, that God is a pardoner of iniquity, I shall not anticipate what may come to be spoken to this afterwards, but shall ask the sensible sinner meantime to consider:—

(1) That the pardon of sin is an act of royal prerogative in free grace. It is an act of princes' royal prerogative to pardon criminals in many cases, and shall we deny that to God which we give to creatures? Seeing He is above all law, who can hinder Him to have mercy on whom He will have mercy, to do with His own what He will, and pardon whom He will? Salvation belongs to Him, as His prerogative royal.

(2) Sensible sinners should consider that satisfaction is paid to justice for their sins, though He freely pardons (which will come in afterward). Only here, such should remember that thoughts of the holiness and justice of God need not affright the sensible sinner. Why? Justice is fully satisfied. That fire that burnt continually on the altar, and was not quenched by these sacrifices under the law, is now quenched; the burning fire of the justice of God is now satisfied; and hence God, in pardoning sins, is not only merciful, but just. Therefore (Rom. iii. 26), upon Christ the Redeemer's being set forth as the propitiation, through faith in His blood, it follows to declare His righteousness, that He might be just, and the justifier of him that believeth in Jesus without reflection upon His justice. And hence the Apostle (1 John i. 9) says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," not only upon the account of His fidelity that He will keep His promise, but upon the account of the agreement passed betwixt Him and the Mediator, and upon the account of the satisfaction and price paid by the Mediator upon that account, He is faithful and just to pardon sin.

(3) And hence, things being thus, when sensible sinners come to Christ, or to God through Him, for pardon, and yet are filled with doubts and fears, they should conclude that their hesitation results not from the uncertainty of their pardon, for the holy and

just God will not break bargain with His Son, but partly results from ignorance of that righteousness which is by the covenant of grace. We know no righteousness by the covenant of works but that which is inherent, and the ignorance of that righteousness, which is by the covenant of grace, is the ground of our hesitation, and of many doubts and fears. Partly it results from a proud competition, whether thy abounding sin or His superabounding grace should carry it (Rom. v. 20, "where sin abounded, grace did much more abound") and therefore thou that comest to Christ for pardon, and yet will not settle upon it, thou wouldst lay upon the matter that thy abounding sin should carry it, and not His superabounding grace. So much for the second head proposed to be spoken to concerning the Author of pardon.

The third thing I proposed to be spoken to was anent the nature of the pardon of sin, what this pardon of sin imports, or is. And this, when I have spoken to it at this time, will give rise to several other questions, which will come in in their own place, and may be useful for you. I shall not detain you upon the signification and importance of these words and phrases that express pardon in Scripture, that may come in afterward. That word (Matthew vi. 12), "Forgive us our debts," signifies the dismissing of one accused, and a loosing of one bound for debt. Both concur here; as sins are a debt, they are forgiven; and, as they are a bond tying the conscience to answer at the tribunal of God, they are remitted and loosed; and considering sins as accusations of them that are in a Court accused, a pardon remits and assolizies them. So the pardoned man may say, as Rom. viii. 33, "Who shall lay anything to the charge of God's elect? it is God that justifieth," etc. The word rendered pardon or forgiveness (Col. ii. 13, "Having forgiven you all trespasses") hints at the freedom of the grace of God in pardoning of sin. It's the publican's word (Luke xviii. 13), "God be merciful to me a sinner." The word in the original expresses pardon, with an eye to the propitiation. Paul's word also, "I obtained mercy" (1 Timothy i. 13), which also is a word made use of in the New Testament, or Covenant (Heb. viii. 12), intimates the yearnings of the bowels of God relative to the miserable state of the pardoned sinner, expressed in pardoning. That word, Psalm xxxii. 2, and Romans iv. 8, not imputing of sin or iniquity, is borrowed from merchants that, in casting up accounts, pass some debts. And that word, Psalm xxxii. 1, "of covering sin," imports that, as sin is a loathsome thing, so the pardoning of sin takes sin out of the sight of God's vindictive justice. Now, all these expressions put together give some general hint what pardon of sin is, when God out of His free grace, out of the yearning bowels of His mercy and compassion, accepts of the propitiation made by Jesus Christ, and upon that account remits the sinner's obligation to wrath by pardoning sin, dismisses him from the accusation laid against him, looses him of his bonds, puts his debts out of His books, and covers the loathsomeness of his sin.

But to follow out this a little more distinctly, as to what this pardon is, I shall take up both negatively, what it is not, and then positively, what it is. For an error here is an error in the first digestion, or concoction, that will not be gotten well helped in the second.

For the first of these, negatively, what the pardon of sin is not. And for clearing of this, what I would say upon it ye shall take in these five:—

(1) Pardon with God is not to be confounded with our forgetting sin, slighting of sin, or taking a pardon of it to ourselves. God's pardon of sin is one thing, and men's taking of pardon to themselves is another. There are many folk that think God sees no sin in them, and why? They have no leisure to look after sin in themselves. They think God hath forgotten sin. Why? They themselves, through length of time, or other diversions, have forgotten it. This is all that many have for that great article of their creed, "I believe in the remission of sins." But do not cheat yourselves, as I cleared before to you, from Joseph's brethren, Gen. xlii. 21, sin long ago committed, even upwards of twenty or two and twenty years, if it be not pardoned, will be as green when the conscience is wakened as the first hour it was committed. Therefore look to it, ye who forgive your sins by forgetting them, and take not your forgetting of sin for God's pardoning of it.

(2) In taking up the nature of pardon, we must not look so lightly on sin, as if there were no more to do than we to sin and God to forgive. It's indeed pardoned, as to any satisfaction to justice that's exacted of thee, but justice behoved to be satisfied, that God might pardon freely. There is a question agitated amongst orthodox divines, whether God, out of His royal prerogative, might not pardon sin without a satisfaction—a question that they determine variously, either as they grapple with Arminians, who say the satisfaction of Christ was only to loose God from any bond lying upon Him, resulting upon a necessity to punish sin; or as they grapple with the Socinians, who deny there was any satisfaction for sin paid by Christ. But were I worthy to be umpire in such a thing, there is so much hazard in debates started anent the nature of God, when it is inquired what He might do, and what He may not do, that I would judge it safer to forbear it. This is sufficient for us, that, in the case in hand, He hath declared what He will do, or not do, particularly that He will not pardon sin without a satisfaction. So, Rom. iii. 24, "Being justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood." He would have His righteousness declared for the remission of sins; and that, as it is, Heb. ix. 22, "Without shedding of blood is no remission." Thus the pardon of our sin cost Christ dear, and yet it runs freely to us, because God freely laid the burden on Christ, and Christ freely undertook it, and God freely accepts of His satisfaction in our name, and so we

come to be freely pardoned. But remember, sin is with God no trifle, no light thing, that He would easily pass; no, He would have His justice satisfied, that He might freely pardon. And the consideration of this will not only commend the love of God, and the love of Christ, in finding out such a way whereby pardon might come to sinners without prejudice of justice; but, further, the freedom of pardon will not hide from the sinner that is pardoned the odiousness of sin, but make it so much the more loathsome and vile when he sees his pardon sealed with the blood of Christ, and all His exinanition* that went before. O! the pardoned sinner looking to Christ crucified, and considering that he hath pierced Him by his sins. It will make him mourn most bitterly, as one that mourneth for his only son, and like that of Hadadrimmon in the valley of Megiddon, Zech. xii. 10. So, when thou lookest upon pardoning mercy, thou takest not a right look of it except thou lookest also on the satisfaction made to justice by Christ that a free pardon might come out to thee.

(3) In taking up the nature of pardon, beware that ye do not confound the pardon of sin with God's forbearing, or not inflicting punishment on sinners. If ye confound these, ye will embrace a shadow, and get a lie in your right hand instead of pardon. Ye know what the Apostle says, Rom. ii. 4, that there is a riches of God's goodness and forbearance and long-suffering. How long did God forbear the old world? for an hundred and twenty years, Gen. vi. 3. How suffered He His people's manners for about forty years! Now, this forbearance of God, as it is often a temptation to godly men, so it is a snare to the wicked, or they make it a snare to themselves. It's often a temptation to godly men, as Psalm lxxiii. 1. O! what a temptation was it to the Psalmist, his feet were almost gone; his steps were well near slipped; he was envious at the foolish when he saw the prosperity of the wicked, how they had no bonds in their death, and their strength was firm, they were not in trouble as other men, etc. O! he thought, if he had been on the throne, he would have made these children know themselves sooner nor God did, and Hab. i. 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" There ye see the forbearance of God is a temptation to the godly. Wicked men also make a snare of it to themselves. O! the wicked doctrines that wicked men build on God's forbearance. One is, wrong thoughts of God, Psalm l. 21, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." There is a doctrine that wicked men found on God's forbearance: they think God is like themselves. Another is, that thereby they are emboldened to go on in sin, Eccles. viii. 11,

* Emptying or poverty.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." So, Rom. xxiv., they harden themselves by God's forbearance. The riches of God's goodness, forbearance, and long-suffering should lead them to repentance, but they abuse it to produce hardness, and impenitent hearts, and further, they bless themselves in prospering in wickedness; Hosea xii. 7, Ephraim is a Canaanite, "a merchant, the balances of deceit are in his hand, he loveth to oppress," and he saith, "Yet I am become rich, I have found me out substance. Let the Bible say of me what it will, the sun of prosperity shines on my tabernacle, as well as on your tenderest folk; I am as far from any mischance as the most upright in their conversation." But still remember, forbearance in God is no pardon, that which is fristed* is not forgiven; it's no sign of Divine approbation when thou art forborn, and prosperest in a sinful way. To these ends ye shall remember these three Scriptures, and they will help you not to confound forbearance with pardon. One is Eccles. viii. 12, "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God." How will ye prove that? Because he fears before Him. "But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." No approbation lies in the bosom of forbearance. Another Scripture that gives a dreadful refutation to them that take forbearance for pardon, is that, Psalm l. 21, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself, but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." There is a refutation of all the wicked man's dreams anent God, and His forbearance. And, if you would have a third Scripture, take the forecited place, Rom. ii. 4, 5, "Thou despisest the riches of his goodness, forbearance and long-suffering, not knowing that it leadeth thee to repentance, but, after thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath." Thou mayest treasure up other things as thou wilt for thy advantage, but thou shalt find thou treasurest up wrath to thy ruin; thou mayest think, because thou prosperest in sin, God approves of thee (as the saying is, *prosperum et felix scelus virtus vocatur*, wickedness is called a virtue, because it thrives), yet remember, that forbearance is no pardon.

(4) In taking up the nature of pardon negatively, consider, that God's pardoning of particular sinners, whereby He restores them in favour, is not to be confounded with national pardon, which God gives to nations. This pardon is many times spoken of in Scripture, though, by analogy, we may draw it to a particular

* Delayed.

pardon. So the scope of that place, Num. xiv. 19, runs another way than to particular persons, and respects a national pardon. "Pardon, I beseech thee, the iniquity of this people (says Moses) according unto the greatness of thy mercy, as thou hast forgiven this people from Egypt, even until now." "I have pardoned according to thy word (says the Lord), but truly, as I live, all the earth shall be filled with the knowledge of the Lord. I have pardoned, but yet I will punish, and vindicate mine honour." So that passage, Psalm lxxviii. 38, "But he, being full of compassion, forgave their iniquity, and destroyed them not when they deserved." That was a pardon of the nation, or a national pardon. Now a national pardon amounts only to this: when the Lord forbears to root out a nation, as the Lord threatened to Moses, that he would root out Israel, Numbers xiv. 12, and that He would disinherit them, and make of him a greater nation, and a mightier than they; and when He keeps them in their own land, as He did Israel, and does not root them out, or when He continues with them the privilege of a Church, though He plague them and weed out a godless generation from among them, as He did out of Israel, that in the space of thirty-eight years' time there was not a man of them left that was twenty years old and upwards when they came out of Egypt, save Caleb and Joshua. So the Lord may pardon a nation, and yet punish them; He may by His judgments weed out the generality of a nation, and send them to the pit, which may consist with a national pardon when He doth not cut off the nation, or suffers them to enjoy the privileges of a Church. But the pardon of a particular sinner is, when he sits down at God's footstool, and judges himself, and closes with Christ for righteousness, and that's another thing.

And (5) in taking up the nature of pardon negatively, we must beware of confounding the pardon of sin with the removal of sin; the prosecution whereof would lead me to speak positively, wherein pardon of sin consists, to the guilt and pollution of sin, and the different acts of God about both. But, because that will give rise to other questions, I shall remit it to another occasion. Only here ye shall distinguish these three: the filth of sin, the power of sin, and the guilt of sin. The filth of sin is the foul stain that sin leaves behind it; the guilt of sin is the offence done to God, and the obligation to punishment resulting thereupon; the power of sin is the tyranny that sin exercises over the sinner. Now, when I say we are not to confound the pardon of sin with the removal of sin, ye would understand it aright. I grant that God strikes at the guilt of sin and the power of sin both at once, which is this in plain language, that a pardoned sin must not be a reigning sin; where the virtue of the blood is applied for pardon, the power of the blood will also be applied for the subjugating of sin, and putting it from the throne. And therefore, in the by, ye may take it as a noble evidence of pardon when sin is subdued, or if it be not subdued, yet ye are engaged against your own sinful

disposition, that it prevails not with your consent. But for the filthiness of sin, though it be stricken at, as soon as any of the former, regeneration lays the ax to the root of that tree, yet it remains in the saints till death makes the separation. Paul hath a law in his members, rebelling against the law in his mind till death (Rom. vii.). But the pardon of sin is attainable before death, and is given in justification, and afterwards upon the justified person's repentance for particular faults, and therefore, consequently, it is not to be confounded with the removal of sin. Sin may be pardoned, and pardon of sin is consistent with the sight of the filthiness of sin, for which the soul is abased before God daily after regeneration, though sin doth not reign. And that's it wherein the pardon of sin consists, even in the taking away of the guilt of sin, and of the soul's obligation to wrath, though the filth of sin remain.

(To be continued.)

The late Mrs. G. MacTaggart,

WINNIPEG, CANADA.

MRS. G. MACTAGGART was born in Alexandria, near Dumbarton, about eighty years ago. When about sixteen years of age she was brought to see her need of an interest in Christ as a Saviour. Having revealed her mind to a good man in the place, he told her that, if she would know the peace that passeth all knowledge and understanding, she must look away from her own doings to the doings of Him who gave Himself as a ransom for His people. Mrs. MacTaggart, having married, made her home in Dumbarton, but was left a widow with four young children, her husband dying at the early age of thirty. However, He that is the widow's stay and the orphan's help was with our dear friend in her adversity, and enabled her to bring up her family to be a comfort to her in her declining years.

During her residence in Dumbarton, Mrs. MacTaggart was identified with the body which kept the name of "Free Church" till 1900. Her minister, Rev. Mr. Tait, was an evangelical preacher, but he did not take a decided stand against the rationalistic teaching of the day. The result of this weak attitude was that our friend knew little about the Free Presbyterian Church in 1893, and for some years afterwards, except that it was "a sect which was everywhere spoken against." However, Mrs. MacTaggart came at length to live in Glasgow, and she went from one church to another seeking the bread of life. In a city once famed for great Gospel preachers, our friend went to and fro seeking the Word of God, and could not find it. But, in the providence of Him that ruleth in all things, Mrs. MacTaggart came to be intimately acquainted with the late Miss Mackay, Dingwall, and they being together at Strathpeffer, she accompanied her friend to the

Inverness communion. Being asked what she thought of the preaching, she said : "That is the teaching I have been searching for all this time in Glasgow ; the Church that gives this teaching is the Church I will follow all the rest of my days in the world." Coming back to Glasgow, she connected herself with the St. Jude's congregation, and she often told us that she learned two things there which she knew little of before—the one, that she was a poor, unworthy, sinful creature, and the other, that Christ was an all-sufficient, all-suitable Saviour.

It is now nearly ten years since Mrs. MacTaggart, accompanied by Miss MacTaggart, joined her married daughter in Winnipeg. One thing that influenced her in going there was that we had a congregation in that city, and her coming was a source of strength to the cause. To the very end she was in full sympathy with the Church in all points and in its attitude towards other Churches, and was hopeful of its prosperity in Canada as well as at home.

Mrs. MacTaggart was a great sufferer during the last few years, but she was called to endure in her last year what few have to meet with in the way of bodily pain. She was over a year in the valley of the shadow, expecting each day that the call would come, but, though it brought instead increasing pain and weakness, we never saw her without hearing her quote that text : "God is faithful, who will not suffer you to be tempted above that ye are able." In her, patience had its perfect work, for she was enabled to lean on Him who "giveth songs in the night." She had the consolation of the loving ministrations of her own family, all of which had come to be of one mind with her regarding the Church of her adoption. But she rested on the promises and faithfulness of Him who had entered as the forerunner, and His intercessory prayer was the life of her spirit : "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory." She was released from the body of humiliation, and entered in to inherit the promises on the 28th of January, 1920.

May the Lord comfort those who are left behind to mourn, and raise up witnesses in the room of those who are taken away. M. G.

Rev. Neil Cameron, St. Jude's, kindly adds the following Note:—

Mrs. MacTaggart came back to this country from Canada, and stayed on this side for over a year. During that time she used to spend the week-ends with us. The writer had the privilege of knowing her mind better, on that account, than he did while she lived in Glasgow, and was a member of St. Jude's congregation, before she went to Canada. She was a sincere Christian, and the deep knowledge she possessed of her own heart and mind's depravity caused her to be very humble. Her modesty was one of her valuable ornaments ; but when she made free with a friend in private, as she did on several occasions with the writer, she showed that she was possessed of a vigorous mind, a good and

sound understanding in the faith of the Gospel, and a sound judgment as regards her concerns, both as to temporal and spiritual matters. The suitability of the Gospel to meet the absolutely lost condition of man, was her sheet anchor. One could see in her countenance how she enjoyed to listen, in private or in public, to Christ's power and willingness to save the guiltiest of sinners, who looked to Him alone for salvation from sin and all its consequences. Christ, and Him crucified, was the rock upon which she stood, and when she had the light of His countenance shining in her heart she did rejoice in the prospect of going into an endless eternity. She has now gone to be with Christ, to behold His blessed face and to enjoy uninterruptedly His fellowship in the new Jerusalem.

As Mr. Gillies, who knew her so well, has written the above sketch of her life and death, the writer feels that he should not add more; only that he desires to associate himself with Mr. Gillies in an expression of deepest sympathy to each member of her bereaved family in their sorrow.

Protest against Education Act.

THE following protest has been drawn up by the Free Presbyterian Synod Committee on the subject:—

"The Committee appointed by the Synod desire in the most emphatic manner to protest against the lack of provision for Bible teaching in the new Act. They consider it altogether inadequate that instruction in religious knowledge should be left as it is in the Act, and maintain that the least that could have been expected was that Bible teaching should be made mandatory in all the national schools. They feel that this was but a matter of bare justice, in view of the privilege granted to the denominational, voluntary, transferred schools. In regard to the latter, they wish to protest against the gross injustice of asking Education Authorities (consisting largely of Protestant members), within whose bounds those schools are, to see to it that teaching in accordance with the doctrines of the Church of Rome, or the Scottish Episcopal Church, be given in these schools. They feel that privileged positions have been given to these Churches, while the wishes of true Protestants have been unaccountably ignored.

"The Committee desire to utter their protest against the policy that has too long been in vogue of employing the money of Protestant ratepayers for the maintenance of the ruinous doctrines of the Church of Rome. They express the hope that in any amendment made in the near future in the Act that provision will be made for the mandatory teaching of the Bible, and that those clauses of the Act, giving a privileged position to the transferred, voluntary, denominational schools, shall be deleted."

"Aspersions on the Free Church."

UNDER the above heading there appears, in the April number of the Free Church of Scotland "Monthly Record," what purports to be a criticism of a lecture which I delivered to my congregation on the first day of this year.

The Editor claims to use "plainness of speech," but if his readers expected to find any part of my lecture refuted, they must have felt disappointed. He quoted a few sentences from the lecture, and immediately proceeded to vilify the writer, instead of giving a reasoned criticism. He took the only way possible for him in the circumstances, because there was nothing in the lecture but historical facts which cannot be denied. I may safely leave the inferences and comparisons* which are mine to the judgment of all unbiased readers. So far as the efforts of Mr. Stewart are concerned, not one sentence of it has been disproved. If the Free Church must call facts, which have become a part of the past history of the contendings for the faith in Scotland, "aspersions," let them do so, but these facts will continue to be true. I have been charged by some in the Free Church with being moved by an evil spirit in my weak efforts to defend God's truth, and integrity of practice in the great affairs of His Church, but the servant cannot expect better treatment than his Lord.

One of the reasons I had for delivering the lecture was that our young people should know why they were Free Presbyterians. If I have succeeded in helping them to understand the history of their Church and why they are separated from other Churches, especially from the Free Church, I count my labour amply rewarded. In doing this I am only fulfilling what I have vowed to do, and also what the Synod of our Church resolved should be done once a year by every minister in our Church in his own congregation.

The other reason was that my attention had been drawn to a statement made by the present Moderator of the Free Church last year at Portree. As he was reported, it reads as follows:—"The Free Presbyterian Church also was comparatively a new creation, and it would inevitably follow that it and the Free Church would have to become one, as in all respects they already were." This statement demanded an answer. It occurred to me that the best way to show the fallacy underlying it was to deliver a lecture on the lines taken on New Year's day:—

(1) In the first place, to give a history of the contendings within the Free Church prior to 1893. This was done to refute the

* Such as the comparison made between the conduct of the Moderate Party of 1843 and the Leaders of the Free Church of 1893 and 1900. Mr. Stewart makes a weak effort at camouflaging by presuming ignorance on my part of the Claim of Right and Protest of 1842; by an undignified attack on the F. P. Church, and by a charge of approximation to Voluntarism on our part; but he failed absolutely to put a better face upon the conduct of his men.

uncalled-for statement: "The Free Presbyterian Church also was comparatively a new creation." In recording a narrative of the painful contentings of that period I stated facts known to myself, and not reports received from others. This was done to vindicate the position taken then by the Free Presbyterian Church, so as to enable the readers of our Magazine to decide for themselves which of the two bodies represented truly the Free Church of 1843. How far I succeeded in proving that the Free Presbyterian Church was not "a new creation," but the only true representative of the Free Church, and that the present Free Church is a new creation, I may safely leave to the sober judgment of unbiased readers.

(2) I resolved to answer, in the second place, the statement: "And it would inevitably follow that it and the Free Church would have to become one, as in all respects they already were." This, of necessity, led me to deal with the practice of the two bodies since 1893. In doing this I stated truly my inward conviction when I said: "We regret sincerely that we are forced, by the words and actions of these men, to lay bare the truth, for our own self-preservation as a body." Mr. Stewart interprets my words, "self-preservation," as meaning that "I am apprehensive lest the people of the F.P. denomination should look with a too friendly eye on the Free Church." This is part of his "plainness of speech," but the falsity of the interpretation will appear to all, remembering that the last four Free Presbyterian ministers who seceded to the Free Church failed to bring any of their congregations with them. They had to be accepted *without charges*. The steadfastness of our people left no room for any such fear on my part. The true meaning of the statement was that I determined to show, from the past and present practice of the two bodies, that they are not one, and that it is not inevitably to follow that they will become one while the Free Church remains what it is. The manner in which it desired to become one with us was to swallow us up, after the example of Pharaoh's lean kine; but be it observed that, notwithstanding eight of our ministers have been so absorbed, it remains as lean and ill-favoured as before. This was another reason why the word, "self-preservation," was used by me in the lecture.

My critic charges me with not having the grace of the Gospel, and that "No intelligent reader of the New Testament can mistake such unworthy invective for faithfulness to truth." The Apostle Paul, when he saw the Apostle Peter acting inconsistently with "the spirit of the Gospel," said to him in public, "Why compellest thou the Gentiles to live as the Jews?" Did this prove that he was graceless? Paul went much further when he said: "I would that they were cut off that trouble you." Did even this prove that he had no grace? I would strongly advise Mr. Stewart to read more carefully the New Testament, for he will find in it very strong language used against unsoundness in the faith and in the practice of individuals and Churches.

Another false charge is: "We have carefully searched Mr. Cameron's address for anything in the nature of an admission of sinfulness or shortcoming on the part of his own Church." The readers of the lecture will have observed that I said: "The Lord helped us hitherto, because we, in much *weakness* and *infirmities*, have adhered to His Word," etc. What did he make of weakness and infirmities? Is that not an acknowledgment of sin and shortcoming? But I said more than this. For, after repeating what that godly man, Mr. Crawford, Tighnabruaich, said to me about the Lord's beginning to pump up "what was in our own bowels, and that will be more painful to you than all you have suffered in the past. Alas! how true I have found the godly man's prediction." Is that last sentence not a complaint against "his own Church?" How could it be otherwise, seeing all we have passed through since? Does it not reveal that I have found out by painful experience that the "pumping up" has proved that we had among us runagates who turned back when they found a convenient season? This is truly an admission of grievous shortcomings.

As regards my statement about the Professor's chair, he says "that it is utterly devoid of truth." What is devoid of truth? Is it that the chair was empty? Surely that is well known to both the people of the F.C. and the F.P. Church. Is it that they made no secret of the fact that they were keeping it so with a view to get the Rev. J. R. Mackay over to fill it? This cannot be denied, for it was also common knowledge in both Churches. Is it that they have captured their man? The facts, as stated in my lecture, are too well known to call for any comment.

My critic's closing paragraph is no doubt intended to be "crushing." He proceeds with "apparent earnestness" to address his brethren of the F.P. Church, reminding them of the "abundant need for a faithful and vigorous testimony for the truth in Scotland." He adds: "We live in an age when there is a grievous departure from the evangelical faith, many of the great verities of our religion are being assailed—the authority of the Scriptures, the doctrine of the Lord's Person and Redemptive work, the truth concerning the last things, our Protestant heritage. With respect to these fundamental doctrines, there is need for a witness which will combine the elements of fearless warning and positive exposition." In the necessity for all this we heartily agree, but actions speak louder than words, and let the unbiassed reader judge the consistency of the Free Church in this respect from the following (among other) incidents. In a daily "Scotsman" last year the following advertisement appeared:—*"Free Buccleuch and Greyfriars—11, Rev. R. M. Knox. 2.30, Rev. A. Ross, B.D., Partick. 6 p.m., Speaker—Rev. Norman MacLean, D.D., St. Cuthberts."*

That the Rev. Norman MacLean has "grievously departed from the evangelical faith" will be evident from the following

statements which appear in a recent publication from the combined pens of Dr. MacLean and Dr. Sclater, designated "God and the Soldier." In this book the question is asked regarding the love of God—"And how are we to square that great teaching with a doctrine that banishes erring lads, struck down by a German bullet, eternally from the divine presence? The fact is, it is a circle that cannot be squared. Love does not shut doors; the gates of its city are open continually." Again we quote—"The view of the Reformed Church does not square with the facts of human nature. It proceeds upon a hypothesis of black and white, whereas most of us are grey." Again—"To consign the overwhelming majority of mankind to such a hell would only argue a malicious God. . . . They live in grime, how could they be but grimy? Are they to be damned for the grime they did not create? But no grime of man's creation can hide the God-like in them." "It is inconceivable, whatever infallible theologians may say, that hell can be the portion of these. . . . There is so much good in them that hell cannot be their portion; and so much evil that heaven cannot receive them. What, then, can be their lot? The revolution made by the war in the social organisation brings in its train a revolution in the realm of the soul. *The Church must find a third category.* It must propound not only a doctrine of heaven and hell, but also a doctrine of an intermediate state." "If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead are on the great stream of life as we are, and they, too, need the shepherding and the shielding of God. Multitudes pray for their dead, and the Church must give expression to this yearning of their souls."

These are the views of a man found preaching a Rededication (whatever that word may mean) Sermon in a Free Church pulpit, and so far we have failed to see one word of criticism from the Rev. A. Stewart or his brethren. It is such conduct that, in his own words, tends "to strip the Free Church of any character for uprightness or fidelity to truth." Does this conduct give encouragement to "brethren of the Free Presbyterian Church" to join Mr. Stewart and his brethren in such open violation of their ordination vows? Did Mr. Stewart notice what is written: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." "Go thou and do likewise."

Let us take another sentence in the paragraph referred to. It reads thus: "The danger to the common faith, judging at least from the distribution of emphasis in their public utterances, leave them comparatively unmoved; but if they find a record of a cup of tea having been served in a Free Church Hall some ten or

fifteen years ago, they are roused to a white heat of righteous denunciation." Such "philippic" might well be ignored, but lest any should infer that in practice the Free Church has put a stop to entertainments which she condemns by profession, we refer them to the "Oban Times" of 3rd April—(not ten or fifteen years ago, but last month). It contains a report of an Oban Free Church congregation meeting, when the entertainment included the singing of "Scots Wha Hae," "Rule Britannia," and solos; in addition, they had *one minute's silent prayer*. What would congregations of the Free Church (say, in Gairloch, Aultbea, Ullapool, etc.) do if vain songs were sung at congregational meetings in their respective places of worship? It is high time for the Editor of the Free Church "Record" to use "plainness of speech." The Declaration drawn up by the F.P. ministers who joined the Free Church last year, and which was agreed to by its Commission, as the ground of their acceptance, contains certain affirmations. In the fourth, the Free Church resolved to "oppose anything that is frivolous in the Church of God and denounce any practice shown to be unscriptural or unconstitutional." Time will show how the Oban minister and congregation will be dealt with; also what support will be given to the young Free Church minister in the Glasgow Presbytery who has recently witnessed against such meetings in his congregation, but failed to prevent the latter from doing as they wished. We sympathise with him, and admire his efforts to act consistently.

"Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem, . . . until the wrath of the Lord arose against his people, till there was no remedy."

N. C.

The late Mr. John Mackay (Tarbet), Missionary.—It is with much regret that we notice this month the death of Mr. John Mackay, missionary, Portmahomack, Ross-shire, well-known as "John Mackay, Tarbet." Mr. Mackay, who had reached a ripe age, passed away after two days' illness at the end of March. His death has caused a great blank in the part of the Church where he principally moved, and where he was much esteemed as a man of God, and an edifying public speaker. It is no exaggeration to say that a standard-bearer has fallen. John Mackay was no ordinary man or Christian. His pithy remarks, and original illustrations, evincing a deep insight into the mysteries of sin and grace, will not be easily forgotten by his hearers. He was a man of prayer, an earnest wrestler at the throne of grace for the good of Jerusalem, and for the advancement of Christ's cause in the world. He was strongly attached to the Free Presbyterian Church and her distinctive testimony. We trust a lengthened sketch of this notable worthy will be sent us. Meantime, we express our deepest sympathy with his sorrowing widow and other relatives in their great bereavement.

J. S. S.

Cha'n'eil Diteadh do Phobull Tagata Dhe.

LE MR. EOIN 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 Criosd, a tha gluasad cha'n ann a reir na feola, ach a reir an Spioraid. Oir shaor lagh Spioraid na beatha, ann an Iosa Criosd, 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 annhunn tre'n fheoil, aig cuir a Mhic fein do Dhia an coslas feola peacaidh, agus na iobairt air son peacaidh, dhìt e am peacadh 'san fheoil.”—ROMH. viii. 1, 2, 3.

(Air a leantuinn bho April o t. d. 380.)

ACH a nis gu a theachd a chum so air doigh sònruicht', 'sa cheud àite, tha'n solas fein air a chuir sìos ann an so. 2. An dream d'am bun e, sin ri radh dhoibh-san a ta ann an Iosa Criosd, nach 'eil aig imeachd do reir na feola, ach do reir an Spioraid. 3. Is e so steidh a chomhfhurtachd sin gu a dheanamh dearbhta do d'anam, gu'm bheil e cinnteach agus fìor; agus tha sin air a chuir sìos anns an 2, 3, agus an 4 rainn. Is e an t-aobhar so, cha bhi an duine no a bhean sin gu sìorruidh air an diteadh a tha air an saoradh o lagh a pheacaidh agus a bhàis, le Spiorad na beatha; ach thusa a tha ann an Iosa Criosd tha thu air do shaoradh o lagh a pheacaidh agus a bhàis: air an aobhar sin cha bhi thu gu sìorruidh air do dhiteadh. 'Nis b'àill leam gu'm beachdaicheadh sibh air so, oir tha togail sgiamhach gu bhi air a thogail air a bhunait so, eadhon comhfhurtachd d'anam, dòchas na beatha sìorruidh, agus lán dearbhachd na slainte. An duine no a bhean sin, a tha ann an Criosd, feudaidh iad a dhol gu h-aobhneach gu'n leàbaidh, 'seadh, feudaidh tu a' dhol gu h-aobhneach a dh'ionnsuidh na h-uaigne, agus is aobhneach a dh'fheudas tu am bás a ghabhail ann do ghlacaidh, agus is aobhneach a dh'fheudas tu do spiorad a thabhairt suas, air dhuit fios a bhi agad nach d'theid do spiorad gu bráth maille ris na spioradaibh cailte, agus a chum duibhre an dorchadais; ach gu'n d'theid e a dh'ionsuidh glòir shiorraidh. Air an aobhar sin, tha mi ag radh, feumaidh an steidh a bhi cinnteach air am feum a leithid do chomhfhurtachd a bhi air a thogail. Ciod a' bheireadh peacadh bochd a chum eolas fhaotainn gu'n robh e air a shaoradh le leithid do dh'fhuil luachmhor, a tha comasach gu saoradh deich mìle saoghail, na'm biodh na h-uiread sin ann. Nach b'àill leat-sa gu'm bu tu an ceannaich a reic' na'm bheil agad uile chum an aon sólas so a cheannach, gu'm biodh fios agad gur e rùn Dhia nach d'theid thu gu bráth am mugha, agus nach 'eil diteadh air do shon. Am b'àill leat a bhi cinnteach dheth so, 'se so am bunait ma ta a dh'fheumas tu a shuidheachadh, cha d'theid iad-san a tha air an saoradh o lagh a pheacaidh agus a bhàis gu bráth am mugha; ach thus a ta ann an Criosd, agus a

tha air d'fhìreanachadh tre chreidimh, agus nach 'eil aig imeachd a reir na feòla, ach a reir an Spioraid, tha thu air do shaoradh o lagh a pheacaidh agus a bhais; air an aobhar sin cha teid thu gu sìorruidh am mugha, oir cha'n 'eil dìteadh sa'm bith dhuit-sa. Ach fathast cha ghabh do choguis fois ann an so; oir is e tomhas mòr a chuireas coguis peacach bochd air a thilgeadh sìos a teagamh, do bhrìgh's gu'm bheil e faicinn gur e fearg sìorruidh ris am bheil aig r'a dheanamh. 'Nis, ma ta, gu do dhaingneachadh ann an so, tha e ag innseadh' dhuit mu'n aobhar anns an 3 rann, mar gu'n canadh e; 'se an t-aobhar air son nach d'theid na h-uile, a ta air an saoradh o lagh a pheacaidh agus a bhais le Spiorad Iosa, gu sìorruidh am mugha, no nach 'eil dìteadh air bith dhoibh-san, 'se eadhon so e, do bhrìgh's gu'n robh Crìosd Mac Dhe, ann an cosmhaile feola peacach, air a dhìteadh air son peacaidh 'san fheoil. Nis cha'n urrainn ceartas Dhé dìteadh dà uair air son aon chiont, air an aobhar sin, cha'n urrainn do chruas ceartais Dhe bualadh ortsa tha ann an Iosa Crìosd. A ris, cha'n urrainn do chruas ceartais Dhia esan a dhìteadh a choimhlion an lagh; ach thusa tha ann an Iosa Crìosd, agus nach 'eil aig imeachd do reir na feòla, ach do reir an Spiorad, choimhlion thu an lagh. Uime sin cha'n urrainn cruas ceartais Dhe thus a dhìteadh a tha ann an Iosa Crìosd. Ach cionnas a choimhlion thu an lagh? Freagram, an ni a rinn Crìosd anns an fheoil tha e air a mheas dhuit-sa a tha air d'fhìreanachadh trid creidimh; ach rinn Crìosd anns an fheoil an lagh a choimhlionadh: air an aobhar sin, tha coimhlionadh an lagh le Crìosd air a mheas dhuit-sa. An uiread so air son ciall a bhuinn theagaisg.

'Nis, thig sinn air ar n-ais a ris, agus mu'n d'thig sinn a dh'ionnsuidh na'm briathran, comharraichibh an earbsadh, agus c'ia mar a ta so an crochadh air na nithe a tha air an radh roimh' anns a chaibideil roimh' na so. Thug sealladh air a thruaighe air gu'n d'éigh e mach ann an deireadh an t-seachdamh caibideil, "O, an duine truagh a ta mi ann, co a shaoras mi o chorp a pheacaidh so!" Bha fadal air, air son neach air bith anns an t-saoghal, no ann an aite air bith eile, a dheanadh a shaoradh o a thruaighe; gidheadh anns a chrìoch tha e a' gabhail solas da fein, agus ag radh, "Tha mi 'tabhairt buidheachas do' mo Dhia trid Iosa Crìosd ar Tighearna"; an sin, "Tha mis leis an inntinn a' deanamh seirbhis do lagh Dhè, ach leis an fheoil do lagh a pheacaidh." 'Nis, ann an so tha e a' cuir ris an steidh air am bheil a chomhfhurtachd aig éirigh; 'Se sin, "Cha'n 'eil dìteadh dhoibh-san a tha ann an Iosa Crìosd. Comharraichibh so, guidheam oirbh, cha' d'thoir sealladh air do thruaighe gu brath sòlas dhuit, mur bi (maille ris an t-sealladh) aithne agad nach 'eil dìteadh air bith dhuitse, do bhrìgh's gu' bheil thu ann an Crìosd Iosa. Uime sin, ma dhùisgeas Dia bhur coguisibh, agus ma sgaioileas e bann an lagh, agus gu'n leugh e bhur dìteadh, agus gu'n leig e dhuibh bhur binn fein a chluinntinn, mur faigh sibh an sòlas so, nach 'eil dìteadh air bith dhuibhse, bheir sealladh air bhur truaighe aon-

chuid oirbh a bhi ann an an-earbsa', no air dhuit thu fein fhaicinn ann an eadòchas ath-leasachaidh, ruithidh tu air d'aghaidh ann am peacadh na's fhaide na rinn thu riamh roimhe; uime sin, a mhuinntir ionmhuinn, 'nuair a dhuisgear sibh, cumaibh bhuir suilean air Dia, agus air an Eadar-mheadhonair Iosa Criosd, agus mur coisinn thu an taobh stigh do'n roinn-bhrat, agus a dh'ionn-suidh caithir na'n gràs, fathast seall air t-ais ri Getsemane, agus an sin faic an Tighearn' fuidh fhallas fola anns a gharadh, air do sgàth-sa, air doigh 's nuair a' chi thu sealladh air do pheacanna, a tha ullamh gu teine dian-loisgeach a thoirt a nuas ort, agus 'nuair a' chi thu gu'n d'rinn na dearbh pheacanna so féin Mac Dhé dubhach, agus anam brònach eadhon gu bás; 'an sin feudaidh tu a radh, is duine truagh mi, ach fathasd, buidheachas do Dhia, tha mi 'tòirt seirbhis do Dhia ann am inntinn; air an aobhar sin, cha'n 'eil díteadh air bith dhomh-sa. Tha mi a' ceadachadh gu'm bheil sealladh air do pheacanna gle fheumail dhuit, agus uime sin thug Dia dhuit da shuil gu amharc orra so ar-aon, a chum's nach cumadh tu aig am sam bith a h-aon de do shuilean dheth do thruaighe, d'eagal 's gu'n atadh do chridhe, agus gu'n cumadh tu an t-suil eile an comhnuidh air trocair Dhia, agus gu'm bitheadh tu taingeil air son an dara h-aon, ach brònach air son an aon eile.

(*Ri leantuinn.*)

Church Notes.

Communions.—Kames, and Oban, first Sabbath of May; Dumbarton (Hall, 3 Wallace Street), second; Edinburgh (Hall, Riego St., near Tollcross), and Glendale (Skye), third. Greenock, first Sabbath of June; Shielraig (Ross), second; Dornoch (Sutherland), and Lochcarron (Ross), third; Gairloch (Ross), Inverness, and Raasay, fourth.

Meeting of Synod.—The Synod of the Free Presbyterian Church of Scotland will (God willing) meet at Inverness Church on Tuesday evening, the 18th day of May. The Rev. D. M. Macdonald, Portree, retiring Moderator, is expected to conduct the opening service, and to preach at half-past six o'clock.

Notice to Treasurers of Congregations in Northern Presbytery.—Treasurers are reminded that copies of Abstracts of Financial Statements are to be sent in to the Clerk (Rev. D. Beaton, Wick) at as early a date as possible. Only copies are to be sent, as they will not be returned, except in cases where the Presbytery thinks it necessary to make any remarks.

Edinburgh Building Fund.—A meeting of the Congregational Committee in connection with this Fund was held on 15th April, at the Hall, Riego Street, Edinburgh. Rev. J. S. Sinclair, Interim-Moderator, in the chair. Mr. D. A. Stewart, treasurer, submitted a report of the contributions for the year, which was considered very satisfactory. Mr. Stewart said that, owing to his leaving the city for Oban, he was, to his regret, under the necessity of resigning the treasurership. The Committee

accepted his resignation, also with regret, and recorded their thanks for his services to the Fund. On the motion of Mr. William Day, Mr. Archibald Maclean, 16 Marchmont Crescent, was appointed treasurer.

Northern Presbytery.—At a meeting of this court, on the 29th December last, Mr. Finlay Macleod, Kishorn, was received as a student with a view to study for the ministry.

Meetings of Assemblies.—The Annual Assemblies of the Established, United Free, and Free Churches, are expected to begin their sittings on the 18th May, with the following Moderators respectively:—Rev. Dr. Martin, Peebles; Rev. Principal Martin, D.D., Edinburgh; and Rev. John Macleod, M.A., Inverness.

Correction.—In the brief reference, made in last issue, to the death of Mr. Ewen Mackinnon, who lately passed away, Heaste, and not Elgoll, should have been mentioned as the place where he lived.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 21st April:—

Sustentation Fund.—Mrs. MacLean, Ester, Aviemore, £1; Mrs. Margaret MacLeod, Kishorn, £1; Per Rev. Neil Cameron—T. MacDonald, Brock, Sask., £2 8/8, and J. Livingston, Stockton-on-Tees, £5; Per Rev. J. S. Sinclair—R. Colvin, Motherwell, 15/, Miss Wilson, Larkhall, 10/, and "Invalid Girl," 10/.

Jewish and Foreign Missions Fund.—Per Mr. A. Cameron, Treas.—Oban Sabbath School, £1 6/8; Per Rev. D. A. MacFarlane, M.A.—"A Friend," £5; Per Rev. J. S. Sinclair—"Anonymous" (for South Africa Mission), £1 3/, D. Davidson, J. M. Q., 3/, "Two Friends," 3/, George Angus, Dunnet (for Kafir Psalms), 5/, and "Anonymous" (Beaulieu postmark), £1; Per Rev. N. Cameron—Miss K. MacLeod, Dumfries (for Kafir Psalms), 15/, "Friend," U.S.A., 20/7, "In Memory of Bella Mary Murchieson, Oban" (for Educating Kafir Girl), 10/, and A. S. (for Kafir Psalms), £1.

Aged and Infirm Ministers, etc., Fund.—Per Rev. J. S. Sinclair—Miss Margaret Gillies, Lochgilphead, 5/.

Rev. N. Cameron desires to acknowledge, with many thanks, £5 for Foreign Mission and £5 for Church and Manse Building Fund, from "Friend," and 10/ from Miss J. M'A., Ness, per Rev. N. M'Intyre, for Matabele Lassie in Standard V.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View), acknowledges, with thanks, the following donation received for the Manse Building Fund:—Mr. Thomas Macdonald, Brock, Saskatchewan, 24/, per the Rev. Neil Cameron, Glasgow; also Postal Order, value 10/, from an "F.P. Friend," Fortrose, for the Sustentation Fund.

Rev. J. S. Sinclair (Editor of F.P. Magazine) acknowledges, with most sincere thanks, £100 from an Anonymous Donor (Scotland), for the Canadian Mission Building Fund, and also 10/ from Mrs. Burns, Balquhidder; 15/ from "A Friend," Loch Fyne, for John Knox's Sustentation Fund; 5/ from Miss Wilson, Larkhall, for the Little Girl, Lovedale; and 20 dollars from Mr. and Mrs. Schilz, Simcoe, Ont., for Rev. J. B. Radasi and his work, Matabeleland.

Mr. D. A. Stewart, 85 Polwarth Gardens, Edinburgh, acknowledges, with thanks, the following donations for the Edinburgh Free Presbyterian Church Building Fund:—Per Mr. Wm. Day—"A Friend," Caithness, 10/, and "A

Friend," Halkirk, 10/; "A Friend," Edinburgh, £1; E. G., Fortrose, 10/; Per Rev. Neil Macintyre, Stornoway—Miss Macaulay, Ness, 10/. Owing to the resignation of the Treasurership by Mr. D. A. Stewart (who is leaving Edinburgh for Oban), Mr. Arch. Maclean, 16 Marchmont Cres., Edinburgh, has been appointed Treasurer of the Building Fund.

Mr. R. R. Sinclair, 37 Albert Palace Mansions, near Battersea Park, London, S.W., Treasurer of London Mission, acknowledges, with thanks, £1 from "A Glasgow F.P.," per Mr. William Grant, student, for London Building Fund.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was 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).

WE hope (D.V.) to publish, for the first time, several valuable Sermons and Lectures of the late Rev. Professor John Duncan, LL.D., Edinburgh, also "Notes of Northern Worthies," in coming issues of the Magazine.

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