

THE
Free Presbyterian Magazine
AND
MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

“Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.”—Ps. lx, 4.

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They Sinned Still.

GOD'S work in connection with the children of Israel manifested at different times His mercy, power, patience and long-suffering, and also His holy indignation. He brought them forth from the land of Egypt and the house of bondage with an high hand. "He divided the sea and caused them to pass through," and overthrew their enemies in that same sea; He sweetened the waters of Marah for them; "He clave the rocks in the wilderness, and gave them drink as out of the great depths"; "And had rained down manna upon them to eat, and had given them of the corn of heaven"; and "He rained down flesh also upon them as dust, and feathered fowls as the sand of the sea . . . So they did eat and were filled: for He gave them their one desire." But above all else God "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children . . . That they might set their hope in God, and not forget the works of God, but keep His commandments." Yet from the time of their entry into the wilderness, in face of all that God bestowed upon them of spiritual privileges and did for them in His good and marvellous care for them in providence, Israel as a people repeatedly provoked the Lord, tempted Him and even spake against Him. And we see in Psalm 78, from which we have been quoting, that the Lord waxed wroth against Israel because of their sins, as we read, "The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel" (Ps. lxxviii. 31). Yet following upon the heavy judgments of their God upon them and the experience of His wrath therein, they were not even reformed as a people, inasmuch as the psalmist records from their history, "For all this they sinned still . . ." (Ps. lxxviii. 32). They went on sinning, and continued to dishonour God and expose themselves to further punishments. What hardness of heart, carnal boldness and blind folly! This is what men ruined by the Fall are capable of. Men under the power of their corrupt and wicked hearts do not appreciate God's mercies nor His long-suffering with them in their ungodly living, and they are so brutish and ignorant that when God in His anger smites them, they cleave to their abominable works and continue to delight in the same. So it was with Israel time and

again in the wilderness and during their subsequent history. How like we are as a nation and a people to Israel, as depicted in the aforementioned Psalm and their history as set forth in the books of Moses.

How has God dealt with us as a nation? In times past God in His sovereign kindness raised up godly and able men who feared His name greatly to bring about a blessed reformation of religion both in Scotland and England, delivering the nation from the yoke of the Papacy and especially Episcopacy in Scotland. Thereby the Christian and Protestant faith was established in our midst and the Church and Cause of Christ set up firmly as a city set on a hill, and not without much suffering for Christ's sake, on the part of our fathers. And throughout all the changes of a religious and ecclesiastical nature which have taken place since the sixteenth and seventeenth centuries, there has been conserved and handed down to us in these present times an infallible and open Bible, the pure gospel of salvation, the sacraments instituted by Christ and the scriptural essentials of Church government. Although we are bound to state that those who value and adhere to the Truth and witness genuinely and faithfully on the side of Christ to-day, are indeed a small remnant throughout the length and breadth of our land; but they constitute God's Zion and their religion and witness in the midst of the irreligious millions are derived from heaven. And, "except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. i. 9). So it is, that in the kindness and forbearance of God, the light of the gospel continues to shine among the sinning people of this land. Then in the government of God over men and nations, we have, in these modern times, been involved most deeply and disastrously in two international calamities, viz., the wars of 1914 and 1939. And out of these tremendous struggles for preservation and freedom the Lord commanded deliverances for Britain. That is instead of being oppressed by pagan tyrants such as Hitler, we have retained our freedom to live and work, and greatest of all, to worship the God of our fathers according to the Scriptures of Truth. All this is to the praise of Him that is Most High. Yet our sins on a national scale have been clearly evident whatever God has done for us, and His long-suffering and forbearance have been conspicuously extended to us for protracted periods. He has been long-suffering to us-ward, not willing that any should perish, but that all manner of sinners throughout the nation should come to repentance. Although since the end of the last World War, and indeed as we look back upon this year itself, we can call to remembrance, clear and evident judgments sent upon us by Him who "ruleth ever by His power," indicating the divine indignation against us for our national iniquities. Among these adverse dispensations were the widespread floodings in the South of England and terrific and devastating storms around the coasts of the whole country, with serious loss of life and property. Then in Persia, Egypt, Kenya, Malay States and British Guiana our Government has been

met with bitter criticism, opposition and armed resistance, involving much controversy, loss, and even bloodshed. From these sources have grown up sharp thorns to afflict us as a nation, and certainly not apart from the divine permission; as when Joshua warned Israel as to the result of backsliding, that heathen nations would be “. . . snares and traps unto you, and scourges in your sides, and thorns in your eyes . . .” (Joshua xxiii. 13). And further, by the grace of God, a witness on the side of righteousness and against transgression has been raised periodically in a public manner, by various parties concerned for the honour of the Lord and the moral and spiritual wellbeing of all classes throughout the land. For example, a sound and public witness against His Royal Highness the Duke of Edinburgh, for open violations of the law of the Sabbath, has been raised again and again. But in general, however, God deals with us, there seemeth to be a fixed determination among the people to live without law to God.

How do we continue to conduct ourselves as a nation? Our iniquities testify against us, and our backslidings are many, and there does not yet appear to be even a tendency to return from our national sins; inasmuch as the fact remains that we proceed apace in the pursuit and practice of all manner of evil, undeterred, unabashed, unafraid and unaffected by the general mercy and kindness of God toward us, by divine warnings, the patience and forbearance of heaven and by those drops of God's wrath which have fallen upon us during this year itself. For all this we sin still. Our blindness, hardness, boldness and folly are to be clearly seen in the revealing light of the Scriptures of Truth.

We constantly read and hear of undermining attacks made upon the Inspired Word of God by modernistic theologians, and we are assured that multitudes of professed ministers of the Gospel are false prophets throughout the visible Christian Church in the land, and who preach not the blessed Gospel of our Lord and Saviour Jesus Christ, but another gospel which pleases the worldly-minded. And as to the public worship of God, the most have long since forsaken the assembling of themselves together for this purpose, even after a formal manner. Those who frequent the public means of grace are a peculiar people to-day in the most of villages, towns and cities, by reason of the fact that they are a small company comparatively, when one considers the hundreds, thousands and millions who have long since ceased to attend any place of worship as a regular practice. There are millions who are Churchless. Many blame the Churches for this state of affairs. This is justly a line of argument. But we seriously state that the masses who have abandoned connection with the professing Christian Church have largely done so, on the one hand, out of complete indifference to the things which relate to God, the soul and eternity, and on the other, on account of being inordinately swallowed up with the cares of this world and carnal attractions of the broad way that leads to destruction. As to the National Churches in Scotland and England, the English Church is permeated with men who seek to bring about

reunion with the Church of Rome and with Romish practices, and as to the Church of Scotland, many of the leaders within her pale are working to introduce Episcopacy into her services and to accomplish union with the Church of England. And so past times of Reformation are either forgotten or sneered at.

The holy Sabbath Day is trampled underfoot by all sections of the nation, and the binding obligation of the Fourth Commandment rejected out of hand by multitudes. Immorality and infidelity are rife and the marriage bond is treated with contempt by an ever increasing number. The divorce courts cast a lurid light upon this phase of our sinning still. Brutality and murder occur most frequently, and even young lads in their teens will knife and murder their fellow like dogs after the prey. And this in an educated and so-called enlightened age. God is not in all their thoughts, and parents have reared these, their offspring, as heathen. As to dishonesty, the prisons of the land are full of thieves, housebreakers and embezzlers. And as to the sin of covetousness it is as a plague throughout the homes of Britain, in which football pool betting is the regular order of the week-end. Here is a thirst and a craving for sums of money without due and proper work or service. Millions of pounds are spent on betting on horse racing and dog racing, and many homes ruined thereby. And what of the crowded sports stadiums throughout the country, the crowded theatres and cinemas, the altogether abnormal and phenomenal output of fiction devoured by readers of all ages, the music festivals, the innumerable organised and public dances in town and countryside, to which hordes of young men and women proceed when normal people are retiring to rest for the night? The answer to all this is that the masses are living for time, for self, for the flesh, and for the god of this world, and for "the pleasures of sin which are but for a season."

It does appear that a substantial cross-section of the population of Britain are heathen, being completely in the dark as to the true contents of the Bible, ignorant of the revealed truth of the Trinity, Father, Son and Holy Ghost, one God, ignorant of what sin is, and to whom the glorious Saviourship of Christ Jesus is just a matter of no meaning, moment or value. And to these among us, the eternal world with heaven and hell is non-existent. They just don't know and do not believe in such assertions. And so we continue and persevere in all manner of evil on a national scale; and only one thing can reform, change and bring to repentance the people of our beloved land, and that is the forthcoming from God, for the sake of His only Son Jesus Christ, of the exceeding greatness of the power of the Holy Spirit, first to the true people of God and then to sinners in general. On the day of Pentecost the Apostles were firstly endued with power from on high, then through their gospel the people were awakened and converted. And so may God yet in His sovereign mercy bring to us times of refreshing from His presence, and thus that "Zion by the mighty Lord built up again shall be" (Ps. cii. 16).

Joy from the Wells of Salvation.

Prayer Meeting Address in Glendale on 11th September, 1952.

By REV. JOHN COLQUHOUN.

"Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah xii. 3).

ON a recent prayer meeting night I endeavoured to draw your attention to the song which is put in the mouth of the Church on the day of deliverance, as that is brought before us in the first two verses of this chapter. We have, in the verse before us, the effect on the Lord's people of being put in a position to sing this song. They are to draw water with joy from the wells of salvation. This is something which belongs specially to them and is not the portion of any who are strangers to grace. The fact that the word is in the plural shows that there are many wells.

(1) The whole Word of God, from Genesis to Revelation, is a well of salvation, for it is a wonderful unfolding of that salvation which Christ has worked out for sinners. It is a revelation of that salvation from the point of view of the promises contained in the Old Testament of a coming Messiah, and believers under the Old Testament dispensation saw them to be full of Christ, who is the salvation of His people. The ceremonial worship of the Old Testament economy with its sacrifices, offerings, priesthood, washings and ordinances, was but the shadow of good things to come, for these good things which were prefigured were the humiliation, sufferings, and death of the Son of God when He came as the salvation of His people. The New Testament reveals the Lord Jesus Christ as the glorious antitype of all the types and shadows which went before, revealing God as a just God and a Saviour, for "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In short it is that Word which reveals man's lost and ruined condition by the Fall, Redemption by Christ, and the work of the Holy Spirit in applying that redemption to sinners. "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions."

(2) The preaching the Word is a well of salvation. Much goes under the name of preaching in our day which is not preaching the gospel, and which can never be a well of salvation. There is, however rarely, a preaching which is a well of salvation to immortal souls. It is the preaching which Paul had when he said, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." He refused to substitute anything else for this preaching and scorned to embellish it with "excellency of speech or of wisdom," determining "not to know

anything among you, save Jesus Christ and him crucified." This was the subject in which he gloried as something that was above everything in which men glory, for he says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul was not alone in this for it is the theme that is nearest the heart of every true minister of Christ as the godly James Durham, Glasgow, put it: "(1) Christ is the text of preaching; (2) The foundation and groundwork of preaching; (3) The great end of preaching; (4) The power and life of preaching." In other words, it is ALL CHRIST.

(3) The family altar is a well of salvation. In olden times the head of the family was the priest of his family to offer up sacrifices to God, and every man, as he set up house for himself, was duty bound to offer up sacrifices for himself and all his household. This ensured that the worship of God was kept up in the families which were within the pale of the visible church. In connection with these sacrifices the duty of the priest or head of the family was to instruct those under his charge as to the meaning of the sacrifices, and show that they were the shadow of good things to come. This was the case down through the ages until the advent of the Aaronic priesthood, and therefore is an example to us under the New Testament dispensation for holding of family worship. Many a one who is to-day on Mount Zion above got their first drink out of the wells of salvation at family worship, and this ought to be an incentive to heads of families to set up the family altar for it might be the means of saving, at least, some members of the family. Happy is the head of a family of whom God says, as He said of Abraham of old, "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

(4) Secret worship is a well of salvation. Under this comes the secret reading and searching of God's Word, secret prayer and self-examination. The searching of God's Word was recommended by the Saviour when He was on earth. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Many treat the Bible as if it were a lottery book. When in perplexity they open it and the first passage upon which their eye falls is taken as something from which comfort, or light, or assurance is given to them in a particular case. While not saying that the Lord does not, in this way, at times, give light and guidance under peculiar circumstances, it ought never to be a substitute for the diligent searching of God's Word. Through careful and patient study of God's Word in secret our souls ought to be steeped in it in such a way that when the Holy Spirit is pleased to move over the darkness which at times envelopes the souls of the Lord's people the Word received into the heart will respond to that motion. This

searching, in order to be of real value to the soul, must be accompanied by secret prayer, which is the spring of true spiritual worship. While engaged in these secret duties many a one of the Lord's people had to say, "Truly our fellowship is with the Father, and with His Son Jesus Christ."

(5) The Sacraments are a well of salvation. There is no efficacy in the Sacraments of themselves, but when faith is exercised on its object, the Sacraments become a means for conveying blessings to the renewed soul, and giving that soul a taste of the joy of God's salvation. Without mentioning anything at the moment of the Sacrament of Baptism, we have in the Sacrament of the Lord's Supper, the sufferings and death of Christ set before us by symbols, and the Lord's people, in the exercise of faith, feeding upon Christ to their spiritual nourishment and growth in grace. The circumstances under which they remember His dying love are in themselves instructive. This duty they perform in the wilderness of this world in the presence of angels, men and devils, and when faith is in living exercise they get the graces of the Spirit in their souls strengthened so that they are enabled to glorify Him who has opened this well of salvation, saying: "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."

(6) The fellowship of the Lord's people is a well of salvation. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." When they meet they can speak of their troubles and trials and find that, though there are differences in many details, there are many points of similarity. The devil, the world, and the flesh in themselves, are never at a loss to devise devices calculated to overwhelm each child of God at his most vulnerable points, and therefore there may be many differences as to their experiences in this connection, but they are all agreed in this, that there is only one resort in all their trials, and that is, the Lord Himself. They can speak of His deliverances, and derive fresh encouragement from speaking of them or hearing of them from the lips of others. They are thus encouraged to believe that it is the Lord's dealings which they have experienced, and are strengthened to say with the Psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." In this sweet fellowship, which is one of the evidences and also one of the fruits of the liberty of the gospel, believers have been encouraged to go on their way rejoicing, for in the company of His people they have tasted of the joy of the Lord's salvation.

They *draw* out of these wells of salvation. While the woman of Samaria, in her ignorance, said to the Saviour, "Thou hast nothing to draw with, and the well is deep," yet it is true that these wells of salvation require something by which we are to draw from them.

This brings before us the necessity of faith. The wells which have been mentioned will profit none without faith, and, faith being a gift of God, implies the necessity of the Holy Spirit to plant it in the soul. Christ is the object of faith, and being in the wells of salvation, He acts as the magnetic pole does to the magnetised needle, He draws the believer to Him, and thus comfort and strength and joy are ministered to the believer. Thus their mourning is turned to dancing, their sackcloth is put off, and they are girded with gladness, and are enabled to say with David, "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

They draw *water* from the wells of salvation. This may indicate the copiousness of the supply from these wells. The Lord is represented in Scripture as a liberal Giver. All the fullness of grace and truth are laid up in Him, and His poor and needy ones shall never lack, for He says, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Thus we see that He gives enough to satisfy "the desire of every living thing." Water also is that which cleanses, and thus represents the blood of Jesus Christ, God's Son which cleanses from all sin.

It is with *joy* that they are to draw water from the wells of salvation. Religion is represented by the world as something gloomy and unsuited for people who want to have joy. It is true that the Lord, in His goodness, created us in such a way that we are capable of experiencing joy, but the evil bent which our nature received in the Fall causes us to seek joy where no lasting joy can be found. There is no real joy to be experienced in this world but the joy that is connected with drawing from the wells of salvation. In these wells the soul attains to fellowship with Christ, and is enabled to say, in spite of what the world says of religion, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." This is real joy in contrast with anything which the world has to give. However, it is not merely as it is a contrast to that of the world that this joy is to be viewed. In this world the Lord's people rejoice but in a measure, and the largest measure of it which they are capable of experiencing here is but small in comparison to what is to be experienced in heaven for the Psalmist says, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

May it be given us of the Lord to seek no joy in this world but the joy that comes from drawing out of the wells of salvation, and then our joy in eternity would be a joy that is "unspeakable and full of glory."

A Sermon on the Gospel Message.

By the REV. CHARLES SIMEON, M.A.

(Continued from page 206.)

While the Gospel of Christ is misrepresented and opposed by man, the angels, who are incomparably less interested in its provisions, are ever contemplating it with admiration and joy. And, if it were better understood amongst us it could not but meet with a more favourable reception, for it has innumerable excellencies, which render it worthy of universal acceptance. Let us examine a few of its leading features. In the first place, *it clearly defines the way of salvation*. Take any other way of salvation that ever was devised, by repentance for instance, or by sincere obedience, and what inexplicable difficulties occur to our view! For who can tell what degree of repentance will satisfy God for our breaches of His Law, and be a sufficient price for Heaven? Who can mark out the line which shall be drawn between those that shall be saved, and those that shall perish? Who can tell what sincere obedience means? It cannot mean the doing what we *will*, for that would put a murderer on the same footing with an apostle, and if it mean the doing what we *can*, where is the man that can be saved by it? Where is the man who has not violated it in ten thousand instances, or who does not violate it every day of his life? Who can truly say that for any one day he has mortified every sinful habit as much as he could, and practised every species of duty as much as he could? And if we cannot but acknowledge that we might have done more. Who shall say what degree of insincerity may be indulged without violating the law of sincere obedience? On all such plans as these we are utterly at a loss; we are at sea without a compass. But take the doctrine laid down in the text, and the way of salvation is so plain, that "he who runs may read it." Let any man ask himself this question, Do I believe in Christ? Let him pursue the enquiry somewhat further, Do I feel myself a guilty, corrupt, vile, Hell-deserving, self-ruined, sin-ruined, helpless, condemned sinner? Do I renounce all dependance on my own wisdom, strength, and righteousness? Do I see that there is in Christ a fullness suited to my necessities? And do I daily, with humility, earnestness, and self-loathing, beg of God that "Christ may be made unto me wisdom, righteousness, sanctification, and redemption?" These questions are easy enough to be resolved, and by the answer which conscience gives to them we may know assuredly whether we be in the way to Heaven, or to Hell. And who does not see how great an excellency this is in the Gospel salvation? Who does not see how strongly this circumstance recommends the doctrine in our text?

Another excellency in the Gospel is, that it is *equally suited to all persons in all conditions*. Had any self-righteous methods of acceptance been proposed to the dying thief what consolation could he have

found? How little could he do in his few remaining hours! However he might have admired the goodness of God to others, he must have utterly despaired of mercy himself. But through faith in Christ he was enabled to depart in peace and joy. As to the murderers of the Lord, how long must it have been before they could have entertained any comfortable hope of acceptance! But the Gospel affords a prospect of salvation to the very chief of sinners, and *that*, even at the eleventh hour. "Father, forgive them, for they know not what they do." Nor is there any situation whatever, in which the Gospel is not calculated to comfort and support the soul. *Under first convictions* of sin, by the Law, in the hand of the Holy Spirit, what so delightful as to hear of a Saviour? *Under subsequent trials and temptations*, how would our difficulties be increased if we did not know that "God had laid help upon One that was mighty." The people of God notwithstanding the hope which they have in Christ, feel great and heavy discouragements on account of the power of indwelling corruption; they seem oftentimes to be rolling a stone up the hill, which rushes impetuously down again, and necessitates them to repeat their ineffectual labours. And what would they do if their dependance were not placed on the obedience and sufferings of the Son of God? Surely they would lie down in despair, and say like those of old, "There is no hope; I have loved strangers, and after them will I go." *Under the various calamities of life*, also, believers find consolation in the thought that the salvation of their souls is secured by Christ. Hence they are enabled to bear their trials with firmness; they "know how both to be full and to be hungry, both to abound and to suffer need." And shall not this recommend the Gospel; that there is no situation, no circumstance whatever wherein it is not suited to us, and that while every other method of salvation increases our anxiety, and, in many instances, drives us utterly to despair, the Gospel always mitigates our sorrows, and often turns them into joy and triumph?

A further excellency of the Gospel is, that it *refers all the glory to the Lord Jesus Christ*. Every other plan of salvation leaves room for man to boast, but, on the plan of the Gospel, the most moral person upon earth must subscribe to the declaration of the apostle, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." None, who have obtained an interest in Christ, will take the glory to themselves; the voice of all without exception is, "Not unto us, O Lord, not unto us, but unto Thy name be the praise." There is not anything that distinguishes true believers more than this, that they desire to glorify Christ as the one source of all their blessings. In this their hearts are in perfect unison with the glorified saints, who sing continually, "To Him Who loved us and washed us from our sins in His own blood, to Him be glory and dominion, forever and ever." And is this not another excellency of

the Gospel? Is it at all desirable that while some in Heaven are ascribing salvation to God and to the Lamb, others should ascribe salvation to God and to themselves? Surely the unspeakable felicity of Heaven is much increased by the obligation which they feel to Jesus, and the consideration that every particle of that heavenly bliss was "purchased for them by the blood of God" Himself, in the person of Christ, nor is there so much as one amongst all the hosts of Heaven who would consent for an instant to rob the Lord of His glory.

Lastly, the last excellency which I shall mention as belonging to the Gospel is, that it *most of all secures the practice of good works*. Here is the chief ground of jealousy with the world, and were the Gospel indeed liable to the imputations cast on it, if it gave licence to me to continue in sin, we should not hesitate to discard it as a fiction, seeing it could never be the production of a holy God. But, as the apostle says, "The grace of God which bringeth salvation teaches us, that denying ungodliness and worldly lusts, we should live righteously, soberly, and godly in this present world." If we appeal to antiquity, who was ever so strenuous as the Apostle Paul in asserting the doctrine of justification by faith alone, and yet, who was ever so abundant in labours of every kind, or who ever inculcated with greater energy and minuteness the necessity of good works? If we come to modern times, we must observe that they, who now preach justification by faith, are with the very same breath accused of opening Heaven to all, however they may act, and yet of shutting the door against all by their unnecessary strictness; and they who receive the Gospel are condemned as licentious, while they are at the same time blamed as too rigid and precise; nor is this by any means a slight proof of the efficacy of the Gospel on the hearts and lives of its professors, for if their *sentiments* expose them to the former censure, it is their holy *conduct* that subjects them to the latter.

We grant and acknowledge it with sorrow that there are some who name the name of Christ without departing from iniquity, but must all therefore be represented as of the same stamp, and the Gospel itself considered as unfavourable to morality? Is it just that, while ten thousand glaring sins pass unnoticed in an unbeliever, the misconduct of a few, or perhaps one single fault in a professing *person* should excite a clamour against all the religious world as hypocrites? But, thanks be to God, we can appeal to experience that faith "does work by love," and "overcome the world," and "purify the heart." We are, therefore, emboldened primarily and principally to recommend the Gospel from this consideration, that while the zealous advocates for self-righteousness are miserably defective in all spiritual duties, the Gospel of Christ invariably stimulates us to a holy, spiritual, and unreserved obedience. Many more excellencies of the Gospel might

be mentioned, but if those that have been stated will not endear it to us, it is vain to hope that anything which could be added would procure it a favourable reception.

And now, as there are many in this assembly who are already engaged in the service of the sanctuary, and many others who are destined in due time to undertake the sacred office of the ministry, and as the words of my text are in a more especial manner applicable to persons so circumstanced, suffer me, with humility, yet with freedom and faithfulness, to address myself in a more especial manner to them, and let me entreat you to bear with me if I "use great boldness of speech."

I would beseech you then, my brethren, to consider, that as the eternal welfare of our fellow-creatures is suspended on their reception or rejection of the Gospel, so their acquaintance with the Gospel must depend, in a great measure, on those who are authorised to teach and to preach it, for "Faith cometh by hearing; and how shall they hear without a preacher?" Be not offended then if I ask, whether you yourselves have "received the truth in the love of it." If you have not how can you properly recommend it to others? How can it be expected that you should "contend earnestly for that faith" which you yourselves have never embraced, or that you should labour with becoming zeal to convert your hearers, when you yourselves are unconverted? O let it be a matter of deep and serious inquiry amongst us, whether we have effectually felt the force and supernatural influence of the Gospel? Have we ever been supernaturally and divinely convinced of unbelief? Have we seen the equity and reasonableness of the judgments denounced against us while in that state? Have we, under a deep conviction of our guilt and helplessness "fled to Christ for refuge"? Have we discovered the transcendent excellency of this salvation, and do we feel in our inmost souls its perfect suitableness to our own necessities, and its tendency to promote the interests of holiness? Can we say with the apostle that "what our eyes have seen, our ears have heard, and our hands have handled of the Word of Life, that, and that only, we declare" unto our people? In short, while we profess that "the ministry of reconciliation has been committed to us," do we experience this reconciliation ourselves? The salvation of our own souls, no less than that of our fellow-sinners, depends on this; indeed, we are more interested in the Gospel than any, for if we continue ignorant of it, we perish under the aggravated guilt of rejecting it ourselves, and of betraying the souls of others into irretrievable ruin. We, ministers, of all people under Heaven, are bound to divest ourselves of prejudice, and to labour with our whole hearts both to enjoy the unspeakable blessings of the Gospel, and to show ourselves patterns of its sanctifying influence. Let us then, in compliance with the Divine command, "take heed to ourselves, and to our doctrine, that, in so doing, we may both save ourselves, and them that hear us."

But let others also be aware, that though they may have no responsibility attaching to them as ministers, they have as Christians. I must beg leave, therefore, to say unto *all*, that as "baptism is not the putting away the filth of the flesh, but the answer of a good conscience towards God," so the faith which they profess cannot save them, unless it be accompanied with a supernatural renovation of heart and life. Do not then be hasty to conclude that you are true believers; "examine yourselves whether ye be in the faith; prove your own-selves." Be assured, it is no easy matter to believe; it is by no means easy to flesh and blood; there is not anything to which we are naturally more averse, for what the Lord said to the Jews of old may be addressed with equal propriety to the greater part of nominal Christians, "Ye will not come unto Me, that ye may have life." But let it be remembered, that, however humiliating it may appear to our proud nature to renounce all self-righteousness and self-dependence, and to look for acceptance through the merits of Christ alone, it must be done, for it will profit us little to have received the outward seal of this covenant, unless we possess also "the faith of God's elect." Our lofty looks must be humbled, our haughtiness must be brought down, our snobbery repented of, and the Lord alone must be exalted; we must bow before the sceptre of His free and sovereign grace, or we shall be "broken in pieces with a rod of iron." If we truly and cordially "receive Him," we shall have the privilege of becoming the sons of God, and "if sons, then heirs; heirs of God, and joint-heirs with Christ." But what shall our end be if we obey not the Gospel? What prospect have we, but to be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power"? Behold then, life and death are this day set before you. Bearing, as we do, a commission from the Lord Jesus to preach His Gospel "we are debtors both to the Greeks, and to the Barbarians, both to the wise and the unwise." In His sacred Name, therefore, we deliver our message; we are constrained to deliver it with all faithfulness, "whether ye will hear, or whether ye will forbear." He who with a penitent and contrite heart believeth in the Son of God, and, by virtue of that faith, is enabled to confess Him before men, and to honour Him by a holy consistent life, he shall "receive the remission of his sins, and an inheritance among them that are sanctified by faith in Christ." But he, who believeth not on the Son of God, however moral he may have been in his external conduct, and whatever pleas he may urge in extenuation of his guilt, he, I say, "shall not see life, but the wrath of God shall abide upon him"; he has practically said, "I will not have this man to reign over me," and the despised Saviour will, ere long, issue this unspeakably awful sentence, "Bring him hither, and slay him before Me." The decree is gone forth, nor shall all the powers of Heaven or Hell reverse it, "He who believeth and is baptised, shall be saved; but he that believeth not, shall be damned."

Life of Dr. Andrew Rivet.

(From the *Christian Magazine*, Vol. IX., October, 1805,
by DR. THOMAS MCCRIE, D.D.)

THE family of Rivet, originally from Orthes, settled in St. Maixant, a city of the Province of Poitou in France, towards the end of the fifteenth century. William, the grandfather of our divine, had three sons, James, Andrew and John. These, together with their father, embraced the reformed doctrine when it began to spread in France, and persevered in their adherence to it, notwithstanding all the severities to which this exposed them; a laudable example, which was long followed by their posterity. The descendants of the two oldest sons continued to occupy respectable and even honourable stations in their native country. The youngest John, married, in 1566, Catherine Cardel, daughter of James Cardel, Lord of Morinieres, a person respectable for his rank and talents, and who, though he never separated from the Church of Rome, was favourable to the cause of the Reformed. The young lady had, before her marriage, openly espoused the doctrines of the Reformation, and was a woman of a superior mind, adorned with many virtues, and eminently pious. She bore her husband three sons, Andrew (the subject of this memoir), John and William. Their second son, John, a youth of great hopes, died prematurely, while he was successfully prosecuting his philosophical studies in Scotland. The youngest, William, after he had studied in France, Scotland, and at the University of Leyden, was ordained pastor at Tailleburgh, in the province of Saintonge. He enjoyed the esteem of the reformed churches in general, and of those of his own province in a high degree, and lived to an advanced age, having survived, for a considerable time, his eldest brother, of whom we now proceed to speak more particularly.

ANDREW RIVET was born at St. Maixant on the 22nd of June, 1572. By a dangerous fall which he received in his infancy, through the carelessness of a servant, his life was for some time despaired of. Struck with the danger, his pious mother devoted him to God, promising, in concurrence with her husband, that, if his life was spared, he should be educated for the ministry; and, with a view to this, both of them often poured out the most fervent prayers and tears for the divine blessing upon him. Many are now become so enlightened as to despise all such exercise as this, and condemn parents for setting apart in their intentions, or training their children to the ministry; yet it is undeniable, that many who have been eminently useful in the public service of the Church, have been thus early devoted; and it rather appears, that parents do therein act a dutiful part, while their resolutions and promises are formed and prosecuted with submission to the arrangements of Providence, and with a view to those gifts which the Head of the Church may be pleased to bestow.

After being taught the first principles of the Latin tongue in his native city, young Rivet was put under the care of Monsieur Blacher, minister of St. Celais, with whom he not only made great proficiency in Latin and Greek, but also acquired some knowledge of Hebrew. Being deprived of this teacher by the persecution which then raged, he returned to St. Maixant, and was taught by Adam Newton, a Scotsman, who, returning to his native country, was made tutor to Prince Henry, eldest son of King James. After his removal, being discountenanced by the master on account of his religion, Rivet went to Rochelle, where he studied under the following masters:—Philip Birgam, Professor of Hebrew; Peter Martin, Professor of Philosophy; and Peter Rose, Professor of Eloquence. Having a strong desire to visit foreign universities, he meant to have gone to St. Andrews, in Scotland, which at that time flourished under the care of the celebrated Andrew Melville; but the fame of the University of Orthes, in Bearn, which the King of Navarre had recently founded, attracted him. So successfully did young Rivet prosecute his studies, that in 1589 he was admitted, Bachelor of Arts; and in the following year he attained, not without applause from a numerous audience, the highest degree in philosophy.

Having gone through this course of preparation in secular learning, he entered upon the particular study of divinity, to which, like another Samuel, he had been early devoted, and with a view to which all his studies had been conducted.

The church of Touars, being now destitute of a pastor, earnestly pressed his license. In consequence of their solicitations, he appeared before the Synod of Niort. So youthful was his appearance, that some of the ministers entertained scruples about proceeding; but such was the uncommon satisfaction which he gave on his trials, that with the utmost unanimity he was judged worthy of the ministry by the whole of that large and respectable body. He was accordingly ordained, at Touars, on the 24th of March, 1595, in the 23rd year of his age; Mons. St. Joyeuse, minister of Nerae, presiding on the occasion.

Having obtained a settlement in the Church, Rivet did not relax in the prosecution of his studies. "He did not act like many theologians," says Monsieur Dauber, in a funeral oration pronounced after his death, "who fix this as the goal of their exertions, and having attained it, become solicitous about an advantageous marriage, and then give themselves up to indolence, without being concerned about adorning the spouse of Christ, or rendering themselves more fit for preaching the Gospel of Christ." Nor was he even satisfied with what many good men make the summit of their ambition, the promoting of the good of their own church; although this is no small or illaudable object. The views of Rivet were still more enlarged. The charge upon which he had entered was indeed onerous, and difficult for a young man of twenty-three. In a numerous congregation, in a city which was the

capital of the dukedom of Touars, where he had for auditors the Duke de la Tremouille and his court, he preached thrice every Lord's day, besides the performance of other parts of ministerial duty. But his desire was not merely to discharge these duties with diligence and approbation, but to advance the general interests of the Church at large. For this end he laboured to qualify himself to become an able champion of the truth. Nor did he want means for accomplishing this. The Duke de la Tremouille, his generous patron, directed Monsieur L'Oyseau to order a Parisian bookseller to purchase the best authors among the Greek and Latin fathers, and made a present of them to Rivet. Encouraged by this aid, he made a judicious division of his time between his pastoral functions and other studies, which he prosecuted with renewed ardour. He examined with accuracy all the controversies of the age, extracted the opinions of adversaries in their own words, and rendered himself so familiar with the writings of the chief fathers of the Church, that he could produce them when necessary for silencing those who boasted of their authority. In all his controversies with the Papists, his superiority in this point is conspicuous. He did not confine his reading to theological writings; but, by an acquaintance with the most approved authors on different subjects, he increased his stock of knowledge, drew from them what was adapted to his subject, and was enabled to display a varied erudition in all his works. He applied himself principally to the study of the sacred writings, and neglected nothing which was necessary for ascertaining and illustrating their meaning.

The uncommon diligence of our divine, joined with great piety, acuteness, and solidity of judgment, excited in all who knew him high expectations of his future usefulness. The province of Poitou were the first to recognise this; and when he was yet in his 28th year, they selected him, with others, to answer the writings of the adversaries. To this appointment we owe several of those publications with which he afterwards favoured the public. In the Provincial Synod he was often employed as secretary and president. He was deputed to the National Synod of France, anno 1601. Of this venerable assembly he was five times a member, thrice he was chosen secretary, and once president. In the Acts of the National Synod which met at Tonneins, anno 1614, we find the following resolution:—"This Assembly approving the labours of Mr. Andrew Rivet, pastor of the church of Touars, and particularly those learned works of his published against the adversaries of the truth, gave him their thanks for them; and, as a testimony of that love and honour they bear him, do give him the sum of six hundred livres out of the common stock of all the churches."

Such was the opinion which they entertained of Rivet's sagacity and integrity, that the Duke de la Tremouille, and the celebrated Philip Morney, Lord du Plessis, the Governor of Saumur, consulted him on the most important affairs respecting the political security of the Protestants in France. In the year 1610, he accompanied the delegates who

were sent from the Protestants to the Court upon the succession of Louis XIII., and was appointed to deliver an oration in their name to the Queen-mother, Mary of Medicis, in which he spoke with a mingled freedom and caution, which commanded the praises of the Duke D'Espernon and other courtiers, although it was not very pleasing to the Cardinals who were present. He was present at a General Council of all ranks of the Reformed in France, which met at Saumur in 1611; and a Convention in the province of Poitou, which met in 1616, of which he was elected vice-president. In such assemblies the public good is not so much hurt by the adoption of wrong measures through inadvertence and mistake, which may be corrected by experience and future opportunities, as by the entrance of party-spirit, and a regard to private interest. On these occasions, Mr. Rivet exerted himself to prevail upon all to study the common advantage of the body, and discouraged and steadily refused to join with those who wished to form parties, with the view of promoting their own interests. His remonstrances at the Convention of Saumur against this evil were remembered afterwards, when a remedy could not be so easily applied.

The fame of Rivet had now spread into foreign countries; and the States of Holland determined, if possible, to obtain him for the University of Leyden, which they had resolved to fill with the most learned teachers that they could procure. Upon application to the Provincial Synod of Poitou, seconded by the influence of Maurice, Prince of Orange, with the Duke of Tremouille, the States, not without difficulty, obtained a grant, with the consent of the church of Touars, that Mr. Rivet should go to Leyden for a limited time. After the labours of twenty-five years among them with singular acceptance, he was dismissed, with many tears, by his own flock and his brethren in the ministry. His Excellency the Prince of Orange, and the curators of the university, wrote to the National Synod, which met at Alez 1620, for a prolongation of the term of his continuance, which the Synod granted, out of the high respect which they had for that illustrious prince, and their desire for an entire union with the churches of the Netherlands. The application was renewed at the Synod of Charenton, 1623, when he was allowed to continue some time longer. It was not until 1631 that they yielded to his permanent establishment in Holland; such was the estimation in which he was held by the church of Touars, the province of Poitou, and the whole Synod. During this time various attempts were made to settle him in the Universities of Saumur or Montauban.

The qualifications requisite for filling the pulpit and the academical chair are different, and many who have occupied the former with usefulness and high acceptance, have been found unfit for the latter. The active part of Dr. Rivet's life was almost equally divided between the two, and it is hard to say for which of them he was best qualified.

If, during his pastoral incumbency, he had a regular opportunity of addressing a multitude immediately upon the concerns of their precious souls, and of assisting the ecclesiastical councils in his native country; on the other hand, in his academical station he was serviceable to all the churches, by training up for the ministry the youth who flocked from the different parts of Europe to Leyden; while the learned leisure which he enjoyed enabled him to plan, compose, and publish those works, by which he, being dead, yet speaketh. It was his happiness to be associated at Leyden with colleagues distinguished for piety, learning, and zeal for the truth, with whom he lived in habits of the closest friendship and unity, so that he was accustomed to say with particular satisfaction in his old age, that there never had been any strife or contention, or the slightest jar among them.

About the time of his removal to Holland, Dr. Rivet was visited with severe domestic affliction. He lost his father, a venerable old man of eighty-one years of age; a few weeks afterwards, he was deprived of his beloved wife, whom he was forced to leave behind him at Touars, until she should recruit her strength, greatly reduced by frequent attacks of colic. This double loss affected him deeply; he felt himself reduced to a state of solitude in a strange country, burdened with the care of four male children, and distracted with domestic affairs, at the commencement of his professorship, the labours of which required the whole man. But his piety, and particularly his sense of the important duties of his station, overcame his feelings. That he might disengage himself from the cares of the family, he, the following year, married Mary Moulin, widow of Anthony des Guyots, a military officer of rank, the daughter of the Rev. Joachim Moulin, pastor of Orleans, and sister of the celebrated Peter du Moulin, pastor and professor at Sedan, a most accomplished and virtuous lady, with whom he lived nearly thirty years with the greatest comfort. It is mentioned, as an instance of his strict attention to his academical duties, that on this occasion he did not go beyond sea until the commencement of the anniversary vacation, and returned with his spouse before the time of renewing the lectures.

Being appointed by Frederic Henry, Prince of Orange, to oversee the education of his son and heir, William, Dr. Rivet removed from Leyden to the Hague in the year 1631. Though this necessarily caused an intermission of his academical exercises, he was continued honorary professor, and by his writings and attention to the welfare of the university, he was careful that this should not be a nominal title. Under the tuition of such a master, the prince, who was a youth of genius and amiable dispositions, made such proficiency, and exhibited such early proofs of wisdom, as excited the hopes, not only of Holland, but of the reformed world in general.

(To be continued.)

The Price of the Priceless.

The following interesting quotation is from the Trinitarian Bible Society's *Quarterly Record*:—

It is easier to estimate the value of books than of most things, there being no purchase tax imposed creating an artificial value. On looking through a series of advertisements of recent books it has been interesting to compare prices to-day with those of the Word of God.

The average book issued to-day priced at about 10s. 6d. has about 180 to 200 pages, or less if there are a number of illustrations. In these publications a fairly large type is used, giving some 300 words to a page. A closely printed volume will therefore contain about 54,000 words, working out at somewhat less than one penny per page, which for the times we consider quite good value.

But compare this with a Bible at the same price. An average Bible contains about 960 pages with a thousand words to the page, so if your Bible was printed in the same type and at the same rate as your usual reading books it would cost you not less than £8 8s. and would require several volumes.

It may be asked, how is it possible to produce a Bible so cheaply when compared with other books?

Unquestionably the chief reason is the enormous quantity produced together with the remarkable efficiency of Bible printing processes.

So, whenever buying a Bible at whatever price or of whatever quality think how wonderfully cheap it is when compared with other books, and remember that this cheapness has been secured through the work of the Bible Societies, who, with their world-wide circulation have created a demand for the Scriptures unequalled by any other book in the world. Among them the T.B.S. has contributed to the circulation for 122 years, bestowing freely or supplying at lowest prices the priceless treasure of the Word of God.

Four hundred years ago the Bible cost a whole year's wages of an average working man—to-day it can be purchased for less than he pays each week for health insurance.

The Word of God is the cheapest book in the world.

TRINITARIAN BIBLE SOCIETY.

It is interesting and encouraging to read in the *Quarterly Record* of the Trinitarian Bible Society (of which the secretary is R. F. Chambers, 7 Bury Place, London, W.C.1) that the total income has been £25,387, the highest for any year in the history of the Society. The increase has not been due to any large legacy or special gift, but is the result of a general rise from every source; subscriptions, donations, collections, auxiliaries all showing a decided increase, as also the sales of Scriptures.

The total value of the Scripture circulated during the year at current prices exceeded £25,000. The great feature of the year's work has been the constantly increasing demand for the Word in the Hebrew language.

Excellent Bibles and New Testaments were issued by the Society to commemorate the Coronation of Queen Elizabeth.

In commenting on the 122nd Annual Meeting of the Society the *Quarterly Record* concludes: "Thus another milestone has been passed, and, in happy and congenial fellowship, friends of various churches and denominations, who unitedly hold the Bible to be wholly the inspired Word of God, have gathered in thanksgiving and praise for all that the Lord has done."

Scotland's contribution increases yearly. For the heritage of an open Bible and freedom to worship still enjoyed in our land we should give thanks to God.—*W. Grant*.

The Hebrew New Testament.*

TRANSLATED BY THE REV. ISAAC SALKINSON: COMPLETED BY
DR. CHRISTIAN GINSBURG.

(Published by the Trinitarian Bible Society.)

The late Professor Bovet said, "The New Testament . . . of Isaac Salkinson is a book to be read with delight. If once you take it up you cannot leave it. In it one feels the Hebrew to be a living language, and no longer a dead one."

THIS comment from a great Hebrew scholar explains better than any other words the reason why ever-increasing quantities of this Hebrew New Testament are being circulated by the Trinitarian Bible Society.

THE BOOK AND ITS STORY.

Isaac Salkinson was a Jew, and also a scholar. Moreover Isaac Salkinson was an Israelite indeed, for he was also a Christian. He was a complete master of the Hebrew tongue and had performed the difficult task of translating Milton's "Paradise Lost" into the Hebrew language. But he had one great desire, a desire to give to his people a translation of the New Testament into Hebrew which should present to them in living phrases the New Covenant in the language of the Old—the lovely quality of the classic Hebrew of the Law and the Prophets.

Commencing in 1852, he spent thirty years upon this great task. This was no ordinary translation, no mere conveyance of the Scriptures from one language to another. Many men of learning had translated the New Testament into Hebrew. Their work was scholarly and good;

* Leaflet issued by Trinitarian Bible Society.—*Editor*.

but they were not Jews. His friend, Professor Delitzsch, also had a commission to make a translation: but all these were different from the design of Isaac Salkinson. His translation was the work of an Israelite indeed, who wrote from his heart as one who had drunk deeply of the fountain of heavenly grace.

In 1882 the work was nearly finished, and Isaac Salkinson journeyed from Austria to England with his precious manuscript intent upon finding a publisher. But no one appeared to be willing to undertake the work until he was introduced to the Trinitarian Bible Society. Dr. Bullinger, the then secretary of the Society, himself a Hebrew scholar of no mean reputation, recognised the beauty and quality of this great work, and immediately undertook the task of publication.

The work was commenced and the first sheets were coming off the machines, when, tragedy of tragedies, Isaac Salkinson was taken suddenly ill and passed away. The man who had spent the best years of his life in this great work died before the books were printed, but, though he did not live to see his work completed, he, being dead, yet speaketh, for thousands of his fellow countrymen are thanking God for the sanctified labours of Isaac Salkinson.

Now arose the question, "What was to be done?" The answer came when Dr. Ginsburg, who was a warm friend of Isaac Salkinson, and an equally great master in Israel, laid aside his own literary labours for twelve months in order to finish the work of one whom he so highly esteemed.

The first edition, a token edition of 2,000 copies, was issued without revision as a memento to Isaac Salkinson. This was followed by a second edition which had been carefully corrected and proofed by Dr. Ginsburg, *and this, with certain improvements made in recent years, is the New Testament which is in circulation to-day.*

The second edition was to have been 10,000 copies, but a great opportunity arising for the circulation of the Hebrew New Testament in Russia through the Mildmay Mission to the Jews resulted in it becoming 110,000 copies instead of 10,000.

It is now some seventy years since this New Testament was first published by the Trinitarian Bible Society, and it may be asked, "What has happened in that period?" Very much indeed—so much, in fact, that the circulation of Isaac Salkinson's Hebrew Testament has now reached figures far beyond anything he could have imagined.

In the early days the main circulation was in Russia, but when a National Home for the Jew was established in Palestine after the first world war, the desire to speak and read the language of his fathers became the great passion of every son of Israel. Schools were founded in which the Hebrew language was taught, and to-day, in Israel, Hebrew is fast becoming the common tongue.

About the time that the second world war broke upon the nations a certain Hebrew Christian in England felt that this desire to read the Hebrew language could be encouraged by issuing an edition of the New Testament with the Hebrew and English translations side by side. With the assistance of the Trinitarian Bible Society this was put into practical form, and a new Society sprang into existence, founded by Mr. J. Yoelson Taffen, for the purpose of circulating these special editions. Thousands of copies of these Hebrew-English New Testaments, which were published for the new Society by the Trinitarian Bible Society, were distributed throughout the world. This was followed by a New Testament in Hebrew and French, the Hebrew in every case being the Salkinson-Ginsburg matchless translation.

But further expansion was yet in store for the Hebrew New Testament. Israel became a nation with Hebrew as the mother tongue, and with the new-found nationhood interest in the book which enshrines Israel's history became deeper and the demand more insistent. But it did not end with the Old Covenant. The younger generation began to read the New, and the beautiful Hebrew of Salkinson fascinated them, held them, and led them to ask, "Is Jesus really the Messiah?"

If only Isaac Salkinson could see to-day the result of his thirty years of labour he would rejoice indeed. If heaven rejoices over one sinner that repenteth, surely heaven will ring again and again as the people of Israel turn with renewed faith to Jehovah-Jesus, the anointed of God.

The Salkinson-Ginsburg New Testament is published by the Trinitarian Bible Society, 7 Bury Place, London, W.C.1. Secretary: Ralph F. Chambers.

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuinn bho t.d. 217.*)

EARRANN VI.

V. *Faodar beachdachadh air bàs Chrìosd mar iobhairt tre'n robh fearg Dhe air a ciùineachadh agus reite air a deanamh air son peacadh an duine. Faodaidh sinn an so a ràdh mar a thubhairt roi-ruithear an Tighearn, 'n uair a chomharaich e mach dha na h-Iudhaich, "Feuch, Uan Dhe a tha toirt air falbh peacaidh an t-saoghail." Aon uair ann an deireadh an t-saoghail, dh'fhoillsicheadh e gu peacadh a chur air falbh le e fein iobradh. Ghiulain e ar peacaidhean na chorp fein air a chrann. Nis, air bhi aig bàs Chrìosd nàdur iobairt fhollaiseach faodaidh sinn beacadhachd air an t-Suipeir a thoilich e shuidheachadh mar chuimhneachan samhlauchail air an iobairt so, agus mar chuirm air.*

(1) 'S e cuimhneachan samhlauchail air an iobairt a rinn am Fear-saoraidh dhe fein air a chrann a tha ann an Suipeir an Tighearn. Is

e so cainnt suidheachaidh na sàcramaid so. Bh'uaithes so tha sinn a tuigsinn, gur e'n t-aran a tha sinn ag itheadh (gu samhlauchail) corp Chriosd chaidh a thoirt air ar son, agus an cupan dhe'm bheil sinn ag òl (air a mhodh cheudna) fuil Chriosd chaidh a dhortadh air ar son. Is e fìor iobairt-reite a bha ann am bàs Chriosd, agus anns an t-seadh sin tha e air a chumail air chuimhne ann an sàcramaid na Suipeir. Ach cha'n eil Suipeir an Tighearn, innte fein, na leithid a dh'ìobairt agus a tha na Pàpanaich a cumail a mach, agus gu cinnteach cha'n urrain i bhi anns an t-seadh sin, do bhrìgh agus gur e h-innte samhladh cuimhneachail air; agus tha tuigse chumanta a teagasg dhuinn nach urrain an samhladh agus an nì a th'air a shamhlachadh leis a bhi'n aon nì. Gidheadh mar a thog sinn a cheanna, 's e samhladh a th'ann air an iobairt sin, gle anmhuinn, ach gun idir gun chiall; agus gach uair a ghabhas an creidmheach na samhlaidhean, tha e, mar gu'm b'eadh, a cur a làmhnan air an iobairt a tha air a samhlachadh leo, agus a tagradh ri Dia, do bhrìgh na feartan a th'innte, air son maitheanas agus gabhail ris, agus sin, le bhi'g aonadh ùrnuighean agus, gach nì a tha e deanamh ann an seirbhis Dhe, ri eadar-ghuidhe an Ard-shagairt mhòir a tha air dol a stigh do neamh. Bha'n treas agus an naoitheamh uair a' measg nan Iudhach (an treas a ch-fhreagradh do naoidh uairibh 's a mhaduinn againn, agus an naoidheamh uair aca-san, a co-fhreagradh do thrì uairibh feasgar againn) air an gairm na'n uairibh ùrnuigh; do bhrìgh gu'm b'e so amanaibh na h-iobairt làthail, agus losgadh na tùis, agus b'e so an t-am a roghnaich an sluagh na h-ùrnuighean aca a chur suas, a chum gu'm bitheadh iad an co-chuideachd nan iobairtean anns an teampull, agus mar sin a tighinn gu bhi ann an co-cheangal riutha, agus mar sin ga'n deanamh nì bu taitnìche. Mar sin na'r n'uile theachd ann fagusg do chathair nan gràs, co dhiubh 's ann gu follaiseach na gu h-uaigneach, air lathy na fois naomha, na aig am air bith eile, bu chòr dhuinn a bhi cuimhneachail air iobairt a chroinn-cheusaidh, agus eadar-ghuidhe ar n'Ard-Shagairt, a tha air a bonntachadh oirre, anns an ionad is ro-naoimh shuas; agus do bhrìgh gu'm bheil altair againn aig nach eil còir aca-san a bheag itheadh, a tha deanamh seirbhis do'n phàilleann, bu chòr dhuinn troimhsan a b'e ar n-iobairt, agus is e fhathas ar n'Ard-Shagart, a bhi toirt iobairt-buidheachais do Dhia a ghnàth, 's e sin, toradh na'm bilean a toirt moladh da ainm. Ach ged is e iobairt Chriosd prìomh bhonn ar dòchais, agus an nì, air dhuinne a bhi na'r creutairean peacach, an nì a bu chòr dhuinn, os ceann na h-uile nì, speis a bhi againn dha na'r n'uile ghnìomharan aoraidh, gidheadh, 'n uair a tha sinn a faicinn na h-iobairt so air a samhlachadh anns na nithean a tha air an gnìomhachadh aig Bòrd an Tighearn, tha mar gu'm bitheadh sanas air a thoirt dhuinn co-chur le creidimh air an iobairt so, agus buannachd agus cothrom neo-àbhaisteach air son ar creidimh a chleachdadh oirre. Tha eachdraidh a toirt cùntas dhuinn air duine uasal Ephiteach, ann am mòr speis do chuimhne a mhic, achuir iomhaigh anns an tigh, a dh'ionnsuidh an teicheadh na seirbhisich air son dìon, 'n uair a dheanadh iad cron, gu

faotainn dìon bho fhearg am maighstir. Ann an so tha sinne, a thug oilbheum shearbhadh do Dhia, a faotainn dìdean tre chreidimh ann an Crìosd fein, a Mhac a bha aon uair marbh ach a tha nis beo gu sìorruidh. Tnn an cleachdadh beothail a chreidimh so tha sinne gu mòr air ar cuideachadh tre shamhlachadh fulungais ar Slànuighear air a foillseachadh dhuinn anns an t-Suipeir. Pheacaich mi, agus tha nàire orm m'aghaidh a thogail suas riut-sa, O mo Dhia; ach faic an so cìod a dh'fhuiling dh Mhac gràdhach air son mo pheacaidhean. Amhairceadh do cheartas air an iobairt so, agus an deigh do'n t-sealladh sin armachd a thoirt bh'uaithe, an sin buailleadh e.

(R'a leantuinn.)

Notes and Comments.

Compromise with Infallible Fallacies.

The Archbishop of Canterbury, Dr. Fisher, addressed the Convocation of Canterbury on 14th October, and made statements highly critical of the Church of Rome. One press sub-heading to his address was—"Oppressions and denials of just liberties lie at the door of the Roman Catholic Church, said the Archbishop of Canterbury yesterday." Then later Dr. Fisher announced that a booklet entitled *Infallible Fallacies* would be published shortly, and added, "In this new booklet our people will find a reply . . . to some of the arguments of Roman Catholic propaganda." So far so good, and if the Romish fallacies are exposed, this booklet will do good. But the Archbishop follows the reference to the fallacies of the Papacy with compromising language. This is what he said, "It is the desire of the authors as of all of us, that this booklet may encourage the search for a better understanding with the Church of Rome, evidences of which, happily, in some other ways are not lacking." And so the Archbishop, like multitudes of others outside the pale of the R.C. Church, does not appear to understand or discern the real character of Anti-Christ as exemplified by the Church of Rome.

The Effrontery of the Pope on Marriage Question.

During the month of September a delegation of experts in the science of genetics, who were attending a world conference in Rome, were addressed by the Pope on diverse and delicate matters regarding marriage. The press gave the following heading to its report: "Pope condemns checks to marriage." He condemned the forbidding of marriage except in cases where a person "is unable to behave himself in a human manner." By this expression he was understood to be referring to madness. Of course, the Pope well knew that the delegation he had the boldness to address after this manner would not challenge his own and his Church's practice as to marriage. It is more than likely the members of the delegation were Roman Catholics. Yet here was the man, whose ecclesiastical organisation (falsely asserted to be built

upon the Apostle Peter, who was a married man) forbids thousands of men called priests and thousands of women called nuns, throughout the world, to enter into the Scriptural bonds of marriage. And marriage is designated (falsely, of course) a sacrament by the Papacy. We are well aware of the basis and hypocritical argument upon which Rome forbids marriage to her priests, monks and nuns. They are by the way to be separate from the world and to be exceptionally "holy" men and women. Much of the hidden activities of the "holy" orders of Rome, as far as revealed down throughout their history, are a revelation of unholiness to a great extent. The Word of God, in this, as in other matters is not consulted, viz., "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. xiii. 4). Then the Scriptures, referring to those who depart from the faith, are fulfilled by the prohibition of the Pope's Church, relative to priests and nuns not marrying. For Paul writes to Timothy, "Now the Spirit speaketh, expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . . forbidding to marry," etc. (I Tim. iv. 1-3). And yet the Pope in face of this iniquitous situation, calmly tells the world at large that none have a right to forbid marriage to their fellow men and women, but in the case of insanity. None but the dupes of the Pope are taken in with this tangle of talk. Of course let our readers note, that in these observations we are not handling the question where a contemplated case of marriage may arise and not be condoned or thought expedient from the Christian point of view.

Reactions of Roman Catholics to Church of England Pamphlet.

In another COMMENT in this issue we have referred to remarks by the Archbishop of Canterbury upon a pamphlet *Infallible Fallacies*, issued by the Church of England Society for the Promotion of Christian Knowledge. The pamphlet is said to be a straightforward statement of the Church of England's position with regard to the Roman Catholic Church. At anyrate, it aroused the opposition of R.C. leaders in England, according to press reports at the end of October. Cardinal Griffin of Westminster had his attention drawn to it, and Jesuit preacher, Joseph Christie, intended to reply to the "offending" pamphlet in a morning service sermon at an R.C. Church, Kensington, London. On 16th October this protagonist for the fallacies of Rome said of the pamphlet, "It is a poor thing, with really very little in it." Such a statement to the press is a "poor" rejoinder by this Jesuit. It was also reported that the R.C. Bishop of Leeds, Dr. John Heenan, was to publish considered answers in issues of the *Universe* and *Catholic Herald*, Roman Catholic papers. So Dr. Heenan did not seem to agree with the Jesuit as to the poverty and emptiness of the said pamphlet. All copies were soon sold out and another 5,000 were to be printed. Indeed, it is high time that something of this sort emanated from official quarters of the Church of England, if only to

give a pause to Romanisers within that Church. But the cause of Truth and Protestantism will, we hope, be the better of publicity of this kind, being given to the fables and fallacies of the Papacy, such as the infallibility of the Pope and dogma of the Assumption of Mary. In many respects the pamphlet gives a place to the Roman Catholic Church which we certainly would not give, yet it does expose quite a few of Rome's "unscriptural speculations" and obvious falsehoods. And although not an out and out Protestant document as we view Protestantism, it is nevertheless calculated to give much-needed information to an ignorant and misled public.

Her Majesty the Queen's Departure on World Tour.

Her Majesty the Queen and her husband, H.R.H. the Duke of Edinburgh, left London by air on Monday, the 23rd November, on the initial stage of their journey principally to New Zealand and Australia. Their journey will continue by sea from Bermuda in the liner *Gothic*. They are expected, the Lord willing, to reach New Zealand on 23rd December, and to spend February and March in Australia. We trust and pray that "the Keeper of Israel" will preserve Her Majesty and her husband in their travels and bring them safely back to the shores of Britain. It is also to be hoped that in all their engagements abroad the professed Christian principles and practices of our nation will be regarded and upheld by Her Majesty and the Duke of Edinburgh.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breasceleite; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasceleite; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness;

third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Halkirk, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1954. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

The Death of Rev. Donald Beaton.

Once again we have to record, with much grief, the death of another of the fathers of the Free Presbyterian Church of Scotland. Three months ago we noted the death of the Rev. Neil MacIntyre; and now we have received the sad news of the Rev. Donald Beaton's death, which took place at the Free Presbyterian Manse, Evelix, Dornoch, on Thursday, the 12th November, 1953, at 9 a.m. Since his retiral as a pastor of a congregation, Mr. Beaton had resided with his son-in-law, Rev. Finlay MacLeod, and Mrs. Finlay MacLeod, his only daughter, at their home in the Evelix Manse. The aged servant of the Lord was lovingly and most carefully cared for and latterly nursed during a protracted period of progressive weakness until the end came. Mrs. MacLeod was deeply indebted to Dr. A. E. D. MacLeod, Dornoch, and the District Nurse, Miss M. Graham, for their constant and unfailing professional attention given to her late father. Mr. Beaton was 81 years of age on the 23rd of October this year. He was pastor of Wick congregation for 29 years. Thereafter he was called to Oban and was minister there for 18 years until he retired five years ago. Almost from the beginning of the Church's existence, he served as a Tutor of Theology with the ability and distinction which is well known throughout the Church. He was Editor of the *Free Presbyterian Magazine* from the time of the late Rev. J. S. Sinclair's death in 1921 until about 1949; and held the office of Clerk of Synod from 1921 until 1931, when he resigned this office. He brought to these duties and labours, graces and gifts bestowed upon him by his Lord and Master, whom he served so faithfully during the greater part of his life. His wife predeceased him two and a half years ago, and he is survived by two sons and his daughter, Mrs. Finlay MacLeod. We extend to the family, the son-in-law, Rev. Finlay MacLeod, and grandchildren, and other relatives the deep and sincere sympathy of Church friends in this land and abroad. May the comfort of the grace of the Lord Jesus be granted them. The Church and Cause of Christ among us has lost one who laboured abundantly as a preacher of the glorious gospel of Christ, and in the other ways already indicated. Mr. Beaton has now entered into the rest promised and prepared by God for His people in heaven, which is "to be with Christ." May others be raised up by the Holy Spirit to love and serve the Lord Jesus Christ. "Instead of thy fathers shall be thy children" (Ps. xlv. 26). An obituary will appear later.

Congregational Financial Statements.

Congregational treasurers throughout the Church are reminded to present their financial statements for year ending 31st December, 1953, to their respective Presbyteries through the Clerks as soon as convenient at the beginning of 1954.

Kirk Session and Deacon's Court Records.

The Kirk Session and Deacon's Court records are due to be presented for annual examination to Presbyteries at the beginning of 1954, at the same time as financial statements, for convenience sake.

Mr. Edwin Radasi's Case.

The Synod of the Church, at its meeting in Glasgow on 21st May, 1953, dealt with matters affecting the conduct of the then Rev. Edwin Radasi of the Ingwenya Mission, Africa. The following resolution was passed and *carried into effect, according to the law of the Church*:—"Having regard to the fact that Rev. Edwin Radasi has committed an act of deliberate insubordination by disobeying the orders of the Foreign Missions Committee, and in attempting to save himself from the inevitable consequences of his disobedience took the extreme step of sending in his resignation to the Northern Presbytery, and further that he has constituted himself a fugitive from discipline by leaving his post without informing the Church of his whereabouts; the Synod cannot but regard such conduct on the part of an ordained minister of the Free Presbyterian Church of Scotland as most serious, most reprehensible, and most ungrateful. The Synod therefore considers it to be its solemn duty to depose the said Edwin Radasi from the office of the ministry."—ROBERT R. SINCLAIR, *Clerk of Synod*.

Guthrie's "Christian's Great Interest."

A further issue of this excellent book has been printed. Copies can be had at 4/- (4/4d. post free).

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following:—

Sustentation Fund.—Ontario Friend, £10; Mr. J. A. McC., Dervaig, Tobermory, £1; Miss R. B., 440-21 Ave., Calgary, Alberta, £3; B.D.O.A., £8; A Friend, Brora, 10/-; Mrs. C. M., 15 Doris Drive, E. York, Toronto, £1; Friends, N. East Coast, New Zealand, £10.

Home Mission Fund.—A Friend, Lewis, £10; Friends, N. East Coast, New Zealand, £5.

Dominions and Colonial Missions.—Miss R. B., 440-21 Ave., Calgary, £6; Friends, N. East Coast, New Zealand, £10.

Publication Fund.—Ontario Friend o/a Trinitarian Bible Society, £15; Anon., London postmark, o/a Trinitarian Bible Society, £2; M. M. N., o/a Trinitarian Bible Society, £2; Miss M. Macdonald, Inverness, o/a Trinitarian Bible Society, 10/-; A Friend, Canada, o/a Trinitarian Bible Society, 7/1; Mrs. M., New Zealand, 5/4; Friends, N. East Coast, New Zealand, £5.

Legacy Fund.—Received with grateful thanks from the executrix of the late Miss C. Macdonald, Haslemere, the sum of £1,039 15s. 10d., being the residue of her estate bequeathed to the funds of the Free Presbyterian Church of Scotland, per Messrs. Potter, Outram & Peck, solicitors, Haslemere, Surrey.

Jewish and Foreign Missions.—From a Friend, "in loving memory of a devoted sister," £51 18/11; Ontario Friend, £15; Friends, N. East Coast, New Zealand, £5; B.D.O.A., £7; "M. M. N.," for medical work at Shangani, £4; Friend, Edinburgh, for medical work, per Rev. Jas. S. Fraser, £1; A Friend, Scorraig, £10; Mr. F. McG., Hurstville, Australia, £1; Mr. A. Shaw, Hurstville, Australia, £1. The following o/a Shangani Teachers' Training Fund:—Wellwisher, Harris, £2; "M. G.," £2; Miss R. B., 440-21 Ave., N.W. Calgary, £9; Mr. T. R. K., Rosebank, Via Lismore, New South Wales, £10; Friends, N. East Coast, New Zealand, £10.

The Rev. Jas. S. Fraser acknowledges with grateful thanks the following:—St. Jude's Congregation, £91; Edinburgh Congregation, £38 18/9; Ullapool Congregation (additional), £2 15/-; Oban Congregation, £20; Lochinver Congregation, £40; Drumbeg Congregation, £23 2/-; Stoer Congregation, £22; Fort William Congregation, £8; Three Friends, Oban, £5; Mrs. McCuish, Muir of Ord, £5; A. R., Rogart, £1; A. M., Heights of Kilmorach, £1; Friend, North Coast, Applecross, £1; Friend, Harris, £10; Mrs. S. Urquhart, £2.,

Rev. Jas. S. Fraser wishes to thank most sincerely the Inverness ladies who met in the manse on 30th October for this collection amounting to £23, which will (D.V.) be used to cover part of the cost of a new set of tyres for the Shangani Mission car.

Magazine Free Distribution.—Mr. H. C., Scorraig, 9/6; Mr. W. Henry, Dundee, 10/-; Friend, Scorraig, 5/-; Mr. W. M. Swanson, Thurso, 10/-; "Ontario Friend," £5; Mr. W. MacD., Balintore, Fearn, 15/-.

The following lists sent in for publication:—

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following:—An Adherent, £2; Friend, North Tolsta, £2; Friend, London, £5; Nurse McI., Lentrann, £5; Friend, North Tolsta, 10/-; Anon., £3; Mrs. M., Tokomaru Bay, New Zealand, £2; Friend, Broadford, £1; N. M., South Harris, £1.

Dornoch Church Building Fund.—Rev. F. MacLeod acknowledges with grateful thanks the following:—Friend, Glasgow, £5; Dr. M., Dornoch, £5; Mrs. C., Ullapool, £2; A Friend, Strathy, £1; A Friend, Dornoch, £30; Mrs. F. M., Vancouver, Canada, £1 10/-.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer, Mr. Hugh MacDougall, has much pleasure in acknowledging the following donations:—Friends of the Scourie Congregation, per Miss J. M. MacKenzie, Edinburgh, £22 and 6d.; Mrs. C., Ullapool, £3; Miss S. Kerr, Grafton, New South Wales, per Dr. J. M. Johnston, £3; Friend, Carr Bridge, £1; A. B. A., Inverness, £1; Friend, Ardgay, £1 (all per Mr. P. Anderson).

Edinburgh Congregational Fund.—Mr. D. MacLeod, Treasurer, gratefully acknowledges the sum of £3 0/a Sustentation Fund from Miss S. Kerr, Box 35, Grafton, N.S.W., per Dr. J. M. Johnston.

Gairloch Congregation Car Purchase Fund.—Mr. A. McLean, Treasurer of above fund, acknowledges with grateful thanks the sum of £20 from Laide Congregation; £1 from a Diabaiq Friend; £1 Anon. (per Mr. D. Fraser).

St. Jude's Congregation, Glasgow.—Mr. Alexander, 58 High Main Ave., Dumbarton, desires to acknowledge having received the following amounts:—"A Friend," £5 for Sustentation Fund, £5 10/- Home Mission Fund and £7 for Foreign Missions Fund; J. M. Fraser, £1; "A Thankoffering," £3; "I. McA.," Glendaruel, per Rev. D. J. M., £1; Anon., £4; Mrs. R. McCuish, Toward, £5; Misses Cameron, £2.

Halkirk Congregational Funds.—Rev. W. Grant gratefully acknowledges £1 from a Lairg Friend; 10/- from a German for Bibles; and 10/- from Mr. J. M., Thurso, for African Mission Collection.

Ness Manse Purchase Fund.—Mr. D. Mackay, Treasurer, acknowledges with sincere thanks the following:—A Friend, North Tolsta, £1; Inspector J. McL., Helensburgh, £5; Friend, Benndrove, Stornoway, £1; Friend, Swanibost, Ness, £2; J. McA., Achmore, £1; C. McL., Newton, Stornoway, £1; I. McL., 107 Edgemoor, Ness, £2.

Oban Congregational Fuds.—Mr. J. C. Martin, Treasurer, acknowledges with sincere thanks the sum of £5 "in loving memory of Miss M. V. Fraser."

Plockton Church Building Fund.—The Treasurer, Plockton Congregation, acknowledges with grateful thanks the following donations:—Mrs. D. McK., Fernbank, Lochcarron, £1; Mr. and Mrs. K. McK., Erbusaig, £5; Tolsta Friend, £1; Miss C. U., Gask House, £2; Mrs. M. G., Plockton, £5; Mr. N. S., Dunoon, £1; Mr. N. M., Northton, £1. Per Mr. J. Grant:—Anon., London postmark, £2; Miss E. McP., New Zealand, £2 10/-; A Friend, Broadford, per J. C. G., £1.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, thankfully acknowledges the following donations:—Friend, London, £2; Friend, N. Coast, Applecross, £1; Mrs. B., Portree, £1.

South Harris Manse Building Fund.—Mr. Alex. MacLennan, Treasurer, acknowledges with thanks the sum of £64, collected in Finsbay and Geocrab; Nurse Ross, Northampton, £1.

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Ullapool Church Building Fund.—The Treasurer acknowledges with grateful thanks a donation of £5 from Mrs. McD., Ullapool, also £8 from Mrs. N. Mackenzie, 18045 Park Lane, Grosse Ile, Michigan, per Rev. James McLeod; Ontario Friend, £8 per Mr. J. Grant.

Vatten Church Purchase Fund.—Rev. J. Colquhoun acknowledges with sincere thanks the following:—F. P., £1; Lover of Zion, £1; A. B., £1; R. N. and Mrs. MacL., £1; Mrs. A. B., £1; H. and J. P., £25; Rev. D. M. M., £1; A Staffin Friend, £3; Two Fort William Friends, £1; Passer-by, £2; A Friend per Mr. D. Mackay, Missionary, £1; Lady Friend, Strath, £1.