

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LXI.

June, 1956.

No. 2

Go Ye Into All the World.

GOD'S purposes have limited and also directed and extended the activities of His Church on earth as to his witness regarding the mind and will of God for man's salvation. For we find in the record of the Old Testament that the oracles of God and the revelation of the way of salvation for sinful and lost men were almost exclusively given to Israel as a nation, following upon the divine manifestation and bestowal of grace and promises to such as Noah, and then Abraham, Isaac and Jacob. According to the sovereign purpose and inscrutable wisdom of God, all other nations were left in spiritual darkness and death for many centuries, right down to the Advent of the Son of God into the World. After His birth, and on His being brought into the Temple by His parents, Siméon took the child Jesus up in his arms and uttered these blessed Words, regarding Him; "Mine eyes have seen thy salvation: . . . a light to lighten the Gentiles and the glory of thy people Israel," (Luke 2, v 30 & 32). At this time the saint of God, Siméon, was under the special influence and guidance of the Holy Ghost, and gave utterance to the purpose of God with respect to the extension of the revelation of the way of salvation to the Gentile World, and beyond the confines of Israel.

During the public ministry of the Lord Jesus Christ, statements were made by Him in His teachings which clearly indicated that God's purpose of salvation was to be made known, and experienced by sinners, throughout the World: irrespective of the fact that He did say to one who came to Him, "I am not sent but unto the lost sheep of the house of Israel." He had His own design in so addressing the Syrophenician woman to begin with. But He said to Nicodemus a ruler of the Jews, "God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John 3, v 16). God's love to multitudes of sinners in all parts of the world was to be made known through Him and by His sufferings and atoning death on the Cross; and in such a way that poor dark, vile, hell deserving sinners from among all nations and classes would come to believe and be saved and have everlasting life, in the free grace of God.

The Lord Jesus knew well all those who were given to Him of the Father, out of the World, and who were and are His own, for whom He poured out His soul unto death, for their eternal redemption. He knew where they were to be born and when they were to appear in this sinful, dark and wide and varied world, and after His death and resurrection, and in contemplation of His ascension to heaven, He had before His divine mind, the drawing of His covenant people in an experimental and saving manner to Himself, from among a sinful world, in every nation and generation. His few apostolic servants knew them not, nor where they were to be found in their day, at the beginning of the Gospel era. This was, as it still is, the Lord's secret.

And so the risen and living Head of the Church gave the command to His then servants in the Gospel, "Go ye into all the World, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark, 16, v 15 & 16). And this command has not been withdrawn or abrogated, but is binding upon His church and servants today, as in the past. And there are two fundamental truths involved in this: firstly, that it is only through the instrumentality of the Word of God or the Word of the truth of the gospel, that sinners are saved; and secondly, it is only by this divinely appointed means that the Holy Spirit works effectually in the hearts of sinners to their being brought to believe in the Redeemer unto their salvation; and that thus Christ is glorified.

Now in the Acts of the Apostles it is recorded that the Apostles were charged to be witnesses unto their Lord and Saviour, . . . "both in Jerusalem, and in all Judaea, and in Samaria and unto the uttermost part of the earth, (Acts 1, v 8). Unto the uttermost part of the earth, they were to go with the gospel of Christ and salvation. Where they would have fruit of their labours in the conversion of sinners, how many would be thus brought to believe and repent of their sins, or who would be thus blest through their gospel activities, they knew not. But the Lord knew. What they did know was, that the now glorified Redeemer had said to them—"Go ye into all the World," and into all the World, they went with the gospel.

This brings us to an interesting and essential aspect of obedience to this divine command, it is the question and fact of the divine superintendence in providence, whereby the footsteps and activities of the apostles and other servants of Christ were directed and guided, as seen throughout the Acts of the Apostles. It was not by what men call "chance," that the gospel was preached at Ephesus, Athens and at Philippi, etc." In this last case, Paul in seeking genuinely to obey the Lord's command, "assayed to go into Bithynia: but the spirit suffered him not" (Acts 16, v 7); and he was of course thereafter directed to Philippi, a dark, heathen place. And he and Silas go with the gospel of salvation there, where there was nothing but spiritual death, superstition and ignorance of God. But God in directing their literal steps and movements in providence, had saving blessings in store for sinners in Philippi. A point here is that they were guided in

providence to places and peoples who never heard the Word of God before and who never heard that there was such a person as the Lord Jesus Christ, who came to seek and to save that which was lost. And in such a part of the World, as in other like places, it was made manifest, that the Lord had a people here, who were loved from everlasting, redeemed by the blood of the Cross, and who were now to be brought to know the Saviour in their personal experience, through the preaching of the gospel with the power of the Holy Ghost sent down from heaven. The jailor at Philippi might well have been the last man whom Paul and Silas thought would be converted. But as we have hinted already, secret things belong unto the Lord our God, and He knoweth them that are His as His Covenant people, even while still dead in trespasses and sins, and steeped in paganism and superstition. Yet what was revealed to Paul and Silas, as to others, was, "Go ye into all the World" and preach and show unto sinners the way of salvation: that is instrumentally. The issues are with the sovereign and gracious God of heaven.

See how the purpose of God in grace is manifested and fulfilled through the obedience and activities of His Church and servants, in going forth from Jerusalem into all the World, as appears at Antioch in Pisidia, (Acts 13, v 44-49). Paul and Barnabas met great and bitter opposition here from the Jews. But when the Gentiles heard the Word of God "... they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed." Let us repeat: "As many as were ordained to eternal life believed." And this result followed upon the Church carrying out the command of her exalted Saviour and Lord, to proceed beyond the headquarters of the main church at Jerusalem to the uttermost part of the earth.

And as the Most High has already directed us as a Church in Scotland, to send the gospel of Christ, to parts of dark Africa, for example; let us continue to concern ourselves seriously and actively with the Master's business of supplying the ordinances of the Gospel to hundreds of Africans, old and young, throughout wide areas of that far off land, dark as it is. It is ours to obey "Go ye into all the world and preach the Gospel," embracing also Canada, Australia and New Zealand, as the Lord opens doors and directs in His all wise providence. And it is the Lord's to turn sinners from darkness to light, according to His eternal purpose of grace.

And it is the Church's privilege and duty to go out into "the regions beyond" in prayers and supplications for the success of the gospel of Christ; according to the will of God. And to follow the gospel, and accompany prayers with practical and generous giving as the Most High may prosper in temporalities, and what we give of our temporal substance to support the work of the blessed Gospel of Salvation to sinners, beyond these shores of our land, is indeed well spent. There cannot but be the greatest satisfaction to living, exercised believers, who have love to Christ's cause and precious souls, in knowing that they are assisting in bringing the Bible, the Gospel, education and Christian civilisation to many of their fellow beings, who would otherwise continue as heathen, in every sense of the term. To see

with ones eyes, and to hear with ones ears, as we have recently in Africa, even the external effects of the Word of God and Christian education upon formerly heathen Africans is deeply affecting. And what of such as are brought to know and follow the Redeemer, out in the African bush? Do we remember, as we ought what is often referred to in Christian circles: "that one soul is more precious than the whole material World." Satan, novices and the spiritually ignorant may seek to hinder the work of the Kingdom at home and abroad. Paul experienced this time and again, "Satan hindered us" he writes. Never mind, whatever Satan tries to do by way of hindering the Church in serving her Lord, the Lord Jesus still says: "Go ye into all the world and preach the gospel to every creature." And he will fulfill His one blessed purposes thereby to the praise of His glory.

Trinitarian Bible Society.

Brief Sketch of the Events of 125 Years.*

THIS Society came into being at a time when many great movements were being fostered. From a religious standpoint the eighteenth century had been a period of drowsy content, Church and Nonconformity being lulled into a self-satisfied sleep.

As the century drew to a close the hammer taps on William Carey's last in his little cobbler's shop, as he thought and dreamed of carrying the Gospel to far away India, began to make an impression upon the churches of the Midlands. Then, as the nineteenth century dawned Christian people in England suddenly woke up, and in a short time the world was ringing with pleading voices; and God-given eloquence moved the hearts of believers to action. William Carey's hammer had touched off the spring which set the whole thing in motion, and Societies for various good ends began to spring up everywhere. The torch of missionary effort lit up the need for the printed Scriptures, and out of a simple incident in Wales the British and Foreign Bible Society was born. Other needs engaged the mind of thinking men, and The Aged Pilgrims' Friend Society and other similar institutions met a deep need among the poor. Thus the consciences of men were aroused to the miseries of the heathen, the poor, and the slaves; and the cause of the oppressed was sponsored from pulpit and platform.

In the course of the first thirty years of the century rapid development of various schemes for the good of those in need revealed the inherent weakness of enthusiastic but hasty organization. This led to much acrimonious controversy and in many cases the splitting up of many of the organizations into a number of parts, each party following some particular view point. Sometimes this resulted in the complete breaking up of the organization, but in other cases it issued in the establishment of Societies working in some respects upon parallel lines, but varying in principles, which

* T. B. Society *Quarterly Record* April—June Edition.

has proved to have been all to the good. And in the course of time, as the fires of controversy have burned low, each Society has carried out a useful ministry in its own particular field of labour.

It was during this period of fierce controversy (in 1831) that the Trinitarian Bible Society arose, and out of the flames of conflict was established. The older Society, which had been founded in the early days of the century, was not founded primarily as a religious institution. It had risen from the obvious need for the printed Scriptures, and their sale at a reasonable price everywhere. Consequently its objects were commercial rather than religious. Some of its members, however, felt that a Bible Society should be first and foremost a religious society. This led to a proposition to include prayer in the agenda of each meeting of the Society. This was defeated, and the movers made further attempts, but without success. The desire, however, grew and finally a considerable number of the members of the Society seceded and formed themselves into a new society with a religious basis.

During those turbulent years a strong wave of questioning was sweeping through the churches, and many voices were raised in denial of the deity of Christ. This engulfed large numbers of churches, particularly Presbyterian and Baptist, and many Christian institutions were tottering under the pressure of unbelief. This made the founders of the new Bible Society more wary, for in considering that a Bible Society was a religious institution, they, of necessity, visualised a religious institution based upon the orthodox doctrines of the Christian faith. Moreover, the older Society, constituted as it was, had no means of guarding itself against the onslaught. The founders of the new Society therefore, called it "THE TRINITARIAN BIBLE SOCIETY," a title which served clearly to distinguish it from the old foundation, but also to evidence its standing as an orthodox religious institution.

Later this basis was firmly settled by the addition of the Rules of the Society of extracts from the Thirty-nine Articles of the Church of England, and from the Westminster Confession, relating to the deity of Christ and the doctrine of the Trinity.

Thus soundly originated, in the old Exeter Hall, Strand, in 1831, the Trinitarian Bible Society has continued to this day, firmly established upon the foundation laid down by those men who insisted that a Bible Society was a religious institution.

Since those days other controversies have arisen into which it is not necessary to enter here, save to say that chief among them was the question of the circulation of versions of the Scriptures in continental languages, made from the corrupted Clementine version of the Vulgate. This the T.B.S. constantly opposed, believing that a Bible Society has a solemn responsibility before God to send forth His Word in the purest possible forms.

In more recent years the Society has largely developed its circulation rather than its controversial activities, and has considerably enlarged its field of operations.

In 1831 there were but two generally recognized versions of the Scriptures in English, namely the Authorized Version, and the Roman Catholic Douai version. The same distinction applied also to many continental languages; but in 1881 the introduction of the Revised Version commenced a long chain of modernized versions of the Scriptures to which new links are added every year. It is not the purpose of this Society to discuss these various productions, or to estimate their value as translations. The Society is bound by its laws to circulate only the Authorized Version in English, and equivalent versions in other languages. This it does, and there is every evidence of Divine approval.

The founders of the Trinitarian Bible Society seemed to regard the establishment of the Society as a temporary organization rather than one with a long usefulness before it. They had no wish to be separated from the older society, and felt quite convinced that the remaining members of the older society would come to see as they did, and would adopt prayer at their meetings, a guard against Unitarianism, and bar the circulation of Roman Catholic versions. So firmly were they convinced of this that when the 50th anniversary of the older society arrived they conceived it would be a fit time for these things to be done. When they were done the T.B.S. could close down its offices, and its members return to the fold.

To their great disappointment the older society refused to change its position, and the hopeful members of the T.B.S. were forced to retire, consider their empty shelves, and almost empty coffers, and come to the conclusion that the Lord intended that the T.B.S. should still bear its separate witness in the field of Bible distribution.

From this date—1856—the Trinitarian Bible Society made a new start. A new beginning with an entirely new objective—to build a Bible Society which should continue down through the years the witness and work visualised by the founders. This year therefore has a double significance. It is the 125th year of the Society's existence, and 100 years since the reconstruction.

From that time the Society has never looked back, the first twelve years were hard and seemingly fruitless. Nevertheless, the Society did not stand still. Work was put in hand in hope; and though there was little money coming in, yet, by careful husbanding of all resources, the first courses were laid of a structure which has not merely increased a hundredfold, but a thousand fold. Income, circulation, production and expansion has gone on continuously from that day to this, and we can now look back and praise God for His wonder working over 125 years of circulating the Word of God.

I will give them pastors that shall feed them with knowledge and understanding. Those who take upon themselves to be pastors, and neglect this work of feeding the flock, may, at as cheap a rate, and with equal modesty, renounce Jesus Christ.—*John Owen, D.D.*

Ordination Sermon.

by REV. JOHN OWEN, D.D.

Preached at the Ordination of a Minister, 23rd Jany, 1673, and taken down in Short-hand by a hearer—Sir John Hartopp, Bart.

Ephes: IV. 8. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave Gifts unto men."

The design of these words is to show, that the gift of the Ministry, and of Ministers, of the office, and persons to discharge that office, is an eminent fruit of the exaltation of Christ, and a great expression and pledge of his care and love towards his Church; and that is my doctrine, which I shall speak unto from them. First; It is a gift, Ver: 11. He himself gave. The foundation of the ministry is in the gift of Christ. Let me answer that question which he put once to the pharisees, the baptism of John, is it from Heaven? or is it of men? In like manner, I say, the Ministry, is it from Heaven? or is it of Men? The answer is, in the text, He gave; it is the Gift of Christ. It is also the great promise, that he would do so. Jer: iii. 15. I will give you Pastors according to my own heart, which shall feed you with knowledge and understanding. When shall that be? When saith he, I shall take you, one of a city and two of a family, and bring you to Zion, as it is said in Verse 14. Or, when I shall call you by the Gospel, then I will give you Pastors according to my own heart. And that this is a promise of the Gospel, and so intended in that place of Jeremiah, you may see, Chap: xxiii. 4 where the promise is repeated, I will set up Shepherds over them which shall feed them, Verse 5 when I raise unto David a righteous Branch, a King that shall reign and prosper. It is the great promise that, under the Gospel, Christ would give Ministers to his Church.

It may be said, we know how Christ gave Apostles when he was on earth; he called them, choose them, sent them; but how doth Christ now continue to give ministers to his Church? That we may not claim an interest in a gift, and a privilege that we have no right unto—I say, by four ways or means doth Christ continue to give Ministers in all ages unto his Church. The Church is to consider them as that which is the bottom and foundation of the duties they perform, and of the work undertaken this day.

First, He doth it by the standing law, ordinances, and institution of the Gospel, whereby he hath appointed this office of the ministry in the Church, as the great Mediator of it. All the Saints in the world, all the Disciples of Christ, neither could nor ought (whatever necessity they could have thought they had seen of it, whatever congruity from the light of nature) to have appointed teachers nor officers among them, neither could it ever have been blessed unto their advantage, if Christ had not, by a standing ordinance and law, appointed such an office. And if that law comes to an end, if its obligation ceases, the work of the ministry, and the whole office of it must cease also: but if this ordinance be, as the ordinances of Heaven, of the sun, moon, and stars, that change not, it shall never be altered in this world. It is plain then, the neglect of the work and office of the

ministry is so far a rebellion against the authority of Christ. All power, saith he, Matt: XXVIII. 18. 19 is given to me in Heaven and earth; therefore go preach the Gospel, and I am with you to the end of the world. He is exalted, and he gives some to be Pastors and some to be Teachers, until all the Elect of God are brought unto the unity of the faith, and unto a perfect man; unto the measure of the statute of the fulness of Christ.

Secondly. The second thing he doth, is the giving spiritual gifts unto men, whereby they may be enabled unto the discharge of the office of the ministry, as to the edification of the Church, in all the ends of it. Gifts make no man a Minister; but all the world cannot make a Minister of Christ, without Gifts. If the Lord Jesus Christ should cease to give out spiritual gifts unto men for the work of the ministry, he need do no more to take away the ministry itself; it must cease also: and it is the very way the ministry ceases in apostatising churches, Christ no more giving out unto them of the gifts of his Spirit: and all their outward forms and order, which they can continue, are of no signification in his sight.

Thirdly. Christ doth it by giving power unto his Church to call to that office, by him appointed and prepared by the gifts he bestows. And you may observe three things concerning this power.

1. That this power in the Church is not despotal, lordly, and absolute. It is not from any authority of their own; but it consists in an absolute compliance with the command of Christ; it is but the doing what Christ hath commanded, and that gives virtue, efficacy, and power unto it. Look not upon us as tho', by our power and our virtue, may the Church say, we have made this man a minister this day. It is in the name and authority of Jesus Christ alone by which we act; in obedience unto that, he is so constituted and appointed.
2. There is no power in any Church to choose any one when Christ hath not chosen before; *i.e.* No Church can make a man formally a minister, that Christ hath not made so materially; if I may so say. If Christ hath not pre-instructed and prefurnished him with gifts, it is not in the power of the Church to choose, or call him. And where these two things are, where the law of Christ is the foundation, and where the gifts of Christ are the preparative; thereupon the Church calls, and persons are constituted Elders by the Holy Ghost, and Overseer of the flock, as in Acts XX. 28. Because he gave the law of the office and because he gave these gifts to the officers, therefore are they constituted by the Holy Ghost. They were the ordinary Elders of the Church of Ephesus, to whom the Apostle gives in charge to feed the flock of God, over which the Holy Ghost had made them Overseers.
3. The way whereby the Church doth call or constitute any person into this office thus appointed, is by giving themselves up unto him in the Lord, which they testify by their solemn choice and election by suffrage: the way, I say, is by submitting themselves unto him in the Lord, witnessing it by their solemn suffrage in the choice of him, 2 Cor: VIII. 5. And this they did, saith the Apostle, (*viz.* the Saints of Macedonia) not as we hoped; (much beyond our expectation) but first gave their ownselves to the Lord, and unto

us by the will of God. It is the great work you have to do, let me tell you, of this Church, in your calling of an officer, to give up yourselves unto him by the will of God, to be led, guided, instructed, directed, to have the work of the ministry fulfilled among you to your edification: and this submission, wherein (as I could evince by arguments sufficient) the essence of the call doth consist, is to be testified by suffrage or by choice. When God ordered the Levites to be set apart unto the Service of the Tabernacle, in the name, and on the behalf of the whole congregation; to show what weight he laid upon the consent and suffrage of the people, he caused all the people to come together, and to lay their hands upon them, Numb: VIII. 9. 10 Thou shalt bring the Levites before the Tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together: (all the church) and thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites: *viz.* to testify their consent in their solemn dedication to the Lord, to minister in the Tabernacle in their name, and on their behalf.

We have, in the New Testament, thirteen times mentioned the setting apart of Ministers unto their office; some of which I shall mention. The first account is in Acts 1. 15. unto the end. It was while they were praying, upon a sermon of Peter's, which he preached unto them, that they went about their work; for everything is sanctified by the Word and prayer. There was an Apostle to be called. But here God was to have a peculiar, sovereign interposition, and to give a special manifestation of His own Divine choice; so that it could not be absolutely left unto the choice of the Church. Yet thus far they went, that, antecedently unto God's choice, they appointed two, v. 23. This was the first Church act, that ever was performed in the New Testament. There was in it a pattern to be laid for after times and ages. Let the Church proceed as far as possible with a reserve to the sovereignty of God. They appointed two; so far, I say, they went: and then God took his man. But still, to preserve the liberty of the Church herein, it is added, when God had taken him, he was, by common suffrage, as the word signifies, reckoned among the Apostles. There was antecedently allowed them the choice of two; and consequently, their common suffrage, that he should be among the number of the Apostles. The next call we have is in the Acts VI. which is the call of Deacons; where the whole matter is, by the assembly of Apostles, referred unto the body of the Church. One would wonder how such a forgetfulness should befall a world of men who call themselves Christians, to do all these things without them, as though the Church had no concern in them, when the whole body of the Apostles, being assembled together, (who had all the power and authority in their hands, as Christ had committed unto any of the children of men) direct the Church to use what power Christ had entrusted them with. Brethren, say they, look out from among yourselves, Verse 3. And the saying pleased the whole multitude, Verse 5. And they chose Stephen, a man full of the Holy Ghost; and so the rest, who are afterward set apart. If all the Apostles were upon the earth together, where there was in truth a Church of Christ, called according to his mind, they would not undertake to deprive the Church of

their liberty, which any man now, who is far from an Apostle, you know, will take upon him at any time.—A third scripture, where it is mentioned, is Acts XIV. 23. "And when they had ordained them Elders in every Church &c." I confess, I am not free to manage the argument now from this place, although it is the most cogent; because it depends merely and purely upon the signification of the original word. Only this I would recommend to you, that before interest had guided men in what they had to do, all the translations, that were extant in English, did read the text, "And ordained them Elders by election," as the word doth signify: so you will find it in your old translations. But since, it was left out to serve a turn. We may freely say, there is no one instance to be found in the whole New Testament; concerning the practical part of communicating an office unto any person, but it is peculiarly also declared, that it was done by the election of the multitude, or the body of the Church.

This is the third way, whereby Christ continues to give these gifts unto men.

Fourthly. The fourth way is, by his law, ordinances, and institution, that the person so qualified, and so called, should be solemnly set apart by fasting and prayer, so you have it, Acts XIV. 23. "And when they had ordained them Elders," (chose them Elders) in every Church, and had prayed with fasting, they commended them to the Lord." And upon the like occasion, when Paul and Barnabas were to be separated anew unto a special work, 'tis said, Acts XIII. 3. "When they had fasted and prayed, they sent them forth."

These then are the four ways to answer that great inquiry, how doth Christ continue to give Ministers unto the Church? He doth it by his law, constituting the office, the law in the Gospel, which is an everlasting ordinance. He doth it by His Spirit, communicating gifts unto persons. He doth it by His Church calling of them, and by a submission to them according to the will of God, and testifying that submission by their suffrage. He doth it by His ordinance of solemnly setting them apart with fasting and prayer. And these, my Brethren, are things that we are come together about this day. This is our faith, this is our warrant, wherein we do not pursue our own imaginations, nor the inventions of other men, nor follow cunningly devised fables; but from first to last have our warrant from Christ. The good Lord pardon us, wherein we come short of the preparation of the Sanctuary, and accept us accordingly to the desire of our hearts, to do the service of His House and Tabernacle.

I will but speak a word of two of use to this part, and then we will proceed to that work which is your part this day; whereunto, if God give strength, I shall add some further instructions, and then desire the Help of our Brethren present to carry it on.

First then, if there be any office, let it be under never so glorious, or so specious a title, if Christ hath not appointed that office by virtue of Gospel ordinance and institution, there is a nullity in it; it is no gift of Christ, let who will bear it, and discharge it; with what formality soever they come unto it. Popes and Cardinals, Metropolitans and Diocesans, there is a

nullity in the office, by reason there is no law, ordinance, or institution of Christ appointing of it. All the outward order and solemnity in the world, and all the holiness of persons, when engaging in such an office, cannot give it a right and title; because it wants the law of Christ for its foundation.

And where the office itself is appointed by Christ, if there be no communication of gifts unto the person; there is not a nullity in the office, absolutely; but there is a nullity as to the person. It is essential to the office, that Christ choose the person by communicating of gifts unto him. Where this is not, I will not say, that there must always (for things are greatly varied with circumstances) be a nullity in all administrations; but there is a nullity in the person ministering before Christ.

Secondly. Let the Church consider aright, how they are to receive, and what apprehensions they have of a Minister that comes to them according to this law, order and institution of Christ, which I have unfolded to you. He is a Gift of Christ. It requires wisdom and prudence in a man to receive a gift: Consider what he doth, he takes an obligation upon himself; much more to receive a gift from a Prince. But to receive a gift, and so great a Gift from Christ! Certainly there ought to be some particular preparation of our hearts for it. How great a mercy, how great a gift this is, I could easily demonstrate.

There are two things that I will but name, (1) valuation and thankfulness. (2) Improvement. As soon as we are a Church of God, these things are expected of us. When we receive so great a gift from Christ, he expects that it be valued, that it be thankfully received, and that it be duly improved.

And on the part of him, or of any of us, who are called to the ministry, undoubtedly it is incumbent upon us, so to behave ourselves, and so to approve ourselves, as that we may own ourselves to be a gift of Christ unto the Church, and be owned by the Church, as a gift of Christ. I don't know, for my own part, a more trembling thought that a minister hath, or can have in the consideration of his office, work and duty, whereunto he is called, than this one; How shall I approve myself so, as to be looked on as a gift from Christ, given unto the Church?

There are three things that are required in every one, who may be esteemed to be a gift given by Christ unto the Church. (1) An imitation of Christ. (2) A representation of Him, and (3) Zeal for Him.

1. An imitation of Christ, as the great Shepherd of the flock, in meekness, in care, in love, in tenderness towards the whole flock. So Christ is described, Isaiah XI. 11. "He shall feed His flock like a Shepherd; He shall gather the Lambs in His arms, and carry them in His bosom, and shall gently lead those who are with young": Here is the great pattern, here is an example for all who are Shepherds of the flock under Christ, (who intend to give an account with comfort unto the great Shepherd of the Sheep, when he shall appear at the last day) in meekness and condescension, giving out help and assistance, bearing with all things, that cannot particularly be insisted upon; and especially conforming unto Him, who knows how to have compassion on the ignorant, and them that are out of the way.

2. There is required, a representation of Christ; and that in all his offices. (1) A representation of Him in the rule and conduct of the Church. That the Church under our rule and conduct, may be sensible that the government of Christ is spiritual and holy. What a woeful representation of Christ is made by men, who undertake to rule the Church of God, with rods and axes, with fire and faggot? Is this to represent the meek and Holy King of the Church, or rather, a devouring tyrant, unto the world? It is our great work in what interest Christ hath given us in the rule of the Church, to represent Him, as spiritual, as holy, as meek, as universally tending to edification, and not to destruction. (2) To represent Christ in his prophetic office. He was the great Teacher of the Church; and the principal work of ministers is, to preach the Word in season and out of season, by all means to carry on the Church in the Knowledge of God, and of our Lord and Saviour Jesus Christ. I will give them Pastors that shall feed them with knowledge and understanding. Those who take upon themselves to be Pastors, and neglect this work of feeding the flock, may, at as cheap a rate, and with equal modesty, renounce Jesus Christ.

3. Christ is to be represented in the imitable part of his sacerdotal office, which is to make continual prayers and intercession for the Church, and that Church in particular whereunto we belong. So the Apostle speaks, Col: IV. 12. "Epaphras, who is one of you," (i.e.) "He was one of the then Elders and Teachers a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." It is a great work thus, in all these things, to represent Christ in all his offices unto the Church. And indeed, who is sufficient for these things? I might add.

Zeal for Christ. He that comes as an Ambassador from Christ, in Christ's stead, will have zeal for all the concerns of Christ in the Church; for his worship, for the purity of his ordinances, for the conversion of souls, and for the building up of the Saints. This is required of them who are thus a gift from Christ.

This is the first thing that my text doth suggest unto me, namely, that the Ministry is the gift of Christ.

And having proceeded so far, I will here stay a little, and desire the Church would attend to their work and duty. After which, if God give strength, I will speak somewhat more unto the eminency of this Gift, according as it is set out in this text—

(Then the Church assented to the Election, by the lifting up of their hands, and the Doctor went on)—

I have shewed you, that the ministry and Ministers are a gift that Christ himself gave the Church. I shall now show you, which was the second part of my proposition, that it is a great and eminent gift, or an eminent fruit of the exaltation and meditation of Christ.

1. It appears to be so, from the great and glorious preparation that was made for it. When did Christ give this gift? When, saith he, "He ascendeth up on high, he led captivity captive, and gave gifts unto men."

The words are taken out of Psal: LXVIII. 17. 18. "The Chariots of God are twenty thousand, even thousands of Angels: The Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: Thou hast received gifts for men." The words you see in the first place are spoken of God himself, applied by our Apostle to Christ, upon these two grounds. (1) Because it was peculiarly the Son of God, who appeared so to the fathers under the Old Testament. It was he who appeared to Abraham, and gave him the promise; and to Moses in the Bush: It was he who gave the Law at Mount Sinai; and appeared to Joshua for the conquest of Canaan, where the Church was to be set up: So it was still the same Person, tho' the articles were varied. (2) Because whatever was done in a way of solemnity under the Old Testament, was a representation, or a means of introducing of things that were to be done under the New. How did God lead captivity captive, on the glorious giving of the Law upon Mount Sinai? That was the day wherein he made his people free. They had no rule, no order, no polity before that, but were under the reliques of that captivity which they underwent in Egypt. God now had conquered Pharaoh, and triumphed gloriously over him in the Red Sea, over him and his hosts, who have kept the people so long in bondage. He led captivity captive, and brought his people into liberty, tho' it was but an initial liberty; it was a bondage in comparison of what was to ensue; but it was the beginning of liberty to them: And all this was to represent the glorious conquest at the Ascension of Christ, expressed Col. ii. 15. "And having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in it, or in himself." When he spoiled Pharaoh, he triumphed over him gloriously; the horse and his rider hath he thrown into the sea. It was the same divine Person who did that as a type of what he would do, when he should spoil Principalities and Powers, Satan, Death, Hell, Sin, and all the spiritual adversaries of the Church, triumphing over them, then did he lead captivity captive. And therefore you may observe the change of the words, which all do speak to this thing. In the Psalms, it is said, "Thou hast ascended on high, and led captivity captive, and received gifts for men." In my text it is said—"He ascended on high, and led captivity captive, and gave gifts unto men." Tho' Christ be spoken of as God in the 68th Psalm, wherein he was incapable of receiving gifts; yet it was in a mystery and prophecy, that he should be in that state and condition wherein he should receive them, and receive them that he might give them; as in Acts II. 32. "When he was exalted on the right hand of God, and received the Gift of the Spirit," he then gave it out unto men.

What is all this great preparation now for? What is it the Apostle ushers in upon this theatre of Glory? nothing less than the giving of ministers unto the Church.

He ascended up on high, and led captivity captive, and gave gifts unto men. What I pray! some to be Pastors, and Teachers. There is a greater glory in giving a minister to a poor congregation, than there is in the installment and enthroning of all the Popes and Cardinals, and Metropolitans

that ever were in the world: Let their glory be what it will, Christ is upon His theatre of Glory in the communication of this office, and these officers.

Wherein will you say is this Glory? You see no beauty, no comeliness in it: No more did the unbelieving world in the Person of Christ, nor ways of Christ. Was there not a great deal of Glory in the setting apart of Aaron unto his service, in all his glorious garments and ornaments, with all the solemnity of Sacrifices that was used therein? doubtless there was. But, saith one Apostle, "It had no glory in comparison of the ministry of the Spirit. This is a Glory that doth excel," 2 Cor: III. 10. The reason why we see not the Glory of it is, because we are carnal. It is a spiritual glory. God himself presides over the work of this day. "I will place my Tabernacle with them, and I will walk with them, and be their God," Lev: XX. 13. If we are the Church and Tabernacle of God, God walks among us this day; Christ is among us by his special presence. "Where two or three are met together in my Name, there am I in the midst of them," Matth: XVIII. 20. And much more may His presence be expected in so great a transaction of His Authority, as this we are now engaged in. The Holy and elect Angels are present with us, to give glory to the solemnity. Hence our Apostle charges Timothy, I Tim: v. 21. "I charge thee before God, and the Lord Jesus Christ, and the elect Angels to observe these things." Why before the elect Angels? because they are present as witnesses in the collation of Authority from Christ. Thou hast thousands of Witnesses more than thou seest; there are more eyes upon thee than thou takest notice of; God is present, Christ is present, the elect Angels are present. These things are the true and faithful sayings of God. Here then is the glory and beauty, in that it is not only a gift, but an eminent gift. That is the first thing in my text. Secondly. It is glorious and eminent from the foundation and spring of it, which is the Humiliation and death of Christ. "Now that he ascended, what is it, but that he also descended into the lower parts of the earth." Why doth the Apostle mention here Christ's descending? Was it to take the advantage of a word? because having mentioned his ascending, will he mention also His descension? no, that is not the way of the Holy Ghost. There was no reason to mention it absolutely in this place: It must be with reference to the end, that was under consideration. There is something, saith he, in Christ's descending into the lower part of the earth, that doth contribute to this great gift of the Ministry. The lower part of the earth may have a double interpretation. (1) The earth may be spoken of with reference to the whole world. (2) Some part of the earth may be spoken of with reference to some other part. If you take it in the first sense, Christ's descending into the lower part of the earth, *i.e.* into this lower part of the creation, which the earth is; then it is the Incarnation of Christ, and his Humiliation, that he intends; which is so expressed, John III. 13. "No man hath ascended up into Heaven, but he that came down from Heaven, even the Son of Man, &c." Christ descending and coming down, was by taking our nature upon him; so it may be here. He descended into the lower part of the earth, *i.e.* He came and assumed our nature, and was here in a state of Humiliation. or (2) The lower part of the earth intends a comparison between some part of the earth itself; and so may be taken for

the grave; He descended into the grave. The burial of Christ, which was a great and evident testimony of his death, it is that which is intended; and so I look upon it in this place. The very descent of Christ into the grave, which is the lowest part of the earth that mankind descend into, is the Apostle's meaning.

And observe from hence, that the death of Christ hath a great influence into this gift of the Ministry. It is a branch that grew out of the grave of Christ: Let it be esteemed as lightly as men please, had not Christ died for it, we had not had a ministry in the world.

And two ways the ministry relates to the death of Christ. (1) Because it was necessary unto his receiving of that power, whereby alone he was able to give ministers. See that at large, Phil: II. 6 to 10. "It was his humbling himself unto the death, even the death of the Cross," that was required to that exaltation, whereby he had power to give ministers. The mediatorial authority of Christ, whereby he was enabled to give Ministers to the Church, was founded in His death. (2) It respects His death, because the very end of the ministry is, to preach that peace to mankind, which was made by the death of Christ, Eph: II. 14. "He is our peace," He hath made peace for us; and in verse 17 "came and preached peace to those who were afar off, and to those who were nigh." How did Christ come and preach peace to the Gentiles, to them that were afar off? It was no otherwise than by instituting the office of the ministry, and sending his ministers to preach peace to them. And we that are Ministers may know the near relation of our office to the death of Christ, which will greatly direct us in the work we have to do; which is, I say, to preach that peace that was made with God by Christ. This is another thing in the text that sets forth the Beauty, Glory and Eminency of this great Gift of Christ.

Walter Mackay, Tongue, Sutherland.

Walter was one of the Northern Worthies in bye-gone days, as far as this generation is concerned. We found the following notes in a book of the late Rev. James S. Sinclair's—

Walter Mackay, Tongue, though somewhat weak in mind and body, yet was spiritual and witty.

On one occasion he and others were speaking about where they would like to be buried. Walter said, "I cannot be buried where I would like to be buried." To which the reply was given, "why cannot you be buried where you would like to be buried?" After a pause, he answered, "Ah, no, I cannot be buried where I would like to be buried" again he was asked, "Why?" He then said, "I would like to be buried *on the road in front of The Free Church of Watten.*" They understood he meant the place where the Lord first met with him.

On one occasion, the late Angus Morrison and Walter were at a Communion in Westerdale, (Caithness).

Angus Morrison got a letter of invitation from Bruan (Caithness) to go to the Sacrament there the following week. Angus intended to go, and accosting a friend said, "You better come also." The friend replied, "If I owe any man any debt, I would suppose that I was spending what belonged to that man on the railway." Walter listening, exclaimed with beaming face, "The King will pay the debt."

Here was a text for Angus, who went on to enlarge as follows: "There was a certain poor man who fell deeply into debt, so deeply that he owed ten thousand talents, and had not a farthing wherewith to pay. His creditor soon apprehended him and thrust him into prison. In this prison he expected to remain to the day of his death. But what happened one day, but that the King came the way and paid the whole debt, and not only so, but he promised that he would come again another day for this poor man and bring him home to be with himself in the palace."

During the relation of this parable, Walter, as his custom was, when anything deeply touched him, had his head bent between his knees. But no sooner was the story completed than he raised himself up and with outstretched hands cried, "It is true, it is true." Angus hearing this exclaimed with delight, "Is not that man well off who can put his seal to what I have said about the poor man and the King and say, 'It's true, it's true.'"

Walter was generally in the habit of speaking very loud when engaged in prayer. One day, after a family worship, a friend to tease him said, "Walter, it was enough for the prophets of Baal to be shouting so loud in prayer" Walter evidently replied, "O may He bless you; may He bless you."

A Letter of Protest.

The following letter was written by the late Rev. James S. Sinclair, prior to 1893, when a student, at New College, Edinburgh. A copy, in his own hand writing, was found among his papers after his death in 1921.

Rev. Prof. A. B. D.

No date.

Dear Sir,

As a student of the 2nd year at the New College, I feel it to be my most painful duty to protest against the general drift of your lectures on the Old Testament. With all due respect to you I must say that I believe the views advanced in the lectures are quite at variance with the doctrines of infallible inspiration and divine revelation as embodied in the Standards of the Free Church. I may only say that our soul has been deeply wounded on more than one occasion by the way you discuss the oracles of the living God. Assuring you that it is only a deep sense of personal responsibility before God that has compelled me to write you on this subject.

I am,

Yours truly,

James S. Sinclair.

(Editorial Note: The late Rev. J. S. Sinclair, was one of those divinity students who left the Free Church in 1893, and supported the Protest of Rev. D. Macfarlane then. A great noise has been made recently in Free Church quarters, about the ministers of the Declaratory Act, Free Church, who refused, in 1900, to enter the Union with the United Presbyterian Church then; and who formed the present Free Church from 1900. It may well be asked—was it not high time for godfearing men to clear out of the Free Church in 1893, where among others, the late Rev. J. S. Sinclair as a student, was wounded in his soul by Free Church Theological Teaching before 1893.)

The Creator's Praise.

(The following prose piece, written in the hand writing of the late Rev. James S. Sinclair, has come into our hands. It is not in inverted commas, and there is no note of its origin or author.)

O happy lark, thou dost put me to shame: thou hast begun thy sweet song to thy Creator's praise earlier than I have mine, and thou canst sing thy sweet song with a sinless tongue.

But why should I be ashamed? I also have (I trust) a new song our God to magnify, and I wish I could sing it with a sinless tongue.

Thou hast only time in which to sing thy sweet song, and the end of thy time shall be the end of the song.

But as for me, at the end of my time, I will begin to sing an endless song with a sinless tongue to an endless eternity.

What Benefit do Believers Receive from Christ at Death.

(Alexander S. Paterson, A.M., on the Shorter Catechism). 9 - 37—What Benefits Do Believers receive from Christ at Death?

The souls of believers are at their death made perfect in holiness and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

We are here taught:—

1. That the souls of believers are at death made perfect in holiness. Heb. xii. 23—"To the spirits of just men made perfect."
2. That, after death, the souls of believers pass immediately into glory. Luke xxiii. 43—"Jesus said unto him, Verily, I say unto thee, today shalt thou be with me in paradise."
3. That the bodies of believers, while in their graves, remain united to Christ. I Thess iv, 14.—"Them also who sleep in Jesus will God bring with him."
4. That the bodies of believers "rest" in their graves. Isa lvii. 2—"They shall rest in their beds each one walking in his uprightness."

5. That the bodies of believers shall be raised from their graves at the last day. I Thess. iv. 16—"The dead in Christ shall rise first."

EXPLANATION.

Observe.—In the souls of believers at death, perfection appears in the following respects:—They feel themselves at liberty among the spirits of just men made perfect; they are delivered from sin, and from all the enemies with which they were surrounded in this world; they feel no more pain from the commission of sin: They are no longer vexed with the filthy communication of the wicked; they have now reached the summit of holiness and perfection: they have now arrived at the full stature of perfection in Christ Jesus: they are now perfect as God is perfect, and pure as he is pure; in a word, They are now the image of Jehovah, and conformed to Jesus, who is, "the image of the invisible God."

An Aged Sinner Converted.*

Honor J———, the subject of the following narrative, was an aged woman, who lived at Mouse Hole, Mount's Bay, near Penzance, over one hundred years ago. She and her husband numbered one hundred and sixty-four years between them, and had been married fifty-six years, and brought up a large family. They had retired from business and lived frugally: their cares were few since their children had settled in life, and they thought to end their days in peace. They attended on the outward means of grace but their hearts were little affected by the truths they heard.

In the Summer of 1841, Honor J——— was taken ill, and she began to fear that her sickness was unto death. In early life she had thought that all was well with her, and now she found that her past life would not bear examination, and she was filled with fear. She read, and tried to pray, but still her cry was, "It's no use, there's no mercy for me; my day of grace is gone; four-score years in sin is a long time to repent of." She continued in this desponding state for three weeks.

One day she felt an unusual desire to pray, and retired to her bedroom for this purpose. She had with her a book containing several tracts: this lay open before her. She tried to pray and then to read, but alas! with little comfort, her hands hung down, and her knees were feeble. She raised her book, and read the following passage, "Behold! Christ invites you in the gospel; God is waiting to be gracious; Jesus is ready to receive you; He is come to seek and to save that which was lost," (Luke xix, 10). "Him that cometh unto me," he says, "I will in no wise cast out," (John vi, 37.) "Come unto me, all ye that labour and are heavy laden, and I will give you rest," (Matt. xi, 28.) "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts xvi, 31).

* Scottish Tract Magazine, DEC., 1844.

These words impressed her mind with a power that she had never felt before. She called on her aged husband, who came quickly, but being himself ignorant of the power of God, he could only wonder. Then he called his son, a pious man, who instructed and comforted his mother.

For some days she felt so happy, she scarcely knew what to do. She said, "Then I, even I, believed in the Lord; that was the word, Acts xvi, 31-34. Then I was enabled to believe in Jesus. Praise the Lord! To think that I, a sinner like me, of four score and two years, should find mercy; O! praise the Lord! Since I have known anything I have sinned: fourscore years in sin, and after all to be saved! Oh, He is a precious Saviour to me! I am very happy; I do desire to live to the Lord, his Word is sweeter than ever."

After Honor J——— had thus received the good news of salvation through the blood of the Lamb she was tried and tempted, but was enabled to hold fast the beginning of her confidence, steadfast unto the end. Though weak in body, from her age and illness, she cried unto the Lord in the time of trial, and he delivered her. Her usual expressions were, "Jesus is precious": "Almost gone!" and "Forescore years in sin!" "Praise the Lord that He found me."

She had many conflicts with the enemy especially the week before she died. Satan suggested, "It is too late now; you cannot expect after four-score years of sin to be saved; whatever others may do, you must be a lost soul; There is no hope for you." But she was always enabled to trust in God, and say, "No, no; thou Lord will never leave me now." "With this answer," she said, "the tempter always left me but night and day he came again."

She said—"It is the Lord, let him do what seemeth him good. I have done with the world; my sins are pardoned, and I am going home. When I think on my past life, I am forced to say, How good the Lord is! how merciful to an old sinner almost gone!"

This aged woman but young disciple, was regularly visited by Christian friends, until the day of her death; she never lost her evidence; she rejoiced in Christ Jesus, and had no confidence in the flesh. When the comfort of the rod and the staff of Jesus in the valley of the shadow of death was mentioned, she whispered, "No darkness!" She was deeply concerned for the spiritual good of her husband and family. She was much in prayer and had the full possession of her faculties to the last. Having rejoiced in the treasure she so lately found, she calmly resigned herself to the divine will, and gently fell asleep in Jesus.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God," (Ephes. ii v 8). As it has been said of the Saviour's act of grace to the dying malefactor, that it was, "One instance of conversion at the eleventh hour, that none might despair, and one only that none might presume." So may all who read this account, make haste to fly from the wrath to come.

Waiting on God.*

Yet let us resolve to wait, how long soever it be; for though we know not now, we shall know hereafter, when the mystery of God shall be finished. Never was man more at a loss concerning the dealings of God with him, than was Job; "I go forward, but he is not there; backward, but I cannot perceive him; on the left hand, on the right hand, but I cannot see him," Job xxiii. 8. Yet he sits down, verse 10, resolving to wait on God all the day, with a satisfaction in this, that though I know not the way that he takes, "He knows the way that I take; and when he has tried me, I shall come forth as gold," approved and improved. He sits by as a refiner, and will take care that the gold be in the furnace no longer than is needful for the refining of it. When God's way is in the sea, so that he cannot be traced, yet we are sure that his way is in the sanctuary, so that he may be trusted. And when clouds and darkness are around about him, yet even then, justice and judgment are the habitations of his throne.

But it is not enough for us to begin every day with God; for on him we must wait not only every day, but all the day long. We must not only pray solemnly in the morning, but that desire which is the life and soul of prayer, like the fire on the altar, must be kept continually burning, ready for the sacrifices that are yet to be offered, the bent and bias of the soul must be toward God—the serving him in all we do—the enjoying him in all we have. And this is what is principally intended in the injunctions given us, to pray always, to pray without ceasing, to continue in prayer. Even when we are not making actual addresses to God, yet we must have habitual inclinations towards him as our chief good.

To be always waiting upon God is to live a life of delight in him. Something or other the soul has that it values itself by; something or other that it reposes itself in; and what is it? God or the world? It is the character of worldly people, that "they boast themselves in the multitude of their riches," "of their own might," "of the power of their own hands," which they think has gotten them this wealth. It is the character of godly people, that in God they boast all the day long; waiting upon God is, having our eye always upon him, with a sacred complacency, as men have upon that which is their glory, and which they glory in. To wait upon God, is to live a life of dependence on him, as the child waits on his father, whom he has confidence in, and on whom he casts all his care. It is to expect all good to come to us

* Extract from an old Tract.—*Editor.*

from God, as the author of all good for us, and in us, the giver of all good, and our protector from all evil. Thus David explains himself, in Psalm lxii. 5, "My soul wait thou only upon God, for my expectation is from him;" I look not to any other for the good I need, for I know that every creature is that to me, and no more than he makes it to be; for from him every man's judgment proceeds. It is to live a life of devotedness to God as the servant waits on his master, ready to observe his will, to do his work, and in every thing to consult his honour and interest. To wait on God, is entirely and unreservedly to refer ourselves to his wise and holy directions and disposals, cheerfully to acquiesce in and comply with them. The servant who waits on his master does not choose his own way, but follows him step by step; and thus must we wait on God as those that have no will of their own, but what is wholly resolved into his; and must therefore study to accommodate ourselves to his. It is the character of the redeemed of the Lord, that with implicit faith and obedience they follow the Lamb wheresoever he goes.

To wait on God, is to make his will our rule, the will of his precept the rule of our practice, and to do every duty with an eye to that. David prays that God would shew him his way, and lead him, and teach him, and keep him, and forward him in the way of his duty; and the text intimates this, that those, and those only, can expect to be taught of God, who are ready and willing to *do* as they are taught. "If any man will do his will,"—be steadfastly resolved in the strength of his grace to comply with it,—he shall know what that will is. Lord, let the pillar of cloud and fire go before us.

A New World.

Great is the change produced by the converting grace of God. It has been justly said, that converting grace brings the sinner into a new world. There is *then* a new world created within, in the sinner's soul; a world of light and order, of purity, joy and strength, where formerly was a horrible chaos of sin and misery.

Even with respect to the visible creation around him, the converted sinner seems to come into a new world; a new lustre, a new smile, shines over the face of nature, such as cannot be the effect of mere temporal prosperity, or philosophical information.

—Rev. John Love, D.D.

The late Mrs. Mary Macaskill, Edinburgh.

Mrs. Mary Macaskill was born in Balachladdich, Stoer, Sutherland, in the year 1880, and she died in Edinburgh in June of last year. She was the child of God-fearing parents, the late Mr. and Mrs. Murdo Mackenzie. An obituary of her mother appeared in an issue of the *Free Presbyterian Magazine* in 1924.

It was at the age of eighteen years that Mrs. Macaskill was brought under conviction of sin and this was brought about by the instrumentality of a sermon on Isaiah 33:14, preached by one of our late ministers. It seems that a sense of her lost condition, through sin, was so deeply impressed on her soul that she fainted at the time and the effect physically, as well as spiritually, was such that she was forced to keep to her bed for days. No record remains of what passage of God's Word may have been used as a means of her deliverance from her sense of bondage, but many years after she was enabled to make a public profession of her faith in the Lord whom her soul loved. In 1913, at Lochinver, she became a member in full communion with the Free Presbyterian Church and the witness she raised that day she was enabled to uphold unto the end. As a young woman she emigrated to Canada and when referring to that part of her life she often spoke of the refreshing seasons she had when the deputies from the church visited Saskatoon. After spending some years in Canada she and her husband decided to return to the old country. It was at that time she was visited with a series of bereavements. Her husband, whom she left in Canada to wind up their business and who was to join her in this country, died shortly after she left for Scotland. This came as a terrible shock to his grief stricken widow. As she was recovering from the immediate effects of her husband's death, she was bereaved of a brother to whom she had a very great attachment. That brother was D. J. Mackenzie, Ardgay, who was a highly respected Elder of the church. The loss of this brother was a stunning blow to Mrs. Macaskill. For the time being she lost interest in almost everything. It served to make this world emptier than ever to her. In addition to those bereavements she lost all her sisters and another brother. Indeed she was the last of the family to which she belonged. The death of her last sister was too much for her and her health, which was badly impaired by that time, showed signs of a rapid breakdown. After an illness in 1950 which necessitated a time in hospital, her health was never the same and it was obvious the earthly tabernacle was being dissolved. On New Year's day, 1955, she prepared to go to church but had to return to bed. She was again taken to hospital but nothing could be done. Her end was fast approaching and she knew it. About that time her soul passed through much darkness in which she was sorely tried but this would seem to have been her last temptation. The darkness was dispelled and at the close of family worship, a few friends being present, she cried out "Saw ye Him whom my soul loveth?" From that moment her only desire was to depart and to be with Christ. In fact she longed to be away. A sense of the love of God shed abroad in her heart by the Holy Ghost, which was given unto her, weaned her away from this world and made her importunate in her

desire for the salvation of her friends and others. The Lord's people were her people. She loved their fellowship and was genuinely interested in their welfare.

Mrs. Macaskill was a most hospitable person. Her home was always open to strangers and in this way she made a wide circle of friends throughout the church. At communion seasons visitors from all parts partook of her hospitality and she was never happier than when on such occasions her house was full of those whom she believed were the people of God. She was a loyal member of the Free Presbyterian Church and was enabled to maintain her testimony to the end. By her death the Edinburgh congregation has sustained a great loss and this is more keenly felt inasmuch as within two years the congregation has been bereaved of six of its members. To her daughter, whose dutiful and loving care was of such great comfort to the mother, we offer our sincere sympathy. May she be comforted by the God of all comfort. "The King's daughter is all glorious within." D.C.

Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

(*Air a leantuinn bho t.d. 27.*)

Rinneadh bochd E, as ceann na h-uile, ann E bhi air a dheanamh na mhallachadh air son a shluaigh, mar gu'm bu neach E bha briste, agus mar gu'n do thoill E bàsachadh air son pheacaidhean a bu leis féin, mar gu'm b'ann annsan a bha coinneacadh uile chiont ifrinn. Ghabh E air fein ealach aingidheachd a shluaigh; agus ciod e'n t-ealach uamhasach a bha'n sin. Sheas Esan do nach b'aithne peacadh fodha mar gu'm bu pheacach E; Seadh mar gu'm b'e am peacach bu mhotha 's a chruinne-ché; mar gu'm b'E féin an ni dhe'n robh gràin neo-chriochnach aige; mar gu'm b'E féin dearbh phearsa an ni olc agus mhallaichte sin. Rinneadh E na pheacadh. Leig se E féin sios gu bhi faireachadh uamhas a bhi guilain a leithid de ealach, gu bhi faireachadh spàirn peanas a pheacaidh—gu bhi faireachadh geurad claidheamh ceartas do-lùbaidh, air a chur ann an cleachdadh le cumhachd neo-chriochnach. Thuit air san an fhearg a bha peacaidhean do-àireamh agus ciont nach gabhadh a bhi air a thomhas a bhuineadh dha shluagh, a toilltean, agus ghabh E air fein a bhi ga'n giùlain. Ghabh E ri bhi air deiligidh ris leis an Athair mar gu'm bu pheacach agus ceannairceach a bh'ann—mar gu'm bitheadh E, an àite a bhi 'n Mhac a ghràidh, neo-airidh air a cho-chomunn. Ghabh E ri foluch gnùis Athar, uamhasan fearg do-labhairt an Athar, nach gabh a bhi air a bhreithneachadh le creutairean. Agus ged a bhà bhi smuainteachadh air a chup, ga lionadh le uamhas, agus ged a dh'fhaig e bh' uaithe an glaoth, "O m'Athair, ma dh'fheudas e bhi, rachadh an cupan so seachad orm," gidheadh chaidh E air adhart gu bhi ga choinneachadh. Ruisg E bhroilleach do chladheamh an Athar, agus dh'ol E cup fheirg-san gus a bhoinne mu dheireadh.

Is ann, da rìreadh, air a chrann-cheusaidh a chi sinn bochdainn Mhic Dhé. Ann an so faiceadh-mid E a fulung còmhla an dimeas agus an fhanaid a bu mhotha, am pian cuirp a bu chràitiche, an cràdh inntinn a bu doilgheasaiche, àrd-éigheach dhaoine, oidheirpean ifrinn, agus tréigsinn an Athar;—an talamh ga dhiùltadh, ifrinn air a leigeadh fuasgaile air, agus neamh duinte 'n a aghaidh. Cha robh freagairt da ghlaodh, “Mo Dhia, car son a thréig thu mi.” Bha E leis féin agus gun aon de na slòigh maille ris, ceartas neo-chrìochnach na Diadhachd a déiligeadh ris air son peacaidhean an taghaidh bhith-bhuan, a foillseachadh a ghlòir agus a deanamh co-chruinneachadh air uamhasan. Agus an e so, da-rìreadh, Esan a bha ann an uchd Dhé bho'n t-siorruidheachd, agus a b'e Dia? O! amhairc-mid air Uan Dhé. A chreidmhidh, tarraig dlùth, agus am feadh a bhitheas tù air chrith a thaobh an t-seallaidh so air fìor-ghloine, chaithteach, shiorruidh, mar a tha e air fhoillseachadh 'n a fhulungasaibh, dean aoradh Dhà-san a thug, mar so, E féin suas tre'n Spiorad shiorruidh gun smal do Dhia. Thoir urram gu hàraidh, do'n ghràs a threoirich E gu bhi coinneachadh 'n a h-ioraslachd agus an uamhais air nach gabh cainnte a chur air son peacach caillte mar a tha thusa ann.

'S an àite mu dheireadh, thàinig E gu bhi bochd ann a' bhi toirt thairis a chorp naomh do chumhachd na h-uaigh, mar gum bitheadh còir aig a chumhachd sin air mar a phrìosanach—mar gu'n tìgeadh am bàs dà ionnsuidh-son, Prionnsa na Beatha, mar thuarsdal a pheacaidh. Strìochd Esan, a mhàin a tha neo-thruaillidh, dhà—chaidh E stigh dà phrìosan. Ach thugadh-mid buidheachas do Dhia, gu'n robh e eu-comasach gu'm bitheadh E air a chumail shios, ach gu'n do dh'éirich E 'n a ghaisgeach buadhach, 'n a cheud thoradh agus 'n a roimh-ruithear saoghal a bha air a Shlànuighear gu bhi toirt aithreachais do Israel agus maitheanas peacaidh. Ann an so, uime sin, ann a bhi lorgachadh a mach ceumaibh bochdainn Mac gradhach agus shiorruidh saobhir Dhé, aidicheadh-mid gu'm bheil a ghràs a dol thar gach uile eòlas.

(R'a leantuinn.)

Notes and Comments.

Eccleston Hall, London.

Eccleston Hall, London, is a familiar name in Free Presbyterian homes throughout our church, as we have been connected with it since almost the first stated Free Presbyterian Church services were held in London. It is, therefore, with deep regret that we have to announce that this Hall, the Head-quarters of the world-famous Scripture Gift Mission, was destroyed by fire on Monday afternoon 23rd April, at 3.30 p.m., due to an explosion in the basement. Within a few minutes it was like a blazing furnace. It is marvellous, and the doing of the Lord, that the fifty-five members of the staff of the S.G.U. escaped with their lives, though ten were injured, and five of them detained in hospital. It was thought at first that no lives were lost when the entire staff had been accounted for, but when a lady-secretary

regained consciousness, after twenty-four hours, she asked what became of the Maltese translator, who occasionally called there, and had been speaking to her before the explosion. Search was resumed, and his body was discovered in the debris. In addition to the loss of the Hall, and much other valuable stock, the S.G.U. lost £30,000 worth of Bibles. One has the feeling, however, that the Scripture Gift Mission will yet rise from this fiery ordeal to be more extensively useful than ever before, and that is saying a great deal, because the S.G.U. circulated the Scriptures of Truth in almost every nook and cranny of the inhabited world, and in more languages and dialects probably than any other Bible-distributing organisation in the world.

I feel sure that it is the desire not only of the London Free Presbyterian Congregation, but of our church as a whole, that we should take advantage of this sad and distressing opportunity to extend to Mr. Ashley Baker, the Secretary of the S.G.U., and all the members of his staff, our sincere thanks for, and deep lasting appreciation of the uniform courtesy and obliging consideration, they showed to us throughout the course of the years. As occasion required it, their consideration was kindly, self-sacrificing and ungrudging. Our mutual friendship was characterised by the most cordial harmony. We would also take advantage of this opportunity to thank Rev. A. A. Campbell, B.A., of Grove Chapel, Camberwell, and the two Strict Baptist pastors who have offered us accommodation.

We have thus, as a congregation, lost our place of worship in London, and while we are at present holding services in Bridewell Hall, Headquarters of the London City Mission, exactly opposite the charred remains and blackened walls of Eccleston Hall, it is at almost five times the expense of our services in Eccleston Hall. It can, of course, only be a temporary arrangement, and we regret that, for the time being our Gaelic service has to be cancelled, and may be also the Sabbath School. In this connection, I am afraid that many people in our church, and readers of our magazine, have got the mistaken view that our London Church Building, or Church Purchase Fund had been either closed, or indefinitely suspended. This is certainly not the case. Our Church Building Fund is over £900, but in London, as distinguished from the Highlands of Scotland, we are compelled, by force of circumstances, to speak in terms of thousands and not hundreds of pounds regarding building or purchasing a church. This, by the way, ought to emphasise to our people in Scotland their privileges, with their own free manse and churches, when compared with our heavy outlay in the payments of rents for a flat and a hall. As a congregation, despite this mysterious dispensation of Divine Providence, in connection with a Hall that was preserved intact throughout the aerial bomb-bardment of London, we have deep reason for gratitude to the Most High that this did not happen the previous day (Sabbath) when we would have assuredly been trapped in the upstairs hall, and ushered into Eternity in the twinkling of an eye. "This is the doing of the Lord and wondrous in our eyes."

J. P. MacQueen.

Gift of Bibles to London Congregation.

On account of the disastrous fire at Eccleston Hall, London, our congregation there lost their pulpit Bible and a number of other Bibles kept on the premises. But the Trinitarian Bible Society has quickly and most generously stepped in with the gift of a handsome pulpit Bible, and 100 other copies of the Bible, for the congregation. The minister, Rev. J. P. MacQueen and the Congregation, deeply appreciate this gift and token of Christian good will toward them. We take this opportunity of expressing sincere thanks to The Trinitarian Bible Society for their prompt and practical help given to our London friends. We would also add that friends throughout the Church feel the greatest sympathy for our London Congregation in the loss of their long standing place of Worship, in Eccleston Hall. And we herewith express our sincere sympathy with the Scripture Gift Mission, from whom Eccleston Hall was rented, and who lost everything in the fire. Mysterious are the ways of the Most High, many a time, in His dealings with His people who seek to serve Him with devotion, but His people are to wait, pray and be patient at such times, until He appear for their deliverance and comfort.

Thousands of New Testaments Seized in Spain.

Lord Alexander of Hillsborough, in the House of Lords on 3rd May, asked whether steps had been taken in Spain to protect human rights and religious freedom. In reply, Lord Reading, Minister of State, revealed that more than 9,000 copies of the New Testament had been seized by the Spanish Ministry of Information at the premises of the British and Foreign Bible Society in Madrid. And 20,000 copies of various books of the New Testament were also taken. The British Embassy had asked for an investigation with the object of getting the property restored. Lord Reading said that the Government deplore the seizure of these Testaments. We are gratified at the vigilance of Lord Alexander, as a member of the House of Lords, in regard to activities of a Romish character. This is not the only occasion on which he has raised questions critical of the anti-Christian activities of the Church of Rome. And he appears to be aware, as others are, of the suppression of anything of a Protestant character in Spain. It is a deplorable, yet characteristic, manifestation of the Romish attitude to the Bible, although they aver nowadays that their people are permitted to read the Bible. If and where, this is permitted, it is what is called the Douay Version of the Bible alone that is permitted, with its priestly insertions and comments, giving a Romish and unscriptural meaning to many parts of the Word of God. The Protestant and Authorised Version of the Bible is hated by the Roman Catholic Church. Their action in Spain is exactly what they would do in Britain, if they had the power. Rome is the same in principle, the world over: For lack of power, in the mercy of God, they cannot act everywhere as in Spain. What would be said, if the the British Government seized thousands of Roman Catholic Bibles in this Country? We wonder if the general public are still blind to the menace of Rome.

Education Committee Gives Bibles.

The Education Committee of Lanarkshire, it is reported, has decided that a Bible is to be given to 18,000 pupils of the secondary departments of Lanarkshire schools. This is an heartening decision indeed, and one worthy of commendation, and imitation by other Education authorities throughout Scotland. Put the Bible into the hands of the children, the rising generation, would be a good slogan for Scotland. This is the seed of the Kingdom of God, and God the Holy Ghost can make it savingly fruitful in the experience of boys and girls. This indeed is a merciful act, when so many parents who have abandoned Church and Bible, never think of reading the Bible with their children or putting a copy into their hands. The money spent in this matter is well spent. May the God of the Bible give many of these pupils a mind to read His Word, outside their regular school activities.

Trinitarian Bible Society and Children.

Since writing our note on the gifts of Bibles to School children in Lanarkshire, we have come across the following interesting information in the Trinitarian Bible Society *Quarterly Record* for April—June viz.,

A survey of the year's activities will be given by the General Secretary of the Society, and Mr. Bentley will tell of the valuable aid given by the Society in providing Bibles for new Sabbath Schools established in the new housing estates throughout the Country. The great need of getting the Bible into the Homes of Britain is significantly met in this way, through the children, and many parents have thanked God for the neat little Bibles which the children have brought home with them and asked to have read to them.

This desirable result is mentioned in a recent letter received from a friend with a deep interest in the welfare of the children and the parents also in his district. He writes: "You will be pleased to know that on Sabbath afternoons we have over 100 of the children who bring their Bibles along to the Sabbath School and Bible Classes, and I know that quite a number of them are reading them at home and getting their parents to read them to them, so we feel that the Word of God is getting into the homes of the people."

Original Secession Church Re-unites with the Church of Scotland.

Last year the United Original Secession Church, in Scotland, applied to the Assembly of the Church of Scotland, to be received into that Church. From the historical point of view, this may be called a return to or a re-union with the Church of Scotland on the part of the Secession Church. The history of the Secession Church goes back to the beginning of the 18th Century, and to the controversies entered into by Rev. Ebenezer Erskine, Rev. Ralph Erskine, and others, within the National Church, that is the then Church of Scotland. Before 1732, their relations with the General Assembly were strained in the controversy as to the treatise, *The Marrow of Modern Divinity*, which book was condemned by the Assembly. And the Secession Church was

ultimately formed after the Erskines and others over the question of patronage, and a case of alleged heresy involving Prof. John Simson, Glasgow, announced their secession in a formal protest of November 16th, 1733. And this is the point to note now in consideration of this history: that the original founders of this body left the National Church over 200 years ago, not because of any one act of that church, but because of a "a course of defection from our reformed and covenanting principles." And now in 1956, the present United Original Secession Church has decided that "no fundamental principle now separates the Synod of United Original Seceders from the Church of Scotland." The majority in the present Original Secession Church, prior to this re-union, certainly loved little or nothing of the character, theology, and doctrine of the Erskines and other Secession fathers, or they could not possibly walk into the "fold" of the present-day Church of Scotland. This modern National Church is permeated with "defection from our reformed and covenanting principles." And yet nine ministers and congregations in Scotland are welcomed back to unspeakably greater defection from Reformed principles and practices, than ever prevailed in the National Church in 1733. We make no apology for quoting:—"Birds of a feather flock together." Three congregations of the Secession Church have refused to enter the Church of Scotland, viz., in Arbroath, Kilwinning, and Victoria Terrace, Edinburgh. As to how they will fare, in view of the transference of missions, properties and funds to appropriate Church of Scotland authorities, we know not. It is a miserable and wretched commentary on the religious trends in Scotland, when those having specific historical links with the eminently godly and gifted Erskines, walk with open eyes into the realm and atmosphere of modernism. It is to be feared those eyes are spiritually blind. The one time minister of Kilwinning Original Secession Church, the late Rev. Mr. Matthews, was really the only out and out evangelical and faithful minister in that denomination, forty and more years ago; at least known to Free Presbyterians. If Scotland will be visited by days of power from the right hand of God, then the people will return to the purity, holiness and majesty of the doctrines and gospel preached by such as the Erskines and many others in days past. We direly need such a day, irrespective of all the religious optimism in many quarters.

Work for "Tell Scotland."

The Church of Scotland's General Finance Committee in its report to the General Assembly makes the following observations:—"There were many claiming membership in the Church who had no conception of Christian stewardship. These members attended public worship at rare intervals, usually at Communion seasons, and they contributed in a similarly spasmodic manner. The financial position of the Church was indicative of the spiritual condition of its members."

These statements are the bold, sad truth, of conditions prevailing in the Church of Scotland. Here the Tell Scotland Movement has more than enough work to do, to put such a state of matters right if they would and if they could. But alas! this movement seems to have a complete lack of understanding as to what a truly converted sinner is, and who have a right from the Lord to sit at His Table, as members in the Christian Church. It is amazing to us that a Church Committee can issue such strictures on its members, and yet that such members are not seen to be but worldly hypocrites, who should be disciplined and deprived of their membership. The fact is that such darkness prevails in the said Church, that the scriptural and spiritual answer to the question, "What is a true Christian?" is either not known generally, or not applied when adding names to their Communion Rolls. The movement referred to should be the "Tell the Church of Scotland Movement." Of course spiritual life is needed before there can be any spiritual or Christ honouring movement.

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; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, London, Portnalong, Achmore and Stoer; second, Fort William; third, Greenock; fourth, Glasgow; and fifth, 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 Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breaslete; 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 and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Special Notice.

We have published above all the Communion dates for the year 1956. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

The late Rev. Finlay MacLeod, Dornoch.

It is with real grief that we intimate to our readers the removal by death of our dear friend and fellow labourer in the Gospel of Christ, the Rev. Finlay MacLeod, Free Presbyterian Church, Evelix, Dornoch. He took seriously ill on Sabbath, the 6th May, and became weaker on the Monday, the 7th of May, and passed away in the afternoon of that day, at 3.30 p.m., to enter into the joy of his Lord, in the heavenly sanctuary. He was one of a number of young men who served in the army in the 1914-18 War, and later studied for the ministry of the Gospel in our Church. He was ordained to the holy office of the ministry and inducted to the pastoral charge of Dornoch and Rogart, Sutherland, wellnigh twenty-nine years ago. And this was his only charge during that long period. He was known and read of all men as a faithful minister of Christ; and was a man much given to prayer. He willingly and dutifully served the Church as a deputy to Canada and in recent years twice visited Australia and New Zealand to preach the truth of the gospel of Christ Jesus to our people, in these far off lands. Indeed, he but returned from Australia and New Zealand, with Mrs. MacLeod, in November of last year, to now cease from his labours in the midst of his own congregation and in his own house at Evelix Manse, Dornoch. Truly the sleep of the labouring man is sweet; and what a sweet Eternity the true and faithful servants of the Lord will enjoy, yet all of divine grace. We have known the late Mr. MacLeod since his student days, and a more devoted, unswerving friend one could not wish for. And the Lord made him steadfast and unmoveable in his attachment to the Cause of Christ, and to the principles of the Free Presbyterian Church of Scotland, to the end. His absence from our midst and from the Courts of the Church, will be keenly felt and lamented. What need there is that the Most High would give to the Church and to her ministry, men of like piety and devotion to His service. We extend to Mrs. MacLeod, the widow, (daughter of the late Rev. D. Beaton), and to her sons and daughters, deep and sincere sympathy in their great and unexpected sorrow; and we do so on behalf of the readers throughout the Church at home and abroad. And what shall we more say? The grace of the Lord Jesus Christ be with widow and fatherless. No doubt there will be a fuller notice later.—Editor.

Note to Subscribers.

We respectfully remind subscribers who have not already paid their annual magazine subscription for the magazines that we will be obliged if they do so at an early date. Payments are received throughout the year.—Editor.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Edinburgh, £2; Mr. E. M. R., National Bank, St. Monance, £2; Mrs. E. M. McK., Glenellen, Tarbert, £5; Mr. J. Weir, Glenellen, Tarbert, £5; A Pilgrim, £5.

Home Mission Fund.—A Pilgrim, £5; Miss I. McD., Kendersley, Sask., £4.

Dominions and Colonial Missions.—Miss I. McD., Kendersley, Sask., £5.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mrs. Scott, Grafton, Australia, £2.

Publication Fund.—Rev. Theodore Hard, Korea Mission, Pusan, Korea, £1 3/9. The following o/a Trinitarian Bible Society:—Mrs. I. Munro, Dalchreichart, £1; Mrs. McIntyre, 2 Caberfeidh Terrace, Dingwall, per Collecting Box, £6 10/-; North Uist Congregation, by Collecting Books, per A. Macdonald, Treasurer, £16 11/6.

Jewish and Foreign Missions.—Anon., Oban postmark, £5; Miss I. McD., Kendersley, Canada, £8 13/4; A Friend, London, per Ramsay, Brown & Co., £18; Mrs. B. Grant, 35 Seaforth Road, Ullapool, £1; A Friend, Argyllshire, £5; Mr. Dennis Lewis, Chelmsford, Essex, £2.

Magazine Free Distribution Fund.—Mr. R. M. Collam, Stockinish, £1; Miss J. G., Elphin, Lairg, 8/6; Mrs. H. C. C., Kati Kati, Bay of Plenty, New Zealand, £1; Mrs. A. M., Schoolhouse, Elphin, £1.

The following lists sent in for publication:—

North Uist Congregation—Bayhead.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks £1 from "Friend," Stornoway, per Mr. N. McIsaac, o/a Sustentation Fund.

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, 5 Upper Breakish, acknowledges with grateful thanks the following:—R. K., Grafton, N.S.W., £5; Mrs. R. M., Dunan, Skye, £3; E. M. Robertson, St. Monance, £3; D. McL., Kintoch Farm, £1. The following per J. Nicolson:—Mrs. Grant, 5 Elgol, "In memory of a beloved husband," £5; Friend, Sleat, £5; Friend, Leckmelm, £4.

Creich Congregation.—The Treasurer acknowledges with sincere thanks £1 from Mr. D. J. M., 18 Tulloch Street, and £2 from Miss K. McK., Skerry, at Swordale Hospital, o/a Sustentation Fund, per Mr. Wm. Lobban.

Lochcarron Congregation.—Mr. R. MacRae, Treasurer, thankfully acknowledges the following donations from Mrs. W. Matheson, South Coldstream, Drumoak, £2 o/a Sustentation Fund; 10/- o/a Home Mission; 10/- Foreign Mission.

Edinburgh Manse Purchase Fund.—Mr. H. McDougall, 15 Gloucester Place, Edinburgh, Hon. Treasurer, has much pleasure in acknowledging £5 from A Friend of Edinburgh Congregation per Mr. James Mackay.

Greenock Congregation.—Mr. A. Y. Cameron, 17 Clyde Road, Gourrock, Treasurer, acknowledges with sincere thanks £1 from Miss D. Munro, and £1 from A Friend o/a Sustentation Fund.

Lochcarron Manse Building Fund.—Mr. G. Ross, Schoolhouse, Treasurer, acknowledges with grateful thanks:—"Threepenny bits," Kishorn, £1 12/-; Anon., 7/6; Miss M. M., in memory of a dear brother, per R. M. R., £5; Mr. Gillanders, Arrina, £2, per Rev. D. J. McAskill.

London Congregational Fund.—Rev. J. P. Macqueen acknowledges with thanks the following:—From Mr. R. McK., Inverness, £1; A Friend of the Cause, Wimbledon, £2; Mr. W. R. Rayne, Streatham Common, £5; Mr. G. McK., London, £5; A Friend, Streatham Common, £10; A Friend, £2; the following o/a London Church Building Fund—Mr. J. Savage, Essex, 10/-; A Friend, North Tolsta, £1.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with grateful thanks:—Staffin Congregation, £128 5/-; Misses J. and A. McK., Pitlochry, £5; A. C., Fort William, £2—1955, Donation, £10; Friend, £2 (total, £56 2/-).

Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks, A Friend, Ullapool, £4; J. G. Achiltibuie, £5; A Friend, Edinburgh, £3; Miss M. R., Leckmelm, £2.