

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

**CONTENTS**

	page
The Church in the World ... ..	1
Note on Adoption and Justification ... ..	3
The Church's African Missions ... ..	6
The Scripturalness of Presbyterian Church Government ... ..	8
Scotland's Early Associations with Trinitarian Bible Society ... ..	11
The late Mr. Samuel Fraser, Dingwall ... ..	13
Searmon ... ..	16
Notes and Comments ... ..	17
Church Notes ... ..	18
Acknowledgment of Donations ... ..	19

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**The Church in the World.**

THE visible Church of Christ in the world includes within its borders and among its members, from generation to generation, many who did not love the Lord Jesus Christ in sincerity, but possessed merely a profession of godliness, while denying the power thereof in their life and conversation, being all the time conformed to this world; that is, conformity to the desires, views and practices of the openly irreligious, unconverted and Christless. This is illustrated in cases such as Eli's sons, who wickedly perverted the priesthood; Judas, the betrayer of our Lord; and Demas, of whom Paul writes: "Demas hath forsaken me, have loved this present world." The Church of whom we would write presently and more particularly, is comprised of those who, while of course in the visible Church of Christ in the world, are His true, spiritual, converted people who are savingly and vitally united to Him as the Great Redeemer and divine Head over His body the Church, by a holy, living faith. Whatever may be seemingly true regarding members generally of the visible Church in the world as to an apparent attachment to Christ Jesus, and a superficial participation in the activities and experiences of the Church; yet what we shall observe hereafter respecting the Church in the world, has vital and fundamental application only to those of whom the Son of God asserts in His prayer to the Father, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me," (John xvii, 6 and 8).

*They are a living Church.* Inasmuch as they have been "born again" in Zion, out of this new birth there arises and continues the life of faith upon the Son of God who loved them and gave Himself for them. They live upon the infinite worth of His most precious atoning blood which cleanseth from all sin, upon the overflowing abundance of His love and mercy, and upon the sincere milk of His most holy word. They desire not only to live upon Christ Jesus, but for Him and His cause of truth in the world, that He might have the pre-eminence and honour of which He is worthy.

*They are a teaching Church.* Their commission to teach, and what they are to teach, sinners and saints who come under their influence and jurisdiction, in the divine providence, is concisely given and indicated by

Christ in Matthew xxviii, 19, 20: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." No survey of the "all things," which include doctrines and practices, can be given in a limited article of this nature. But let us at once state that the Church in the midst of a dark and ignorant world, are conscious that it is a first and supreme duty to teach and preach the whole counsel of God, regardless of the carnal opinions and feelings of men. And to-day, there is increasing need, not to alter the terminology of Scripture to supposedly make Scripture terms more understandable to the "man in the street," but to expound the meaning of, for example, *the Fall*, that man is *lost*; that he has a *desperately wicked heart*; *everlasting punishment*; the *atonement*; the *new birth*; *justification by faith*; *sanctification*, and so on; and all in the light of the Bible, and by comparing spiritual things with spiritual. The gospel, watered down and weakened by weak men in the faith, or of no faith, on account of the fear of man and to please men, is a useless and Christ-dishonouring service.

*They are a suffering Church.* "As the lily among thorns, so is my love among the daughters." The Church is Christ's love and bears resemblance to Himself as "the lily of the valleys." Believers bear and manifest a measure of likeness to their Redeemer, Lord and Beloved, Jesus Himself. The "thorns" of hatred without a just cause, were felt and experienced by Christ as part of His sufferings. The wicked men of the world brought to bear upon Him their enmity to truth, holiness, and the revelation of His Father by and in Him. In a word, the world hated Emmanuel, and does so still. No marvel then if His Church is a hated and suffering company, being so intimately and spiritually bound up with, and engaged in manifesting forth, the Name of their Lord and Master. This is what He says on the matter: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," (John xv, 18, 19). And so these words have been fulfilled to the letter, down through the history of the Church from the time of believing, witnessing and suffering Abel. Cain was of that wicked one and slew his brother Abel; because his own works were evil and his brother's righteous, (see I John iii, 12). Read the Acts of the Apostles and therein also learn of the true people of God, the disciples of Christ, and of their sufferings of varied kinds for His name's sake. To-day in Britain, the Church also suffers, not maybe in the same manner as in past ages. But what of the abandonment of the worship of God by the masses; the disregard of the Church's witness for truth by all classes of society; the indifference and enmity shown to-day towards the true and precious gospel of Christ crucified, which the Church seeks to preach; the desecration of the Lord's Day to such a lamentable extent; and the betrayal of the cause of Christ by erroneous teaching and false doctrine on the part of professors of the Christian religion, etc.? These, among other things, are as thorns to the minds and hearts of believers; and are evidences of the hatred of the world towards what is precious to the Church and, of course, to the Church itself. *They are a contending Church.* They are enjoined to contend and war a good warfare for the faith once delivered to the saints; and to graciously put on the whole armour of God

to this end. Against sin in all its activities and wherever it operates; against Satan and all his wiles and workings in the world; against worldliness in the visible Church, of which there is a flood to-day; against the ungodliness of wicked men; and against the man of sin, popery: the Church is to contend as the Lord will enable, guide and strengthen. Compromise by the Church in matters of Christian principle and practice is fatal, cowardly and dishonouring to Christ, and virtually casts to the four winds any worthwhile testimony for Christ and His truth, in a world which is already dark and desolate enough, morally and spiritually. Nehemiah contended for righteousness and against evil in his day. He records, "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath Day?" (Nehemiah xiii, 17). The Lord Jesus Christ, our divine example, cleansed the temple of God of worldly men and their worldly practices, in buying and selling there. He contended with them indeed. Then let the Church hear and obey the words of truth, "Fight the good fight of faith," which was the Apostle's gospel war-cry to all like-minded with himself. And so, "Finally, my brethren, be strong in the Lord, and in the power of his might," (Ephesians, vi, 10).

And finally, *they are a hoping and expecting Church*. As they look beyond this present world to the world to come, they graciously and humbly hope to be with Christ and to behold His glory when their labours, sufferings and contendings come to an end here. This is well grounded upon the promises and intercession of the Head of the Church. He prayed on their behalf: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me . . ." (John xvii, 24).

### **Note on Adoption and Justification.**

By Rev. D. A. MACFARLANE, M.A., Dingwall.

It is generally allowed that, in the history of the Church, the subject of adoption has not received the study which it merits. In the early history of the Church, the doctrines of the Trinity and of the Person of Christ were in the forefront of those which received the attention of the fathers. At the time of the Reformation, the truth concerning justification and saving faith, among others, mainly occupied the minds of the Reformers. Candlish states that adoption was at times made an appendix to that of justification, and at times was not even noticed. Dr. Hugh Martin complains that even Luther treated the subject inadequately, and that Owen, while handling it in a practical way, under the head of Communion with God, says nothing of the connection between our sonship and that of the eternal Son. Dr. H. Martin dismisses A. A. Hodge's treatment of it summarily, namely, that in the "Outlines," Hodge "treats the subject far too loosely to be regarded as of any authority, however subordinate." On the other hand, such a writer as Thornton Whaling is well satisfied with the treatment of "Adoption" in the "Outlines."

We wish to make it clear that what is presented here is no more than a note on adoption in its relation especially to justification. The subject of adoption is a far-reaching one. To appreciate its nature and place in the sphere of evangelical truth, one would need to go back to such subjects



as the creation of man—to the relation of Adam to God—to study what such words as “image” and “likeness” mean, and whether “image” is the same as sonship. There is, further, the question of what man really lost by the fall. He lost holiness and communion with God. The subject also of the grace of God would necessarily come in, and especially the doctrine of the complex Person of Christ in its several aspects. There is also to be studied, if possible, the truth of the relation of the Holy Spirit to Christ as the God-Man. He mediates the fulness of the Godhead to Christ Himself considered as the Son of Man, according to the will of the Father and of the Word. From Christ as Head of His Church, the Spirit of the Father and of the Son comes to the members. This would bring one to the subject, among others, of the new birth and justification, and how adoption which has its ground inwardly in regeneration, followed by justification, ranks the believer as now an adopted son of God, who is imbued with the Spirit of Christ to be sanctified—until at last all believers are completely like Christ and see Him as He is.

With these general remarks, we proceed to point out that there has been, and is, a great deal of disagreement, even among the orthodox, as to whether Adam by creation was, in any proper sense, a “son” of God or not. There is common agreement that God was to Adam in the relation of Creator, Owner, Lawgiver, Sovereign and Judge. Adam, of course, is termed a “son” of God, but is this to be understood in a common way as a good king is often called the father of his people? Such writers as Candlish and Hugh Martin deny sonship in any strict and proper sense to Adam as created. So also C. H. H. Wright. Such a writer on the subject as Whaling views Adam’s sonship in three aspects, namely, natural (which is inalienable, even by the fall); also, what is involved in having the “image” of God; and finally, “legal sonship.” Dr. Hugh Martin points out that having the image of God is an internal spiritual state of soul (re Adam in innocence), but that “sonship” is a relation of a son to a father.

We leave this part of the matter. It is at anyrate clear that God is the divine Creator, and Ruler, and Judge. Man is a creature, a subject, and accountable to his Maker. We take for granted of course here the scriptural revelation concerning the fall, and man’s guilt and need of salvation by grace, if any are to be saved at all.

This leads us to the subjects of justification and regeneration, which in order of thought are preliminary to adoption, which has its two sides of being a change of relation towards God, and also embraces believers being embued with the spirit of adoption. If a guilty sinful soul is to be of God’s spiritual children and family, such must be justified freely by God’s gratuitous favour—or grace—through the redemption which is in Christ Jesus. The blessings of pardon and acceptance in Christ are got by faith, which is the immediate exercise of regeneration, or a spiritual resurrection of the soul to newness of life. All this, of course, implies the need of Christ, and his work. We may remark in passing that Dr. Hugh Martin is specially illuminative in his treatment of the Person of Christ in its various aspects. Christ is the *Only-begotten Son* of God from eternity, who became God manifest in the flesh. Now, as the risen and exalted Saviour, He is the *First-begotten* from the dead, and the *First-born* among many brethren. The soul born of God, and thereby discerning

the glories of God in the face of Christ Jesus; is there, and then introduced into the state of justification. The believer is, as God's creature and subject, in a right relation with his Sovereign and Judge. But at the very same time, he is adopted by God or, in actuality, ranked with God's adopted children, by faith in Christ Jesus. Our standards view adoption as being additional to justification. Indeed, one may well conclude that, owing to the manner in which it is brought forward in the Epistle to the Romans and that to the Galatians, it is the crown or copestone of the blessings which believers enjoy in the earnest of them here and in eternal fruition hereafter. God sent forth His Son (here we have God as the prime mover, followed by Christ becoming incarnate), to redeem (by price and by power those under the law accountable creatures, but in their fallen state as criminals in the dock, with closed mouths), that (being convinced, called effectually, and justified), they may be enrolled as sons, and have imparted to them the self-same oil wherewith He is anointed above his fellows, and so be sanctified in time, and in eternity be for ever replenished out of his fulness.

Let us note that, while they are partakers of the divine nature, this does not mean the divine *essence*. While Christ is their source of security and holy satisfaction for eternity, there are many things true concerning Christ which do not for a moment apply to them. Christ is unique in being the only-begotten Son from eternity, within the Godhead. Christ is unique in being God and Man. Christ as their Saviour and adorable Head is the First-begotten from the dead, and the First-born among many brethren. It is peculiarly with respect to Him in this aspect of being First-born that they are to be conformed to Him in soul and in body. The body of their humiliation is to be fashioned to be like the body of His glory. "As we have borne the image of the earthy, we shall also bear the image of the heavenly"; where "heavenly" in I Cor. xv, 49, refers to the "second man, the Lord from heaven," of verse 47. God is their Father in a "proper sense," as Candlish, Martin, and multitudes of God's servants fully allow. They are "sons in the Son," and are sealed with the Holy Spirit whereby they know inwardly, in some measure, what the experience and taste of holiness is. Of holiness and its experience and the power of the Spirit of life in Christ Jesus, they may venture at times at least to say, "Well, this is honey, and what is sweeter than honey?" and "This is the kind of 'lion' which I require within me, and what is stronger than a lion?" Adoption, as manifested in the life of sanctification, has its climax when Christ shall come the second time to gather in all the members of the "general assembly and church of the First-born." The following quotation from C. H. H. Wright, quoted in the *B. and F.E. Review*, xx, 311, puts the matter in a nutshell:— "The evangelical sonship, the proper sonship, implies, first, that the individual who receives it has a *permanent* position in the family of God, in opposition to one which is liable to change, (John viii, 35); secondly, that he has a *right* to a share in the heavenly inheritance; thirdly, that he is made a partaker of the divine *nature*, (II Peter i, 4); and, lastly, the child of God, instead of being punished for his iniquities, is *chastised* for them in love."

One point, and one only, we desire to refer to in conclusion, namely, that while God in Christ is their all-in-all, and that He, as their Glorified Redeemer and First-born, is their covenant, life-giving and governing

Head, there is nevertheless an aspect of their relation to their Lord which the Holy Spirit led, and leads, the children in all ages to cherish; an aspect which affects them with becoming awe, while not affecting anything of the holy liberty and love enjoyed. This point is set forth in what is implied in the words, "I ascend unto my Father and your Father; and to my God and your God." What a meaning; what holy depths, must be in these words! It was commanded, regarding Mount Sinai, to "set bounds" to the Mount. If we may use this expression here, may we not discern and feel that "bounds" are to be "set," indeed, are set necessarily, by the Lord of Glory, regarding the relations of His own blood-sprinkled and anointed brethren to Himself, Who is at once the Lord of Glory and the Glory of the Lord?

### **The Church's African Missions.**

*Southern Rhodesia, Ingwenga, and Shangani Missions  
of The Free Presbyterian Church of Scotland.*

By Rev. JAMES MACLEOD, *Convener.*

"BUT when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He to His disciples, the harvest truly is plenteous, but the labourers are few; Pray ye the Lord of the harvest, that He will send forth labourers into His harvest," (Matt. ix, 36-38).

It is said by the authorities of the various nations that the population of the world in this generation has increased to the stupendous figures of two thousand and thirty millions! They also add that it is increasing by twenty millions a year. We have no doubt it will increase in spite of wars, threat of famine, and other plagues! What the exact population of the Continent of Africa is, is unknown, but that it runs into many scores of millions is certain. Africa is the country of the children of Ham. There are a few millions of white people in Africa. Since the days of the great David Livingstone, Africa is opening up quicker than any other part of the world. We doubt not Africa will be one of the most productive continents of the world when its vast resources (yet untouched) will be developed and its mighty fresh water lakes, rivers and fertile plains are utilised for the benefit and profit of mankind in the future generations of the inhabitants of the earth. The African has need of many things: education, sanitation, and absolute reformation in mind, thought and action. Over sixty years ago, Livingstone reported the conditions of the African, and called on Christians everywhere to pray, act and move towards the help of the poor African! It was a noble call from a noble heart. For David Livingstone was one of the greatest missionaries of all times. He recognised that the African's soul was as precious as the soul of the "white" millionaire who saw no more use in the poor African than to sell him and her as a cargo of "ebony" on the markets of South America! Perpetual shame on such God-dishonouring activities! "The tender mercies of the wicked are cruel." There were others of a different mind who heard the "call," went forth bearing precious seed, and in the face of the most formidable difficulties began to sow the seed of truth here and there—sometimes at a venture: here and there it began to grow in the minds, consciences, and lives of a benighted people. It will grow, and continue

to grow as the divine fruit of Christ's death, resurrection, and life. Some unstable minds are not pleased unless they hear of mighty upheavals. The Kingdom does not come in the way of Communists, Romanists, and Mohammedanism. "Here a little, and there a little," but it is progressive. It is going on and on, and nothing will stop it. It may die in France, but it will revive in New England. The Word of God is a living Word in the hand of the Holy Spirit. The Free Presbyterian Church of Scotland had a modest share in this blessed work of the Lord for over forty years in Southern Rhodesia. As our people know, two of our missionaries have retired, Rev. J. Tallach and Rev. Dr. MacDonald, after many years of useful work. The field of labour is not less but much larger, and extending, and we hope will extend to the glory of the glorious Redeemer, and the eternal salvation of many souls. Rev. J. Fraser and Rev. Edwin Radasi have too much on hand. This is a field for young men to labour in all their days. We need an ordained European minister at Ingwenga at an early date. Who will go? The cry is: "Come over into Macedonia, and help us." The African is calling for help.

Some wise folk will no doubt say, "Why not ask the Lord of the harvest for the labourers? Why ask 'young men' to go to the Mission?" If we did not believe that it was the work of the Lord, and by His authority that men should go forth to the greatest harvest of souls, never should we ask poor "young men," or "old men," to go to labour among our people in Rhodesia! It is our plain duty and privilege to place the facts before them, and if the blessed Lord may grant the grace, mind, will and sanctified affections to young suitable men to go, we may be allowed to say with Paul: "Salute Urbane, our helper in Christ, and Stachys my beloved." The field is there, the work is there, the "harvest" is there. "And the rulers knew not whither I went, or what I did; neither as yet told I it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work," (Neh. ii). Here it is told. To think that Africa is not a suitable place to live in is quite wrong. Millions of Europeans have made Africa their home long ago. What we should like is that if the Lord would set apart young men for the Mission Stations in Ingwenga and Shangani, that they would decide before offering themselves to the Church, that they would make missionary work among the natives their life work. And why not? The climate is good, the work is "plenteous," and the natives need the gospel, education to read the Bible, guidance in husbandry, sanitation, moral standards, to lead them in the way of life. Although we cannot give life, we can be instrumental in pointing out to them the way of life: "This is the way, walk ye in it." We look for the day when native young men will arise in their thousands to preach the gospel among their own people. Mr. Fraser is doing the work of at least four ministers! How long can he stand it? The work is there, and attempting the impossible, he is trying many a time beyond his strength to overcome all he can. Mission Stations to attend to, hundreds of children to look after, native teachers to advise and guide, preaching, teaching, attending to the sick, supervising buildings, food, huts, extracting teeth every week; from early morning on Sabbath out preaching to late in the evening. Noble work! It is too much for half-a-dozen men, for with more men he could go ahead to other parts, preaching and helping the poor dying native! What is the result of it all? Again, we say the Kingdom does not come by observation; but seldom, if ever, have they a communion

without several coming forward to bear public testimony of their interest in the death of the living Redeemer. We here attend communion after communion and not one comes forward to witness for the Lord! We appeal to young men, if the Lord in His mercy bestows upon them the grace, will and desire, not to hesitate to offer themselves for the work of the Lord in our Missions in Southern Rhodesia.

## **The Scripturalness of Presbyterian Church Government.**

By REV. JOHN COLQUHOUN, Glendale.

IN the course of reading various books and pamphlets published under the auspices of the Episcopal Church, both in England and Scotland, one is brought face to face with views which would lead one to think that Episcopacy had Scripture warrant and that all other forms of Church government were but the inventions of men who showed a total disregard of Scripture authority in the matter of Church government. To those who are giving vent to such views Presbyterianism seems to be particularly obnoxious. Its worship is un-edifying, its government contrary to that of the primitive church, and the ordination of its office-bearers invalid; yea, its very existence a schism, which leaves it outside the pale of the visible Church. When the Presbyterian Church is thus characterised, one would think that all who accept its distinctive government ought to be ashamed and forsake its communion immediately for such a Scripturally constituted body as the Episcopal Church is supposed to be. Let us for a brief space examine our position in order to find out the grounds upon which these high claims are made by a Church whose servants in days past scrupled not to make use of boots, thumb-screws, dungeons and even the gallows, sparing neither age nor sex, in order to force a whole nation into compliance with what to the great majority of the people of that nation were unscriptural and unintelligible mummeries, bearing unmistakable marks of being the creatures of the carnal mind.

From the point of view of Church government, the Christian Church may be divided into three bodies, namely, Episcopalians, Independents, and Presbyterians. Each of these claim to have the authority of Scripture for their particular form of government. While no form of Church government is set down in detail in the New Testament, yet the Holy Spirit has given us the salient features of the form of government required and sanctioned in the Church, and it must be to these salient features that we must look in order to decide whether Episcopacy, Independency, or Presbyterianism is Divinely authorised.

In going to the Scriptures, the Episcopalians assert that they find three classes of office-bearers there; that is, Deacons, Priests or Presbyters, and Bishops; and it is on the distinction which they make between these classes that they rear the whole fabric of Prelacy. In their practice they allow a deacon to preach and to baptize only; a priest or presbyter is allowed to preach and administer both sacraments; while the bishop alone may govern, ordain and confirm. This does away with the parity of ministers recognised by Presbyterians as having its roots in the Church pattern set before us in the New Testament, and vests authority ultimately in one man who is set up as the head of the Church.

Independency, on the other hand, denies any relationship between various congregations, and makes the whole body of each congregation the final court of appeal, instead of representative office-bearers. In support of this view of Church government, they bring forward Matthew xviii, 15-17. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; . . . but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." They also base their view of government on Acts xv and I Cor. v, 3-5. Without entering particularly into the bearing of these passages on the question under review, it may be remarked that the first of them is based on the assumption that the word "church" must mean a particular congregation, which Scripture language does not warrant. It also ignores the fact that Scripture very clearly teaches that office-bearers are appointed in order to rule and judge, but nowhere does it teach that members are to be partakers with them in that office and, therefore, in the exercise of Church discipline all that seems to be required of members is to acquiesce in the sentence of the office-bearers by refraining from associating in Church fellowship with an excommunicated person.

The appeals to Scripture, made both by Episcopalians and Independents, being based on wrong interpretations of certain passages of Scripture, or wrong conceptions of the various names given to office-bearers in the New Testament, we may inquire as to the bearing of these names of office-bearers on the Presbyterian form of Church government. In the Episcopal Church the lowest rank among office-bearers is the deacon who, as we have seen, is allowed to preach and baptize. When we go to the Word of God we find there no appointment of deacons to preach and baptize, but we do find the origin of the office, as far as it relates to the Christian Church, in the Book of Acts, where seven deacons were set apart to look after temporal matters in the Church, and in Paul's first Epistle to Timothy we find the duties of the deacon set forth very clearly, but nothing is said there to indicate that he is either to preach or baptize. In this we see that Presbyterianism and not Episcopacy adheres to Scripture as regards the office of a deacon.

Again, in the Episcopal Church there are priests or presbyters and bishops, and their functions are clearly defined, but when we go to the Word of God we see no such distinctions. In Acts xx, 17, we read that the Apostle Paul sent to Ephesus and called the elders of the Church, and in his address to them he reminds them that the Holy Ghost had made them overseers, or bishops, of the flock; and in his Epistle to Titus he reminds him that one reason why he left him in Crete was to "ordain elders in every city." In describing the character necessary to these elders, he says, "For a bishop must be blameless." Thus we see that an elder and a bishop, to the Apostle, were synonymous terms for one and the same office, and rules out as something which has no Divine authority the distinction made between them in the Episcopal Church.

Presbyterianism thus adheres to the order of Scripture as to the office-bearers of the Church of God, that is, one class of office-bearers to attend to temporal matters, called in Scripture "deacons," and another attending to spiritual matters, known as "elders," or presbyters, or bishops. Of these elders there are teaching elders, who also rule, and ruling elders, whose main function is to rule. For this there is Scripture authority, for we find the Apostle Paul writing to Timothy and saying, "Let the elders

that rule well be counted worthy of double honour, especially they who labour in the word and doctrine," (I Timothy v, 17). By this we see that there are ruling elders who teach as well as rule, while there are others who, though they rule, do not teach. In all Presbyterian congregations there is a teaching elder, or in the case of a vacancy, one such from another congregation who acts as *interim* Moderator, and a number of ruling elders who assist him in the government of the congregation.

As Presbyterianism is, of all other systems of Church government, the only one that has its origin in the Word of God as to its office-bearers, so it can claim to be in accordance with that same rule as to its various Church courts. Episcopacy makes a diocesan bishop the ruler in the Church; Independency makes the members of each congregation the final court of appeal; while Presbyterianism vests the ordering of the government, discipline and worship of the Church in the Kirk-sessions of each congregation. These Kirk-sessions are composed of a teaching elder and a competent number of ruling elders, and they are made answerable to higher courts, composed also of teaching and ruling elders, which are, properly speaking, courts of review. These courts of review, in their turn, have the sanction of Holy Writ, as we see from the case of the Churches to whom Paul and Barnabas had been preaching, for when "certain men which came down from Judæa taught the brethren" that they would require to be circumcised, these Churches sent "Paul and Barnabas and certain other of them" to Jerusalem to "the apostles and elders about this question." The elders whom Paul and Barnabas ordained in these Churches evidently did not feel themselves equal to giving a decision on this important matter and so they remitted it to an assembly composed of apostles and elders who appear to have been representing various churches or congregations, and who had gathered to Jerusalem either, expressly, in connection with this matter or to settle various other matters. Thus we have a court of review brought before us in the Scriptures, giving an ample foundation for the gradation of Church courts found in the Presbyterian Church.

That the early Christian Church should be governed by elders or presbyters need not occasion surprise, for the Apostles had the pattern of this in the Jewish Church. In all their synagogues were to be found elders or presbyters, chosen by the congregation, who were to judge along with the priests and Levites, and, therefore, when the Christians either withdrew from the Jewish synagogues or were expelled from them, it almost amounts to a certainty that the system of Church government which they would adopt would be the one with which they had been familiar from their childhood, and which was the one most suitable to their circumstances. In this they manifested a wisdom which clearly shows that they had Divine guidance. This form of Church government, when set up, as it naturally would be, in all the congregations formed as the number of Christians increased, would at once show the necessity of having a common Church court to which these subordinate courts would submit their difficulties, and where they would seek advice. This is the very essence of Presbyterianism, as that form of Church government is described by Dr. E. F. Hatfield in the Schaff-Herzog Encyclopædia, 3rd edition: "It recognises the Church as a great commonwealth, and by means of well-digested formulas of faith and order, it aims to bring its detached parts into an organic union, the more effectually to give expression to Church fellowship, and to secure



to the particular Church its rights and privileges; to provide for them a learned and godly ministry, and to preserve them from the inroads of ignorance, immorality, superstition, and intolerance in the pulpit, and conserve the purity of doctrine; to secure a ready and appropriate redress for injuries; to maintain a uniform standard of godliness; and to combine the resources of the whole for the general good. These salutary ends it seeks to accomplish by a regular series of Church judicatories, the session or consistory of a particular Church, the presbytery or classis, the synod, and the general synod or assembly. The principle of constitutional representation is maintained throughout; and opportunity is given, by a system of review, complaint, and appeal, for the righting of wrongs and the correction of errors; while, in a well-organised and carefully compacted body, provision is made for the most effective aggressive movement against the combined powers of evil. It is a great Church with numberless compacted parts, a great Christian republic, of which the Lord Jesus Christ alone is the sovereign."

(To be continued.)

## Scotland's Early Associations with Trinitarian Bible Society.

By Rev. W. GRANT, Halkirk.

THE following brief summary of events brings us back to the year 1812. The names of two prominent men, *Dr. Andrew Thompson* and *Mr. Robert Haldane*, were honourably associated with these events, and of them some information is added.

*The British and Foreign Bible Society*, which originated with "Mary Jones and her Bible," was supported in its noble work by many friends in Scotland. The Bible, without note or comment, was the only book which its Directors were empowered to circulate. Until 1812, the scriptures were published intact by this Society. In 1813, the "Apocrypha" was included in Bibles sent to the Continent. This grieved and shocked many in England, Scotland and elsewhere, who adhered to the Old and New Testaments as the divinely inspired word of God, and would not add to or take from. (The Apocrypha consists of non-canonical books. It contains the secret doctrines of the gnostics, and others of unknown origin and authorship. In them there are things wickedly false and inconsistent with the oracles of God.) The great *Apocrypha controversy* began. Efforts were made to get the Society to return to its former principle, but the Directors would not listen. They attempted to justify their conduct by such arguments as that Roman Catholics might more readily buy the Bible if the Apocrypha was included.

Dr. Thompson and others faithfully fought a battle against the Society's erroneous and unprincipled action, but without success. Unhappily, some, who at first associated with Dr. Thompson, in the day of battle faintly turned back. They expressed satisfaction with certain half-measures to which the Directors pledged themselves for the future, and wished all further allusion to the past to end. To Dr. Thompson, this seemed nothing short of a dereliction of the first duty which man owes to the gracious



Being Who, in giving us a revelation of His will, has entrusted us with a talent which we can never do enough to guard from injury, and to preserve untarnished and entire as it reached us from His hands. Fellowship with known and vital error is a partaking in sin. He was reproached and misrepresented by some, but he saw a principle at stake, which as a Christian and Protestant minister, he was bound to vindicate and maintain. It was a severe strain on his health, yet he visited London in an attempt to undo the evil.

A few days before Mr. Robert Haldane died, he intimated a wish that an account should be written of the Bible Society controversy. He thought that it would be useful to preserve such a record that Christians might better understand the immense importance of the subject as it involved the Divine authority of the Scriptures. The discovery of the insertion of the Apocrypha in the Bibles sent abroad was made in a remarkable way. It is recorded as follows: "In August, 1821, Mr. Robert Haldane was in London, and called at the office of the British and Foreign Bible Society to make some enquiries with reference to an edition of a French Bible which he had himself financially helped to publish. On the following day he returned for his umbrella which he forgot the previous day, but regarded this as the leading of Providence, as that day he was asked to join a sub-committee which was then in conference with Dr. Pinkerton in regards to the French Bible. To his surprise he discovered that the Apocrypha had been appended to this edition, and that an 1817 edition also had the same contamination, although his contribution to its cost had been made under repeated pledges that it should not contain anything but the pure Word. The President got as great a surprise as Mr. Haldane, and upon enquiries it was found that in several editions the Apocrypha was intermingled with the Holy Scriptures." The fact that Unitarians were among the Society's members added to the difficulty.

The outcome was the founding in 1831 of the *Trinitarian Bible Society* by a company of godly evangelists, for the circulation of Protestant and uncorrupted versions of the Word of God. Upholding the doctrine of the Trinity, no Unitarians are allowed on to this Society's platform, neither are Modernists. Two small Societies in sympathy appeared in Scotland, one in Edinburgh, and the other in Glasgow. These became in 1860 the *National Bible Society of Scotland*. This Society had a constitution similar to that of the Trinitarian Bible Society, issuing the Authorised version only. It received hearty support until it recently changed its constitution, thus opening the door for other versions to be issued. This retrograde move grieved many loyal friends, and as a result they are now supporting the Trinitarian Bible Society with whose constitution they are in agreement. We are happy to find that increasing support is now given by sympathisers in different denominations in Scotland.

*Dr. Andrew Thompson* was born in Sanquhar, Dumfries-shire, in 1779. It is recorded of him that he was not long in college when it became evident that he was the subject of the saving work of the Holy Spirit, which is a necessary qualification for the work of the Ministry. He was afterwards a minister in Perth, and in 1817 he removed to New Greyfriars Church, Edinburgh, and latterly to St. George's Church, Edinburgh. In the General Assembly he endeavoured to keep the Ecclesiastical constitution pre-eminently in view, and denounced the union of secular and ecclesiastical

offices, and took no public part (on principle) in party politics. He was editor of the *Christian Instructor*, and took a very active and helpful part in the abolition of the slave trade.

For some time before his death he seemed to be aware of its approach, but busied himself as formerly in the path of duty, saying, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." He died on 9th February, 1831, after returning home from a busy day in the work of the Lord.

*Mr. Robert Haldane* was born in 1764 in London, and died in Edinburgh in 1842. He inherited a large estate at Airthreg (near Stirling). He spent some years in the Navy. In 1793 he experienced a spiritual awakening. He wrote as follows: "As to religion, I contented myself with that general profession which was common and so worthless, and that form of godliness which completely denies its power. I endeavoured to be decent, and what is called moral, but was ignorant of my lost state by nature, as well of the strictness, purity and extent of the divine law. While I spoke of a Saviour, I was little acquainted with His character, the value of His sufferings and death, the need I stood in of the atoning efficacy of His pardoning blood, or of the imputation of His perfect obedience and meritorious righteousness, and of the sanctifying influences of the Eternal Spirit to apply His salvation to my soul."

He was led to rest in the merits of the Glorious Redeemer, who cried from Calvary's cross, "It is finished."

*Mr. Haldane* made good use of the wealth he inherited. He spent £70,000 for charitable purposes, including the distribution of the Bible, and the educating of three hundred ministers. His visits to Geneva brought him into close friendship with Dr. Caesar Malan and Professor M. Gaussan. He was instrumental in the conversion of Dr. Merle D'Aubigné, the historian.

In supporting the Trinitarian Bible Society, we are endeavouring to continue the work in which these men so zealously laboured.

### **The late Mr. Samuel Fraser, Dingwall.**

THE last member of the late Rev. D. Macfarlane's Session was recently removed from our midst when the late Mr. Samuel Fraser was called away to his rest early in the morning of November 28th, 1949, at the age of 76 years. His death was not unlooked for, but the end came much sooner than was expected. He had serious illnesses in the early part of the year, when he contracted a severe chill which brought on serious complications. He recovered wonderfully after a period, but fell ill again, and although, on recovery, he was able to attend Church services and move about with a measure of comfort, he never recovered the state of health which he had in previous days. During the weeks of autumn, his health became increasingly precarious, and by the second week in November, on the Harvest Thanksgiving day, there was evident cause for much anxiety. It was hoped that he might be spared for a prolonged period, if he confined himself to his home. But it was not to be. All that could be done in the way of nursing was lovingly done. The writer saw him daily during these

closing days, but little passed between us in conversation owing to his increasing physical weakness. He behaved himself, as the Psalmist says, with quiet spirit and mild, and was, in tender submission to the Lord's will, like child of mother weaned. He made a remark on one of these days on our need of the fountain opened for our sin and uncleanness. And a most refreshing remark it was. The infinite fullness of Immanuel and His finished work was deeply precious to his soul. Despite his extreme weakness, it was possible to allow a few of those elders, whom he knew so well and so long, to stand at his bedside before the end came. Such were Mr. John Grant and Mr. F. Beaton, from Inverness, and Mr. Finlayson and Mr. A. MacLennan, members of our Session. On the Wednesday following the 28th November, the mortal remains were lowered by relatives and brethren into their last resting place in the Fodderty cemetery, until the heavens be no more. There was a large gathering of those who knew him in business, and especially of our church-people from Inverness and the surrounding districts, and of friends from the North, and West, and South, who were of one mind with him in the Lord. It was generally felt that a great blank was made in the ranks of our congregational and Synod elders in his removal by death. While profound sympathy was, and is, felt for his bereaved widow and the two daughters in the homeland, and for Mrs. Sutherland, Glenshiel, the sole surviving member of his home circle, yet special sympathy went forth to the son, the Rev. James S. Fraser, who labours in the Shangani district of Southern Rhodesia. Suitable expression was given to this feeling by the Rev. John Tallach, Oban, at the funeral service. He, more than anyone of the friends present, could feel for Mr. Fraser when news would reach him that he would not see his beloved parent any more in time.

The late Mr. Fraser was, according to Session records, from the year 1924 an elder of the Dingwall congregation. Previous to his coming to Strathpeffer, he learned the drapery trade in Glasgow, and while there, became a member of St. Jude's congregation and Clerk of their Deacons' Court. He was also one of their precentors. He was well-skilled in music, and well qualified to teach others in psalmody. At the time of his coming to Strathpeffer and joining the Dingwall congregation, the late Mr. Macfarlane had as his members of Session, the late Messrs. John Mackenzie and Murdo Urquhart. In due course, Messrs. Donald Macrae—who removed to Inverness and died there—and Alex. Mackenzie became elders. By 1924, Messrs. Kenneth Maciver, Kenneth Matheson, and Samuel Fraser were ordained to the office. These three all became lay preachers, although Mr. K. Maciver was not so much in the habit of going from home to supply congregations as the other two were. The late Mr. Fraser thus comes in as the last of Mr. Macfarlane's members of Session. His death marks the close of a period in the history of the Dingwall congregation. These men served their Master with love and faithfulness in their day and generation, and as to their souls, have entered the city of which Bunyan says that it shone like the sun, and over its gate was the inscription, "Blessed are they that do His commandments that they may have right to the Tree of life, and may enter in through the gates into the city."

Mr. Fraser was one of the youngest members of a family of thirteen. He was born in the parish of Killearnan, where he spent his youth, until he went south, as indicated. Two of his brothers, Donald and Angus, were at first, in church circles, much better known than he. This, of course,

could not easily be otherwise, as they were considerably older than he. Both Donald and Angus were elders in St. Jude's congregation. Mr. Donald Fraser spent his latter years at Strathpeffer. He was a weighty man in prayer and much esteemed by the godly. One could not have a more pleasant and profitable companion in visiting homes and conducting worship than he. Wherever the minds of others might be, it was manifest that the late Donald Fraser's mind and heart were occupied with the truth. Even the world could take knowledge of Donald Fraser that he was with Christ Jesus. His brother Angus was a most useful man in the Church, acting as missionary in Stratherrick, Plockton and Kyle, and in other places as required. Mr. Samuel Fraser came more into prominence as others older than he passed away, or were labouring away from Dingwall. According to Session records, an arrangement was made in 1925 for the elders to help Mr. Macfarlane in conducting services, as he was becoming so frail. They were to do so, each in rotation, when at home in Dingwall. In later years, owing to the death of Mr. Maciver and then of Mr. Matheson, the whole burden came to fall on his shoulders in the absence of the minister, although it is due to record that, for a time, he had the help, for a Gaelic service, of our worthy brother, Mr. Hector MacLean, whom we greatly missed when it was needful to remove elsewhere. Mr. Fraser, for many years, as need arose, supplied various congregations and stations within the bounds of the Presbytery—and all this was done gratuitously, as in the providence of the Lord, he could do so. He frequently gave the portion of the Word on the Friday of a Fellowship meeting, and he could be relied upon to give what would be suitable for such an occasion. While we omit many things which might profitably be mentioned concerning him, we would not like to omit stating that he had much more labour in attending to the affairs of the Dingwall congregation, as its Treasurer, than one can realise. He was often the representative Prebytery and Synod elder, and was, as Synod members know, a most capable pleader on behalf of supporting the funds for the well-being of the Church at home and abroad.

His last occasion of conducting a service in Dingwall was at the weekly prayer meeting on the 15th September. He spoke from the words of David in II Samuel xxiii, 5, and he doubtless felt that these words set forth all his own salvation and desire. He was with us at one of the Harvest Thanksgiving services on 10th November, when his appearance gave rise to grave anxiety. On the 19th, we were informed of the rapid change which was taking place for the worse. During the closing days, while able, he continued to conduct family worship. It was noticed that, on one of these occasions, he gave thanks with a measure of confidence unusual for him, for having been redeemed from the power of the enemy—quoting the words in Psalm cvii. On another occasion, he remarked, "The public means of grace have been specially sweet to me since I have been unable to conduct services myself." At another time, when he was feeling the sickness and weariness of his physical condition, a certain remark was made to him, to which he replied, "My trouble makes me feel dry and unspiritual, but it is not how a man dies that matters, but how he lives—but His merits are all-sufficient." A few hours before the end came, he said to those around him, "See that you will be diligently reading the Holy Word of God, while you have the mental capacity." These were about the last words spoken by him. The loss sustained by us as a congregation is real indeed, and will not easily be made up. Those sorely

bereaved, and we all, who knew him, have however, the gracious consolation that surely of the godly the latter end is peace. "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,"—*D. A. Macfarlane.*

## Searmon.

Leis an Urr. R. SIBBES, D.D.

(*Air a leantainn Vol. LIV t.d. 237.*)

*Feum.* Tha sinn a nis a tighinn gu feum a dheanamh dheth so. Tha 'n Spiorad a toirt dearbh-shoilleireachd mu pheacadh, ach cia mar? Tre 'n fhrithealadh gu coitcheann ged nach ann mar sin a ghnath. Uime sin feumaidh sinn saothrachadh gu toileach gu strìochdadh do 'n fhrithealadh a tha toirt dearbh-shoilleireachd mu pheacadh. Dearbhaidh a choguis an toiseach na ma dheireadh, uime sin nach eil e ni 's fearr dearbh-shoilleireachd shlàinteil a bhi againn a nis, na dearbh-shoilleireachd gun dòchas a bhi againn ann an ifrinn? O! luchd mo ghràidh, mar a cur sinn suim anns na comhairlean a tha sinn a nis a cluinntinn cuiridh sinn suim anna as deigh so. Uime sin, saothraichibh gu deadh fheum a dheanamh do chlaidheamh so Spiorad Dhè; agus is e argumaid air taobh cridhe neach a bhi ceart, e bhi miannachadh. O! gu 'm bitheadh an fhrithealadh mheadhonan so a coinneachadh ri mo thruaillidheachd chùim agus gu 'm foillsicheadh e dhomh na lànachd e. Tha cridhe fìor a smuainteachadh air a pheacadh mar an nàmhaid is motha, agus thar gach truaigh eil tha e miannachadh a bhi air a shaoradh bho 'n truaillidheachd aig. Oir tha so a truailleadh neamh agus talamh, agus a cur dealachadh eadar Dia agus an creutair. 'S e so an ni a thilg ainglean a mach a neamh, agus Adhamh a mach a Eden. Ciod e tha deanamh beannachdan searbh agus a cur gath anns gach àmhghair ach am peacadh? Mur bhitheadh am peacadh thogadh mid crann-ceusaidh air bith agus ghiulain mid àmhghair le 'n cor sàmhchair 's tha sinn a deanamh.

Uime sin, mar is miann leinn a bhi air ar saoradh, agus seasamh le comhfhurtachd an làthair Dhè aig latha a bbreitheanais, miannaich mid agus oidhirpich mid a bhi gu cinnteach a faotainn dearbh-shoilleireachd mu pheacadh. Bithibh air ur faicill bho bhi cur an aghaidh Spioraid Dhè anns na meadhonan. C'ar son a tha mòran air an deanamh na 'n tràilleach aig an ana-miannaibh fein ach do bhrìgh gu bheil fuath aca do fhrithealadh an fhocail? Tha iad ag amharc air mar a bha Ahab ag amharc air Eliah, "An d'fhuair thu mi, O mo nàmhaid," (I Rìgh xxi, 20). Tha iad gu nàdurra a gràdhachadh a pheacaidh. Is creufair airmideach an duine gu nàdurra agus eirigh a chridhe an aghaidh a bhi faotainn dearbh-shoilleireachd mu pheacadh. Faic na Phairisich, na daoine glie agus ionnsaicht 'ud, air do 'm peacaidhean a bhi air an comharrachadh a mach, dh'fhuathaich iad Criosd a dh'ionnsuidh a bhàis. C'ar son? Do bhrìgh gu 'n tug e mach as an uaighean iad agus dh'fhoillsich e na cnàmhan dhaoine marbh a bha stigh. Matt. xxiii, 27. Mar sin tha mòran an diugh, a tha ann an tomhas air an soillseachadh, tha iad a fuathachadh gach neach a tha le 'm beatha, na le caint, a foillseachadh am peacaidhean dhoibh, na 'm bu chomasach e, agus na 'm bitheadh e na 'n cumhachd, a

dh'ionnsuidh a bhàis. Mar so tha'n Spiorad Naomh a toirt dearbh-shoilleireachd mu pheacadh. Ma's fhàg mi phuing so cuiream so ris bho aobhar, na bunait, an dearbh-shoilleireachd so, "Do bhrìgh nach eil iad a creidsinn annam-so." Tha'n t-eas-creidimh a deanamh a h-uile peacadh eile na'n dìteadh. Cha'n eil ni air bith eil ga'r fàgail fodh'n dìteadh na'm b'urrainn sinn creidsinn agus aithreachas a dheanamh. Uime sin tha sinn a faotainn dearbh-shoilleireachd mu pheacadh do bhrìgh nach eil sinn a creidsinn. 'S e gun a bhi creidsinn ann an Crìosd agus gun a bhi deanamh aithreachas, a tha deanamh a h-uile peacadh eile marbhtach. An fhad so mu dhearbh-shoilleireachd mu pheacadh.

(*Ri leantainn.*)

## Notes and Comments.

### The Evangelical Library.

Mr. Geoffrey Williams, who in the mature years of his life, was brought to a saving knowledge of the truth as it is in Christ, under the gospel ministry of the late godly Pastor J. K. Popham, Brighton, sought some way by which he might help in the extension of God's Kingdom. Let the following extract from a leaflet sent to us, explain the nature and scope of Mr. Williams' activities:—

"He developed a love for the books which reflect the Grace by which he had been so miraculously saved. These he began to gather in a private collection. The collection grew into the thousands, consisting of the richest of evangelical literature. Then there began to shape the plan of a ministry which would make these rare volumes available to God's people far and wide—"an evangelical library with facilities for the circulation of this heritage of truth . . . at home and abroad." Then came the realisation. 'This valuable library was placed in trust for the use of the Christian public' and a board of trustees elected.

"The Library is now located in permanent quarters at 78 Chiltern Street, opposite Baker Street Station in London. There are approximately 100,000 volumes at headquarters, with thirty branches throughout the world. *The Times*, on April 4, 1945, commented that the Evangelical Library 'promises to be of great influence and far-reaching importance.'

"The aim is that books circulated by the Library 'should extol the saving grace of the Saviour of sinners, and it is perhaps due to this guiding principle,' says Mr. Williams, 'that many of our leading Evangelicals have seemed so impressed not merely by the quantity but also by the quality of the books.' 'The Evangelical truths' which emanate from the Scriptures became the touchstone in choosing books from the very first, and it continues so to-day. All modern Evangelical and Protestant works of a really worthwhile character are being added. The Library thus affords an excellent background for an authoritative Information Bureau, able at a moment's notice to meet the needs of writers, teachers, preachers and others.

"The Evangelical Library makes available to its members for a minimum subscription of 7/6 per annum the largest collection of Evangelical works to be found anywhere. Books are available by post or by personal application. It is obvious that the minimum subscription is purely nominal and cannot possibly cover the overhead costs. The Library therefore looks to its friends throughout the world for financial support."

Mr. Williams is the Librarian and Organising Secretary, to whom application should be made for further information at 78 Chiltern Street, London, W.1.

### Man's Worst Enemy.

The Rt. Hon. Winston S. Churchill, during a speech in the House of Commons, on Foreign Affairs, on Tuesday, the 28th March, made the following statement:—"Man has conquered the wild beasts and the insects and the microbes. To secure the golden age, all that he need do is conquer his last and worst enemy—himself." Mr. Churchill in these words gives expression, in his own unique style, to sentiments which are held by a vast number of people as they look out upon the world situation to-day. But on examination, the words of this eminent statesman and orator are open to criticism, not of a carping nature, but more by way of bringing the correcting influence of Scripture and reality to bear upon them. In a sense, man has, by the aid of scientific discoveries, mastered to a certain extent, and in certain ways, for example, the microbes. But, even in this sphere, man is but man, and his power very limited. For even at the time of writing, a widespread epidemic of influenza in Scotland is just easing off. There is as yet no mastery of the influenzal germ, which operates as a plague and strikes down thousands of young and old. The God who plagued Egypt, in the days of Moses, still reigns, and in His just judgment, employs the rod of microbes, as well as other rods, to punish and chastise men and nations. Man cannot master the rods of God. Further, Mr. Churchill has uttered a solemn truth indeed when he asserts that man is his own worst enemy. So far so good, from the lips of a present-day politician! "O, Israel, thou hast destroyed thyself," (Hosea xiii, 9). Yes, man is his own worst enemy, because he has destroyed himself morally and spiritually, by sinning against God. But when Mr. Churchill prescribed for man the formula for securing "the golden age" internationally, as follows: "All that he need do is conquer . . . himself," then we must observe that such is a formula of folly. God and His abounding grace, through Christ Jesus, alone can conquer sinful and ruined man and make him a lover of God and his neighbour, and a peacemaker in the world. "In me is thine help," (Hosea xiii, 9). What an encouraging day in our nation it would be if prominent politicians would unreservedly and publicly assert that we need the triune God in His great mercy and power to master us and our problems.

## Church Notes.

### Communions.

*May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross and 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, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonar and Finsbay; fourth, Stornoway and Vatten.

*Corrections regarding any Communion dates should be sent at once to the Editor.*

**Synod Meeting.**

The annual meeting of the Synod of the Church will take place in the Free Presbyterian Church, Inverness, on Tuesday, the 23rd day of May, at 6.30 p.m., when the Rev. Malcolm MacSween, M.A., Portnalong, the retiring Moderator, will conduct divine worship, the Lord willing.

**Sympathy for Rev. Donald Beaton.**

We take the liberty of extending deepest sympathy to Rev. Donald Beaton, former Editor, and now retired at Evelix, Dornoch, in the great loss he has sustained by the unexpected and sudden death of his wife on 31st March. Mrs. Beaton was well known and highly respected by the people of the Church. May the Father of mercies and God of all comfort, sustain and comfort Mr. Beaton and family in their sorrow.

**Resignation of Rev. R. MacDonald from African Mission.**

The Convener of the Foreign Missions Committee has asked us to intimate that Rev. R. MacDonald, M.B., Ch.B., who has served for many years in our Mission at Ingwenga, Africa, has resigned from the Mission. As our readers may remember, Dr. MacDonald is at present acting as the Church's deputy in Canada. The Synod, this month, will of course, deal appropriately with the matter of Dr. MacDonald's resignation and services rendered to the Mission.

**Acknowledgment of Donations.**

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, thankfully acknowledges the following donations:—

*Sustentation Fund.*—A Friend, in memory of a beloved brother, £10; Mr. D. J. McK., 43 E. 13th Avenue, Vancouver, £3; Nurse D. McL., Strontian, £3; Mrs. M. McL., Con. 8th, East Ripley, Ontario, £1 6/5; Miss G. G. M., Memsis, Forfar, o/a Lochbroom, per Rev. D. N. McLeod, £1; Miss A. McL., Saltburn, Invergordon, £1.

*Home Mission Fund.*—Miss D. C. McL., Ailsa Craig, Ontario, £3 10/-; A Friend, Lairg, per Mr. James Mackay, 10/-; A Friend, Broadford, £1; Mr. J. P. Whitehorn, Camberley, Surrey, 3/-; Mr. E. M., 1 Carrigrich, Harris, £1; Miss E. R., Backies, Golspie, 6/-.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Two Friends of the Cause, Applecross, £1 10/-; A Friend, Oban, 10/-.

*Jewish and Foreign Missions.*—A Friend, in memory of a beloved brother, £10; Portree Sabbath School, o/a Bibles for the S.A. Mission, per Miss Flora Macdonald, £13 10/-; A Friend of the Cause, Sutherlandshire, £5; Miss D. C. McL., Ailsa Craig, Ontario, £4 0/7; Mrs. Cauty, N. Zealand, o/a Clothing Fund, £4; Two Friends of the Cause, o/a Shangani Mission, £3; A Friend, Edinburgh, £1; From Little Girls' Bank, Salvador, Sask., per Mrs. C. Gibson, 19/6; Plockton Prayer Meeting Collection, per Mr. A. Gollan, £4; Nurse D. McL., Strontian, £2; Miss A. McL., Saltburn, Invergordon, £1; Mr. H. McR., Kelwood, Manitoba, £2 4/9; Miss K. S., Croxley Green, Herts., 10/-; Mrs. R., 9 Park Avenue, Dunfermline, £2.



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*Free Distribution.*—Mr. M. MacRae, Craigard, Kyle, 11/-; Mrs. Cauty, Ario, De Kuiti, New Zealand, 10/-; Mr. Rod MacLennan, Collam, Stockinish, £1; Two Friends of the Cause, Applecross, 10/-.

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