

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**Dean Inge's Attack upon Christians and their Faith.**

A DEPLORABLE and despicable fashion appears to be coming into vogue in some sections of the professed Christian Church in our land: that of aged and prominent ministers of religion pouring out in public, at the end of their days in the world, violent attacks upon the Word of God and the verities of "the faith once delivered to the Saints." The late Reverend Dr. Cox, of the Church of Scotland, Aberdeen, shortly before he died at about the age of eighty years, made a public attack upon belief in the truth of the Virgin Birth and the Resurrection. Now Dr. W. R. Inge, former Dean of St. Paul's, London, at the age of ninety years, has attacked quite a number of vital truths set forth in the Bible and also outstanding and godly witnesses in the Church of Christ who have long since gone to be with Christ. He did so in a sermon (if it can be called a sermon) which he preached at Cambridge on Monday, the 14th August, 1950, at the opening service of the Modern Churchmen's Conference, before a congregation of Church of England clergymen. We cannot quote here all that he said even from the abbreviated report published, but just sufficient to reveal the wicked, unscriptural and unchristian character of his utterances.

He said:—"Of one thing we may be thankful: that the hideous hell-fire theology is heard no longer in our churches." "Many saints have wished that there were no heaven or hell, so that we might love God for Himself alone. Some non-Christians have said the same." "Though Christ was strict in dealing with the temptations of the flesh, He was gentler with such sinners than with Puritanism." "If you are a clergyman, do you not hate having to read many of the Old Testament lessons? Some of them are frankly unedifying . . ." "Do you really expect the working man to sing, 'I will think upon Rahab and Babylon . . .' or such gibberish as the verse of the 68th Psalm, beginning, 'Rebuke the company of the spearmen'?"

Dean Inge interspersed his diatribe with bitter, scoffing and unseemly references to Martin Luther, Calvin and others. He said of Martin Luther: "My detestation of that man grows . . ." and referred to

the renowned reformer as the spiritual father of Hitler. He described Calvinism as "simply baptised stoicism," and that as Calvinism "worships a God who is neither just nor merciful, we can hardly call it Christian." "Think of Whitefield," he said, "sending a congregation into convulsions by repeating, 'O, the wrath to come!'" He deals with the eminent Jonathan Edwards in a similar manner.

Here then we have the outpourings of the heart and mind of an aged man of letters, a doctor of divinity, and professed servant of the Lord Jesus Christ for many years; a man whose office and profession are supposedly derived from and based upon the Word of God, and officially and publicly related to the Thirty-nine Articles of the Church of England. The spectacle which he raises before the eyes of all lovers of the Truth is appalling in the extreme. Many such cases there have been, no doubt, but the Dean has provided a fresh and up-to-date display of active enmity to God and His inspired Word from within the borders of the visible Christian Church. What can we say to these things, in the pure light of God's Word and as we may deal with them, having in view true Christian experience, practice and history?

*Dean Inge is no Christian*, judged by his own utterances and opinions. He calls in question and throws overboard the inspiration and inerrancy of the Holy Scriptures. The Bible is not his rule and guide as to doctrine, faith or manners. His own intellect, wisdom and human judgment sit in judgment upon the declarations of the Holy Spirit. This is unspeakably solemn and bold procedure for any man to undertake, and is anti-christian, to put it mildly. *He dares to run into direct conflict with the Son of God*, the Lord Jesus Christ, who, among other statements, said, "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Luke xii, 5). And the holy John the Baptist declared in his preaching as the forerunner of the Saviour, "Who hath warned you to flee from the wrath to come?" The heaven-blest preacher of the Gospel, George Whitefield, was not then the first to warn sinners of the "wrath to come." But Dean Inge will have none of this now. *This modern wrecker of the Christian faith expresses the desirability of eliminating heaven* as well as eternal punishment from the world beyond time and the grave. He even cites non-christians, as well as some whom he describes as "saints," to assist him to inject into the minds of his hearers the view that after all we might love God the more on this earth, as Christians, if we just had in prospect the death of the brute beasts that perish quite. In other words, he strongly hints at the desirability of accepting belief in annihilation, and that for saints. What confusion, hopelessness, darkness! What a prostitution of thought, speech and time, in the presence of Church of England clergymen, in the name of Christianity! The true saint looks forward, by divine grace, to the time when he shall enter into the glory of heaven, where Christ has prepared a place for His people.

Imagine the Apostle Paul wishing there was no heaven and no hell. He declared the whole counsel of God to his fellow men and encouraged the believer and warned the impenitent. *The Dean hates reading many passages of the Old Testament*, because, to his carnal and self-righteous mind, they are unedifying. We know not the particular passages the Dean has thus ear-marked. But evident it is, that he calls in question the wisdom of the Holy Spirit as the divine author of the Old Testament. These "unedifying" parts he would no doubt cut out and cast away. In fact, he has, for himself at anyrate, done this already in his own mind. The Dean has doubtless read, "That when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth" (Jeremiah xxxvi, 23). And King Jehoiakim, who witnessed this treatment of the Word of God and opposed it not, had later to listen to what the Lord had to say of him, viz., "He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost" (Jeremiah xxxvi, 30). Then a part of Psalm lxviii is described as gibberish. Yes, it may be so to this doctor of divinity who has never walked in the footsteps of the Psalmist. Good it is, that we have a Bible, including a Psalmody, which will survive all the fires of the critics and the loudest declamations of the false prophets. Further, *the so-called sermon of this Dean was as the crackling of thorns under a pot*, in comparison to the witness of Luther, the crystal-clear doctrine of Calvin, and the soul-saving preaching of George Whitefield. He presumes to scorn these pious giants in the history of the Church of Christ, men who were "mighty in the Scriptures." But their services for the Lord Jesus Christ and the advancement of His Kingdom shall be remembered long after Dean Inge shall be a forgotten name in the world. They were brilliant stars in the firmament of the Church, and shall shine in the Kingdom of glory for ever; and no marvel if they are still hated by the world, inasmuch as Jesus said to His disciples, "Marvel not if the world hate you." So the Dean disdains their fellowship, and shall the effect of this be carried over to the great eternity and the judgment of the great day?

In conclusion, let us recognise that these extraordinary utterances by one man, are the views of many others holding office in the Church to-day, who as yet are afraid to utter them openly. The devil is raging against the Truth of God and seeking to blind, more and more, the minds of them that believe not, in our midst as a nation. Those who fear God have need of grace and more grace, to hold fast the precious possession of an inspired and infallible Bible for themselves and generations yet to come. "Watchman, what of the night? Watchman, what of the night?" (Isaiah xxi, 11).



## The Eternal Priesthood of Christ, and the Father's Oath.

Action Sermon, preached at Creich on Sabbath, 19th August, 1877,  
by the late REV. HUGH MARTIN, D.D.

"The Lord hath sworn, and will not repent, Thou art a priest for  
ever after the order of Melchisedec."—PSALM cx, 4.

(Continued from page 96.)

V. *The Father's Congratulation.*—It is impossible to listen to the oracle deliberately and reverentially without feeling this element in it, especially if we have any faith in it and personal interest in its great occasion—the greatest in the universe. Who can listen with quiet mind and becoming adoration when the Lord Jehovah speaks to the Son, without feeling that here is an utterance of divine delight, complacency, and joy—such as no voice but its own can adequately express—"The Lord sware and will not repent." Repent? No, indeed. It repented Him that He made man, but never that the Word was made flesh and dwelt among us; never that the Eternal Son was made a priest. Repent? No, it evidently implies the positive thought of delight in assigning this office to the Son of His love: the highest expression of His divine Fatherly approbation and confidence, for it is a glorious and honourable office. No doubt death is in the course of it, with its sting and curse, but there is a joy in it set before Him, for which He does and well may endure the cross. Even in the darkest hour of His shame and agony, He shall be glorious in the eyes of His God, and wonderful eternal glory shall accrue from what in it is fitted to repel.

There is everything in it fitted to attract the Son of God; everything to make Him count it a glorious office, and to count His appointment to it the chiefest love token of His Father's everlasting delight in Him. He glorified not Himself; but He was not unglorified, though not self-glorified. The Father glorified Him when He said, "Thou art a priest for ever"—not degraded Him, but glorified Him—glorified Him, not when He rewarded Him for His services, but glorified Him when He appointed Him to the office. For it was infinitely complimentary to the Son of God to be appointed to bear the pillars of a falling universe, to reconcile all things to Himself, whether they be things in heaven or earth, or fallen perishing men. Infinitely honouring it was to be the one exclusive responsible successful agent to make an end of sin, to wash away the stain from human consciences, and make them smile in response to the smile of God; to be head and leader of all worship that God will ever accept in the universe; to be the medium through whom the moral universe is secured against recourse to any more sin, death, and curse for ever; through whom the chief of sinners may be made righteous, and all such sanctified and kept righteous beyond the risk of ever sinning or falling; to receive the claim to hold back the face of the throne of judgment, and transfer it to a throne of mercy, where power, holiness, and grace shall shine, and where sinners guilty and polluted shall sing, "To Him that loved us and washed us from our sins in His own blood." It is honouring to the Son of God so to purge the heavenly things themselves with His own blood, that sinful men may be present among them by faith even now, and find the most holy place arranged to be a place of safety and a home, where "great honour is before His face and majesty divine,"

where strength is, and "there doth beauty shine"—because there we have such an High Priest who is set on the right hand of the Majesty in the heavens, etc. Is it not honouring to be called to such an office involving such services and results? What an occasion for mutual congratulation and delight between the Father and the Son—an occasion in view of which Jesus said, "I was daily His delight, rejoicing always before Him!" And may we not apply to Him in such an office the words—"He will rejoice over Thee with joy; He will rest in His love; He will joy over Thee with singing," for there is a song in the oath of God—He singeth while He swears, "Thou art a priest for ever."

This divine congratulation is not exhausted towards the Person of the Son; it is extended to every poor and needy creature who comes to Him to put his trust in Him for salvation. It is with great cordiality and fulness of joy that God receiveth every repentant and returning sinner through Christ. "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still, therefore My bowels are troubled for him, I will surely have mercy upon him, saith the Lord." I say, it is with great cordiality the Lord receives poor penitent people when they come to Him. There is no *scrimpsness* in God's forgiveness, as if He stretched a point when He pardoned sin. He pardons with overflowing love, "for as the heavens are higher than the earth, so are My ways above your ways and My thoughts above your thoughts." It is nothing more than simple justice to God when the pardoned church replies with like responsive cordiality, "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy."

VI. *The Father's Testimony.*—This is no thought of mine read into the verse, and it is no minute or superfluous distinction (see Heb. vii, 17), "For He *testifieth*, Thou art a priest for ever after the order of Melchisedec"—not merely says it, but testifies it, and every word of God is pure. It is not in vain that scripture assures us that God testifies—not merely teaches, but testifies. The Father assumes the attitude of witness to the priesthood of Jesus. Who but He could be competent to bear witness? Since the priestly work was chiefly one of Christ's soul, none but God could search the heart and testify with adequate knowledge what was going on in the soul of Jesus when priest. The God whose interests are concerned, law magnified, honour solved, and vindicated, and whose glory is made great, has, in the circumstances, nothing more to inform the sons of men than this, that Jesus is priest. It is as if He said—"I can and do bear witness of My own divine knowledge, consciousness, satisfaction, and immediate perception of the sweet savour of Thy sacrifice, and of the acceptableness of Thy intercession. I bear witness from My own sense of the infinite peace made by the blood of Thy cross; of that reconciliation made by the body of Thy flesh through death—that sole sacrifice for sin; of the special complacency I have in Thee, warranting so abundantly that great word of love and confidence—'Therefore doth my Father love Me because I lay down My life that I might take it again'; I bear witness that I am a very God of peace and of grace and of all comfort, and that I have become a God of peace and grace and comfort through this Thy glorious priesthood; that Thou art indeed a priest for ever; I bear witness

by My name, and My memorial being 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth,' for it is by Thy priesthood that My forgiving love finds free egress to the sons of men.'

Speaking from His own immediate knowledge and consciousness as the God of salvation, and from the state of His own feelings and affections to sinful men, who but for Christ's priesthood would have been objects of detestation and wrath, God testifies that "Jesus is a priest for ever." And he that hath received this testimony hath set to his seal that God is true. This is the ground of faith—the testimony of God simply received, for faith simply attests the truthfulness of God when He bears witness to the priesthood of Christ. With this—the Father's testimony—the Holy Ghost joins when He testifieth the forgiveness of sins, and consequently the obvious perfection of the sacrifice through which forgiveness is obtained.

If the Father and Spirit should condescend to take concurrent testimony to the successful eternal priesthood of Christ, how plentiful it may be forthcoming. Bear witness, holy law of God, which by thy curse hast slain, and by thy blessing glorified, our heavenly High Priest. Bear witness, thou glorious gospel of the blessed God, by that heavenly balm which thou pourest into wounded consciences, and that sacred peace which thou sheddest abroad in weary souls. Bear witness, ye bright spirits of light, by your joy in the presence of God over every sinner that repenteth. Bear witness, ye ransomed from among men already arrayed in white robes around the throne, to the priesthood of your Saviour by the song ye sing in glory. And ye to whom it is given to speak with human lips, will ye not lift the human hand, saying—"as our soul and body liveth, Thou art a priest for ever." Ye ransomed of the Lord, returned to Zion, join in your witness-bearing, and every soul on earth that has faith as a grain of mustard seed; every soul that believes trembling, by quiet hearty admiration of Him, or if by nothing else, by longing and mourning after Him, bear witness that He is a priest for ever after the order of Melchisedec.

VII. *The Meaning of the Oath of God.*—It is very little I see of it, but by the help of God's word let us seek to find out what can possibly be meant by God's swearing—putting Himself on oath—"As I live, saith the Lord." "An oath for confirmation is an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath," "when He could swear by no greater He sware by Himself." What is the particular force of the oath? What particular help does it render to faith? Of an honest man we say that his word is as good as his oath. Of Jesus we never read that He put Himself on oath; the repeated use of "verily, verily, I say unto you," was the form of speech nearest the oath. Why then should God swear when sustaining the honour and counsels of the Godhead? To see a little of it—what constitutes the last security for all belief? That in the Godhead itself. There must be a belief in the Godhead itself before in Christ. The inevitable necessity of God's existence is the last security. It is not an optional thing to God to exist or not. God cannot but exist. This is the final distinction between God and all creatures. Creatures are so weak and deficient in being that it was possible once they might never be at all, and except for God's will they never would have been. About

God that never could have been possible. He is too glorious a being for its being possible that He never could have been; so glorious a being that He could not but be, and be the glorious unchangeable, and everlasting God that He is. Do you say, "Oh; that my salvation rested on a ground like that; I would rest secure then, if it were so that in the nature of things I could not but be safe?" Ay, but in the nature of things you can't have that security. Your salvation cannot be an inevitable necessity like the existence of the Godhead. For one reason, you never could be grateful for it in such a case. A creature without gratitude is not a saved but a lost creature. Your salvation must depend on the will of God, and *cannot* spring inevitably without God's will from His nature, as some, by perversion of the truth that "God is love," say and sing "Jesus loves me," as if Jesus could not help loving them. Your salvation must be at the disposal of the divine will, of free sovereign grace. It must rest on the divine will. Nay, more, it must be from free acceptance on your own part, as well as freely given on God's part—dependant in a sense on your will; your will renewed by divine grace, according to the Father's promise to the Priest of Zion, "Thy people shall be willing in a day of power"; but it must be by *your* will, in order, by the grace of the divine Spirit, to secure *your* willing, confiding acceptance of Christ in His priesthood, and the salvation thereby. To charm you to a confidence as great as if (and more grateful far than if) God's own being necessitated your salvation, God appeals to His own being in proof that His will in all that concerns your redemption is immutable, and that all may know it who hear the word of truth and Christ therein, He says to the Son, "Thou art a priest for ever." These are the terms, "As I live, saith the Lord." An appeal is made to the life of God—the necessary, immutable, infinite fulness of life in the Godhead—and not as of necessity, but of sovereign, good, loving pleasure, He pledges the life of God to the priesthood of Christ, and to the reliableness of the promise of salvation through Him.

Not of necessity then, thanks to God, but of sovereign free grace and love, for which eternal thanks be to His name. He places the life of the Godhead to the life of the Son's priesthood; lifting His hand to heaven, He gives us to know that He would not count it worth while being God if He could not say, "Look unto Me and be ye saved." He swears to the glorious perpetuity of the priesthood through which salvation comes, and gives His oath to those who trust in His word, "that by two immutable things in which it was impossible for God to lie, they might have a strong consolation who have fled for refuge to lay hold of the hope set before them." This truth causes the faith of His people to root at last in the everlasting life of God Himself, and the eternal life through which Christ is constituted a priest. From that great epoch it becomes true, that "as the Father hath life in Himself, so also hath He given to the Son to have life in Himself"; and He is able to say, "As the living Father hath sent Me, and I live by the Father, so he that eateth Me even he shall live by Me." Thus by free grace a security is attained as strong as of necessity, and not with the iron coldness and hardness of necessity, but so as love shall still be lord of all. Such help the oath affords in bringing it to pass that it is by faith, that it might be by grace, that the promise might be sure to all the seed.

One word as to the date of this oracle. It has no date, strictly speaking; it dates with the covenant—the everlasting covenant—and transcends time, and liveth for ever, like the priesthood. You have heard that with God there is no to-morrow—to that add, that with God there is no yesterday. There is nothing lost by knowing that the fact that God is, involves that He was and that He is to come—“He that cometh to Him must believe that He is.” I say that this oracle transcends time and lives for ever. Hence it may be conceived of as repeating itself at every new era in the epoch of redemption. When He brings the First-born into the world—the incarnation; at the baptism, cross, empty grave, and glorious ascension of Christ. It may be heard consecrating every movement of the High Priest with its awful stability, sacredness, and reliableness. Always, also, when a poor sinner touches the hem of His garment, and opens his heart to Him, the voice from the excellent glory may be heard saying that the Lord swears that, in the experience and sacred shrine of that believer’s soul, Christ is priest for ever. When the gospel is preached it repeats itself, and when the sacraments are dispensed. When it was said to us this morning, “Go ye up to the house of God,” we were to be present at the enthronement of this glorious priest at His table; and the voice may there be heard, “Thou art a priest for ever.” May we be enabled to say, “Blessed priest, we will not see Thee sworn in and glorified without hastening to present our claim—“Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than the snow; create in me a clean heart, O God, and renew a right spirit within me.” “Bring my soul out of prison, that I may praise Thy name; the righteous shall compass me about; for Thou wilt deal bountifully with me.” Bring me to the “banqueting house.” “Why are Thou cast down, my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise Him, who is the health of my countenance and my God.”

### Prayers at the Grave.

By REV. JOHN COLQUHOUN, Glendale.

(Continued from page 99.)

IN view of what has been shown already, as to the practice of the Church of Scotland in its best days, one has a right to ask what is the authority for the universal custom of ministers of the Church of Scotland in our day, and most of those of other churches, except our own, for praying at the grave at funerals. The Bible, being an unchangeable Book, cannot furnish that authority any more than it did to our forefathers, and if their practice was based on the Bible, the practice of the present age must be a departure from it. That they have departed from it and from the *Directory for Public Worship* is, not only evident, but proved by the following statement from one of their own authorities on church law and procedure: “With regard to worship, the standard of the Church is nominally the *Directory of Public Worship*, produced at the Westminster Assembly of Divines and approved by the General Assembly of 1645. This is included among the leading documents mentioned in the Basis of Union, but, as no such Directory can be expected to retain exclusive obligations

on the Church after the age for which it was composed has passed, a note is added that it is to be 'regarded as generally regulative and of validity as . . . interpreted or modified by Acts of the General Assembly or by consuetude' " (*Practice and Procedure in the Church of Scotland*, 3rd Ed., p. 11), by Rev. J. T. Cox, D.D. It is evident from this that, though the Directory is in the Basis of Union, members and office-bearers are to understand it in whatever manner it suits themselves. This is to be expected of men who have swallowed the Declaratory Act of 1892, a document which for its vagueness and ambiguity is notorious among Church documents. In other words the Church of Scotland has modified its relationship to the Directory so far, that, at least in the case of the burial of the dead, it has opened the door wide enough for the superstitions which our forefathers, with might and main, sought to expel. Alas! that some who profess greater orthodoxy than many Church of Scotland ministers should be equally guilty.

This practice of praying at the grave has become so important in the estimation of some that they do their utmost to impose it on others who give it no countenance. They represent a funeral without a prayer at the grave as heathenish though they themselves can get neither precept nor example in Scripture for their own practice. The excuse is often made that, when people are standing round an open grave, after lowering the body of a fellow-mortal into it, they are more susceptible to serious impressions and, under such circumstances a prayer might be beneficial. Such as hold this view ought to study the Lord's mind in the parable of the rich man and Lazarus, and especially that part of it where the rich man expresses the view that if one went from the dead to his father's house to warn them, that they would repent. The reply he got was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." When at a funeral, we do not now wait to hear a prayer at the grave, but such of them as we have heard, we found nothing in them calculated to awaken serious impressions, but much to harden the heart and confirm sinners in their impenitency. In such services one may hear confirmed drunkards, liars, thieves and immoral persons, who gave every evidence that they had died as they had lived, referred to as being in Heaven with Christ. This betrays, not only a lack of faithfulness to the living, but a hardened unconcern about uttering falsehood before the Lord.

It is almost unbelievable the extent to which some go in order to impose this practice on others, so that even the feelings of the bereaved are not spared. We remember, over twenty years ago, being at the funeral of a very dear friend, a member of our Church, and one who adhered wholeheartedly to its position. After we lowered the body into the grave, one of these modern apostles of Christian burials, whom I candidly acknowledge was not of any branch of the Presbyterian Church, intruded himself into the company and asked the bereaved father if he wanted a prayer at the grave. Through anguish of heart, no reply was given, and fearing that silence would be taken for consent, we answered on behalf of the father that, as a Church, we were not countenancing such a practice. Unsolicited, he began to defend his position by saying that Christ prayed at the grave of Lazarus, and that that ought to be enough of an example for us. The fact that the Saviour was not at the funeral of Lazarus and that any

prayer which may be referred to in connection with the raising of Lazarus out of the grave cannot be put in the same category as a burial service, manifests the ignorance behind this defence, as will be apparent to anyone who will read the inspired narrative on this point.

Sometimes we find men and women who all their days, by their profession, testified against this practice, and on the day of their funeral, relatives, who in no way sympathised with their views, insisting on getting a minister to pray at their grave. Such a prayer will, in no way, harm the deceased, but it is not much comfort to those who are responsible for such conduct to know that in the last act of kindness they performed to the departed they vitiated it by insulting their memory. It were better, under such circumstances, to set aside one's own views, especially when these views could not be supported by the Word of God, than to do anything so heartless.

Where there is a true regard to the Word of God and to the practice of the Church in its best days together with an intimate knowledge of the contentings of its confessors and martyrs, no place will be given to the heathenish innovations of men, which they bring in under the name of religion. This was the case in modern times with such a noted man as Dr. David Hay Fleming, of St. Andrews, who left strict instructions that there were to be no prayers at his grave. He was one who had an accurate, profound, and sympathetic knowledge of the contentings of the Church of Scotland, and his conduct, in this instance, speaks to his countrymen as a clear commentary on the language of Scripture, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

In closing this article, we cannot do better than quote a statement of the celebrated Thomas McCrie, D.D., the historian of John Knox, on the introduction of religious services at funerals and the privilege conferred upon us by our forefathers in forbidding them in the Church of Scotland: "One superstitious rite paves the way for another, and one superstitious opinion generates seven worse and more monstrous than itself. The primitive Christians, from regard for those who suffered death for the Gospel, began to perform their funeral obsequies with great solemnity. They visited their tombs—they held their assemblies for worship at them—they celebrated the anniversary of their martyrdom. The prayers and commemorations at the funeral of martyrs (which came to be extended to all who died in the faith) were at first confined to thanksgiving for their deliverance and glorification, with supplications that those who survived might be enabled to follow their example. But prayers *over* the dead were soon succeeded by prayers *for* them; and produced in due time the doctrines of purgatory, penances, pardons, the merit of masses, obits and dirges, canonisation, saints' days, prayers to the dead, the collecting and worshipping of relics, pretended miracles, and a thousand absurdities of the same pernicious description.

"Our ancestors, at the Reformation, wisely resolved to strike at the root of this system of corruption and imposture, as the only effectual way of getting rid of the evils which it had entailed on them, and of guarding against their return. Upon this principle they completely abolished, not only the funeral service, which they justly regarded as having been a powerful instrument in the hands of superstition and priestcraft, but also

holidays, the hierarchy, the use as well as the names of the five popish sacraments, with a multitude of other ceremonies, which, though introduced with the view, or under the pretext of decorating and recommending divine worship, tend, in fact, to tarnish its beauty, and to reduce and exhaust its spirit. This thorough reform constitutes the high distinction of Scotland among the Protestant Churches. Its beneficial influence has extended to all departments of society—it has improved our temporal as well as our spiritual welfare—it has freed us from many galling impositions, which diminish the comforts, and fret the spirits of other nations. It may be seen in the superior information of our people, in their freedom from childish fears and vulgar prejudices, in the purity of their morals, and in that practical regard, which, unconstrained by forms, and unattracted by show, they voluntarily pay to the ordinances of religion. One of the worst symptoms of our state, and which may justly occasion foreboding apprehensions, is, that we are not duly sensible of our privileges, nor aware of the cause to which, under Providence, we are principally to ascribe them; and that there are many among us, whose conduct gives too much ground to suspect, that they would be ready to part, at a very cheap rate, with those privileges which their fathers so dearly won” (*Miscellaneous Writings*, pp. 573, 574).

### **The Flight of the Huguenots.\***

ABOUT two hundred and fifty years ago, there was great joy in the dwellings of the Protestants in France. The news had spread over the land that the king had, while in the city of Nantes, sent out a decree in favour of the persecuted. They had passed many long years of trouble; their places of worship had been broken down; their ministers sent out of the land, and many of their friends had been slain. But henceforth they were to have the free exercise of their religion and the rights of citizens. Their sick poor were to be allowed to enter the public hospitals, and other privileges of the kind were to be fully enjoyed. They were a loyal and thankful people, and they welcomed these benefits with gratitude to the king, and with many praises to God.

The Protestants were now at liberty to attend to trade, and the care of the land. Their peaceful and active habits soon made them well known. No looms made finer silk, no ploughs were more busy in the fields, and no vines were more fruitful than theirs. They soon became the best work-people in the country. And this was as it should be; for the purest faith should always be connected with industry and attention to the duties of life.

“Henry the Good,” as the king was called, had been once a Protestant; but he changed his religion to obtain an earthly crown. Many mourned that he should have forgotten the example and counsel of a pious mother: still he did not quite neglect the friends of his early youth. He knew their worth, and did much to serve them. His merciful conduct did not please the Romanists, and one day he was stabbed by a wretched priest while riding in his carriage in the city of Paris. The Protestants soon found that the next king who came to the throne bore no love towards them;

\*From “*Historical Tales for Young Protestants*.” London: Religious Tract Society, 1858.



and they had to suffer many hardships. At length Louis the Fourteenth revoked the edict given in the city of Nantes, although it had been declared that it should never be altered. When it suited the purpose of the Romanists, they did not scruple to break all the laws which showed any kind of favour to the Protestants, even when they had been secured to them by the most solemn oaths and pledges.

And now, instead of joy, there was only mourning and sorrow in many of the castles and cottages of France. The enemies of the truth had obtained the power they wanted, and they were at liberty to oppress as they pleased. Severe laws were passed, in the hope of rooting out the Reformed religion. Heavy fines were laid upon those who did not adorn their houses on saints' days, and heavy blows if they did not kneel when a Romish procession went along the streets. They were not allowed to be doctors, booksellers, printers, or even grocers. No apprentice could be taught a trade in their shops. If they were heard to sing hymns in public or private, they were sent to prison; their psalm book was publicly burned; and the Bible was taken out of their houses. Their places of worship were again broken into and destroyed; their ministers were sent out of the land, or shut up in jail. The sick could only be attended by Romish priests; and the bodies of those who died were often torn out of their graves, and left to be devoured by wolves and vultures.

The distress of the Huguenots was at its height, when they saw their dear children torn from their arms, and carried away to be brought up as Papists. The joy of watching over them, of hearing their simple little prayers, and of telling them of the love of Christ in dying on the cross for sinners, was no more to be known by them. And theirs was the bitter grief of not knowing whether their beloved ones were faithful to the truth or had denied it, whether they were suffering torture in a monastery or nunnery, or laid in the quiet grave.

Times of trial show who truly love the Lord Jesus Christ. It was so now. Many who were once known as Protestants forsook the faith of their fathers. Some were gained over with titles and honours, others with promises of reward; many from fear of a dungeon and death; and numbers were bribed with large sums. The common people were offered a freedom from taxes for two years, besides a gift of money, if they would change their religion within one month. Those who would not turn were to pay double taxes and a fine of ten pounds—a large sum in those days. The effect was, that many denied their Lord, some from terror, and others from hope of such a reward as the wicked could give. Happy did those think themselves who could make their escape to other lands, even though they left behind them all their worldly goods.

There were sad sights in those days, and those had hard hearts who did not shed tears at the sufferings of the afflicted Christians who had remained faithful in evil times. One scene was beheld in a little country town which made many weep. The good Protestant Pastor was to have his limbs broken upon a wheel—one of the most painful deaths that could be endured. His enemies did not destroy life at once; they seemed to take delight in adding to his sufferings. For two days he was left in the deepest agony on the wheel. In the midst of his pain he thus spoke to those who stood by: "Jesus Christ has satisfied for my sins, and not only for mine, but for

the sins of all those who shall go to Him by faith, as now I do. I cast myself upon the merits and death of Jesus, and cling to Him as my Saviour and Redeemer. My dear people, receive my last farewell, and know that I preached to you the pure truths of the Gospel—the true way that leads to heaven.”

Many an interesting story of the flight of the Huguenots has been preserved. A family who saw that there could be no peace in their own land, planned a way for their escape. They first concealed their money, jewels, and other valuables in quilted silk petticoats, secretly worked by the lady and her daughter, and which they sent to England. The two eldest sons had already contrived to leave the country; there remained now the parents, a daughter aged sixteen, and two little boys of four and six years old. Just as they were all ready to start, the father was betrayed and carried to prison. Those he loved hastened to visit him, when he urged them to flee to a place of safety, in the hope that the time would come when he should be able to join them again. His wife, attended by a male servant, went in disguise to a sea-port, and there arranged for a passage to England for herself and three children. She then concealed herself in a house, while the servant went back to bring the children. The eldest daughter, dressed as a peasant girl, placed her young brothers each in a pannier or basket, which was slung across the back of a donkey. She then well covered over the little boys with fruits and vegetables, and on the top of all some poultry in a basket were placed. The children had been charged whatever should happen by the way, on no account to speak or move. We shall see how bravely these little ones behaved in their trying condition. The servant, in the dress of a country farmer, rode first on horseback. He moved in advance, as if he were unknown to the girl with the donkey; though he took care to keep in sight as she went along the road.

The young refugee daughter travelled at night; but as time was precious, the latter part of the journey had to be taken by daylight. Mingled hope and grief filled her mind, as she either thought of going to her mother and escaping to a land of liberty, or of the sorrows of her dear father, left behind in his dreary prison. While on the road she was alarmed at the sight of a party of horse-soldiers riding towards her. They fixed their eye upon her, and then at the panniers. “What is in those baskets?” they cried. Before she could give an answer, one of them drew his sword, and thrust it into the pannier in which the younger child was hid. No cry was heard; no resistance was made. The soldiers concluded that all was right, and turning round, galloped quickly down the road. As soon as they were out of sight, the sister seized the pannier and threw off the upper part of its contents, expecting to find her little brother killed. As he lifted up his arms towards his terrified sister, she saw he was covered with blood from a severe cut on one of them. The child, in the hour of danger, shut up in his basket-prison, knew that if he cried, his own life and the lives of his brother and sister would be lost, and he bravely bore the pain and was silent. The sister bound up the wound as best she could, and nursed him on the road with the fondest care, and had the joy of finding that his life was spared, though he carried a scar from the wound all his days.

After a perilous journey, the young refugees safely reached the seaside. They secretly got on board a ship, whose sails were soon spread to the wind; and in a few days they safely landed in England. But *the father*

*never followed them.* Year after year passed away, and there was the poor captive, though not all the time in a dungeon, yet under restraint, and unable to join those he loved. They never met again on earth.

A husband and his wife tried to escape. They each took a different road, to avoid suspicion. The man was caught and carried to prison, but the wife reached the English shores, where she anxiously awaited her husband. To force the poor man to renounce his religion, his jailors placed him in a dungeon with an iron floor, and no seat or means of support. Under this was a strong fire. The iron floor was then slowly heated, until the feet of the prisoner were so fearfully burnt as to make him a cripple for life. When they grew weary of tormenting, the poor Huguenot was left to go about the town on crutches—a misery to himself, and an object of pity to all beholders.

Years passed away, when one day a poor aged Frenchman was seen hobbling about the streets of London. In broken English he asked the passers-by to tell him where he could find his wife. Some could not understand his words; and those who could were yet unable to aid him in his search. All he could tell them was, that he was in search of his wife—his “*Louise*.” As he crept along one afternoon, with the constant inquiry on his lips, someone directed him to a coffee-house near Soho Square, kept by a French refugee. It was the resort of the Huguenots, many of whom by this time had turned their skill to good account in busy London. To this coffee-house the poor cripple made his way; but no one there knew his wife. “*She might be alive*,” said they, “*or she might be dead*.” It seemed as if her name was now unknown on the earth.

In the corner sat a pedlar: he listened to what was said, but made no reply. Yet there were kindly thoughts and feeling in his heart. He had come to London to lay in a stock of goods; and as, on his return to the country, he would pass through some towns where the French had found a home, why, thought he, could he not make inquiry if anyone knew of the poor cripple’s wife. As he pursued his way from place to place, he ceased not to feel an interest in the sad story he had heard in that coffee-house in London. At length he came to Canterbury, where he knew many refugees followed the trades of jewellers and wax-bleachers. He sought among them for anyone who might answer to the missing wife. The strange tale soon got spread about, and it led to a delightful result. For there, indeed, lived the poor woman, getting her living by needlework. She had long given up the hope of seeing her dear husband again: surely he was a galley-slave, or in some dungeon, or dead. But now the pedlar’s story reached her ears, and she set off without delay for London. There she soon found her aged afflicted husband, who had been reduced to the lowest poverty, and was in utter despair of finding her he had so earnestly sought. It was a meeting of mingled joy and sorrow. She rejoiced to behold again the companion of her youth, and the professor of the same faith, but tears flowed fast as she beheld his helpless state. After a short stay, they set out for Canterbury, where the faithful wife worked hard, and nursed, and cherished the cripple-husband whom she had often mourned as dead.

The new home of these poor refugees, as we have said, was mostly in England. There were many of all ranks in this land who felt for their sorrows; they opened their houses to receive them, and their purses to aid them in their need. But the refugees came not to eat the bread of idleness.

They carried with them their skill and their trades. Thousands made their way to London, and formed almost a new town in the part of the outskirts known as Spitalfields; and others founded a colony at St. Giles-in-the-Fields. Some went to Norwich, Coventry, Canterbury, Edinburgh, and other places. Among the refugees in England were a duke, a duchess, several generals, counts, marquises, viscounts, barons, judges, noble ladies, men of learning, ministers, merchants and captains. It is pleasing to trace in their descendants some who attained to honour in the land that gave them an asylum.

### The Communion of Saints.\*

Wednesday, 26th September, 1838.

MY DEAR JANE,

I hope you will not misinterpret my conduct in not answering your note on Saturday. The subject to which it referred was of too important and solemn a nature to be lightly and hastily noticed, and I desired, first, to give special thanks to the Lord for his inviting us to correspondence on such topics; and, next, to seek by prayer and fasting to obtain light from His Word, expounded by the Holy Spirit, to guide me in regard to them. The time to write you has arrived, and my conscious deadness and spiritual blindness form a new argument to convince me of the need I have of using more vigorous and regular means for obtaining that advancement in the knowledge of Christ which can alone fit me to be an instrument in His hand for the advancement of His kingdom in the world.

I am almost afraid to speak of some things, which, I believe in common with yourself, my convictions have for some time approved of as indispensable means of our growth in grace—my practice of these has been so irregular, and, at best, so far behind even my own dark and partial views regarding them. Yet it is the spirit of pride and legal hope, I am aware, that makes me shrink from these as if from a broken covenant, instead of casting myself again as an undone transgressor on the free covenant of promise; that in me henceforth *Christ* may live, and regulate all things according to His own good pleasure, and for His own glory!

The great fundamental error then, as far as I can see, in the economy of the Christian life, which many, and alas! I for one commit, is that of having too *few* and too *short* periods of solemn retirement with our gracious Father and His adorable Son Jesus Christ. It is, we well know, when meditating in secret on His Word, when examining our hearts in His holy and omniscient but fatherly and gracious presence, when pouring out our complaint before Him, and seeking to utter the praises of His glorious character and works—it is in these exercises that we come to know, through the teaching of the Spirit, our natural darkness, depravity, and vileness, and that the glorious Sun of Righteousness arises upon our souls with healing in his wings, giving light to us who sit in darkness and in the region and shadow of death. The communion of the saints in Christian converse is indeed important, nay, indispensable to the growth of the new man when it can be obtained, but when is it sweet and soul-reviving but

\*Letter by late Rev. William C. Burns to his sister, written at the close of that period when he was studying for the ministry.

when each brings out into the common store something of the heavenly food which he has been gathering in the closet? Whenever the holy, heavenly light of a Christian deportment is seen in any one, when we hear him bringing forth from a full heart some of the glorious things of the kingdom, we ought then to learn the lesson that "*he has been with Jesus,*" and to go in like manner to *Him* that *we too* may obtain this living water to be in us as a well of water springing up unto everlasting life. I have alluded to this subject in connection with your proposal, which I would hail with joy, for "united prayer," because it strikes me from what I have felt that our object will be best attained by our stimulating each other to greatly increased fidelity in these regular and acknowledged means, instead of first adopting any special measure, which is only a burden and an impediment, except when it is like an additional channel dug for the conveyance of the waters which are overflowing their ordinary banks. O that our private and personal covenanting with the Lord were more frequent and regular! *This* would form some basis for united efforts in His service; but without it I fear we are in danger of neglecting the Lord's own ordinance for means of our own devising. For myself then, dear Jane, I intend to-morrow, D.V., solemnly to review my duty in the private exercises of God's worship, in the light of His Word; and may He grant it, of His Holy Spirit, that I may, by His promised grace, be humbled before Him for past neglect of His blessed appointments, and resolve, in His strength, henceforth "to keep His statutes," not as a servant for his wages, but as a son from love to his Father's presence and his Father's laws. It will serve the end of these lines, dear sister, if they be a link in a chain of correspondence between us regarding the work of God in our own hearts, and around us. Such a correspondence I much desire, and much more need; and I am satisfied that had I been earlier thus engaged, I would have been more fruitful in the glorious work of the Lord, and have written, not as now I do to my shame, about the things of God with so ignorant a mind and so cold a heart. O may the love of Christ constrain us to live no more as our own, but as manifestly *His*! *This* is the motive that will carry us with a rejoicing heart through tribulations and distresses for His name's sake; and make us count all things but loss that we may win Christ and be found in Him, clothed upon with His spotless righteousness, and filled with His Holy Spirit. And now, desiring that the Lord Jesus may manifest Himself to you in His surpassing beauty and matchless grace and love, I remain your affectionate brother,

WM. C. BURNS.

### Carnal and Spiritual Wisdom.

By REV. THOMAS BOSTON, Ettrick.

*Carnal Wisdom.*—Thy body is weak, spare it, and weary it not; it cannot abide toil, labour and weariness; spare thyself then.

*Spiritual Wisdom.*—Your body is God's as well as your spirit; spare it not for glorifying God (I Cor. vi, 20). "In weariness and painfulness" (II Cor. xi, 27). "He giveth power to the faint, and to them that have no might, He increaseth strength" (Isaiah xi, 29). This thou hast experienced.

*C.W.*—Labour to get neat and fine expressions; for these do very much commend a preaching to the learned; and without these they think nothing of it.

*S.W.*—Christ sent thee “to preach the Gospel not with wisdom of words” (I Cor. i, 17). Go not to them with “excellency of speech or of wisdom” (I Cor. ii, 1). Let not thy speech and preaching be with “enticing words of man’s wisdom.”

*C.W.*—Endeavour to be somewhat smooth in preaching, and calm; and do not endeavour to go out upon the particular sins of the land, or of the persons to whom thou preachest.

*S.W.*—Cry aloud and spare not, lift up thy voice like a trumpet, and shew my people their sins” (Isaiah lviii, 1). “Open rebuke is better than secret love” (Prov. xxvii, 5). “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Tim. ii, 15).

*C.W.*—If thou wilt not do so, they will be irritated against thee, and may create trouble; and what a foolish thing it would be for thee to speak boldly to such a generation as this whose very looks are terrible.

*S.W.*—“He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue” (Prov. xxviii, 23). I have had experience of this. “Fear them not, neither be afraid at their looks, though they be a rebellious house. I have made thy face strong against their faces” (Ezek. iii, 8, 9).

*C.W.*—It is a dangerous way to speak freely, and condescend on particulars; there may be more hazard in it than thou art aware of.

*S.W.*—“He that walketh uprightly walketh surely” (Prov. x, 9). “Whoso walketh uprightly shall be saved” (Prov. xxviii, 18).

*C.W.*—Thou wilt be looked on as a fool, as a monster of men; thou wilt be called a railer, and so lose thy reputation and credit; and thou hast need to preserve that. Men will hate and abhor thee; and why shouldst thou expose thyself to these things?

*S.W.*—“Thou must become a fool that thou mayest be wise” (I Cor. iii, 18). “We are made a spectacle to the world” (I Cor. iv, 9; see verse 10). “The servant is not greater than his Lord” (John v, 20), compared with, “He hath a devil and is mad, why hear ye him?” (John x, 20). “If thou wilt be Christ’s disciple, thou must deny thyself” (Matt. xvi, 24). “If the world hate you ye know that it hated me before it hated you” (John xv, 18), says our Lord.

*C.W.*—Great people especially will be offended at you; if you speak not fair to them and court and caress them. And if you be looked down upon by great people, who are wise and mighty, what will they think of your preaching?

*S.W.*—“Accept no man’s person, neither give flattering titles to man; for in so doing thy maker will soon take thee away” (Job xxxii, 21, 22). “Few of the rulers believe on Christ” (John vii, 48). “Not many wise men after the flesh, not many mighty, not many noble are called” (I Cor. i, 26). “Speak thou God’s Word to kings, and be not ashamed” (Psalm cxix, 46).

*C.W.*—Our people are new come out from under Prelacy, and they would not desire to have sins told particularly, and especially old sores to be

ripped up. They cannot abide that doctrine. Other doctrine would take better with them. Hold off such things, for it may well do them ill. It will do them no good.

*S.W.*—"Thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious" (Ezek. ii, 7). "Give them warning from me. If thou do it not, they shall die in their sins, but their blood will I require at thy hand" (Ezek. iii, 17, 18). "What the Lord saith to thee, that do thou speak" (I Kings xxii, 14).

*C.W.*—If you wilt preach such things, yet prudence requires that you speak of them very warily. Though conscience says you must, yet speak them somewhat covertly, that you may not offend them sore, and especially with respect to them that are but coming in yet, and do not fill them with prejudices at first; you may get occasion afterwards.

*S.W.*—"Cry aloud and spare not" (Isaiah lviii, 1). "Cursed be he that doeth the work of the Lord deceitfully" (Jer xlvi, 10). "Handle not the word of the Lord deceitfully." Peter at the first, told the Jews that were but coming in to hear, "Him (Christ) ye have taken, and by wicked hands have crucified and slain" (Acts ii, 23). "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John ix, 4).

*C.W.*—But be fair to them especially that have the stroke in parishes, till you be settled in a parish to get stipend. If you will not do so, you may look for toiling up and down then; for parishes will scare at you and will not call you, and how will you live? And so such a way of preaching will be to your loss, whereas otherwise it might be better with you.

*S.W.*—"To have respect of persons is not good; for, for a piece of bread that man will transgress" (Prov. xxvii, 21). "The will of the Lord be done" (Acts xxi, 14). "God hath determined the times before appointed, and the bounds of your habitation" (Acts xvii, 26). "His counsel shall stand, oppose it who will" (Isaiah xlvi, 10). "It is God that sets the solitary in families" (Psalm lxviii, 6). "If thou be faithful, thou shalt abound with blessings; but if thou makest haste to be rich, thou shalt not be innocent" (Prov. xxviii, 20).

### **The late Mrs. Flora MacKenzie, Ardineaskan.**

THIS gracious woman was born in Applecross in the year 1873. Her parents were from the Lochcarron district. After spending some years at work in Glasgow, she married early in life and settled in Ardineaskan, where she remained for the rest of her days.

At communions on the west, and in Dingwall and Inverness, she was a prominent figure for many years. We are not in a position to say when she was changed in her state and nature, or what means the Lord used to bring about this great change, but changed she was—an "epistle of Christ" that could be "known and read of all men." For round about twenty years she was a member in full communion. She used to say that the words, "My grace is sufficient for thee: for my strength is made perfect in weakness," were of great comfort to her, when she first professed her Lord publicly. She was not, however, a stranger to that "law" that

wars against the "law" of the mind and brings "into captivity to the law of sin" which was in her members. This was often her complaint. But amidst it all she had her "blinks"—the promises of the gospel kept her head above water. At the 1948 summer communion at Applecross, she tasted much of the joy of her salvation, and though she was not sensible of any illness then, she said to someone that she would never be there again, and neither she was. Some time after, her trouble began, which lasted for about three months. The end came on the 23rd October, 1948. During her whole illness she submitted to the Lord's dispensation, resting wholly on the finished work of Christ. The Lord Himself sustained her with His promises.

She left her aged husband, five sons and two daughters behind to mourn her loss. May the mother's God and Saviour be their's. "So he bringeth them into their desired haven."—*A. B.*

### Searmon.

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

(*Air a leantainn bho t.d. 106.*)

*Ccist.* Ach cia mar is urrainn mi fios a bhi agam gu'n d'thug an Spiorad Naomh gu leoir de dhearbsh-shoilleireachd dhomh mu pheacadh a chum agus gu'm b'urrainn dhomh gun ladurnas fireantachd Chriosd a chàradh rium fein?

*Freagairt.* A mhàin mar so: ma dh'fhoillsich an Spiorad Naomh dhomh suidheachadh peacach mo nàduir agus mo bheatha, gu bhi'g oibreachadh annam fuath do'n pheacadh, agus gu bhi'g atharraichadh mo thlachd taobh eil, agus mar sin a deanamh Chriosd milis dhomh, an sin tha gu leoir agam de dhearbsh-shoilleireachd mu pheacadh.

Tha so a freagairt na ceud cheist agus, mar sin, faodaidh mi fios a bhi agam gu'n d'fhuair mi da rìreadh dearbh-shoilleireachd mu fhìreantachd Chriosd le fianuis agus obair an Spioraid. Bheir an Spiorad solus agus creidimh. Tha solus a bhuineas dhiùth fein aig obair an Spioraid; mar a tha fios agam gu bheil mi creidsinn, 'n uair a tha mi creidsinn. Ach aig amaibh cha'n eil againn gnìomh a chreidimh leis an dean sinn soilleir ar gràsan dhuinn fein; ach tha ghnàth esan a fhuair dearbh-shoilleireachd le Spiorad Dhé air a ghluasad aig a chridhe gu bhi taisbeanadh gràidh iongantach do Dhia. Tre mhothachadh air gur a leis Dia, agus gur a leis Chriosd, tha'n t-anam air a cho-eigheachadh gu gràdh; agus air a sin tha leantainn farsuingeachd cridhe, agus comhfhurtachd ag eirigh os ceann gach mi-chomhfhurtachd, oir cuiridh gràdh an t-eagal a mach. 'N uair a tha dearbh-shoilleireachd aig an anam air a chomhfurtachd so, gu bheil a pheacaidhean air a' maitheadh, agus gu bheil còir aig air neamh, 's e suidheachadh beannaicht' a th'ann. An sin ciod e bochdainn agus ciod e prìosan? Cha'n fhiach iad an cunntas an coimeas ris a ghlòir a bhitheas air a foillseachadh.

A ris, 'n uair a tha'n Spiorad Naomh a toirt dearbh-shoilleireachd gu leoir, tha sìth anns an taobh a stigh, agus aoibhneas mòr a co-fhreagradh do'n fhìreantachd. Mar is e'n fhìreantachd, fireantachd oirdhearc an Dia-duine, mar sin tha an t-sìth agus an t-aoibhneas a tha tighinn bh-uath,



na sìth agus na h-aoibhneas do-labhairt, agus mar sin tha'n eridhe ga fhaicinn fein air a shuidheachadh ann an sìth agus ann an aoibhneas, mar a gheibh sibh e ann an Rom. v. 1: "Uime sin air dhuinne 'bhi air ar fireanachadh tre chreidimh, tha sìth againn ri Dia, tre ar Tighearn Iosa Crìosd"; cha'n e mhain sìth agus aoibhneas 's an taobh a stigh, ach sìth a nochdas i fein a muigh; sìth ghlòrmhor, sìth a ni glòir dhuinn: rann 3, "Tha sinn a deanamh uail ann an trioblaidean." 'S e ni cruaidh a th'ann uail a dheanamh ann an irisleachadh. Cha' e mhàin sin ach tha sinn a deanamh uail ann an Dia. Is leinne Dia, agus is leinne fireantachd Chrìosd. 'N uair a riarraich Crìosd fearg Dhé an sin faodaidh sinn uail a dheanamh ann an Dia.

A ris, far a bheil dearbh-shoilleireachd mu'n fhìreantachd so, tha e coinneachadh ris gach ni a bheireir na aghaidh. Bheir an eridhe teagmhach na aghaidh sud is so, ach nochdaidh Spiorad Dhe uile fhoghainteachd ann an ùmhlachd Chrìosd; agus cuiridh sin an t-anam sìos gu socrach anns gach deuchainn, agus ciùinichidh se e, ann an tomhas, anns gach stoirm. Far am bheil aig an anam dearbh-shoilleireachd air fireantachd Chrìosd, ann an sin gladhaidh a choguis gu dàna, "Co a chuireas coire sam bith a leth daoine taghta Dhé? Is e Dia a dh'fhìreanaicheas. Co a dhìteas? Is e Crìosd a fhuair bàs, seadh tuilleadh fos, a dh'èirich a ris, agus a tha air deas laimh Dhé" (Rom. viii, 33, 34). Mar sin bheir coguis a fhuair dearbh-shoilleireachd, dùbhlann do gach creutair air neamh agus air talamh. Tha i'g oibreachadh gu làidir agus gu gaisgeil. Cha leig mi leas leudachadh air a so. Tha fios agaibh am bheil, na nach eil, an dearbh-shoilleireachd so agaibh.

(*Ri leantainn.*)

## Notes and Comments.

### New Dogma of the Roman Catholic Church.

On the 14th of August, 1950, an announcement from Rome declared that a new dogma of the Roman Catholic Church would be promulgated after a secret conclave to be held at the end of October, at which the Pope would preside. This new dogma is: "The doctrine of the bodily assumption of the Virgin Mary into Heaven is to be made an Article of Faith." Roman Catholic sources record that belief in the Assumption goes back at least to 400 A.D. and Gregory of Tours put this belief in writing about 594 A.D. This unscriptural, superstitious and unfounded doctrine is based upon pure conjecture and myth. It is said that the Lord Jesus Christ appeared with His angels, as the apostles watched by the death-bed of Mary, and committed her soul to the Archangel Michael. Next day, the apostles were bearing her body to the grave when Jesus appeared again, and carried it to heaven, where soul and body were re-united. This supposed reunion of her body with her soul is the dogma the Pope will declare to be an Article of Faith on November 1st, 1950. Roman Catholics have been taught all these lies for centuries, and there has been held the Feast of the Assumption to establish the dupes of Rome in belief of these fairy tales. Now the Assumption is to be no more merely a "pious opinion," but a binding doctrine upon all Roman Catholics. Of course, there is absolutely no warrant from the Holy Scriptures for this extravagant and extraordinary

story. And if there was conclusive evidence in the view of the R.C. Church hundreds of years ago, why is it only at this late date that the Assumption is to be declared a dogma? May the answer, in part, be that they dare this step to boost so-called "Holy Year" and thus dazzle the minds of the subservient, superstitious and faithful followers of the Pope with this new ecclesiastical sensation, to hold them under the influence of Roman Catholic belief regarding the blasphemous views that that Church holds of the Virgin Mary. The poor Roman Catholic depends so much upon the idolatrous worship of Mary that this bold assertion by the Pope will no doubt have in view the strengthening of the already deceived against modern materialism, which is attacking to-day the other extreme, viz., Roman religious superstition, lies, hypocrisy and oppression. Even the Archbishops of Canterbury and York, speaking for the Church of England, have expressed the view that this new dogma will constitute a further barrier to more friendly relations between the two Churches. The "lying wonders" of the Vatican are being publicised to-day to a sceptical and critical generation outwith the borders of the Roman Church, who will but ridicule religion the more. And as to those who are well grounded in the knowledge of the Scriptures and have all their hope and confidence for salvation set upon Christ Himself, these untrue and arrogant teachings of the Pope will but serve to emphasise to them the dangers of popery to the souls of men and its utter disregard of the light of God's Word.

#### **The Death of Field-Marshal Smuts.**

Field-Marshal Jan Christian Smuts, the South African statesman, died on Monday, the 11th September, 1950. It is appropriate that we should record the death of this renowned personality, at the ripe age of 80 years. His father was a prosperous farmer of the Dutch community in South Africa. Smuts received part of his education in England, at College in Cambridge. He returned to South Africa to practise as a lawyer. As is well known, he fought with Kruger and Botha against Britain in the Boer War; but as time went on and world events took place affecting the British nation and Colonies, General Smuts became a wise, strong and highly respected friend of Britain. During the 1914-18 War he rose to further eminence as a soldier and statesman on the side of the Allies; and since then, his name, character, and views, as a statesman of world-wide repute, have been increasingly held in the highest esteem by all classes of sober-minded persons, in this country. As to religion and morals, General Smuts has been credited with giving a prior place to the Bible, and after this to Plato's writings. It does seem to us that he was more the philosopher than a Bible-Christian; and it is regrettable that his body was to be cremated, according to a B.B.C. announcement. Yet in affairs of State he was, in the providence of God, an outstanding man in his day, and a man of integrity as to his outward moral character in that sphere of activity in which his gifts were employed. Men of his type are not being raised up to-day to govern and direct in the affairs of nations. Is this one aspect of divine judgment? "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah . . . the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient . . . and I will give children to be their princes, and babes shall rule over them" (Isaiah iii, 1-4).

### Dance Music and Church Services.

In a recent issue we quoted what the Editorial Opinion in the *Daily Express* had to say of an English clergyman's criticism of the Old Testament. The *Daily Express* sharply and rightly criticised the offending clergyman. The *Daily Express* on 8th August last, takes to task another minister of religion, Rev. W. G. Hargrave-Thomas, of Suffolk, whose congregation now sings hymns to the strains of modern dance music, because he seeks brightness in his services. The Editorial continues: "Is this a progressive move on the part of a country vicar? It is nothing of the kind . . . and it is a movement which is completely to be condemned. The Church will continue to be weak as long as it puts too much emphasis on making services agreeable. And too little on the faith by which it lives. If people want to hear dance music they will go to a dance-hall. If they come to Church, it should be because they want to hear the Word of God." We heartily welcome these words from this daily paper, inasmuch as they focus attention upon the primary reason for attending the Church, that is, to hear the Word of God; and upon the evil to-day of introducing so much of a worldly and vain character into the worship of the Holy One of Eternity. We would be much heartened by a continuance of such sober observations on the part of the press. The press will lose nothing by reminding the public of the "old paths," and will be performing a valuable service in our opinion.

### Mixed Marriages.

The Jesuit Fathers made a law, through the Vatican, whereby a Papist could marry a Protestant. The Protestant must sign a document declaring that any children must be brought up in the Roman Catholic faith, before the marriage is sanctioned by the priest. The priest retains this document and holds the parents to ransom ever after. The careless Protestant may think little or nothing of what he has done; not so the Church of Rome and her agent the priest. Here is a subtle gin and snare which gains thousands per annum to the "Church," at the expense of Protestantism. The child is "sold" before he or she is born (by the unnatural parent), to become a born slave in the service of Popery. What a shame! The devil works on the passions which for the time being blot out the most precious gospel precepts and moral principles. "Marriage is honourable in all," but the Protestant should not sacrifice religious liberties for the sake of marriage. The Romanist should give up his or her religion, as it is pagan and non-Christian. Their saviour-God is a woman whom they call "Mary." If the Roman Catholic man or woman is in genuine, natural love with a Protestant, he or she will not tolerate the "Church," Pope or priest to interfere. If not, the Church and priest come first, and the life-partner comes second. That will mean life-long discord and bad feeling, as the priest, "Church," mass and confession must be the supreme objects of the Papists. It will not matter what promises the "holy father," "Mother Church," and "toy-Mary" make, they will have the first and last consideration.

Should then a Protestant marry a Papist? NEVER! If the Roman Catholic for ever gives up "Mother Church," then and not till then is the Protestant free in conscience to marry such an one, who was once a pagan Roman Catholic.—*J. MacL.*

## Church Notes.

### Communions.

*October*—First Sabbath, North Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

*Any corrections to be notified at once to Editor.*

### The Death of Mr. Charles Sutherland.

Mr. Charles Sutherland, Balcharn, Lairg, Sutherlandshire, who passed away recently, was an elder and Missionary of the Church. He will be keenly missed especially in the North, and by friends throughout the Church, as an active lover of the Cause of Christ Jesus among us. We shall not write more regarding this worthy Christian, as an obituary will no doubt be published in due course. But we extend deep sympathy to the family.

### The Death of Mr. John MacCuish.

We were surprised to hear of the death of Mr. John MacCuish, part-time Missionary in Harris, as we understood before this news came to our knowledge, that he had been sent home from hospital in Stornoway in improved health. Time is uncertain. The Lord's ways are not our ways. But those who fear the Lord enter into rest at death. There is need that the Most High would raise up men to take the concern and burden of His Cause of Truth. May the Lord comfort the bereaved family.

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

*Sustentation Fund.*—J. C. M., £2; A Sutherlandshire Friend, in memory of two beloved sisters, 15/-; A Friend, Carr Bridge, £2.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—J. C. M., £1; J. McK.—Psalm xii—in memory of the late Farquhar McLennan, London, 5/-.

*Jewish and Foreign Missions.*—J. C. M., £2; Friend, Drimnin, Oban, 10/-; Mrs. M. D. R., Carievale, Sask., and daughter, per Mr. A. B. Steedman, Winnipeg, £6 7/11; A Friend, Carr Bridge, £2; Miss M. Bugden, South View, 15 Solent Road, Drayton, Portsmouth, £2; J. D., Applecross, £1; Mr. D. M., 58 Donegal Drive, Leaside, Toronto, £2 4/-; Mr. N. S., Mt. Ousley Road, Fairyweadow, Wollongong, N.S.W., £4; Mrs. S. Greenhill, Mid-Clyth, Caithness, per Rev. R. R. Sinclair, £5; Friends, o/a Shangani Mission, per Rev. Jas. A. Tallach, £5; Miss E. McL., Dingwall, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £3.

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