

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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Craving the Speedy Help of God.

THERE are spiritual experiences and providential circumstances which are of such a nature in the view of those who are taught by the Holy Spirit, that unless aid is afforded speedily which will prove adequate, then increased adversity, loss and misery must inevitably ensue, in one way or another. David, for instance, records in the psalms time and again, that his troubles were such that he had to cry, "O Lord, make haste to help me" (Ps. xl, 13). And although Psalm xl is one which is largely Messianic, yet the experience of the child of God is portrayed therein also. David further prays, "Make no tarrying, O my God" (Ps. lx, 17). We find almost similar petitions in Psalm lxx, 5, and Psalm lxxi, 12. Believers have their own trying and formidable experiences which cause them to turn to the Lord in the frame of heart and mind expressed in these brief and urgent cries.

David relates in Psalm xl that his iniquities bore heavily upon him and had taken hold upon him, so that he was not able to look up; they were more than the hairs of his head, "Therefore my heart faileth," he says (verse 12). No doubt, the sense he had of the evils of his own corrupt nature and what proceeded therefrom of sin, was sapping the strength and comfort he had enjoyed in the ways and worship of God. Then he was faced with those who wished him evil and desired his hurt, and scoffed at him saying, "Aha, aha" (Ps. xl, 15; Ps. lxx, 2). These enemies said, "God hath forsaken him: persecute and take him; for there is none to deliver him" (Ps. lxxi, 11); and truly there is here the language of a King Saul, an Absalom and a Shimei, etc., who were avowed enemies of the anointed of the Lord, of those who feared God and had an interest in His covenant favour. But read how David was led to draw upon the Covenant kindness and care the Lord had for him: "Yet the Lord thinketh upon me" (Ps. xl, 17). Sin, wicked men and Satan would destroy him; but the Lord whose eyes are upon the righteous had thoughts of love and peace

towards him. And it was well for the Psalmist to be directed to think upon the Lord and to turn without delay to Him whom he describes thus: "Thou art my help and my deliverer" (Ps. xl, 17). And the Lord in bestowing upon him this precious exercise of soul, had in this itself hastened to his servant's aid.

Then in a somewhat different line of things, we read of the children of Israel at Mispah saying to Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines" (I Sam. vii, 8). The situation was serious and Israel recognised their danger, confronted as they were by powerful enemies. Samuel immediately cried unto the Lord for Israel, because speedy aid from heaven was essential if disaster was not to overtake them. And the Lord did make haste to deliver them that same day.

Again, when Hezekiah was sick unto death and was informed by the prophet, "Thou shalt die and not live" (Isaiah xxxviii, 1, etc.), he turned his face toward the wall, and prayed unto the Lord. He sought successfully, in the divine mercy, for speedy help and healing from the Lord, and soon heard the comforting message, "Behold I will add unto thy days fifteen years." The king who was dying was soon on his feet again blessing and praising the Most High for hastening to his aid in providence and spiritually. "The living, the living, he shall praise thee, as I do this day" (verse 19). So declared Hezekiah.

There are many such instances which may be cited, where the prayer of God's people was in effect: "O Lord, make haste to help me." But suffice to state now that down through the ages, they have experienced betimes, a fear and trembling in face of sharp temptations, unusual trials and sore afflictions; along with which a keen sense of their own impotence has borne in upon them the recognition of the fact that there was no time to be lost in seeking immediate aid from above.

Confer not with flesh and blood is suitable counsel for the believer to take where the situation, spiritually, or providentially, is too serious and urgent to be faced without divine help from "The Hope of Israel and the Saviour thereof in time of trouble." "I am poor and needy," exclaims David; and so the believing sinner feels himself to be and without help of man at all. And, "Without me ye can do nothing," says the Lord Jesus Christ.

God alone can be a very present help in trouble. And the tried believer, when requiring speedy help and deliverance has none other to cry to but the God of his salvation; who is near to His people and a mighty and a merciful deliverer, having all the resources of grace and providence wherewith to meet desperate straits and dangers in a moment. And accordingly God has thus acted, times without number, in the behalf of His people, and for the sake of His only Son, Jesus Christ.

It is not undue boldness on the part of the believer to call upon God to make haste to help. The Word of God directs to come boldly to the throne of grace, to obtain mercy and grace to help in time of need. And the spirit of adoption in exercise in believing souls does embolden such in a gracious manner, to call upon God, through the Mediator, to hasten to their aid, consistently with His divine will and wisdom. It has been said that "Man's extremity is God's opportunity." God, when He hears and answers speedily, exalts Himself and also gives signal reason to His people to honour and bless His holy name. "Our help is in the name of the Lord, who made heaven and earth" (Ps. cxxiv, 8).

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.

CONCERNING this wonderful divine oracle it may well be said, as of heaven, "The glory of God did lighten it, and the Lamb is the light thereof," for there is a whole heaven of grace and glory in these marvellous words, in which Jehovah the Father puts Himself rejoicingly on oath to attest to Jehovah Jesus, the Son, the perpetuity of that office which deals with sin for the purpose of expiating, and forgiving and eternally abolishing it, to the glory of God in the redemption of a people that no man can number. "Jehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec."

I need not enter at any length on the nature of our Lord's priesthood; no better statement could be given with that view than that with which we are intimate from infancy—"Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us." Nor do I require to point out to one that has tried to understand it, that it is on this office that our redemption most directly and immediately depends, inasmuch as Christ could have nothing to reveal as prophet, nor rule as king (except to destroy), were it not that He is primarily a priest. It is from the priestly office all the grace overflows to the kingly power and prophetic revelation, so that what He reveals as prophet is for our welfare and profit because He is a priest, and the gentleness of His kingly power arises from His being the Lamb of God, who was given over for our offences and rose again for our justification.

The prophetic office is promised and prophesied of without an oath—"a prophet shall the Lord your God raise up of your brethren like unto me," etc. (Deut. xviii, 13). The kingly honour also is conferred on Jehovah Jesus without an oath—"The Lord said unto my Lord, sit thou at my right hand," (Ps. cx, 1). But in the case of the priesthood Jehovah interposes the solemnity of His sacred oath—"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec."

* We regret that this sermon cannot be printed in one issue. Will those interested note that concluding part will appear next month (D.V.).—Editor.

The kingly office is embraced in the stability of the oath as reward for His priesthood. Every function roots in the priesthood, partakes of the stability, and comes under the full sweep of this wondrous office. Speaking of that kingly office, here made to unite with the priesthood in the person of Jesus, we find a union not in similitude—one that was not in Aaron's priesthood. In the Messiah, kingship and priesthood are combined, because He is priest after the order of Him whose name is King of Righteousness, and who by designation was King of Salem, i.e., King of Peace. No less obvious is the harmony of divine attributes and divergent interests; for mercy and truth are met, righteousness and peace have embraced each other in a priest faithful and merciful, who is at once a king of righteousness and a king of peace.

We are not to suppose that Melchisedec was without father or mother literally: if he was, he did not belong to our race, but was really a second man, and the Lord from heaven would then be the third man. What we are led to understand is, that the narrative brings him before us without speaking of father or mother, without mention of genealogy, without anything about the commencement of office, or his retirement from office—thus presenting him as priest without predecessor or successor, beginning of days or end of life, made in this respect (according to the literary aspect of the story) like unto the Son of God, so that Jesus might be made like him, not having His priesthood transferred to Him from another, or by Him to another. So is Jesus a priest after the order of Melchisedec.

In attempting to open up a little the wonderful contents of this verse, feeling our need of the light and teaching of God's Spirit, we may consider—

- 1st. The call to the priesthood which it constitutes.
- 2nd. The commandment it involves.
- 3rd. The constitution of office it effects.
- 4th. The pledge of success it implies.
- 5th. The congratulation it expresses.
- 6th. The Testimony it bears.
- 7th. The oath by which it is sealed.

I. *Christ's Call to the Office.*—Hereby God the Father calls Him, saying, "Thou art a priest." Such a call was necessary. A call from God is necessary to all office in the service of God, especially to the office of priesthood, for priesthood is with a view to the worship of God. The High Priest is minister of the true sanctuary. On His shoulders rests the responsibility of the worship of God. All will-worship is abhorrent to the Divine Mind and injurious to the Divine glory. Whatever is according to these must stand the test of this divine rule, "of Him, and through Him, and to Him, are all things." First, "of Him," originating with Him before it can find a place among the all things "through Him and to Him." God's worship stands pre-eminent in this; all will-worship is peculiarly offensive to God. Christ's priesthood, intended to take the lead and headship of worship to the Father throughout all eternity, must pre-eminently find its origin in the will of God, and come into existence at His call. Hence the divine expositor in Hebrews, speaking of the priesthood, says, "No man taketh this honour to himself but he that is called of God, as was Aaron." The general principle thus exemplified was not violated or dispensed with in the case of Christ; even God the

Son would not assume office without the call of God the Father. "So Christ glorified not Himself to be made an high priest"; but He that said unto Him, "Thou art my Son, to-day have I begotten Thee," "Thou art a priest for ever." Behold, then, the fountainhead of salvation, the divine origin and authorisation of the priesthood of Christ in the call of God.

That call springs from the love of God, and carries the authority of God; it is a call which came from God, as sovereign in grace, in authority, and in government too. Now is verified that word in which the Father, addressing the Son, says, "The Lord Jehovah hath called Thee in righteousness, and will hold Thine hand and keep Thee, and give Thee for a covenant of the people," etc. What magnificent help this consideration affords to the poor and needy soul struggling under a conviction of the guilt and strength of sin, when wondering whether sin can possibly be forgiven, vanquished, and expelled—whether conscience, perishing under the shame of sin and its matchless perplexity and confusion, can ever be cleansed and brought to bask in the sunshine of self approbation! What magnificent help is it to such a soul, when ready to strike sail and to be driven before the wind helpless, to be told that there is One called of God waiting on this continually—to be told that on the authority sin hath violated, and for the evil introduced to the soul that eats as a canker—to be told, I say, that there is a great responsible office-bearer, whose very call of God is to make an end of sin, to make reconciliation for iniquity, and to bring in an everlasting righteousness—to cleanse confused, polluted, self-affronted souls to a delightful purity, whiter than snow, God Himself being judge! What an aspect of preciousness Christ's priesthood assumes, having the approbation of God, and originating in His authority, His love, and His call!

"May I draw on the services of this great High Priest?" the soul asks. "Have I a warrant to solicit His services?" Is not His call to the office warrant enough for you to present yourself before Him, that He may have an opportunity to exercise His office? This opportunity He cannot have without having poor sinful souls to trust in Him and commit their case to Him. Besides, is this call the only call you ever heard about? Is not Christ's call to the priesthood the great root call—the parent of many more? Even now a branch shall grow out of its roots. To whom shall it bend, and into what bosom shall it seek to deposit its clustered fruitfulness? To thine here if thou wilt have it. Every branch call comes from the root call, partaking of the root and fatness of that call. Strong in the might of the Father's oath, and love to the Son, comes the call to thee, "Incline your ear and come unto Me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." The gospel call comes to thee in spirit and in truth, in presence of God the Father, as He swears and will not repent, "Thou art a priest for ever." Hear Him as He goes on to call thee to come boldly to a throne of grace, that thou mayest obtain mercy. Take thy call as coming out of Christ's call. Remember, thou never had'st been called had He not been called; out of His and its glorious vitality springs the call to thee; and dost thou not feel as if such a call, so grounded upon and as springing out of Christ's call to His priesthood, were grappling with thine inmost heartstrings, and bringing thee effectually to taste and see that the Lord is gracious?

II. *The Father's Commandment.*—Christ's priesthood is the fruit of divine commandment. The Father speaks as sovereign, and in the language of command—"The Lord sware," etc. As Lord He contemplates the Son as incarnate, calls a servant, and gives commandment—"Behold My servant whom I uphold; Mine elect in whom my soul delighteth." In intimate relation with His character as God's elect, but also as servant, is it true that "He will not break the bruised reed nor quench the smoking flax." Such, however, is not the service to which He has been called. He has finer work to do than that. Great as His love for His office is, it is as the servant of the Father, strictly under commandment, that He fulfils all that His office requires of Him. "I lay down my life . . . This commandment have I received of my Father." It is by commandment that He offers Himself to God to satisfy justice, that the Father may freely forgive. It is by commandment He rises again from the dead and makes intercession—that other great department of the priest's office, for listen, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The Mediator has to obey the commandment first—"Ask of Me," and He obeys through intercession for His people. Blessed be the condescension of the Son of God, for He has been pleased to come to circumstances in which it is His duty to relieve sin-burdened souls, when they come to Him. It is not only His call—He will attend to it: it is not only His profession—He will not be above it—but it is His duty, He will have to perform it. He received commandment to this effect, and now that it is His duty—"Him that cometh unto Me I will in no wise cast out." Why? Because it would be a violation of His duty, as well as against His loving disposition. He made it His duty to receive weary perplexed sinners, for "I came down from heaven not to do mine own will, but the will of Him that sent me." "And this is the will of Him that sent Me, that every one that seeth the Son and believeth on Him may have everlasting life." If you have cause to bless God that His call to Christ is His commandment, are you to forget or be less thankful that His call to you is His commandment—"This is His commandment, that ye believe on the name of His Son, Jesus Christ." And if the commandment to Christ to be priest involved all that it did to Christ, shall it, to escape from shame, sorrow, and death, be burdensome to you? Surely this is not a grievous yoke—"My yoke is easy and My burden is light."

III. *The Constitution of the Priesthood.*—The oracle that calls the Son constitutes Him a priest. Nothing more is needed to His being a priest, or to the constitution of His priesthood, than this call. This call makes Him what it calls Him, in short, it is an effectual call. This is not a minute or superfluous distinction. "The word of the oath *maketh* the Son a priest." Again, "Inasmuch as not without an oath He was made a priest," and again, "Who is made not after the law of a carnal commandment." What is the proof that He is made a priest? Nothing but God appealing to the oracle of call, "for He testifieth, Thou art a priest for ever." The call made Him what it called Him, and that for ever. Such is the power of the word of God: it gives being to what it gives expression—it brings what it calls, even though it calls things that be not, into existence; for being called, they begin to be. The supreme instance is in the priesthood of the Son. As soon as God calls Him to the priesthood the office exists, for Jesus is not disobedient to the heavenly message. He

says, "I come to do Thy will, O God." And is not this supreme case intended to be in the church of God the ruling case—an example to all others? Is not this glorious effectual call of Christ to the priesthood the model of every effectual call God gives forth? Shall not God's word be always credited with power to give being to what it gives expression? "Behold what manner of love the Father hath bestowed on us, that we should be *called* the sons of God? Called! Is it merely nominally? Does it not *make* those the sons whom it *calls* the sons of God? Brethren, whether is it easier to account for the call of God being effectual or ineffectual? Which is more likely to be regarded as the probable result of God giving a call—that it should be effectual or ineffectual?

Concerning effectual calling, then, are not two gospel calls, the one effectual and the other ineffectual, totally distinct? No, the gospel call is one and the same to the saved as to the lost. The difference is not that there is a different call, but that there is in the one case effectuality, which is not in the other. Again, I ask, whether is it easier to account for the call of God being effectual or ineffectual? Verily the real mystery should be the mystery of iniquity in unbelief, that great sin which with such daring and deadly effect stands in between the word of God and its accomplishment. The possibility of such a thing as that God should call, and I refuse, arises from the fact that my will must be free, and cannot possibly be forced. That the will should be such, that unbelief is certain, until it is renewed by grace, indicates such a depth of corruption and moral evil as reflects the character of infinite mercy on the provision made for its restoration—"The Lord swear, and will not repent, Thou art a priest for ever after the order of Melchisedec." He promises that the call to salvation shall be as effectual as His call to priesthood, for "The Lord shall send out of Zion the rod of His strength, and His people shall be willing in a day of power."

IV. *The Father's Pledge that the Priesthood shall be Successful.*—The office will be as effectual as the call to it, triumphant, inviolable, eternal. "Thou art a priest for ever." Observe the force of this pledge as it applies to the point of danger, the sacrifice and actual death of Jesus, and guarantees its victorious completion and perfection. There shall never be a moment in which Thou shalt not be a priest, not even in the dread instant of death on the cross. In that moment, when all powers and forces shall conspire to quell and victimize Thee, they shall not succeed or reduce Thee to the condition of a mere victim. Thou shalt never more than then be a priest, for Thou shalt offer Thyself in death. No man taketh Thy life from Thee; Thou shalt lay it down Thyself, and the Father pledges grace and strength to do it. "Behold My servant whom I uphold, Mine Elect in whom My soul delighteth; I have put My spirit upon Him, and He shall bring forth judgment to the Gentiles." He through the Eternal Spirit shall offer Himself without spot unto God, "when," by His own priestly action, "He makes His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." If Jesus was not a priest on the cross, then He was vanquished in His conflict with death and hell; if not a priest, He was a victim in the coarse sense of being victimized; but no, no! Our Lord, no doubt, became an atoning victim; He is the Lamb slain—slain from the foundation of the world, and really slain on Calvary, and who is now in the midst of the throne as slain—the Lamb of God that taketh away the sin of the world.

But while Justice slew the Lamb, He Himself as Priest offered the Lamb. This priest offered no less precious a lamb than Himself, and it could not be offered by a less glorious priest than Himself. He was a triumphant priest at the moment that threatened the extinction of His priesthood. Death terminated the priesthood of Aaron. "Take Aaron thy brother, and Eleazar his son, and bring them up unto mount Hor; and strip Aaron of his garments and put them on Eleazar his son, and Aaron shall be gathered unto his people and shall die there," etc. "And they truly were many priests, because they were not suffered to continue by reason of death, but this man, because He continueth ever, has an untransferable priesthood." The oracle proclaimed this, making the Son a priest once for all. It was not in the power of death to extinguish such a priesthood, for it was made after the power of an endless life—just "to destroy death and him that had the power of death, that is, the devil, and to deliver them who through fear of death were all their lifetime subject to bondage."

Break your bonds in the triumph of your Saviour's death. This is the victory of salvation which faith finds in the cross—victory in death itself. He gave Himself as "an offering and a sacrifice to God for a sweet smelling savour"—in spiritual priestly glory offering Himself, in Him sinners succeed in offering themselves living sacrifices, holy and acceptable to God. How could a sinner offer himself to God if the Saviour was simply slain—merely a victim, and not a priest? No, this oracle pledges a triumphant offering of Himself. "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec."

(To be continued.)

Prayers at the Grave.

By REV. JOHN COLQUHOUN, Glendale.

FOR many years now it has become an almost universal custom in Scotland to have a prayer at the grave at funerals, and too many accept the custom without question, as if it was the right and proper thing to do. In such an age of hurry as ours is, men seem to have lost the power of seriously reflecting on matters which pass before them, and take no thought as to whether these matters are right or wrong. This is outstandingly true of the custom under review, and, therefore, the fact that it has not a shred of authority cannot be too often impressed upon the rising generation. The Synod of the Free Presbyterian Church of Scotland has in 1909 passed a resolution condemning the practice and re-affirmed that resolution twenty years later. By this resolution the Synod clearly demonstrated that it was following the line of the Church of Scotland in its best days, for it re-affirmed its adherence to what the *Westminster Directory for the Public Worship of God* says on this matter.

In that Directory, under the section headed, "Concerning Burial of the Dead," we read, "When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred, without any ceremony. And because the custom of kneeling down, and praying

by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside. Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for public burial, do apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty. That this shall not extend to deny any civil respects or deferences at the burial, suitable to the rank and condition of the party deceased, while he was living.”

We see from the foregoing that the body is to be buried “without any ceremony,” that is, as far as any ceremony of a religious nature is concerned, though it does not forbid any civil respects which were suitable to the rank of the party while he was living. In refusing to have a religious service at the grave, our forefathers were acknowledging that the souls of the Lord’s people were in no need of a religious service on earth and that the souls of the others could not derive any benefit from it, while the body which they were consigning to the earth was only the tabernacle where the soul once dwelt, though yet to be raised as a glorious body in the case of believers. They also had their eye on how such a service had in times past been grossly abused and made hurtful to the living, by fostering many superstitious practices contrary to the revealed will of God. All that they deemed necessary was that, if a minister happened to be present he might exhort the living as to their duty. This, of course, does not interfere with the conducting of worship at the house if the minister or some other professing man is present, for any minister, worthy of the name, will conduct worship in every household of his congregation, if at all possible, as often as he visits them, and if this is his duty on ordinary occasions, surely an exception cannot be made of a time when the family are bereaved. Even in this connection, a minister has to be on his guard against the latent superstition of the human heart, for sometimes efforts are made by ignorant persons to get the worship taken in the room where the dead body is lying, thus making it a service for the dead, as, in fact, prayers at the grave are.

That this Directory was an authoritative document of the Church of Scotland in days when men stood nobly by the Church’s standards and practice, is clearly proved by the passing of an Act of the General Assembly on 3rd February, 1645, “establishing and putting in execution of the Directory,” and, again, by an Act of the Scottish Parliament on 6th February, 1645, in which it unanimously ratified and approved the Directory, and added its authority to the said Act of the General Assembly. It is true that by the passing of the Act Recissory, and the leaving of that Act on the Statute Book at the time of the Revolution Settlement, the Directory lost its Parliamentary recognition, yet in 1705 the General Assembly recommended to all ministers and others within the pale of the Church of Scotland to observe the *Directory for Public Worship* as “approved by the General Assembly held in the year 1645, Session 10.”

When the Church of Scotland in 1645 accepted the *Directory for Public Worship* nothing new was introduced as far as the burial of the dead was concerned. It conformed exactly, on this point, to the older standards of that Church, and to what was her practice since the setting up of the Protestant Church. In the First Book of Discipline, approved by the General Assembly in 1560, we read concerning the burial of the dead, "For the avoiding of all inconveniences, we judge it best that neither singing nor reading be at the burial: For albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitious think that singing and reading of the living may profit the dead. And therefore we think it most expedient, that the dead be conveyed to the place of burial with some honest company of the kirk, without either singing or reading; yea, without all kind of ceremony heretofore used, other than that the dead be committed to the grave, with such gravity and sobriety, as that those that be present may seem to fear the judgments of God, and to hate sin, which is the cause of death."

The Book of Common Order, being the rule of worship used by the English Congregation of Geneva, of which John Knox was at one time minister, and which has been "received and used by the Reformed Kirk of Scotland" previous to the First Book of Discipline, is equally explicit on this matter, for it says, "The corpse is reverently brought to the grave, accompanied with the congregation, without any further ceremonies. Which being buried, the minister, if he be present, and required, goeth to the church, if it be not far off, and maketh some comfortable exhortation to the people touching death and the resurrection." This Book of Common Order was approved by John Calvin, which, incidentally, shows what the view of this great man was on this subject. That this was the practice in other Reformed Churches as well as in the Church of Scotland may be gathered from the fact that the French Reformed Church at a meeting of its Synod in 1562 decreed, "That all superstition may be avoided, ministers shall not use any prayers at the interment of the dead." That this practice was strictly adhered to in this country we have on the authority of Alexander Henderson, when he says, in his *Government and Order of the Church of Scotland*, published in 1641, "Burials are conducted without singing or reading, which the superstitious do conceive to be profitable for the dead; without funeral sermons, which do beget superstition, and tend to flattery."

In the last quotation reference is made to funeral sermons, which are to be distinguished from prayers at the grave, but both are forbidden by the subordinate standards of the Church of Scotland, and by the Acts of her General Assemblies, showing that the uniform practice was to have no burial service. It is true that during the reign of Episcopacy funeral sermons were introduced, contrary to the First Book of Discipline, and an enactment of the General Assembly in 1651, but when Episcopacy was thrown out at the Assembly of 1638 the old law with respect to funeral sermons was revived. (See Acts of Assembly, 1638, Session 23, 24.)

As, however, we are not bound to accept any standards for worship, drawn up by men, unless these standards conform to the Scriptures, we must go to the Word of God for these matters. We search in vain for precept or example in the Bible for prayer at the grave, but though, on the other hand, we lack a direct precept to abstain from prayers at the

grave, we do not lack examples which show that such exercises have not Scripture warrant. We have an account of the burial of many of the Lord's dear saints, but nowhere do we read of a religious service on such an occasion. Of the funeral of Sarah, who was so precious in the sight of Abraham, we read the simple statement: "And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre." An equally simple statement we have of the burial of Isaac: "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." Joseph loved and revered Jacob as much as any son ever loved and revered his father, but though we have a particular account of two periods of mourning which he caused to be made for him, we have no records of a religious service at his burial. "Devout men carried Stephen to his burial, and made great lamentation over him," but there is not a word that they had a religious service. To crown all, the most solemn funeral which was ever witnessed in this world, and which preached so eloquently of the fulfilment of the purposes of Jehovah, had no religious ceremony in connection with it, for all we read is, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews preparation day; for the sepulchre was nigh at hand." Even in His burial He made common cause with His people for it was "as the manner of the Jews was to bury," and as they had no funeral services we may safely assume that there was none at His.

(To be continued.)

The Eighteenth Century Evangelical Revival.

By the REV. J. P. MACQUEEN.

ONE of the strangest, and most persistent, inaccuracies in British secular and religious history is that which describes John Wesley as the true author of the Eighteenth Century Evangelical Revival, whereas anything of permanent value in that Evangelical Movement must be attributed, as God's honoured instrument, to the Rev. George Whitefield, outstandingly. The contrary view could never find favour with any honest, impartial, serious student of history. It is, however, conventional to-day among English and British Dominion Evangelicals generally to give the whole credit for that revival to Rev. John Wesley, and his brother Charles, while Mr. Whitefield is only occasionally—and these occasions very rare—mentioned incidentally. It is a popular error that needs to be corrected that the Evangelicals were more or less indebted to the teaching and influence of the Wesley brothers. They were certainly not the leaders of the Evangelical Revival.

Rev. Dr. Ryle, of Liverpool, in his book entitled, "Christian Leaders in the Eighteenth Century," declares regarding George Whitefield: "I place him first in order of merit, without any hesitation, of all the spiritual heroes of that dark period" (page 31), and describes him as "chief and first

among the English Reformers of the Eighteenth Century'' (page 44). It is a well-known fact that Whitefield was associated with Wesley for a time, but in 1740 the latter published a sermon expressive of Arminian views, with the result that the contention was so sharp between them that they separated, never again to be associated in this world. It is, however, to the credit of George Whitefield's charity that when asked if he expected to meet Wesley in Heaven, he replied in the negative, explaining that Wesley would be too near his Master for him (Whitefield) to see him. However that may be, Wesley and his brother being saved, nothing is surer than that many of their works shall be burnt up. The present writer is amazed at evangelical Calvinists who say that while John Wesley was undoubtedly Arminian in his views, his brother Charles was Calvinistic. After a careful perusal of the lives and views of both of them, I am thoroughly persuaded that they were both Arminian to the core, Charles's hymns notwithstanding.

Whatever may be true of the eternal destiny of both of them, they were much more of an obstacle than a blessing to English, and indeed British, evangelical Calvinism and Reformation principles. Their false undermining Arminian teaching and influence weakened Protestant witness against Popery in England, and throughout the British Dominions, while Scotland itself was by no means exempt, and this evil free-willism, as a result, continues rife and rampant in professedly evangelical circles in England and Scotland, and the whole English-speaking world, to this day. While thus, the Eighteenth Century Revival saved England from the withering blight of atheism, masquerading under the euphemistic name of Deism, it is a great mistake to confound Evangelicism with Wesleyanism, or to imagine that Wesley and Whitefield both belonged to one Movement and preached the same Gospel. On the contrary, their teaching was diametrically opposed, free grace being Scriptural, while free will is the illegitimate product of the carnal mind. Whitefield was in the Puritan, Calvinistic, Apostolic succession, while Wesley, and his associates, were Arminian, semi-Pelagian, and Sacramentalist.

The other outstanding leaders of the Eighteenth Century Revival were William Grimshaw, William Romaine, Augustus M. Toplady, James Hervey, John Berridge, and Daniel Rowlands, while for part of the time contemporary with them (and who long survived them), were John Newton, Richard Cecil, Thomas Scott, Charles Simeon, and Henry Martyn; all of whom proclaimed the Scriptural, everlasting, immutable, and infallible doctrines of free and sovereign grace.

We must, however, qualify our admiration of Charles Simeon, a fruitful branch in the vine, and the honoured instrument in leading Rev. Alexander Stewart, afterwards Dr. Stewart, of Dingwall, into evangelical truth.

Let the reader mark the following entry in Wesley's "Journal," and note its significance:—"I believe till I was about ten years old I had not sinned away that 'washing of the Holy Ghost' which was given me in baptism, having been strictly educated and carefully taught that I could only be saved by universal obedience, by keeping all the commandments of God, in the meaning of which I was diligently instructed" (Works, I, 98). How diametrically opposed to the teaching of the Shorter Catechism is the foregoing false belief in works of supererogation. "No

mere man since the fall is able perfectly to keep the commandments of God, but doth daily break them, in thought, word and deed." Most erroneous views arise from an insufficient sense of the sinfulness of sin.

Wesley himself assigns the origin of Methodism "to the society which began at Oxford in 1729," and which reached its climax in 1733, when Wesley, "the father of the Holy Club" (Works, 1, 12-13), preached his University (Oxford) sermon on "Circumcision of Heart," which, he declared in 1765, "contains all that I now teach on this head," namely, the Pelagian doctrine concerning sanctification, and which, on the very brink of the grave (March, 1790), he endorsed in his sermon on "The Wedding Garment." While John Henry Newman (afterwards Cardinal) dated the Oxford Tractarian Movement from Keble's Oxford Sermon of 1833, there are those, and the present writer is one of them, who held that a truer date would have been Wesley's Oxford sermon of 1733, exactly a hundred years before.

Dr. J. H. Rigg says concerning John Wesley: "The resemblance of his practices to those of modern High Anglicans is, in most points, exceedingly striking. He had early and also forenoon service every day; he divided the morning service, taking the litany as a separate service; he inculcated fasting and confession and weekly communion; he refused the Lord's Supper to all who had not been baptised by a minister episcopally ordained; he rebaptised the children of Dissenters; and he refused to bury all who had not received Episcopal baptism" (*Churchmanship of John Wesley*, pages 28-29).

John Wesley bitterly hated and rejected Calvinism, while he taught a theory of justification practically identical with sanctification. His apologists have tried hard to persuade their readers that Wesley's Sacramentalism was "merely an Oxford phase, and that it disappeared when he entered upon active evangelistic effort." His treatise on Baptism, which he published in 1756, proves the contrary: "By water, then, as a means—the water of baptism—we are regenerated or born again, whence it is also called by the Apostle the washing of regeneration. Herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by long-continued wickedness." If the foregoing quotation does not embody the false doctrine of baptismal regeneration, one does not know what does. It is amazing that any true evangelical Calvinist would ever quote Wesley, with approval, either in speech or writing. Wesley commended the same so-called "devotional literature" as the Oxford Tractarians, such as the works of Romanists like Thomas à Kempis, François de Sales, and Cardinal Bona. He even published the "Introduction to a Devout Life," by François de Sales, the sworn foe of Calvinism, in 1750. He advocated prayers for the dead, justifying himself thus: "Prayer for the dead, the faithful departed, in the advocacy of which I conceive myself clearly justified" (Works, ed. 1872, ix, 55). The blessed departed are beyond the need of the poor sin-stained prayers of the church militant, for they are perfect in holiness.

There are many years since the present writer intended to warn readers of our Magazine regarding the strangely persistent false view of the supposed good influence of the Wesleys, especially John Wesley, whereas the present writer regards him as undoubtedly the "devout" grandfather of the notoriously undermining Oxford Tractarian Movement. Much more

could be quoted and written in proof of this historical fact, but what is written above is sufficient to establish the falsity of the centuries-old world-wide view that John Wesley was the leader of the Eighteenth Century Evangelical Revival, or Movement. It further shows that Satan and the Jesuits must be credited with such mischief-making ingenuity as thus imposed on honest intelligent multitudes, creating such unprecedented blundering. How valuable, just, and right is impartiality in the recording of historical events, and what need there is for meticulous regard to accuracy of statement relative both to biographical details of historical personages, and to the particular narration of historical epochs in national and international life. The justly renowned, scholarly, and pious Scottish historian, Dr. Hay Fleming, set an excellent example to all historians in this connection. It is, for instance, of the very essence of historical falsehood to declare that the Romanist Oxford Tractarian Movement was the heir of the Evangelical Revival, whereas it was the logical development from the false teaching of the Arminian Methodist, John Wesley.

In a similar false historical category is the reputation for evangelical devoutness attaching to the name of Archbishop Leighton who, although he did not follow the wicked persecuting methods of his contemporary Scottish renegades from Presbyterianism, who sold their birthright for a mess of episcopalian pottage, nevertheless imbibed Popery in the monastic cells of France in early boyhood. Rev. Prof. Dickson gave him the proper answer when Archbishop Leighton, as Principal of Edinburgh University, asked him why he had not given the lectures to the students on the "Contemplations" of Thomas à Kempis, as he (Leighton) had suggested. The godly Prof. Dickson replied that he did not because he did not believe in works of supererogation.

As showing still further the far-reaching evil resulting from false admiration of the so-called evangelical devoutness of ecclesiastics with strange mystic leanings towards the carnal, outward, pompous, elaborate ceremonies of Popery, we may mention the case of the late Bishop E. A. Knox, of Manchester. Bishop Knox got a reputation as a great evangelical in the Church of England, while he was a great admirer of both John Wesley and Archbishop Leighton. He went as far as to write, admiringly, a biography of Leighton. My personal view is that the Most High manifested His displeasure against Bishop Knox for this false admiration, by way of chastisement, in permitting his son, known as "Father" Ronald Knox, to become the most notorious propagandist for satanic Popery in our nation to-day. What may thus be mere admiring propensities in the wrong direction in a professed evangelical ministerial father, may become in the son a life-ensnaring and life-enslaving curse. "What communion has light with darkness?"

We may conclude with Rev. George Whitefield's reply to the carping critics who asked him why he so often preached from the text, "Ye must be born again." His answer was, "Because ye must be born again." Let us make our calling and election sure!

It was a sweet speech of a dying saint that, "he was going to change his place but not his company"; for he had always been living in communion with God.—*Gurnall*.

The late Mr. Kenneth Macdonald, Finsbay, Harris.

THE removal by death of Kenneth Macdonald was a great loss to the Free Presbyterian cause in Harris and elsewhere, for the activities of our friend were not confined to the Outer Isles. He was known even as far south as London, and I am sure his interest in the Cause of Christ went far beyond London. As one who had gone to France in the 1914-18 war, his outlook was not confined to the United Kingdom. He was a widow's son, and her main support, but did not make any excuses in order to escape military service, having considered it to be his duty to accept his country's call to arms in defence of liberty.

He told the writer that he never regretted having done so. His life was miraculously saved when a shell came down and buried him to the neck with earth. He was thought to be dead, but later was found to be alive. He himself narrated his experience when speaking to the Question. His father was a godly man and his mother was also a member in full communion, so it is likely he would have had a religious education, but he himself said his experiences in the war had only hardened him instead of being blessed to him. Nevertheless it was evident that a saving change came over him. We cannot say of any of the Lord's people that they are perfect until they die and go to Heaven. It is then they are made perfect in holiness and do immediately pass into glory.

When he became a member there were a goodly number of the Lord's people, men and women, in South Harris. There were plenty of able men that could be asked to speak to the Question on a Friday at the Communion. Towards the end of his life he often remarked that owing to so many witnesses having been taken away to eternity, he was now called upon to speak to the Question earlier than he would otherwise have been. He will be missed as a speaker to the Question, and also as a precentor, unless the Lord arises to fill the breaches of Zion. He was one of the best of precentors, as he sang "with the Spirit and also with the understanding." Some sing with the Spirit, and that is the main thing, but it is also useful to keep in harmony and not cause discord.

Not only did he know the tunes of the Scottish Psalter, he "could teach others also." He had it in mind to begin a psalmody class at Northton for the young, but his death intervened. There are many of the young who never sing in Church, but when the vain songs of the world are being sung they will put plenty of energy into it. It is lost energy, for the service of the world will not profit at last. The songs of Zion will never come to an end, whereas the songs and mirth of the world will end in eternal weeping. As Sabbath School teacher, he took a great interest in the young, knowing that the future of the Church lay with them. He faithfully instilled the Shorter Catechism into them, his own son having to learn his task as well as the rest. As regards hospitality, he considered it a privilege to entertain the Lord's people.

Before his health broke down he had a youthful appearance. He and Peter Macleod were like David and Jonathan in their attachment to each other. "They were lovely and pleasant in their lives and in their death they were not divided"; they were both pillars in the Church of their fathers, as their forebears had been. We believe they are now in the Church above, where the Lord will wipe away all tears from their eyes.

Kenneth was active in all duties pertaining to his Master's Cause in the world. He was a good friend of the National Bible Society until they changed their constitution, and every other cause that he considered he should support. His loyalty to the Free Presbyterian Church was never doubted. "He being dead yet speaketh," like Abel. He set his face against youth clubs and all such traps of Satan to catch souls.

Having been ordained an elder along with Mr. Peter Macleod, he fulfilled all his duties as an office-bearer, and was faithful to his vows to contend for the faith, and to assert, maintain and defend the whole doctrine of the Word of God, and the subordinate standards of the Reformed Church of Scotland. He was transferred to Lewis, where he served as a missionary at Achmore and Breasclete. That he was esteemed in these places was shown by the number of friends who travelled in inclement weather to pay their last tribute to the dead. He was buried at Rodel cemetery, near the grave of John Morrison, the Harris blacksmith, and many others of the saints, there to rest till the last trumpet will sound. We would express our deepest sympathy with his widow and son.—*D. J. Macaskill.*

The late Mrs. Georgina Macdonald, Strath, Gairloch.

THE pages of our Church Magazine already have a goodly number of memoirs of good women, whose hearts throbbed with holy enthusiasm for Christ and His Gospel, which announced itself in their godly lives. In the camp of those dear ones who loved the Redeemer, and who performed their part in His battle in a backsliding day, is to be found the subject of this short sketch.

Mrs. Macdonald was born at Scorraig, a hamlet on the shores of Little Lochbroom, in the year 1862. Her father was Kenneth MacIver, a good man, and well known among many of the older people of our church. Her husband was Finlay Macdonald, of Ardheslaig, in the Shieldaig congregation, who was an elder when the Rev. Donald Macdonald of that congregation made his famous stand against error in the Free Church, and took up a separate position. In Finlay Macdonald, this pious minister had a strong supporter in the Free Presbyterian cause, who continued so to be until "God took him" in the summer of 1936. In the autumn of that year, his widow, our subject, removed to Gairloch to live with her cousin, Mr. John MacIver, Strath. Here she lived for the rest of her pilgrimage. She had one daughter, her only child, who died at the age of eight years, whom she never ceased to mourn. The presence of children always brought to her memory her own little one, of whom she would affectionately speak in terms that would betray her lasting grief.

Mrs. Macdonald was naturally reserved, consequently we are not in a position to state anything about the Lord's dealings with her in her early years. Those, however, who knew her intimately, could characterise her as a woman of solid understanding in religion, and prudent more than ordinary and faithful to Christ in an unfaithful age. She bore the fruit of saving grace, as one in whom God by His Spirit fulfilled his promise: "I will put my laws in their mind, and write them in their hearts." The new nature is the choicest talent that the children of men are entrusted with, and Mrs. Macdonald diligently traded with this talent during the

twenty-nine years of her public profession, and before. The new nature moved her to mind, love and seek after heavenly things as a public witness for Christ. We know from conversation with her that this old witness was not feeling secure from the old adversary she carried about with her. The contrary principle in her still retained some life and vigour, though much abated. But in the spirit of the royal Psalmist her eye was directed in faith to the God of all grace, praying: "Create in me a clean heart, O God."

Mrs. Macdonald reached a good old age, being about 87 years when she died. She was tall and erect and had a fresh complexion, and greatly concealed her advanced years. Her only drawback was her eyesight, which hindered her from doing any reading for some years previous to her decease. She was able to walk to church till near her end. Her time on a death-bed was short. Her illness she bore with Christian patience firmly, "leaning upon her beloved." When death came on the first Monday of the year 1949, we firmly believe she was ready to enter into the joy of her Lord.

Her own wish was to be buried at Applecross, where lies her husband's dust, but the inclemency of the weather and the snow-blocked Bealach prevented it. Instead, her remains were laid to rest in her parents' burying ground at Dundonnell. To her Covenant God we commend her sisters and brothers.—A. B.

Searmon.

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

(*Air a leantainn bho t.d. 84.*)

Feum. Mar so tha sinn a faicinn mar a tha'n Spiorad Naomh a toirt dearbh-shoilleireachd dhuinn mu fhìreantachd. Feumaidh mi nithean eil fhagail. Ma's ann mar so a tha chùis, that mi guidhe oirbh, na cailleadh-mid ar sochairean agus ar còirichean. Am bheil Dia a toirt gràis, agus a toirt Chrìosd le uile fhìreantachd, agus nach cuir sinn gu buil iad? Cuir-mid gu feum an fhìreantachd so na'r buairidhean uile. Tagradh-mid i an làthair Dhé fein 'n uair a tha coltas air a bhi na nàmhaid dhuinn: Thighearn dh'òrduich thu fireantachd, fireantachd Chrìosd, a thug làn riarachadh do'd cheartas, agus a thug dhomhsa còir air neamh, ach tha m'anam ann an dorchadas, gidheadh a Thighearn, tha mi teachd thugad-sa ann an ainm mo Shlànuighear, a chum agus gu'n tugadh tù dha m'anam a bhi creidsinn anns an fhìreantachd so. Ghlòirichinn t-ainm. Cia ann a bhitheadh tu air do ghlòrachadh? Ann an trècair no ann an ceartas? O, ann an trècair os ceann na h-uile. Cha'n urrainn dhomh do ghlòrachadh ann ad thrècair mar a toir thu dhomh a bhi creidsinn ann am fireantachd Chrìosd. An urrainn dhomh do ghràdhachadh mar a gràdhaich thusa mise an toiseach? An urrainn ùmhlachd shaor a bhi agad bh'uam-sa mar a bi dearbh-shoilleireachd agam gu'r leam Chrìosd? Nis, a Thighearn, tha mi guidhe ort, bitheam-sa am neach anns an gabh thu tlachd. O luchd mo ghràidh, bho'n tha meadhon againn gu leithid a thiodhlac fhaotainn, na gabhadh-mid gu bràth fois gus am bi e againn. Ma leagas Satan oirrn, cumadh-mid so a mach. Ma their e riut gur a peacach thu, abair ris gu'm bheil fireantachd agad is motha na do chuid fein, eadhon fireantachd an

Dia-duine, agus mar sin gu bheil fireantachd agad a tha os ceann t-uile neo-fhireantachd. Tha Satan ag ràdh gu bheil Dia mi-thoilichte leam, seadh, ach tha e ni's toilichte leam ann an Criosd na tha e mi-thoilichte leam annam fein. Tha Satan ag ràdh gu'n do pheacaich mi an aghaidh Dhé, seadh, ach cha b'ann an aghaidh an ullachaidh. Cuir Satan gu Criosd. O, ach tha agad nàdur truailidh a tha toirt ort a bhi ruith do'n pheacadh ud agus do'n pheacadh ud eil; ach tha tobar tròcair ann an Dia, agus tobar sior-ruith do fhireantachd ann an Criosd, muir a cur thairis de fhuil Chriosd. Uime sin deanadh-mid saothair gu fireantachd so Chriosd a chur gu buil a thaobh Dhé agus a thaobh Shatain an aghaidh gach buaireadh, seadh, agus an aghaidh ar coguisibh fein. Tha mi mar so's mar so, ach tha Dia mar sud's mar sud; tha uile bhuadhan air an giulain da'm ionnsuidh ann an Criosd. Arduich-mid Dia agus Criosd, agus cuireadh-mid Criosd suas os ceann ar peacaidhean, os ceann ni air bith 's an t-saoghal, mar a bha Pòl a meas gach ni na aolach agus na chàll air son ro-oirdheirceas eolais Iosa Criosd.

Ceist. Feoraichidh sibh dhìom, “Cia mar a bhitheas fios againn am bheil, na nach eil, dearbh-shoilleireachd againn mu'n fhireantachd so?”

Freagairt. Faodaidh sinn fhios a bhi againn air a so leis an doigh a tha Criosd a cleachdadh gu bhi toirt dearbh-shoilleireachd. An toiseach tha e toirt dearbh-shoilleireachd mu pheacadh, agus an sin mu fhireantachd. Air son duine a bhi leum air fireantachd ma's eil e faotainn dearbh-shoilleireachd mu pheacadh, cha'n eil ann ach a bhi deanamh greim air ni nach buin dha, oir tha'n Spiorad Naomh an toiseach a toirt dearbh-shoilleireachd mu pheacadh. Uime sin tha mòran air an càll do bhrìgh nach robh iad riamh air an irisleadh gu leoir. A luchd mo ghràidh, cha'n eil daoine cailte gu leoir agus truagh gu leoir air son Chriosd; agus cha'n eil iad briste gu leoir air a shon; agus mar sin tha iad a falbh as eugmhais.

(*Ri leantainn.*)

Notes and Comments.

Religious Intolerance in Spain.

The following has been received by us from Mr. A. T. Tasker, “Foreign Aid Committee,” Danbury, Chelmsford:—

Our Foreign Correspondent, Dr. R. H. Borkent, of The Hague, has recently received the following letter from Spain. Comment is unnecessary.

“I have received your letter of condolence on the death of my beloved father, and I am very grateful for your sympathy. I am very glad and satisfied, and very thankful for all the help you send to me in the work of the Lord. It is indeed a great joy to receive a letter or a parcel from you, and you cannot imagine the gladness when they arrive. May God bless you. Amen.

“My brethren, I must with sorrow, give you bad news about myself and Spain, the Roman, heartless Spain; and about the illegalities and the social inquisition that the Lord's people have to bear. You must know, brethren, that after my father's death, it was known at the Company where he

was insured that he had been a Protestant. They sent us a letter with the news that the widow (my mother) would receive nothing as her husband had been an 'Evangelical Protestant.' Something like it occurred to me, for I was working in the same place. As they learned that I was of the same Faith, they dismissed me as a Protestant Communist! So you see, my brethren, how they hate us. We got into very low circumstances, but I have another situation although the wages are very small, and I work an extra five hours by night. But I do not lose heart, though we have had much misery and oppression. On the contrary, I have devoted myself more and more to the Lord. To be a witness of Him, and to preach the Gospel wherever there is opportunity. They may do with me as they like.

"Blessed be our Saviour who died for us. I'll not fear for what men can do to me; our Saviour suffered more. Praise to the Lord! How great it is to suffer for Him, who loved us and gave His life on the cross! Dear brethren, I will not go on telling you of our troubles, but you must know that the Church in Spain is suffering great oppression by the Roman Government and the expensiveness of life. May the Triune God bless us, and give us power of discrimination, and may He increase our faith and love to work continually.

"My very dear brethren, I thank you heartily for all the love that you render us. Would that I was with you, shake hands with you, aye, and live with you. However, God knows best. Unto Him be glory and blessing in His congregation for ever and ever. Amen. Now I take leave of you, praying to the Lord for you. May the Holy Spirit be with you till the end, and may Jesus Christ be your Lord, your Shepherd, your Redeemer and Saviour. Amen."

(Translated from the Spanish.)

Anti-Partitionists' Policy in Britain.

We learned recently that there exists in this country an *Anti-Partition of Ireland League*, which held an annual conference in Manchester during last May. As a result of this conference, those in Britain who wish to see Ulster included within the Republic of Southern Ireland and thus separated from the United Kingdom and its Protestant Constitution, are to refrain from direct attacks on any of the three main British political parties. A resolution calling for "More recruitment and propaganda, instead of attacking British political parties," was passed. Delegates expressed the view that no help could be expected from any of the three main political parties, Labour, Conservative or Liberal. Truly we as a nation possess, with all our faults, signs that there is still a great measure of freedom for all kinds of organisations within our realm—freedom, the fruit of Christianity and Protestantism. Nevertheless the above League is, in our opinion, an evil instrument of Rome and the Papacy, working for the elimination of Northern Ireland as part of the United Kingdom and the overthrow of Protestantism there. What a bold and dangerous League this is! It has publicly announced its intention of using propaganda, etc., in Britain to further the Romish designs of a foreign and Roman Catholic Republic, viz., the Republic of Southern Ireland. As we write, there are headlines in the papers, "Traitors at Work," in reference to sabotage among ammunition barges at Portsmouth, considered to be the work of Communists. But those who are engaged in the activities

of the Anti-Partition of Ireland League, in the British Isles, are also traitors at work against the cause of Bible Christianity and true Protestantism. Their activities are political as well, inasmuch as they seek to bring to an end the legal and political bonds between Ulster and the rest of the United Kingdom. A further observation with wider implications may be pertinent here. While efforts are being made to join Ulster to the Republic of Southern Ireland, activities proceed apace to separate Scotland from England. Free Presbyterians and others would do well to watch these movements with care and suspicion. The Roman Catholic Church will work for unity on the one hand and division on the other, as these respective policies may be expected to work to the advantage of the Pope.

Scottish Sabbath Calm Shattered.

On Sabbath, the 23rd July, there was held, near New Deer, Aberdeenshire, what is called the annual Aikey Brae Fair. One paper described the scene thus: "The usual Sunday calm of the Aberdeenshire countryside was shattered . . . by the brassy blare of musical merry-go-rounds and the shouting of cheapjacks . . . There was a wide variety of amusements and side-shows for the revellers . . . Thousands of trippers made their way to take part in Scotland's only organised 'Continental' Sunday. Farmers did good business by turning their fields into car parks." What a shame and disgrace to New Deer district! What guilt comes upon Aberdeenshire when such is permitted and countenanced! What a pitiful and sure sign that Scotland has almost abandoned the Scottish Sabbath! But most solemn and serious of all—What has God, the divine law-giver to say regarding all this? "Sin is the transgression of the law," and of the Fourth Commandment in this case. And further, "The wages of sin is death." If not repented of, the shattering of the Sabbath "calm" at New Deer, will shatter the false peace and happiness of thousands of poor sinners, when life's journey will end in weeping and wailing and gnashing of teeth in Eternity.

The Pope and Apostle Peter's Supposed Tomb.

On Monday, the 5th June last, the Pope opened at Rome the crypts 50 feet below St. Peter's Church Basilica floor, where Catholic observers believe ten years of excavation have brought to light the tomb of the Apostle Peter. What a brazen-faced deception is about to be perpetrated in the name of the Apostle! What a miserable contribution to meet the needs of a sin-ruined world! When Christ Jesus, through the Gospel and in the power of the Holy Spirit, will go forth conquering and to conquer, throughout the world, then all lying wonders will be swept away. Vatican excavators are said to have found the bones of the Apostle in a lead and stone casket that escaped the Vandals of the Ninth century. Probably the Pope will announce officially this spurious and unholy business as a great discovery before the close of the present so-called "holy" year. If Roman Catholics or others believe all this in our so-called enlightened age, then assuredly the Word of God will once more be fulfilled—"And for this cause God shall send them strong delusion, that they should believe a lie: That they might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. ii, 11, 12).

Church Notes.

Communions.

September—First Sabbath, Ullapool and Breascleite; second, Strathy; third, Tarbert and Stoer. *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.

Synod Proceedings.

The Synod Proceedings are ready. Parcels with the required number of copies have been sent out to congregations as formerly. The price per copy will be 1s 6d; Australia and New Zealand, 1s 8d; Canada and U.S.A., 32 cents per copy. Cash from sales should be sent to Mr. John Grant, General Treasurer, as soon as possible; and unsold copies should be returned to Mr. Grant, 4 Millburn Road, Inverness. An effort should be made to sell as many copies as possible.—R. R. S., *Clerk of Synod.*

October Communion at Lochcarron.

The Kirk Session of the Lochcarron Free Presbyterian Church Congregation have decided that the Sacrament of the Lord's Supper shall be dispensed in the congregation on the first Sabbath of October (D.V.), and at this time each year, in addition to the Summer Communion.

REV. ARCH. BEATON,

Interim Moderator of Lochcarron Congregation.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. H. McLean, Swordale Hospital, Bonar Bridge, per Mr. W. Lobban, £10; M. P., Glasgow, £2; Mrs. A. B., 13 Selkirk Street, Hamilton, £1 4/-; A. M., North Uist, 10/-.

Home Mission Fund.—Anon, Psalm xxxiii, 10-11, Inverness Postmark (25/7/50), £25; Mrs. H. McL., Swordale Hospital, Bonar Bridge, £5; M. P., Glasgow, £2; A. M., North Uist, 10/-.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. R. H. C., Stevenstone, Ayr, £1; A. M., North Uist, 10/-.

General Building Fund.—From "Rhumore," £3.

Jewish and Foreign Missions.—Mrs. Canty, Te Kinti, New Zealand, £5; Mrs. H. McL., Swordale Hospital, Bonar Bridge, per Mr. W. Lobban, £10; M. P., Glasgow, £5 10/-; A Perthshire Friend, £4; Mr. W. B., 434 Main Street, Stenhousemuir, £1; A Friend, Diabaig, per Miss M. Finlayson, Dingwall, £1; A Friend, Halkirk, £5; Mrs. G. Sinclair, Greenhill, Mid-Clyth, Caithness, per Rev. R. R. Sinclair, £5; Lochcarron Sabbath School Collection, per Miss Chisholm, £6 1/-.

Free Distribution Fund.—Friend, Ross-shire, 8/-; Mrs. Mackintosh, Wells Street, Inverness, 10/-.

[Continued on page 112.]

Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR YEAR ENDED 31st DECEMBER, 1949.

PLACES.	MINISTERS and MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions.	Aged & Infirm Ministers' and Widows' Fund.	College Fund.	Organisation Fund.	General Building Fund.	TOTALS.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Creich	Elders	64 19 6	17 13 3	24 5 6	3 16 0	2 14 3	4 3 11	6 5 0	123 16 5
2. Daviot ... ..	... ..	65 14 0	27 2 7	—	6 15 0	3 18 0	4 16 6	—	108 6 1
3. Dingwall	D. A. Macfarlane, minister	295 13 6	35 16 6	66 0 6	8 0 0	8 0 0	10 0 0	5 2 6	428 13 0
4. Dornoch	F. McLeod, minister ...	100 0 0	10 0 0	20 0 0	10 0 0	3 0 0	10 0 0	3 0 0	156 0 0
5. Farr ... ..	... ..	8 15 0	2 10 0	1 15 0	—	—	—	—	13 0 0
6. Fearn ... ..	... ..	28 0 0	5 0 0	1 10 0	1 10 0	1 10 0	1 10 0	1 0 0	40 0 0
7. Halkirk	Wm. Grant, minister ...	200 0 0	33 11 8	24 16 10	5 12 0	4 8 8	5 4 11	7 3 10	280 17 11
8. Helmsdale	Do. do.	80 0 0	3 0 0	10 0 0	2 0 0	1 0 0	2 0 0	2 0 0	100 0 0
9. Inverness	A. F. Mackay, minister ...	320 0 0	49 11 6	43 4 11	19 17 3	13 14 3	18 18 7	13 14 9	479 1 3
10. Kinlochbervie ...	D. M. Campbell, missionary	34 17 0	17 13 0	9 10 6	3 10 0	4 10 0	2 12 0	2 15 0	75 7 6
11. Kilmorack	D. A. Macfarlane, minister	150 0 0	25 0 0	70 0 1	8 4 5	5 12 1	10 0 0	6 4 5	275 1 0
12. Lairg	Elders	75 10 0	22 15 10	21 6 0	4 15 0	4 14 2	3 14 2	4 9 7	137 5 6
13. Moy	R. Watt, missionary ...	50 15 8	29 0 0	22 0 0	8 0 0	5 5 0	5 13 0	7 7 6	128 1 2
14. Rogart	F. MacLeod, minister ...	60 0 0	10 0 0	10 0 0	1 0 0	2 0 0	1 10 0	1 0 0	85 10 0
15. Stratherrick ...	F. Beaton, missionary ...	60 0 0	12 0 0	5 0 0	4 0 0	8 0 0	4 0 0	3 0 0	96 0 0
16. Strathy	A. Macdonald, missionary	21 17 0	45 12 0	29 2 0	5 5 0	4 0 0	6 0 0	—	111 16 0
17. Scourie	D. M. Campbell, missionary	25 10 0	24 2 3	13 5 0	4 10 0	4 10 0	5 3 6	3 1 2	80 1 11
18. Tain	A. Robertson, missionary	47 0 0	18 0 0	10 0 0	3 0 0	2 10 0	2 10 0	2 0 0	85 0 0
19. Thurso	Wm. Grant, minister ...	40 0 0	4 0 0	2 0 0	—	—	2 0 0	—	48 0 0
20. Wick	R. R. Sinclair, minister	120 0 0	11 0 2	11 18 0	4 6 0	2 13 0	3 10 0	2 10 0	155 17 2
		1848 11 8	403 7 9	395 14 4	104 1 5	81 19 5	103 6 7	70 13 9	3007 14 11
<i>Southern Presbytery—</i>									
21. Clydebank ... ..	... ..	6 0 0	0 10 0	0 10 0	—	0 10 0	0 10 0	—	8 0 0
22. Dumbarton	Students and Elders ...	—	—	—	—	—	—	—	—
23. Dumoon	Do. do.	—	—	—	—	—	—	—	—
24. Edinburgh	N. Macintyre, minister ...	249 19 6	24 10 0	68 0 0	8 0 0	5 0 0	6 0 0	5 0 0	366 9 6
25. Fort William ...	Elders	—	—	15 0 0	—	—	—	3 0 9	18 0 9
26. Glasgow ... ..	... ..	—	—	—	—	—	—	—	—
27. St. Jude's Ch. ...	D. J. Matheson, minister	833 3 4	110 3 9	217 10 6	46 16 9	30 6 9	34 18 0	32 12 0	1305 11 1
28. Greenock	J. MacLeod, minister ...	170 0 0	12 0 0	40 0 0	3 0 0	2 0 0	2 0 0	2 0 0	231 0 0
29. Kames	Jas. A. Tallach, minister	295 0 0	32 11 9	61 3 10	2 0 0	13 2 9	13 15 1	—	417 13 5
30. Lochgilphead ...	J. Macdonald, missionary	—	5 0 0	—	—	—	—	—	5 0 0
31. Oban	John Tallach, minister ...	201 10 0	18 1 11	22 0 0	6 18 8	4 19 3	6 8 10	5 9 4	265 8 0
32. London	J. P. Macqueen, minister	250 0 0	10 0 0	30 0 0	2 0 0	2 0 0	2 0 0	2 0 0	298 0 0
		2005 12 10	212 17 5	454 4 4	68 15 5	57 18 9	65 11 11	50 2 1	2915 2 9
<i>Outer Isles Presbytery—</i>									
32. Achmore ... ..	... ..	39 9 6	9 16 6	4 0 0	3 11 9	—	—	—	56 17 9
33. Bayhead	D. J. Macaskill, minister	119 6 6	17 2 6	14 1 6	5 10 0	6 12 6	3 10 6	6 0 0	172 3 6
34. Breasclete	Elders	52 18 6	18 6 6	10 16 0	3 0 0	2 10 0	3 0 0	—	90 11 0

The following lists sent in for publication:—

Breasclete Church Repairs Fund.—Mr. F. Smith, Breasclete, acknowledges with sincere thanks the following donations:—Miss M. B. McA., Tolsta Chaolais, £5; Miss C. McA., 29 Breasclete, £4; Miss C. McL., 22 Breasclete, £1.

Edinburgh Manse Purchase Fund.—Mr. H. MacDougall, 15 Gloucester Place, Edinburgh, Treasurer, has much pleasure in acknowledging the following donations in response to the special appeal:—*Lover of the Cause*, Edinburgh, £20; *Friend*, Broadford, per Miss R. Macdonald, £1; *Friend*, Glasgow, per Mr. Jas. Mackay, £1; *Friend*, Diabaig, £2; Mr. N. Shaw, Dunoon, £1; *Anon*, Dingwall postmark, £2; *Friend*, Gairloch, 10/-; Mrs. C. Munro, Toronto, £1; *Family Circle*, Halkirk, per Mr. Jas. Mackay, £10.

Fort William Mission House Repairs Fund.—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following:—*An Old Man*, Fort William, £2; *Friend*, Inverloch, £2.

Gairloch Congregational Funds.—Mr. D. Fraser, Treasurer, thankfully acknowledges the following:—*O/a Sustentation Fund*: *Gairloch Member from home*, £5 10/-; Mr. C. N., Lubmhor, £2; Mr. F. McD., Kinlochewe, £1; Mr. D. McD., Kinlochewe, £1. *O/a Home Missions Fund*: *Member from home*, £1 10/-; Mr. D. McD., 10/-. *O/a Foreign Missions Fund*: *Member from home*, £1; Mr. F. McD., £1; and £1 for *Church Improvement* from Miss Fraser, Carr Bridge, per Miss C. Macdonald.

Glendale Congregation.—Mr. Alex. MacLean, Treasurer, acknowledges with grateful thanks a donation of £2 from Mrs. A. McL., Holmisdale, *o/a Sustentation Fund*.

Halkirk Congregation.—Rev. W. Grant, gratefully acknowledges 10/- from *Lochinver Mother*, *o/a Special Literature*.

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South Harris Manse Building Fund.—Mr. Alex. MacLennan, Missionary, Finsbay, acknowledges with grateful thanks the following:—Mr. M. D., Cluer Point, 10/-; *Passer-by*, 10/-, per Mr. J. N. M.; Miss M., Northton, £1; *A Friend*, Applecross, £1, per Mr. S. M. K.

South African Mission Clothing Fund—Northern Section.—Mrs. Mackay, F.P. Manse, Inverness, thankfully acknowledges the following donations:—*A Friend*, Canada, 20 dollars; *A Friend*, £1 10/-; J. McL., Inverness, 6/6; *Interested Friend*, £1; *Anon*, Inverness, £1.