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The Establishment

The revolt of modern youth against what they call the establishment is almost daily brought to our notice. This article does not take to do with the faults and defects, real or imaginary, of any particular establishment which they seek to overthrow, but with an establishment which cannot be overthrown. Earth and hell may combine against it, but it shall prevail and prosper until it is universally accepted. Zion's King is the head of this establishment, and "He shall not fail nor be discouraged till He have set judgment in the earth: and the isles shall wait for His law." (Isa. 42, 4). The pattern of this establishment is not of man, but was designed and determined in the counsels of the Godhead before the foundation of the world. It rests on two pillars surpassing in glory Jachin and Boaz the pillars of Solomon's temple. These pillars of Ophir's gold are the Headship of Christ over the Church and the Headship of Christ over the Nations.

As King in Zion the form of Church government established by Him and stamped with His seal and authority is Presbyterian. At the Westminster Assembly after a lengthened debate and solemn scriptural enquiry, Presbytery was acknowledged as the only form of Church government authorised by the Word of God. The Papal, Prelatic and Independent forms shall yet crumble and vanish.

The doctrines of this establishment are the doctrines of the everlasting gospel of our Lord and Saviour Jesus Christ—the pure Calvinism of the Westminster Confession of Faith, and the Confession of Faith in its entirety including Section VI of Chapter XXV which states that "the Pope of Rome is that anti-Christ, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God" and that the Church of Rome is that mystical Babylon which is doomed to destruction. Arminianism so popular and widespread in our day will yet hide its face for shame, for Satan not only as a roaring lion, but as an angel of light shall be bound for a thousand years.

The Sacraments of the New Testament Church, Baptism and the Lord's Supper, will be dispensed according to the divine institution. Both in general are seals of the covenant of grace, but do not specifically seal the same measure of privilege. The qualification for Baptism and the Lord's Supper are not therefore identical, and many may be admitted to the former, who are not prepared for the latter. The innovations of the Anabaptists refuted and condemned by Luther, Calvin, Knox and all the Reformers, which since the Reformation have disturbed and divided the Church of God, will disappear, and the Scripturalness of infant baptism and of sprinkling in baptism will be observed as in the apostolic and primitive Church and as practised by the Reformers, martyrs and the Covenanters in Scotland who suffered and died in defence of the establishment.

The Psalms alone will be the manual of praise in the sanctuary. Hymns, paraphrases and organs—"the insignia of Baal" as Luther called the organs in public worship, will be cast out. Choirs, solos, etc., which make "a fair show to the flesh" shall be no more in the house of the Lord of hosts.

Antinomianism which 'Rabbi' Duncan described as "The only heresy"—the sinner's quarrel with the authority of God, shall return to the pit from whence it came, and the Moral Law summarily comprehended in the Ten Commandments will be the accepted divine rule of life and conduct, with the holy Sabbath recognised, honoured and hallowed as an integral part of the Decalogue.

Voluntaryism with all its fair pretensions to freedom and spirituality never had and never shall have part or lot in this Establishment. It is of the earth earthy. Voluntaryism denies the moral nature and obligation of civil rulers and governments to uphold, defend and advance the Cause of Christ in the world. In the words of Dr Begg "it confounds 'the state' with 'the world,' forgetting that the civil magistrate is a 'minister of God' unto the people for good. It sets aside the true theory of free and spiritual government. Upon pretence of great spirituality it will have nothing to do with the state." Dr Thomas McCrie in his "Statement" described by Professor Smeaton as "the most complete vindication ever given to the world of the position occupied by the Reformed Church of Scotland on the whole subject of national religion and the magistrates' legitimate power in promoting it" shows that Voluntaryism is essentially sectarian and that churches and bodies which have renounced the Establishment Principle have fallen from the Reformed and Scriptural position taken by the churches at the Reformation. That sacred unity with which they upheld the Supremacy of Christ as King of Nations, with the consequent duty

of nations as such and civil rulers in their official capacity to honour and serve Him by recognising His Truth and promoting His Cause, Voluntaryism has shamefully violated. It has cast to the ground that royal diadem of glory or beauty, and under the banner of a spurious sanctity it has confounded 'the state' with 'the world' and has allured its devotees into the jungle of sectarianism. However divergent the sects may be in doctrine and practice, from the ultra-orthodox to the false and the fantastic, they all with one accord pay homage to the great Diana of Voluntaryism. "It is questionable" wrote Dr Begg in his condemnation of Voluntaryism "whether Popery itself more directly robs Christ of His glory—the glory of having all power in heaven and on earth." It is sad indeed, to see churches and organisations professing to uphold the Calvinistic doctrines of the Reformation succumbing to the deadly spell of Voluntaryism. Let us turn a deaf ear to the siren voices of Voluntaries however Calvinistic they may claim to be, and not be drawn by them into the wilderness of the sects. Let us keep to the King's highway trod by Martyrs and Reformers and in the name of our God display our banners that Christ is the Prince of the kings of the earth, and that the nation and the kingdom that will not serve Him and His Cause shall perish, yea, those nations shall be utterly wasted. "The Establishment Principle" said eminent Dr Kennedy of Dingwall "is not only worth living for, but a Principle worth dying for," and the worthy Dr Charles T. Brown of Edinburgh said "Voluntary churchmen out of the Establishment talk of the independence of the Church. *Our forefathers within one bled and died for it.*"

Amillennialism and Premillennialism are theories which from their nature can have no place in the Establishment. The former was propounded by Kliefoth, a German theologian in 1874, and more fully developed by the Dutch theologians Drs Abraham Kuiper, Herman Bavinck and others, which interprets the promises and prophecies concerning the prosperity of Christ's Cause and kingdom in this world, as having their fulfilment not in this world but in heaven. The Millenium of the Amillenialists is not on earth but in heaven. Herman Witsius and the older Dutch divines never held such a view. It is not the view given in the notes in the Dutch State Bible. None of the Scottish divines nor the Puritans held such a view. Jonathan Edwards, the renowned American theologian, in his treatise on the Millennium in the "History of Redemption," maintains the generally accepted view of the Church that the establishment of Christ's kingdom in and throughout the world will be through the outpouring of the Holy Spirit. "Amillennialists" writes Dr Loraine Boettner "are inclined to take a pessimis-

tic view of the future of the Church, holding either that conditions will continue until the end much as they are now, or that they will grow progressively worse." (The Millennium—p. 118). Writings in defence of this theory are laboured and lugubrious, dead and dry, without the faintest trace of the gracious unction of the Holy Spirit.

Premillennialism or Chiliasm is the view that Christ is to return to rule in Person in this world, resurrect the righteous dead according to its interpretation of the first resurrection mentioned in Revelation 20, and set up His seat of government in Jerusalem. A theory, however plausible, which would subject the glorified Redeemer to what is tantamount to a second humiliation, can only have for its foundation an exegesis of Scripture which is both faulty and literal. Christ shall reign gloriously in His Jerusalem not by His personal advent to this earth but through the outpouring of the Holy Spirit in rich measure. His second personal advent will be at the last day when He will judge the world in righteousness, justice to give each one. That the "first resurrection" cannot be understood in a literal sense as the Premillennialists hold, is evident from what the Lord Jesus Christ says on four different occasions that He would raise up those who believe in Him *at the last day*. (John VI: 39, 40, 44, 56). "Clearly" as Dr Boettner observes "there can be no other day after the last day." (The Millennium p. 169).

Dr Wylie in his book "The Great Exodus" gives the following graphic description of the spiritual and symbolic resurrection of Revelation XX—"The souls of them that were slain for the witness of Jesus shall rise all over Europe. Huss and Jerome shall come from their stake; Hamilton and Wishart, Cranmer and Ridley shall revive from their ashes, and Luther, Calvin and Knox shall stand up from their graves. The Martyrs shall arise from the plains of France, from the snows of the Alps, from the lagunes of Venice, from the fens of Holland, and from the moors of Scotland, not in their bones and dust, but in their spirit and power. They will rise in their memories, that these may be vindicated, and the cruel sentences, which assigned them to the fire, may be reversed. They will rise in their principles, that these may be justified as righteous and holy. They will rise in their cause, that it may be acquitted from the condemnation passed on it by man; and, in the triumph of the systems and churches founded on the principles for which they died, they will enjoy a lasting and glorious reign with Christ their Head. On that day God will roll away the cloud of obloquy that rested above their graves; their stakes will be converted into thrones; their names will emerge from the black cloud in which

they sat; and, through all the ages of the future, they will be honoured as the world's greatest benefactors who handed down the truth by their sufferings and blood. (The Great Exodus—p. 79).

"O blessed hands" says Samuel Rutherford, "that shall put the crown on Christ's head in Scotland; and all the world shall fall before Him, and (as God liveth) every arm lifted up to take the crown off His royal head or that refuseth to hold it upon His head, shall be broken off from the shoulder blade."

The Scottish Establishment was acknowledged by all the Reformed Churches as "the fairest flower of the Reformation." To that view we hold, and are not beholden to Princeton, to the Westminster Seminary, to Amillennialists, Anabaptists or Antinomians, for the least improvement on it. This "fairest flower" of the Lord's planting shall flourish. His establishment in Word, Sacraments, Worship, Government and Discipline is the divine pattern to which the kingdoms of the world shall yet give willing allegiance. "The seal of the Lord of hosts shall perform this," for when He shall appear in His glory for the upbuilding of His Zion, kingdoms shall be assembled to serve the highest Lord.

"O all ye kingdoms of the earth,
Sing praises to this King;
For he is Lord that ruleth all,
Unto Him praises sing."

(Ps. 68, 32)

W.M.

Prayer Meeting Address

by Rev. A. Cattanach, M.A.

Text: "And He must needs go through Samaria" John 4, v. 4
(Taken down by a hearer)

We are well acquainted, we believe, with the record of the Truth as it is presented to us in this chapter, concerning the dealings of the Lord Jesus Christ on earth with one particular person—the Woman of Samaria—one whose name is not known to us, save as the Woman of Samaria, and yet we are acquainted with her in such a way that those of us who have the hope in their souls that they have tasted that the Lord is gracious, are able in some little measure, we believe, to go along with her in the way "as to the steps of majesty of our God and of our mighty King within His sanctuary;" in His dealings with her in a spiritual manner, in leading

her away from the well of Jacob to the well of salvation and drawing her out in a spirit of confession and a spirit of enquiry—the spirit that will bring her at last, through divine teaching, to confess at the end of the day: “Come see a man that told me all things that ever I did: is not this the Christ?” (v. 29). It should be a question with us, friends, this evening if we are able to follow, in some measure, what is unfolded for us here of the way in which Jesus dealt with her and of which He deals still, in different ways and with different beginnings, but along the same lines, by His Spirit, through His word, in leading a sinner out of darkness into His own marvellous light.

And if we ask ourselves now, in the light of these few preliminary remarks, what bearing the words before our minds has upon us, we are, we believe, led to see that this did not happen without premeditation, as it were, on the part of Jesus. It happened indeed on her part without premeditation. We think it is clear that she left home that day with her water-pot for the well of Sychar, as she often did, with no thought of her soul, for eternity, but ere that day was over she returned, without her water-pot, and her soul saved in the Lord with an everlasting salvation—on her side unpremeditated but not so with Jesus. For if we are to accept the testimony of the Truth and set to our seal that God is true and believe the record that He has given of His Son, we are then to accept that He knew the end from the beginning: we are then to accept that He knew full well that that day when He left en route for Galilee, that “He must needs to through Samaria.” It is not that He had only one way to go; there is no suggestion in the Word that He must needs go through Samaria, that is, that He had no alternative route—far from it. If He were to be as others, in the light of the words “The Jews have no dealings with the Samaritans,” He would have done as so many of His fellow Jews (speaking after the manner of men) were wont to do—by-pass Samaria, go some other way, a longer way, a less direct way, but for them a way to be preferred, and perhaps in the days of His flesh, in the days in which Jesus lived, a safer way. So that when we read that “He must needs go through Samaria” we are not to understand that He had no other way to go. He might have gone the longer way but He chose to go through Samaria. Why do you think that He went through Samaria? Well, we think that He went through Samaria for this very purpose, to meet with the woman at the well, to meet with her whom He had loved with an everlasting love as the Son of God from all eternity. The fore-ordination of God is here we believe unfolded for us in a marvellous way, wherein the woman herself was entirely unconscious of that fore-ordination, that election

unto grace, entirely unacquainted with all that side of the matter as it stood between God the Father and God the Son, as it stood in the everlasting covenant and yet, she must needs be there as He must needs be there also. We believe, dear friend, that day was fixed in the counsels of eternity, that day by the well of Sychar, that very hour, that very moment when Jesus at the sixth hour, or round about, sat weary with His journey, only to be refreshed in such a way that at the end of the day He could say, when they came with the meat for which they had been sent "My meat is to do the will of Him that sent me, to finish His work" (v. 34). He had done His work that day. He had finished that work as far as she was concerned. In the light of what was yet to come, in the light of the efficacy of the work which He was to perfect and finish for evermore on Calvary. He had plucked her as a brand out of the burning that day before the time when He Himself should suffer and die, when He Himself should go through fire and water, as we might say, through Gethsemane, through Calvary, the Captain of Salvation bringing many sons to glory, leading them to a wealthy place—"He must needs go through Samaria;" then, that very day, that very hour He must needs appear at the well of Sychar to meet with the woman of Samaria.

What encouragement there is here for us on our way to eternity, to view the dealings of the Lord with His own people, to view them in the light of the eternal counsel. If we are to examine ourselves this night as to our hope for eternity, if we have such an hope in our hearts, is there no time in our lives to which we may return which is in some small measure comparable to that time, when she met Jesus by the well, in which we have the hope that we met with Him too. Now there may be many steps in the way, there may be longer or shorter hours or days—it matters not. We are not concerned just now with the length of time. We are not concerned, as it were, with the dealings of the Lord in that way, we are merely leaving with you, in passing, the principle involved in His dealings and the time factor in the light of eternity, that there "must needs be" a time when the Lord shall meet with His own; when He shall meet with them according to His own predetermine counsel from all eternity. He shall lead them and He shall bring them to that place and to that spot where they shall be brought out of darkness into His own marvellous light. Beginning with a time of awakening and leading on through various steps and ways to a time at which they are truly united by faith to Christ, all is unfolded in this one word "He must needs go through Samaria" to meet with that poor sinner on the way to a lost eternity. It was indeed essential for Him, (a necessity lay upon Him,

yea a Divine necessity) to pass that way on that occasion. Would it not be good for us then, to have the hope tonight that He passed our way and that there was a divine necessity laid upon Him to meet with us and to set us on the way that would lead to life everlasting; to begin also to probe the depth of iniquity in our hearts, open to us the fountain within, shine into the darkest recesses of our hearts, lead us from one thing to another until at last we can say also "Come see a man that told me all things that ever I did: is not this the Christ?" Then we may look back and we may indeed raise up our Ebenezer and we may indeed say that He must needs pass that way and that not only He, but we too must needs have gone that way in order that we might meet with Him, in order that we might pass from death to life. In other words, when it is ordained from all eternity that a sinner should pass from death to life, the very means that are to be used are ordained and he unaware and unconscious of them is brought in the fullness of the time by the grace of God to His own everlasting sovereignty to meet with Him and to hear His voice, to come face to face with the truth, face to face with the holiness of God, face to face with his divine justice, whatsoever way we may like to express it, still the teaching is there, face to face as she was with Jesus in the days of His flesh until He leads them to know for themselves that this is the Messiah, and this is the Christ of God, this is the way of salvation, that "there is none other name given under heaven among men whereby sinners can be saved." Ah! what a blessed necessity was laid upon Jesus then and a blessed necessity still, in his dealings with poor sinners. How often, in the history of the Church we read of such a case, when one is led to a certain place unknowing, unconscious, unaware of what has led him there, only to find that the word has spoken with power in his heart. Do you think for a moment, friend, that when a sinner turns in, as some have done, through the open door of a church, hearing the singing of the everlasting praises of the God of eternity and that sinner is arrested, and that sinner hears the Word for the first time with power, do you think that that was not in the everlasting counsels and that there was not a 'must needs be' for that sinner to be where he was on that specific occasion and at that very place. He 'must needs' be there. It is not that the sinner knew, but Another, who knew the end from the beginning that knew and that was the beginning—or it might be the end—of a period in which he was under concern. You may have read of Dr MacDonald of Ferintosh when he was in Glasgow on one occasion on a communion Sabbath evening. A poor sinner, a woman also, passing by on her way to the Clyde to do away with herself, to throw herself into the waters, hearing

the singing, turned aside to enter in at the door just as Dr MacDon-ald rose to give out his text, and the text was "Do thyself no harm" Acts 16 v. 28. That sinner did not turn aside by chance, that poor soul was singing the praises of the Lamb before she came out of that church—she had passed from death to life. She was plucked as a brand out of the burning. He must needs go through Samaria. It may not be always like this—so clear, so arresting. It may be imperceptible, but it is there all the same leading gently by the waters—it matters not. Any sinner coming to know Christ will come to know a little of this—the divine dealings in providence and in grace, unfolded in the everlasting covenant step by step. He will yet sing the praises of redeeming love and this will be part of the praises—the way in which he was led, the way in which he was brought to hear the glad tidings of great joy. Are there not some present tonight and they can look back to a time, to a place, to a sermon, where this took place with them, that their soul did drink out of the well of salvation, that they were enabled to touch the hem of His garment and they were made whole. Well, friend, why were you there that night or that day? Why were you where you were? You were seeking the Lord perhaps—Ah yes—some were not seeking as they ought. This is a case in point where those who are led imperceptibly even although they were seeking they were going out and coming in, finding it not, but still persevering till God's time came to give them liberty, like Joseph in the prison. Well, this is a lesson that we ought to learn in order to be diligent in the use of the means that He has prescribed lest that by despising those means we should in any way endanger our soul, endanger our eternal safety. We ought to be looking upon these means in the light of such a word as this: Who knows, who knows if I shall go tonight but I'll hear the voice of His loving kindness. This applies to the child of God likewise not only at the beginning but all through life. After having received the liberty of the gospel are there not times of darkness, seasons of doubt, where there is a 'must needs be' again for him and he must needs be at the 'throne of grace', must needs be diligent in searching the Word, must needs be coming out to the means and all he has in view is 'Oh that the Lord would speak to me. Oh that I might get a word from Himself. Oh that I knew where I might find Him.' Then comes the hour when he does. Oh what joy there is then—he can then go forward again in the fullness of the joy that he once had, when the 'Lord 'put a new song in his mouth and his feet on the rock' at first, and he shall sing again as he did in the days of old. Was not this the promise that the Lord gave His ancient people concerning the valley of Achor for a door of hope: she shall sing there as she sang

in the days of her youth? She shall sing there as she sang at the Red Sea. You, friend, that have tasted that the Lord is gracious and have fallen under a cloud, compassed with many trials and tribulations, are you not able to sing again when the Lord comes, as He came to this poor sinner, and gives you to drink from the well of salvation in Himself, gives you a taste of the honey from the comb, opens to you the riches of His own divine grace and helps you to go on your way singing again, as in the days of old "Come hear I'll tell what He did for my soul" Ps. 66 v. 16. We trust that there are those who are not unaware of these things, for these are precious things. These are the things that are really to endure—when Jesus meets with a sinner. They marvelled He talked with the woman. Has Jesus ever talked with us? Has He ever spoken to us through His Word? Has He ever given us a 'word in season?' There must needs be times like this that 'He must needs go through Samaria' en route to Galilee.

Ah well it was true was it not, with all reverence, that there was more to it than this. That all that was accomplished then and all that is accomplished in the cases to which we have referred leads us to His own suffering, leads us to His own accomplished work, leads us to Calvary, leads us there to that place where He poured out His soul unto death and where He used the same expression in His own blessed words, to the two on the way to Emmaus as He had done to the disciples before 'Ought not Christ to have suffered these things and to enter into His glory.' The Son of Man *must* suffer many things. There is a 'must needs be' in the divine will for the Lord of Glory, the Captain of Salvation, a 'must needs go through Samaria.' That is only one little drop, as it were, out of the ocean, in comparison with what is to come, and in virtue of which He is able to say, to that poor woman, in spirit if not in actuality, 'Thy sins are forgiven.' He must needs pass through the deep waters of Calvary where the floods did go over His soul when He cried 'My God, My God, why hast Thou forsaken me?' He must needs go, friend, through there. What for? In order that He might bring eternal salvation to your poor soul and mine, He must needs pass that way en route to everlasting glory, on the way to Zion above. He came from the Father, He could say and He returned to the Father, but He must go through Gethsemane and Calvary before He went to the Father in order that He might come now in the fullness of time in your own case by "His Word and Spirit" in the effectual call of the gospel, to your very heart and to your very door, and arrest you and pluck you as a 'brand out of the burning.' He must needs go there before He could lead you to glory. That is a thing that ought to make us realise how much we

owe, how much we owe to Him who passed that way before, who took our place, who took our punishment, on whom was laid the iniquity of His people—by His stripes we are healed.

May it be to the healing of our souls tonight, then, that we are some small measure led into the truth that 'He must needs go through Samaria.' It is our earnest desire that you would be diligent in the means that are appointed in the hope, in the prayer, in the desire, that whatever comes He might come and speak to you and He might say to your soul 'I am thy salvation.' The principle which is involved in the phrase 'He must needs go through Samaria' is one which is of wider application in regard to the many sons whom He is to bring to glory. Ah friend, you will need to go albeit in measure as the Captain of Salvation went, through much tribulation into the Kingdom. You need not be surprised if you have to go through fire and water to be brought to a wealthy place. Israel went through a howling wilderness. You are left in this world of sorrow and you will pass this way, but the Lord of Glory is there to meet you. There are wells of Baca, there are wells of salvation in the valley of Baca, there are wells of Sychar "as it were in Samaria," where you may meet with Jesus, where you may hear the sweet word which she heard and where your soul may 'taste and see that God is good.'

And so we shall leave it with you just now. 'He must needs go through Samaria.' You must go through what the Lord has appointed for you in His own predeterminate counsel. But the end He has in view is this 'Sanctify them through Thy Truth, Thy Word is truth;' "Father, I will that they also whom Thou hast given me be with me where I am.'

And you that are not His own, oh may you take to heart that there is a day coming, a day of reckoning, a day of account as to the way in which you have dealt with the Lord in His Word, in His means, in the call of the gospel. Are you despising the Lord tonight? Are you despising Him who suffered so much on Calvary? Are you trampling under foot again the Son of God? Then beware lest there come a day when He will meet with you as a "lion roaring for his prey" of a "bear bereaved of her whelps." Oh, friend, is it not written that 'the Lord shall then tear in pieces the wicked?' He shall then declare to them in other words as Jesus said 'Depart from me ye cursed.' You must meet with Him: 'O Israel, prepare to meet this God.' Would it not be better to meet at the well of Samaria? Would it not be good to meet at the well of salvation?; would it not be better to meet with Him in Christ than to meet with Him at death without Christ? Would it not be better for you to be up and doing while the day of mercy lasts 'seeking the Lord

while He is to be found,' 'calling upon Him while He is near?' Oh, friend, how do you know when you go into the house of God but that the Lord may speak a word and that should be the spirit in which we come and that should be the spirit which characterises us. Who knows but the Lord will come and leave a blessing behind, and may that be the spirit in which we are moved this evening. 'He must needs go through Samaria' just to meet with her. He may go out of His way, friend, to meet with you and meet with you in a most unlikely way and in a most unlikely place. It is all to the praise and the glory of His grace that He can say at last 'Is not this a brand plucked out of the burning? Behold I and the children whom Thou hast given me.'

May the Lord bless His Word.

The Diary of Dugald Buchanan

Period V—From March 1743 to May 1744
(continued from page 302)

About this time I went to Kippon, where the Sacrament of the Lord's Supper was being administered, and enjoyed sweet manifestations of God's love at the solemn feast. I had great delight in hearing the word preached, by which the secrets of my heart were made manifest.

On the Sabbath evening I retired to a glen whither I was wont to resort for prayer; and after reading the 17th chapter of the Gospel according to St John, found that every sentence of it had more light, life and power, than another; so that my joy was very great. I devoted also some time here in meditating on the difference there was between this and my former exercises in the same place.

Formerly, they consisted in working out a righteousness of my own, but the exercises of this day were directly contrary to them; for a better righteousness than my own was revealed unto me, upon which I cheerfully renounced my own rags, and accepted of it as being infinitely better. I rejoiced in the doings and sufferings of the Lord Jesus Christ in my room, and could this evening, with the greatest freedom, call Christ—"The Lord my righteousness," and join with the ransomed company above in singing, "not unto us, not unto us, but unto thy name be glory." The Lord of His infinite grace convinced me of my natural pollution, and of the emptiness of all my duties, and their insufficiency to avail anything in point of justification or acceptance. It was the real satis-

faction of all the powers and faculties of my soul, to exalt the Lord Jesus Christ, and debase myself to the lowest, when I beheld His glory and complete righteousness.

Further, my former exercises were forced; for although I performed many duties, they were exceedingly burdensome. But this day I found the love of God in Christ constraining me to holy obedience, and the believing in, and trusting to, the righteousness of Christ made me work more than when I had in view to be justified by my works. After going to bed that night I thought I might sleep securely, without fearing any evil, since the Lord was at peace with me. I thought that should death come before morning, it would be very welcome. I rejoiced over the fear of death and the grave.

I came from this ordinance rejoicing in the Lord and His goodness, which I had seen and felt; but in case I should be exalted above measure, there was a thorn in the flesh, a messenger of Satan sent to buffet me; for after I came home I found great wandering of heart in time of duty, and also blasphemous thoughts concerning God and the covenant of grace.

On account of these things I proposed to set a day apart for fasting and humiliation before God; and likewise to draw a form of a covenant in writing between God and my soul. For this end I appointed a day, a month previous to my entering on this solemn transaction, and wrestled night and day in prayer that God would fulfil His promise to me. Psalms XXV, 14, "The secret of the Lord is with them that fear him, and he will shew them his covenant." And also, that He would give me composure of mind when going about such an awfully important service; that He would rebuke my great enemy, Unbelief; that He would furnish me with proper experience in writing it; and above all, that He would determine my heart to accept of His covenant.

The day appointed for this was the 5th of August, 1743. I had frequent enlargement in prayer, and faith in God that He would bestow everything as the work of the day might require, so that my mind was in a great measure quieted. Yet I had great weight upon my spirit about the awfulness of the approach. I read Guthrie's "Trial of a Saving Interest in Christ," and the scriptural warrant for personal covenanting with God in express words, and also directions. Every thing was so ordered, that the world was no hinderance to me; and in order to be more retired, I went into the cave of a rock, and as the Lord assisted me, went about this duty in the following manner.

I began the duty by singing a part of the 51st Psalm; and went to prayer, making confession of my sins by name, as far as I could

remember them. Then I began to search them out one by one, according to the rule of the ten commandments, and, after searching, found myself of a different opinion from the young man who came to Christ, and said, "All these have I kept from my youth;" for I saw that, though it should be said to me, now, "If thou wilt enter into life, keep the commandments," I could by no means do it.

Again, I took a view of the sins which were there forbidden, and found myself guilty of breaking every one of them, either in heart or life, and which, being attended with heinous aggravations, rendered me the chief of sinners.

Now, O Lord, I do here stand before Thee a law-condemned, a self-condemned sinner, owning myself to have come short of every duty which is required, and guilty of every sin that is forbidden in Thy holy law; and, therefore, I will justify Thy righteous judgment against me, even should'st Thou sentence me to the lowest hell; for it is my just reward.

O Lord, Thou wouldest do me no wrong if this should be my everlasting habitation among devils in the unquenchable flames. Thou art just and righteous, and Thy law holy, just, and good; and in token thereof I do, as in Thy presence, subscribe with heart and hand, guilt, guilty to the whole law,

Dugald Buchanan.

Then I spread the black catalogue of my sins before the Lord, by the very sight of which, if my heart was not harder than the nether-millstone, it might be rent, and my pride humbled in the dust. O this was a shameful, heart-rending, and soul-humbling view! O blessed Jesus, who endured the shame and despised the cross for me! O blessed Lord, who had Thy heart melted like wax in Thy bowels for the hardness of my heart! O blessed Jesus, who carried this load of my sins upon the cross, which, to all eternity, would have sunk me to the bottom of hell! I am now come to Thee, the main design of this day's fasting, which is to lay hold on God's free and gracious offer in Christ, promising to be an all-sufficient God to me, and that in a covenant way. I have read the outward call in Thy word, and I find the internal work of Thy Spirit determining my heart to accept of Thee, and, therefore, in Thy strength I proceed.

O! eternal Jehovah, Lord of lords, and King of kings, the great Creator of heaven and earth, keeping covenant and mercy, even Thou art Lord alone, and all the host of heaven worship Thee. All nations are before Thee as nothing and vanity. They are counted as the dust of the balance. Lo! these are part of Thy ways, but how little a portion is known of Thee!

The heavens are not pure in Thy sight, and Thou chargest Thine angels with folly. How much more man who is a worm, and the son of man who is a worm! O what is man that Thou art mindful of him, or the son of man that Thou dost visit him! O Lord, Thou hast made all Thy creatures to shew forth Thy power and wisdom, and Thou makest manifest Thy providence in the glorious government which is seen in their beautiful order. But man only of all Thy creatures in this lower world hast Thou made capable of glorifying Thee, for Thou didst create him in Thine own image, and endowed him with a rational soul.

Thou graciously didst enter into a covenant of life with him, and his seed in him, to perform perfect and personal obedience to Thy holy law; and didst give him strength to do his part of the covenant, and didst pronounce death upon him for the first breach of it; and he, being left to the freedom of his own will, fell by transgression, and plunged himself and his posterity into a gulf of sin and misery, out of which they were not able to extricate themselves, either in whole or in part.

And now, O great and dreadful Majesty, I am here before Thee, one of this guilty and condemned race, and do profess my belief in my fall in Adam as my covenant head, and that I have lost Thy glorious image, and in its stead got the image of the devil; and that I have lost all knowledge of Thee and Thy will. Darkness and ignorance have overspread my understanding and my original righteousness is also lost, for I was conceived in sin, and brought forth in iniquity, with a chain of guilt wreathed, as it were, around my neck; and as to the holiness with which I was endowed, it is gone and my heart is become a sink of filthiness and uncleanness of all sorts; there is in it a fountain of wickedness which never ceaseth.

I am now an enemy of Thee in my mind; yea, enmity itself, that will not accept of reconciliation when it is offered. All the powers of my soul are now turned into confusion, insomuch, that I cannot meditate one minute upon Thee, without some distracting thought or other pertaining to the devil, the world, or the flesh.

O Lord, I am a hopeless creature in myself, I see the flaming sword of Thy justice keeping me every way from the tree of life; and am now convinced, that it is out of the reach of man or angel to help me, so that I will certainly perish unless Thine own right hand make help for me. But glory to Thy great name, who foresaw this misery from all eternity, and hath, in Thy boundless love, provided a sufficient remedy, and laid help upon one who is mighty to save, even Thine eternal and only begotten Son the Lord Jesus Christ, with whom Thou didst enter into a covenant of redemption, in name and behalf of Thy elect, that He should re-

deem and save them, by assuming their nature, and in their room satisfy divine justice and fulfil the law which they had broken. Glory to Thy name for publishing this eternal transaction to Adam in paradise, that the seed of the woman should bruise the head of the serpent. And now, O Lord, Thou hast published this covenant in the everlasting gospel, with a full and free declaration of all who would lay hold of it, on Thine own terms; namely, that they should renounce all their own righteousness, and lay hold on the free and gracious covenant as it is now exhibited in Christ, with an entire dependence on His righteousness, both active and passive, for their justification; and that I am called by the preaching of the gospel into the fellowship of Christ the head thereof.

Therefore, upon the warrant of Thy offer, and in obedience to Thy divine command, I, a poor sinner, do take hold of that covenant for life and salvation, believing on the name of Christ crucified, and Head thereof, offered and exhibited unto me as my great High Priest, who, by the sacrifice of Himself, hath made atonement and brought in an everlasting righteousness for poor sinners. Accordingly I trust in Him, that He with His righteousness will be mine; that in and through Him God will be my God, to make me happy here, and through eternity.

And now, O my God, I do here this day renew my baptismal engagements to renounce the devil, the world, and the flesh, and take all things about me to witness, that I will, by Thy grace assisting me, break all my covenants with death and hell. I will have no other Lords but Thee; and I believe that Thou wilt banish any strange god that will offer to usurp Thy throne in my heart; for Thou hast said, that iniquity shall not have fellowship with Thee in the throne of the heart. And since Thou, in Thy amazing grace, hast condescended to be my husband, I do now give the hand to Thee, that I will be for Thee and not for another, all the days of my appointed time, till Thou take me home to Thyself. Likewise, I renounce all my sins, and particularly my beloved idol. O my God, I renounce all subjection to Satan's government, and all compliance with the will and interests of the flesh. I renounce all dependence on this present world, for all my treasure is in Thee, O blessed Jesus, in whom dwells all the treasures of wisdom and knowledge.

Now, O my God, I do, by Thy grace, acquiesce in that covenant, as all my salvation and all my desire, and seeing Thou art a consuming fire to all who meet Thee out of Christ, I do, therefore, make choice of God in Christ, as my God and portion for time and for eternity; yet not I, but Thou hast chosen me, and it is by virtue of Thy choosing me, that I have chosen Thee; for the language

of my heart was in former times, Depart from me, for I desire not the knowledge of Thy ways. I take heaven and earth to witness, that I accept of the whole glorious and adorable Trinity; God the Father to be my Father, God the Son to be my Saviour, and God the Holy Ghost to be my Sanctifier.

O my covenanted God in Christ, this day I give my hearty approbation to this glorious method of salvation by Christ Jesus, and Thou, who knowest the hearts of all men, knowest the language of my heart, for I cannot express the secret act of it. But O this is a wonderful contrivance, beyond the thoughts of men or angels. My soul says, this covenant is suitable, in every way becoming Thy glory, honour and wisdom, in which all the divine attributes shine in the face of the surety; and it is a suitable covenant for me. I want the tongue of angels to express the beauty and the excellency of the Lord Jesus Christ, the covenant Head, in whom the promises are all yea and amen, to the Glory of God. O how wonderful is it, to think of Thy justice which was formerly engaged to destroy me, now pacified and become my friend. Thou art just, and the justifier of him who believeth in Jesus. O Lord Thou knowest that my soul saith more in approbation of Thy covenant than my tongue can express. Thou hast declared, that the Lord Jesus Christ is Thy well-beloved Son in whom Thou art well pleased; and if I had as many souls as hairs upon my head, I would venture them all upon His complete righteousness, for I never got rest until I cast my guilty soul into the arms of Thy love and mercy; but I must forbear writing and betake myself to wondering.

O Lord, accept of the meditation of my heart. Again O God, I do here accept of the laws and terms of Thy covenant, and particularly that which excludes boasting for ever, and that suffers no flesh to glory in Thy presence. O send Thy Holy Spirit that He may work all in me and for me, and bring down cursed self to the dust; then will I be glad and rejoice. Now, O God and Father of my Lord Jesus Christ, and my Father, who are in heaven, since Thou hast provided so largely for me, I do give myself up to be a dutiful child unto Thee, to receive correction patiently, and accept of afflictions, losses and crosses, from Thy hand, because I know it is for my good.

Now, O dear Son of God and my only Saviour, I take heaven and earth to witness, that I accept of Thee in all Thine offices; I take Thee alone for my Prophet, to be taught and directed by Thy word and Spirit, and renounce my own wisdom and the wisdom of this world; and I accept of Thee alone as my Priest and King for time and eternity. And I will never forsake Thee come what will;

that which makes me so confident is the unchangeableness of Thy love, for whom Thou lovest Thou lovest to the end.

O God, the Holy Ghost, I accept of Thee as my Sanctifier, Guide, and Comforter. I welcome Thee unto my heart although Thou shouldest come as a Spirit of judgment; "Blessed is He that cometh in the name of the Lord." O come and mortify my strong lusts and corruptions; spare none of them. O glorious Trinity—three persons in one Godhead, I here make a universal resignation of myself and all that is mine unto Thee, and, as in times past, I gave my members as instruments of unrighteousness to uncleanness, I now yield them up as instruments unto holiness; and my will, which was formerly rebellious, I give up to Thy holy and blessed will—my dark understanding to be enlightened by Thy Holy Spirit that I may come to know the things which are freely given me of God; and my mind to retain Thy precious truths, and to meditate upon Thy law day and night; and my affections which are carnal and earthly to be spiritualised.

And I give up my heart which is deceitful above all things and above all hearts sinful and unclean; O make it as Thou would'st have it to be, soft, pliable, and holy. Be cast open, all ye gates and doors of my soul, that the King of glory may come in and dwell here for ever. O Lord, search in all the corners of this treacherous heart, and drive out all enemies, that Thy throne may be established in the midst thereof. Set up gates and doors, and keep the keys Thyself, that none may come in without Thy special permission. O watch over this city, otherwise I shall watch in vain. O Lord, accept of this offering, and send Thy Holy Spirit that He may sanctify my soul and body for a temple to Thyself: and since Thou hast said in Thy word, that it is Thy will even my sanctification; O let Thy will be done.

O Lord, I appeal unto Thee who art my witness, that this is the consent of my soul; and I ascribe all the praise of this disposition to Thy Holy Spirit who hath thus determined my heart by Thy grace to be wholly Thine. O eternal Jehovah—Father, Son, and Holy Ghost, I have avouched Thee this day to be Lord my God, and I believe that Thou has avouched me to be one of Thy peculiar people, to hearken to Thy voice, Thy statutes, and Thy judgments to do them. I take heaven and earth to witness that I desire to be saved by the method of free grace. I make all my promise in Christ's strength, and rest not in my promise to Thee, but in Thine to me. O blessed Jesus, Thou wast surety of this covenant from all eternity, and in time Thou art surety for the fulfilling of all the parts of it in Thy elect by the operation of Thy Holy Spirit, therefore I believe that Thou art surety for me also.

Glory to Thee, O Father of my Lord Jesus Christ, who from this day I will call my Father, for Thy everlasting electing love, manifested in the fullness of time, by sending Thine eternal Son into the world to save sinners, and me in particular. Glory to Thee, O God the Son, for Thy redeeming love in saving me who am the chief of sinners. Glory to Thee, O God the Holy Ghost, who came into the world to apply this purchased redemption to elect sinners. Glory to Thy name, who by Thy almighty power arrested my course when I was running full career to hell, and hast turned me back and made me willing in a day of Thy power as at this day; glory to Thee for the sweet communion of Thy Holy Spirit which I have enjoyed this day. It was set apart for fasting, and Thou hast turned it into a day of feasting; let my soul be glad in the Lord and His goodness, since He hath satisfied me with the fatness of His house. I desire not to rest in anything attained; my soul is crying for more. O Lord, keep up this appetite, and never let it grow full, in case I should forget Thee; neither let me want, in case I be found gleaning in another field, and not in the field of this near kinsman. O let me never turn aside from following after Thee, a though I be in persecution or in prison. "O let Thy people be my people," etc.

Pentecostalism

VIII. WERE APOSTOLIC GIFTS TO CONTINUE IN THE CHURCH?

Do you know?

1. That the apostolic office did not continue in the Church. The apostles had no successors as such. The apostle Paul in some of his epistles mentions the names of others with his own, but does not include them in the title apostle. He gives no intimation that Timothy or Titus or any other would succeed him as an apostle. The apostolic office was an extraordinary office confirmed by extraordinary gifts bestowed by the Lord Jesus Christ through the Holy Spirit upon His chosen Apostles for the establishing of the New Testament Church. With the passing of the office, and the completion of the canon of the New Testament, these extraordinary gifts 'ceased'

2. That the following Scriptures are proofs that these extraordinary gifts were not to continue:

(a) In 1 Corinthians, Chapter XIII, we are explicitly told that Prophecies, Tongues and Knowledge are to 'cease' and vanish away. "Whether there be prophecies they shall fail," i.e., be done away with. The gift shall cease to be necessary and therefore shall not be continued. "Be it tongues, etc.," i.e., the

gift of tongues shall cease. "Be it knowledge, it shall vanish away," i.e., cease to exist. It is the same word as that used above in reference to prophecies. It is not knowledge in the comprehensive sense of the term that is to cease, but knowledge as a gift: as one of the extraordinary endowments mentioned in Ch. XII:8-11. (Commentary on 1 Corinthians by Dr. Charles Hodge, p.271).

(b) W.E. Vine in his Commentary on 1 Corinthians, Chapter 12 and 13, says, "It is necessary to distinguish between gifts that were temporary and those that were permanent. Some were designed for the special purposes of the first period of Apostolic testimony. Certain supernatural gifts, such as healing, prophesyings and tongues, were granted as a testimony especially while yet the God-breathed Scriptures, which provide 'the faith once for all delivered to the saints' (Jude 3) were not completed. The temporary character of the gifts of healing as sign-gifts (see on 'tongues' v.10) is shown by the fact that later on Timothy, Trophimus, Gaius and others were not healed of physical infirmities. Yet these were spirit-filled men. In the early period, too, power was imparted to raise the dead. (Acts IX:40; XX:9,10). Undeniably God does heal the sick in answer to prayer . . . but the distinction between that and the supernatural gifts here referred to, is clear from Scripture. See, too, the principles in Chapter XIII: 10, a principle which hold good wherever it applies. After the Scriptures were completed, those supernatural signs ceased. Attempts to renew them have been deceptive. The professed possession of them is attractive, and imparts a glamour to the so-called 'Movement' which claims these powers. Those who are led by the Holy Spirit will ever test things by the teaching of Scripture; they will prove the spirits whether they are of God, 'because many false prophets are gone out into the world,' and Satan even 'fashioneth himself into an angel of light'."

(c) Further proof of the passing away of these sign-gifts is in Hebrews II:3-4. "And how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will." "Now the words 'at the first'," observes E. Coppin, "gives the time element which governs all of these signs and miracles and gifts of the Holy Ghost. These are interestingly touched upon in Acts XI:15 where Peter described the pouring out of the gifts of the Holy Ghost upon the Gentiles in the house of Cornelius. Instead of referring to it as another such happening as might have been seen time after time since Pentecost, he says, 'And as I began to speak, the Holy Ghost fell on them as on us at the beginning.' So, this also corroborates the perhaps otherwise plain enough fact that the signs that were to 'follow' (not accompany) them who believed, (Mark XVI:17-18) related to a brief period, not longer than that covered by the Acts of the Apostles and described in such a way in verses 19 and 20, 'So then after the Lord had spoken unto them, he was received up into heaven and sat on the

right hand of God. And they went forth, and preached everywhere the Lord working with them and confirming the word with signs following Amen.' There is a note of finality about this two-verse description of that period." (The Pentecostalist Spirit-Baptism, p. 20).

(d) "They shall lay hands on the sick and they shall recover" (Mark XVI:18). "Many of the elders of the Church," comments Matthew Henry, "had this power, as appears from James V:14, where as an instituted sign of this miraculous healing, they are said to anoint the sick with oil in the name of the Lord." This anointing the sick with oil and the miraculous healing which always followed belongs to the apostolic period. "Expositors generally confine this anointing with oil to such as had the power of working miracles; and when miracles ceased, this institution ceased also." (Mathew Henry on James V:14). "They shall take up serpents" (Mark XVI:18). Was this sign to continue in the Church? It is mentioned along with "healing" and "speaking with new tongues." Some sects in America believe that it is to continue. Poisonous snakes are taken out of boxes and handled by 'believers.' Participants are sometimes bitten and die. No doubt the leaders would say that these unfortunate people did not have enough faith.

The Constitution of the Church in Scotland

by Rev. John Colquhoun, Glendale

(continued from page 308)

The Declaratory Act of 1892

On the 28th July 1893 the first Presbytery of what afterwards was called the Free Presbyterian Church of Scotland met at Raasay, and was adjourned to meet in the afternoon of the same day to take on trials for license Mr John R. MacKay, M.A. The trials were sustained, and thus Mr MacKay was the first student to be licensed by the new-formed Presbytery. Others followed, and congregations were in due course supplied with ministers, so that, without accessions from other denominations, it began to spread its branches all over the country and even to foreign lands. Instead of the church becoming extinct in two years, as was prophesied, for lack of funds, the Lord showed that the silver and the gold were His, and it is very evident that He said of the Free Presbyterian Church of Scotland, "Destroy it not, for there is a blessing in it." A few years after it took up a separate position it was able to begin a Mission among the natives of Rhodesia, of which, humanly speaking, one would be ready to say, that, owing to the

smallness of the beginning and the adversities through which it passed, it would not last long. Today, it has a Presbytery, capable of exercising all the functions of that Court; and, during the years from its beginning, many of the natives have heard the Gospel as the Gospel of their salvation.

We may now ask, Why was the Free Presbyterian Church formed, and why does it continue its separate existence to this day? Briefly, it may be stated that it was because of the passing of the Declaratory Act of 1892 by the Free Church of Scotland. This, however, raises the question as to what the Declaratory Act was. As those who are conversant with the history of the Church of Scotland know, the Constitution of the Free Church of Scotland, and what it carried from the Established Church, was a whole Bible as its Supreme Standard, and the Westminster documents as its subordinate standards. These regulated the doctrine, worship, and discipline of the Free Church. In the course of time men rose in that Church who professed to have "difficulties and scruples" about signing the Confession of Faith. The truth was, however, that their "difficulties and scruples" were with the Bible on which the Westminster Standards were based, as they had imbibed the Higher Criticism which was poured forth from the Professors' Chairs in the Universities in Germany. Men who studied in these Universities, and who became ministers in the Free Church, wanted support to proclaim these views among the people, and the only way they could do it safely was to alter the relationship of the Church to its Constitution. Thus the agitation began which resulted in the passing of the Declaratory Act. By this Act the Free Church was brought into harmony with the United Presbyterian Church and the way opened for union between the two churches.

Having touched on the origin and reasons for passing the Declaratory Act, one is naturally led to enquire as to its significance. It was passed by the Assembly of 1892 with the consent of the majority of the Presbyteries of the Church, and so became a binding law of the Church, and was adopted with the end in view of giving relief to the "difficulties and scruples" of those who could not accept the Westminster Confession of Faith, and that noble Confession was now to be understood, not as it was formerly understood, but in the light of the relief given by the Declaratory Act. This Act, however, undermines the Scriptural truths of the Confession and presents us with Arminianism instead of the robust Calvinism for which the Church of Scotland was famous in its best days. To put it otherwise, the adoption of the Declaratory Act effected a change in the Constitution for which the Constitution made no provision. Thus we are presented with a Constitution

which is different from the Constitution which the Free Church of 1843 carried over from the Established Church. Though in passing it a wrong use had been made of the Barrier Act, yet, having been sent down to Presbyteries in accordance with that Act, it became a binding law and constitution of the Free Church, and caused her, in her official capacity, to drift from her time-honoured moorings and become a different Church from what she rightly claimed to be in 1843.

This raises the question as to what was the position of her people. There were two sets of people within her pale—one class rejoiced in the liberty which the Declaratory Act gave them; the other class did not like the Declaratory Act, but they had no alternative but to submit to it. Those who rejoiced in the Declaratory Act had the power, and could exercise that power, for they were in the majority, to compel those who were against it to submit to it. According to the last clause of the Declaratory Act it is only “the substance of the Reformed faith” that is accepted by the Church, and the Church or General Assembly is to be the final judge as to what that substance is. This opens a wide door as to what is to be believed, or not believed, so that all the heresies which were, at one time or another, thrown out on the dunghill of the church, may yet be declared to be of “the substance of the Reformed faith.” During the controversy which raged around the Declaratory Act some, unashamedly, declared that they had been preaching the doctrines of the Declaratory Act for twenty years. Now they were doing it with the support of the law of the Church on their side.

A good deal has been made by the dissenting minority of the fact that the Questions and Formula, answered and signed at an ordination and induction, had not been altered, but it has been conveniently ignored by the same protesting minority that these Questions and Formula could now be understood in a different light, and were so understood by those who favoured the Declaratory Act. This was acknowledged by Mr Johnston, the leading counsel of the minority, when he said in reference to the Declaratory Act, “I ask, what is the doctrine of this Church? It is the doctrine of this church as it has been modified by the Declaratory Acts of 1892, and as looking to the terms of the four conditions of union it may at any time by alteration of the Church come to be. Therefore you are called upon not to adhere to the Confession of Faith, but to the doctrine of this Church as, for the time being, this Church may declare it to be.” *Free Church Appeals*, 3rd Ed. p. 261. An Act was passed in 1894, supposed to relieve the minority of the implications of the Declara-

tory Act of 1892, but did it? The writers of the *Free Church of Scotland 1843-1910* say, in reference to the results of the Declaratory Act of 1892, "A still more notable result of the recent occurrences was the new Declaratory Act which the Assembly passed this year. This second enactment was designed, for one thing, to allay the feeling of uneasiness which prevailed throughout the Church by setting forth the limits within which the Act of 1892 was intended to operate. It was declared to be purely a relieving Act, and not one imposing any new obligations on men who had no desire to avail themselves of its relief." p. 73. They quote Dr Rainy in his resolution moving the adoption of the Act, but it leaves one questioning how the minority, or any set of men, could accept it as a Relieving Act, or was even worth the paper it was written on. It was accepted by the minority as a relieving act, but it leaves one wondering what it relieves one from. Surely not from the Declaratory Act of 1892, which, according to the minority, was not binding as the questions and formula were not altered. However, the Constitutionalists found the Declaratory Act sufficiently binding on them when they came to ordain and induct a man who stated publicly that he was taking office under the shelter given by the Declaratory Act. To put it plainly to answer the questions and sign the formula without reference to the altered view given by the Declaratory Act was a dishonest action and to a great extent compromised the position of the Constitutionalists, leaving them to say that the Declaratory Act was wrong, and at the same time accept it in their practice, showing their helplessness to mend matters owing to the strength of the prevailing majority. A more honest position would be that of the Free Presbyterian Church, which was never under the Declaratory Act in any sense of the term, and, therefore, was under no suspicion, like Caesar's wife.

Obituary

EWAN MACRAE, RAASAY

The subject of this obituary notice was well known to the Church at large, being a member of Presbytery and Synod for many years, which he attended faithfully as long as he was able. He was born at Balachuirn, for which he cherished a life long affection. He was Piermaster at Raasay and came into contact with the public, who had a high regard for him to the end.

The congregation built a Church and Manse for Rev. Donald MacFarlane at Holman. Then a new church and manse had to be

built at Clachan. The new manse could be said to be a memorial of Mr Macrae as he had so much to do with it. He had a store of anecdotes, and could relate them in an interesting manner, especially concerning the man of God, Mr MacFarlane, when he was deprived of his church and manse and salary by the Declaratory Act Free Church.

In latter years, when the manse was vacant, their being no minister for many years, it was Mr Macrae who entertained the ministers in his hospitable home, assisted by his aimiable partner in life, Mrs Macrae. They were a very devoted couple, and their house used to be full at communion times. Many of the Lord's people and ministers were entertained there.

As an office bearer he acted as Treasurer and elder. He was most dutiful if anything had to be done to the church or manse in the way of repairs. He had only to be spoken to once. He also took services, but latterly his eye sight was failing and he could not read. His prayers were always earnest and edifying. He was very dignified, standing at the collection plate in the church porch and some of the people called him "Eoghan grinn." We have happy memories of our stay at Sushinish House. He is now away to the Church triumphant, but the Church militant are missing him.

May the Lord be with his widow and brother, Mr Thomas Macrae, Glasgow, and may He raise up other witnesses in Raasay of the stature of Ewan Macrae. He was a tower of strength in the Kirk Session, and his removal is a blow to the Cause of Christ in the isle of Raasay and elsewhere. To his sorrowing widow in her loneliness, we would express once more our deepest sympathy. It is now three years since the above was taken to his everlasting rest at a ripe age.

D.J. Macaskill.

Book Review

Hebrews by Geoffrey B. Wilson, Banner of Truth Trust. Price 30p

This paper-backed commentary on one of the greatest of the New Testament Epistles is one which deserves the widest circulation, containing, as it does, a simple, easily followed and easily digested, verse by verse interpretation of the same. The scope of the work is not on the scale of the larger volumes to be found in the excellent Geneva series of Commentaries, published by the Trust, or other similar sets, but this only enhances its usefulness to the audience for whom it is evidently intended. It does not

claim to be a work for the specialist, nor is it, we think, one to be confined to the needs of the ordained ministers of the Word and others, whose task it is to expound the living oracles of God. Both of these will find much of the 'finest of the wheat' to be sifted here. It is indeed a work suitable to the needs of all who desire a clear, devotional exposition of some of the most profound passages of the New Testament.

The sub-title gives us a clue to its real merit: A Digest of Reformed Comment. Quotations, long and short, from the works of the acknowledged masters of Reformed Theology, such as Calvin, Owen, Smeaton, Brown and Vos, throw much light on difficult passages, and these are worked in skilfully to the author's own comments in a pleasing manner. The whole work is pervaded with an atmosphere of devout reverence for the Word of God, and the section of the Epistle which deals with the superiority of the Melchizedek Priesthood of Christ to that of the Aaronic Priesthood of the Old Testament is specially well handled. In an age when many have lost sight of the true glory of Him who is the Son, consecrated for evermore, it is refreshing to read such a work as this, where one can see that the author is in complete agreement with the great expositors of the past, who belonged to the Reformed position.

While appreciating that the work does not set out to be a complete or exhaustive commentary of this Epistle, nevertheless one would have liked to see a fuller treatment, in the Introduction, of the question of the authorship and destination of the Epistle, including quotations from the acknowledged masters in this field, in the same way as is done in the body of the Epistle itself. All in all, however, this small book is one which deserves a place on the bookshelves of those who love the Lord Jesus Christ in sincerity, and also those who would seek to know the true glory of Him, by whom, in these last times, God, the God of Abraham, of Isaac and of Jacob, has spoken to sinful men—Jesus of Nazareth, the Son of God. May the Lord richly bless this little work to many souls!

A.M.C.

In heaven believers shall swim for ever in an ocean of joy, and every object they see shall fill them with the most ecstatic joy, which shall be ever fresh and new to them, through all the ages of eternity.

Thomas Boston.

Notes and Comments

The Trouble in Northern Ireland

Since our comment on the Northern Ireland problem in the September Magazine, the trouble in that country has shown no sign of abating. Many soldiers and civilians have been murdered through bomb explosions and shootings.

It is in the interests of the enemies of Northern Ireland to keep the situation at boiling point in the hope that the British Government will eventually succumb to the terrorism of the I.R.A. and concede their demand for an end to the Ulster Parliament and the establishment of a United Parliament. The Roman Catholic Church would be a willing partner to such a settlement. This is a solution, however, to which the Protestants of Ireland—well aware of the pricelessness of their heritage and dearly-won liberties—will never consent.

State School Education Demanded for R.C. Children

A group of Staffordshire Roman Catholic parents demanded places for their children in a State Secondary School. It would appear that the local education authority insisted that the children go to the Roman Catholic Secondary School in the area and refused them the option of attending the State school. What could be more incongruous in a Protestant country than a case like this! Surely such a demand by R.C. parents ought to be welcomed by education authorities and every effort made to accommodate these children within the State school system, rather than that they should have to continue to labour under the disabilities and evils inherent in a Romanist-controlled educational system.

Nativity Scene Stamps

Nativity scene stamps have been issued again this year. The blasphemous representation of the Saviour continues on the 3p stamp. We deplore the dishonouring of the Saviour in this way and the gratuitous and unnecessary boost given by the Post Office through the issue of these stamps to the unscriptural observance of Christmas.

Church Notes

INDUCTION AT BROADFORD

On Tuesday, 24th August 1971, the Western Presbytery met within the church at Broadford, Isle of Skye and was constituted with prayer by the Moderator, the Rev Donald Nicolson, Raasay. Nine Ministers and six Elders from the Presbytery were present and as Revs. D.A. Maclean, D.B. Macleod and J. Tallach from the Northern Presbytery were also present they were associated with the Presbytery on this occasion. The church was filled to capacity and a good number were accommodated in the manse next-door to which sound was efficiently relayed.

After return of the Edict the Officer of Court, Mr. D. Beattie, made proclamation at the Church Door three times. The Rev. Alexander MacAskill then preached from 2 Cor, 5, 20, 21, "Now then we are ambassadors for Christ etc." and in an appropriate sermon spoke to a.) God's grace in sending Ambassadors, b.) their message viz. reconciliation and c.) how this is provided.

The Clerk then gave a narrative of proceedings in the Call and observed that the Congregation had been vacant since being raised to "sanctioned charge status" in May 1964, and Mr. Tallach without a settled charge from the time of his Licensing in September of that same year. The Call had been signed by 7 Members and 70 Adherents. The Moderator put to the Pastor-designate the Questions asked of ministers at the time of their induction, and the Formula was signed in the presence of the congregation. Then the Moderator after engaging in prayer did, in the name of the Presbytery, induct Mr. S. Fraser Tallach MA as minister to the pastoral charge of Strath Congregation and the brethren gave him the right hand of fellowship. Thereafter the newly inducted minister and the congregation were addressed in suitable terms by the Clerk and the Rev Fraser MacDonald, respectively. Mr. MacDonald had been interim-moderator of the Strath Session for the past 5 years. The visiting ministers each conveyed their good wishes to minister and congregation and a letter from Rev. A.F. MacKay and a telegram from Rev. Robert R. Sinclair were read. The solemn service was then concluded by singing Psalm 72; 4-8 and the Benediction and the congregation met their new pastor at the church door. Friends were entertained by the congregation in the manse.

The whole occasion was pleasing indeed as a spirit of good will and Gospel fellowship pervaded the assembly. The hour was also an historic one as we witnessed for the first time the settlement of

a Free Presbyterian Minister in Strath Congregation and parish. Thus the outward signs are promising and it is our desire that the Lord will add His rich blessing to the ministry presently begun among this people.

ALEXANDER MURRAY, Clerk of Presbytery

INDUCTION AT TAIN

A large gathering representing the congregation of Tain & Fearn, augmented by many friends who came from such widely separated districts as Inverness & Wick, Lochbroom, Skye & Lewis, met in the Tain Church on Tuesday evening, 17th August at 7 to witness the induction of Rev. John Nicolson to the charge. After the return of the Edict and the proclamation at the Church door, the Moderator, Rev. D.B. MacLeod preached from the words: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ"—Eph. iii, verse 8. The Moderator spoke of the apostle's lowly estimate of himself, formed from the time in his own past history when he persecuted the Church of Christ and declared that he was therefore "the least of the apostles that am not meet to be called an apostle"; this same lowly witness, it becomes the true servant of Christ to apply to himself. The special favour, the "grace" bestowed upon the apostle, was first displayed in the divine power which subdued and changed him on his way to Damascus which became the foundation of his preaching, and later in the special Call he received to preach the faith which once he destroyed. The great message itself was then taken up, "the unsearchable riches of Christ", which are laid up in the Saviour such as his love and truth and power, in short, "Christ and him crucified" is the glorious theme which the true servant of Christ delights to proclaim. Finally, the people among whom Paul was to preach are the Gentiles, up till now as contrasted with the Lord's own chosen people, the privileged Jews, a heathenish nation, but since the "middle wall of partition" had been broken down and taken out of the way, now become the appointed field of labour assigned to the apostle. The Moderator closed with the prayer that the present settlement would under the Lord's blessing be for the advancement of the Lord's Cause and Kingdom in the parish.

The clerk then gave the narrative of the steps taken in preparing the Call, and when the stated Questions were put by the Moderator and satisfactorily answered, and the Formula, which was read out, was signed, the Moderator in the name of the Presbytery and by authority of the Great Head of the Church, with solemn prayer.

admitted Mr. Nicolson to the asstoral charge of the Tain & Fearn congregation, and gave to him the right hand of fellowship in which he was joined by members of Presbytery. Rev. R.R. Sinclair addressed in suitable terms the newly inducted minister, and Rev. A.F. MacKay likewise addressed the congregation. It was good to see so many ministers from other Presbyteries of the Church present, and of these Rev. A. Murray, Applecross, Clerk of the Western Presbytery, expressed his own and the Western Presbytery's good wishes to minister and people, and referred to the lay preachers who had served so well the congregation in the past. Rev. J. MacLeod, Stornoway, spoke of the pleasure it gave him to be present at the service to see Mr. Nicolson settled at Tain and Fearn, and as a member of the Outer Isles Presbytery, from which Mr. Nicolson had come to this present charge, wished that the Lord's blessing would attend both and the congregation. Other ministers were Revs. Wm. Grant, now living in Dingwall, J.W. Ross, Lochcarron, Fraser Tallach, Broadford and M. MacInnes, Ullapool.

The Moderator also referred to the lay preachers who had laboured in the congregation in the time of the vacancy, and called upon Rev. R.R. Sinclair to speak. There had been many since the time when Rev. Dugald Cameron, the last minister at Tain, had taken his departure after a very brief stay in 1905 for the Free Church, who belonged to those early years, such as Mr. John MacKay, who lived at Portmahomack, and Mr. Mal. MacEwen at Tain. Mr. Sinclair referred especially to those worthy men who had given long years of public service, particularly in the Tain congregation. There were Mr. Wm. MacAngus, who had for many years kept public services at Hilton, where today in place of the old building which had done its day a new church has been erected; Mr. Leitch, an honoured and highly esteemed elder at Tain; and the last to keep the church open for many years was Mr. Arch. Robertson, our Tain missionary, who had only lately passed from our midst. To these worthy men who had faithfully through the years maintained the Church's witness in the congregation, the Church owed a great debt of gratitude. The clerk read a message of good wishes from Rev. D.A. MacFarlane, Dingwall, in which he prayerfully desired that minister and people would be blessed and that the Gospel might be evangelically refreshing and enriching to the people, and that the prayers of both minister and people for one another would be answered by the Lord. The proceedings were closed with the benediction, and as the people departed, the minister went to the outer door to shake hands with them on their way out.

Thus ended a long desired settlement in the congregation which

is all the more welcome to the Presbytery, as they have now seen in little more than a year the last of 3 vacancies in our congregations under the Presbytery of more or less long standing, amicably and satisfactorily filled. The Lord bless Mr. Nicolson and the Tain & Fearn congregation and may the Gospel as a result be made the power of God unto salvation to many throughout the parish.

A.F.M., Clerk.

Death of Helmsdale Elder

It is with deep regret we record the death of Mr James Davidson, Portgower, Helmsdale. Mr Davidson was an elder in the Halkirk and Helmsdale joint congregation for a long period of years. He passed away at the advanced age of 90 years. To his brother, Mr Alick John Davidson, we extend sincere sympathy.

Correction

In the May 1971 issue of the Magazine, the fourth line from the bottom of page 129 should have read, 'doctrine of the New Birth, the doctrine of the incarnation, the Virgin Birth, the sinlessness, the substit-'. We regret the delay in intimating this correction.

Services in Stirling

The Church Extension Committee have arranged to hold divine services in the Y.M.C.A., Allan Park, Stirling, as from 17th October, D.V. The times of the services are 11 a.m. and 6.30 p.m. The Clerk of the Committee would appreciate if ministers throughout the Church would give him names of adults and children living in the Stirling area. It is our prayer that these services will be blessed in this town.

D.A. Maclean, Clerk.

Sex and Its Perversion

by Bishop D.A. Thompson, price 6p, obtainable from the Church Bookroom, 160 Pitt Street, Glasgow C.2.

This leaflet is the reproduction of Bishop Thompson's article appearing in the summer issue of "The Reformation Link." When that article appeared the Morals and Religious Committee of the Church saw its worth and took under their consideration to obtain permission to produce it in pamphlet form. This has been done by the Christian Unity Fellowship itself.

The pamphlet deserves to be read and followed by all, It deals

with the subject of sex in a most delicate manner. It gives scriptural direction with regard to the issues of Birth Control, Limitation of Families, Abortion and Sex Education.

On page 5 it says that marriage is "NOT in a special theological but in a broad and general sense, sacramental." All that is meant here is that marriage is symbolical.

A.E.W. MacDonald,
for the Morals and Religious Committee.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Glasgow, W.2, acknowledges the following donations with sincere thanks:-

Sustentation Fund: Wm. Sutherland, Skelpick, £3; late Mr MacDonald, Roadside Cottage, Finsbay, Harris, £25; Mrs Robertson, Leven, £3.

Home Mission Fund: Wm. Sutherland, Skelpick, £2; late Mrs MacDonald, Roadside Cottage, Finsbay, Harris, £25.

Jewish and Foreign Mission Fund: Anon, £50; Wm. Sutherland, Skelpick, £1; R.F. Hardy, Ontario, £7.94.

On behalf of the Trinitarian Bible Society: Late Mr MacDonald, Roadside Cottage, Finsbay, Harris, £50.

The Publication Treasurer, Mr R.W.M. MacKenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:-

Welfare of Youth Fund: Mrs A.C. MacA., Stornoway, £2.50; In loving memory of Andrew Ross, Dingwall, £10.

The Treasurers of the following Congregations acknowledge with sincere thanks:-

Applecross: Two Friends, £5 for Sustentation Fund, per C. Gillies; Anon, Applecross, £5 for Church and Manse Electricity, per C. Gillies.

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Ingwenya Mission: Winnipeg Sabbath School, 1967-\$75, 1968-\$150, 1969-\$150, 1970-\$80, 1971-\$175, total \$630.

Raasay: Friend, Portree, £1; Mrs Matheson, Kyle, £3 per J.M. MacLeod; C. Finlayson, £1; all for Manse Extension.

Shieldaig: Friend, Shieldaig, £2; Friend, Inverness, £1; both for Congregational Funds per A. MacLennan.

Staffin: Mrs M.W., £1, for Sustentation Fund per M. Mathieson; Mr A. Ross, Clachan, £5 for Car Park Fund per R. MacInnes.

Aberdeen Church Fund: Friend, Inverness, £5; Friend, Inverness, £20; "No acknowledgment" £10; Anon, Inverness, £1 for Sustentation.

Beauly Church Building Fund: The Livingstone Family, Muir of Ord, £20; Two Sisters, Glendale, £10 per Mrs MacKenzie, Beauly; Anon, £5; Two Friends, Portree, £3, C.J.N. £3, and Anon, £5 per Mr A. MacLennan; Edinburgh Friend, £2; A.R. Macdonald, Kiltarlity, £10; Friend per Mr D. MacKenzie, £10; Muir of Ord Friend, £4; Envelope in Plate, £5.

Bookroom: Eween Macdonald, £1; Miss R. Carmichael, £1; Miss A. MacLeod, Ness, 45½p; Mrs Nicolson, Raasay, 18½p; Mrs J. Ross, Portree, 31½p.

Home of Rest Fund: M.G., £5; G. Gillies, Raasay, £3; Miss A. MacKay, Inverness, £10;

Interest free loans of £2,000 and £10,000 on account of Home of Rest extension per Angus A. MacKenzie, C.A., Inverness; Special Collection, Portree Congregation £225.81.

London Church and Manse Building Fund: Anon, £10.

Tain and Fearn Manse Fund: Anon, Glasgow, £5; Anon, £10; Anon, London, £10;

Anon, Lochinver, £1; Kinlochbervie Friend, £10; Mrs Docter, Holland, £10; Anon, £5.

Further acknowledgments of donations are held over until the December Magazine. D.V.