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MAKE US GLAD

Moses the man of God, as author of the 90th Psalm, records this solemn part of God's Word as a prayer which he humbly presented to the Most High. In it, he refers chiefly to the frailty of man and the brevity of his days in the world. He makes plain his mind that man's sin and God's displeasure are intimately related to the fact that "We spend our years as a tale that is told." The man of God had experienced many trials and afflictions and had seen much evil both moral and as to temporal adversities in his sojourn with the children of Israel in the long wilderness journey.

At the close of the prayer Moses seeks the manifestation of the divine favour in face of and in the midst of affliction as from the hand of God.

Now, all classes and kinds of men meet with afflictions in the providence of God; for all by reason of sin are heirs to all the miseries of this life and to death itself and even to the pains of hell for ever. And the children of God are not immune from troubles and afflictions of all kinds during their pilgrimage journey through the world. Jesus Christ has warned His disciples in these words: "In the world ye shall have tribulation." And how true this has been before and since these words were uttered by the Lord. None in affliction, whoever they be, can expect any real consolation over against their trouble, from any human source as far as their hearts are concerned.

When trouble and affliction are experienced by many who are still in spiritual darkness, they lose the natural and superficial peace of mind which they previously enjoyed, and know not where to turn for comfort and strength which will reach into their hearts. David touches on such cases in Psalm 4, when he records: "There be many that say, Who will show us any good?" A very little adversity from the hand of God in providence is sufficient to mar the pleasures of the world for such. And being lovers of pleasures more than lovers of God, the Father of mercies and

the God of all comfort, they find that human sources fail them in their time of need.

But it is all otherwise with Moses, the man of God, and all those who know and fear the Lord, when affliction and evil beset them. Thus Moses prays to the Most High: "Make us glad according to the days wherein thou hast afflicted us, and the days wherein we have seen evil" (Psalm 90: 15). He then, by example, directs the afflicted to the divine source of true consolation, the Father of mercies and the God of all comfort. He prays, "Make us glad."

How can the afflicted be made glad?

Sinners must of necessity be brought to believe upon the Son of God as He also was wounded for our transgressions and afflicted unto death to save the guilty from sin. And thus to taste in their experience of joy and peace in believing. It was a wonderful day for the man sick of the palsy, when Jesus said to him: "Son, be of good cheer, thy sins are forgiven thee." Heavily afflicted though he was, he was made glad that day.

Afflicted believers are made glad by the Lord causing the hope of the glory of God, in their hearts to abound by the power of the Holy Spirit, and by encouraging them to rejoice in that hope. This good hope raises the heart above the afflictions of this present time and enables the believer to look beyond them to a time of final deliverance from all evil.

Such are made glad when directed by God's Word and the divine Spirit, to consider that their afflictions are in a very real sense light and but for a moment, while they look not at the things that are seen and temporal, but at the things that are unseen and eternal. How glad they must be when they learn that their afflictions are not to continue, but to give place to glory ultimately!

The apostle Paul enjoins upon tried and afflicted Christians to "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." And the desire of afflicted Christians should be that the Most High would indeed direct the eyes of the souls to the Cross of Christ, to Christ Himself; that they be powerfully affected in their whole soul by the consideration of the unique and profound sufferings of Jesus, and be thus comforted and encouraged by the thought of how limited their afflictions are in the light of what Christ endured for the redemption of His people.

Then God can make His afflicted children to experience some gladness of heart by revealing to them afresh and with spiritual clarity the unchangeableness of the Lord Jesus Christ and His love to them. That "Jesus Christ is the same yesterday, today and for ever," is an outstanding truth of the faith once delivered

to the saints, and has been made a rock of strength and comfort to the Church in all generations.

"That as ye are partakers of the sufferings, so shall ye be also of the consolation"; thus wrote Paul to the Corinthian Church. Nevertheless, the Lord regarding a promise He made to Israel, further declared to them: "I will yet be enquired of by the house of Israel to do it for them." And so Moses, the man of God, betakes himself to prayer for himself and others that the Most High would comfort and make them glad spiritually, albeit they were afflicted. "He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him, and honour him" (Psalm 91: v. 15). Surely the words: "I will be with him in trouble," as a precious promise and in their fulfilment in the grace of God, are full of consolation for the afflicted Christian.

THE PAST, THE PRESENT AND THE FUTURE

Lecture given at Edinburgh on New Year's Day, 1966

By Rev. D. Campbell, M.A.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

—Rev. i: 19.

John saw this Revelation when he was in Patmos, a prisoner for the Word of God and the testimony of Jesus Christ. The purpose of the Revelation was to show the servants of God "things which must shortly come to pass" (v. 1). The contents are "the words of this prophecy wherein is revealed the purpose of God regarding His Church and the kingdoms of this world." The text, which is a reference to the Christian Church, we would consider under the following heads:—

(1) The Church in Christ.

(2) The Church in the world.

It seems obvious from the parts of the Revelation preceding and following the text that these two main aspects of the Christian Church are intended. The reference to the churches in Asia, mentioned by name in chapters i-xi, and more fully described in chapters ii and iii, directs attention to the church in the world. On that subject we shall have more to say under the second head.

The Church in Christ is set forth under a very striking figure. The Jews, and others familiar with the Old Testament, see an allusion to the order of Divine worship under the Mosaic dispensation. The candlestick was a prominent part of the furniture both of the Tabernacle and the Temple. It signified the Church in the Lord. As the candlestick in the Temple was used, during

the hours of darkness, to cast light on the shewbread, the Church in Christ is used to declare Him as the Bread of Life.

The figure, however, has features which are not found in the candlestick in the Temple. These features should help us to trace the following properties of the Church:—

- (1) Her relationship to Christ Himself.
- (2) Her nature.
- (3) Her proper functions.

The figure presents an ideal order, the perfection of which strikes one immediately. It will be readily agreed that the figure illustrates the perfection of the body represented, and this perfection is clearly derived from the relationship of the candlestick to the "Son of Man."

Let us begin with the foundation of the candlesticks, as set forth in verse 15: "His (Christ's) feet like . . . brass as if they burned in a furnace." The feet like "brass" form the base of the candlestick and unite them into one. Does not this illustrate the Church founded upon Christ, Who is the Rock upon which the Church is built, and against which the gates of hell shall not prevail? The Church is elected in Christ, chosen in Him before the beginning of the world; moreover, it is in Him every individual member of Christ's Body, the Church, is justified. The election and the justification of the members of the Church cannot be altered, the foundation standeth sure, having these seals "The Lord knoweth them that are His," and "It is God that justifieth, who is he that condemneth?" The Church stands in Christ as He stands in her midst—she must stand as long as He stands—they stand or fall together. This is a perfection of the Church which is beyond change, for the Church in Christ cannot fall in as much as she is chosen in Him to salvation.

Let us now proceed to consider the relationship of Christ to the Church, illustrated in the words "His Countenance was as the sun shineth in his strength." These words bespeak the absolute dependence of the Church on Christ, not only as Her foundation, but as the source of her continued existence. As the planets within the solar system rotate round the sun, so the Church runs her course, "looking unto Jesus, the Author and Finisher of her faith." He is the source of her life and light. He shines on the Church with a pleasant countenance. This illustration also gives the Church the form and existence of a new creation—"If any man be in Christ he is a new creature"—"We are His workmanship, created in Christ unto good works."

These two parts of the illustration are intended to show that the Church in Christ is so formed and established that nothing can change it. From these sources the Church derives a perfection

of state which does not depend on her own piety, but on the purpose of God as contained in the Covenant of Grace.

(2) The words "seven golden candlesticks" illustrate the nature of the Church. The number seven in the Scriptures signifies perfection. God rested on the seventh day from His works of creation—the works were perfect and the rest was holy. The Church rests in the works of Christ Who has wrought out her redemption. She trusts in Him and finds rest for her soul. It is the nature of the Church in Christ to trust and rejoice in His finished work. He is altogether lovely and He is all and in all. To add to His finished work is not only superfluous, but sinful.

The candlesticks were of gold. This signifies the preciousness of the Church in the eyes of the Lord—"Because thou wast precious. . . ." Wealth is usually assessed in terms of gold because it is a most precious commodity, rare, and capable of being purified from allied dross. The Church is bought with the precious blood of Christ, and separated from the lusts of the world, consequently this part of the figure illustrates the nature of the Church born again, washed with the washing of regeneration and renewing of life, and endowed with a spiritual mind capable of rejoicing and resting in Christ. Further, the redemption price paid for her deliverance from a state of condemnation so enhances her value in the sight of God that not even a hair of hers will be lost.

(3) The functions of the Church in Christ—the figure shows that the main function of the Church is to declare the mediatorial glory of the Redeemer. This glory exclusively belongs to Christ—"There is one Mediator between God and man, the Man Christ Jesus." In the midst of the seven candlesticks is seen One like unto the Son of man." This is the Incarnation of the Son of God. The purpose of this Incarnation was to take away the sin of the world; to deny the Incarnation of the Son of God is anti-Christian—it is essential to declare this doctrine as fundamental to the Christian religion. The Son of Man in the midst of the seven candlesticks is also an affirmation of His resurrection. This is further confirmed in verse 5—"Jesus Christ, Who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth." This doctrine also is fundamental to the faith, yet men professing to be ministers of the Gospel question it. The Church in Christ must declare it. The doctrines issuing from the Incarnation are set forth in the figure. The Son of Man is "clothed with a garment down to the foot, and girt about the paps with a golden girdle." The allusion here is to the priest at the altar engaged in the performance of his

official duties. The Church in Christ reflects and proclaims the priestly office of Christ (a) in the pardon of her sins—"there is no condemnation to them who are in Christ Jesus," and (b) in His Intercession, which is the basis of her continued favour before an holy and just God.

It is, as verse 14 shows, a function of the Christian Church to claim for Christ the pre-eminence in all things. He is before all. He is the Head over all things to His Church. There is a greater than Solomon here—"His eyes were as a flame of fire." Thus He stands in the midst of His Church, showing His perfect knowledge of her, and from this the Church derives comfort—"Search Me" We also have here signified the authority with which He reproofs. He looked on Peter.

It is through the Church Christ speaks to the world, and His Voice is as the sound of many waters. He has committed to us the word of reconciliation as described in verse 16—"out of His Mouth went a sharp two-edged sword." This illustrates the irresistible power of the Word of God coming from Christ through the Church, and applied by the Holy Spirit. Paul planted, Apollos watered, "but God gave the increase." Through the Church in Christ, as the custodian of the Word of God, the ministry of the Word is committed to faithful men who will be able to teach others, consequently the stars, who are the ministers of the Church, are in the right hand of Christ—"He received gifts for men . . ." for the building up of the Body of Christ. The figure clearly shows that the Church in Christ is adequately invested with power, and provided with means for the mission assigned to her. This mission is to preach the Gospel to every creature. It is in the measure in which she projects that perfect image she has in Christ, that she will succeed in the performance of her mission.

(2) Let us now consider the Church engaged in her mission, i.e. the Church in the world. The pattern of the Church in the world is set in the history of the churches unto which Christ addressed His Epistles. This is implied in the words "the seven candle-sticks . . . are the seven churches." The witness of these is found in chapters 2 and 3. The number seven would indicate that these churches do not signify a period of church history, but rather a pattern of the Church in the world. In this pattern is seen a paradox, perfection and imperfection running parallel. The perfection is derived from Christ and the imperfection is of the churches—the treasure is in earthen vessels. In tracing the pattern, we must examine the message sent to each church, and, having done so, compare the position of the Church in our time

with the general pattern of the Church in the messages. It is the Lord's estimate of the Church in the world we have in these messages. Notice also that Christ addressed the churches through their angels, i.e. messengers. This signifies the essential place the ministry has in the Christian Church, and the tremendous responsibility the ministers of the Word bear. It is also important to note that it is as He appears in the midst of the Church perfect in Him that He addresses Himself to the Church in the world. In chapter 2, v. 1, when addressing the Church of Ephesus, He introduces Himself as He is in the midst of the ideal Church, i.e. the Church in Him.

The seven churches present different aspects of the public testimony and work of the Church in the world. The Church at Ephesus laboured and had patience, could not tolerate evil, tried and exposed the hypocrisy of feigned apostles. This was done for Christ's sake, i.e. in defence of Him. This witness, prompted by grace, was worthy of the Church in Christ, nevertheless, (v. 4) imperfection betrayed itself in that she had left her first love. Though not condemned for this, yet they were admonished, and repentance was necessary. If that grace were not exercised, her usefulness would be greatly threatened. She still had the mind of Christ (v. 6) and should give heed to His inspired Word for success in labour.

In this part of the pattern we trace the Church diligently active in showing a good example and suppressing evil without, but failing to keep her own heart in the love of God. She was so aware of external dangers that she almost forgot the internal one. In these circumstances, she created for herself an extra duty. "Remember from whence thou art fallen, and repent. Where do we find the corresponding section of the Church to-day? May we not find something here for ourselves, who profess to adhere to the Word of God as our supreme standard, and the Confession of Faith as our subordinate one? The public image is tolerably good, but is our love unabated?"

The second aspect traceable in the pattern is in the message to the Church in Smyrna. Here we find Christ declaring His own resurrection as self-evident—"These things saith the first and the last, which was dead and is alive." The Church in Smyrna had works and tribulation and poverty, but was rich. Satan would cast some into prison, but to continue faithful was a prime duty, and the promise was deliverance from the second death. In this part of the pattern is seen the Church in the world fighting against Satan, who had the power of death while Christ was manifesting Himself as the Resurrection and the Life. His witnesses might

be put to death, but the second death would have no power over them. It is in such a situation that the doctrine re the resurrection of Christ becomes particularly precious. This aspect would have a most fitting application during times of persecution.

The third aspect of the Church in the world is in the message to the Church in Pergamos. The Church there laboured where Satan's seat was, but Christ appeared in her midst, ready to fight for her with His sharp, two-edged sword. She had a faithful martyr to her credit, but she tolerated the presence of those who held the doctrine of Balaam (v. 13). This was a doctrine which resulted in the death of many. It was a plot against Israel whose co-operation was necessary to its success. The Church in Pergamos also allowed a new heresy—the doctrine of the Nicolaitanes. Repentance was necessary, otherwise the Lord would fight against her with His sword. Victory would be rewarded with the giving of hidden manna and the white stone—symbols of the highest favour.

In this part of the pattern, the Church is seen sealing its faithfulness to Christ and His Cause with the martyr's blood, but not watchful against heresy. The violence of Satan was resisted, but his subtlety was not noticed. Persecution is not as dangerous to the Church as false charity, under whose cover Satan works to the detriment of souls. Do we not come across this part of the pattern in the Church throughout the world? False doctrines are a greater menace to the moral and spiritual welfare of men than persecution.

The Church on Thyatira supplies the fourth aspect of the Church in the world. Christ addressed her as the Son of God, Who knows her and Who is her foundation (v. 18). The Church there had a good record and was progressing (v. 19), but there also heresy of a most dangerous kind was contemned. Jezebel was allowed to teach and seduce Christ's servants. Impenitence characterised the life of those associated with this idolatry, and death would be their end. There was also in Thyatira a body of Christians who disowned the doctrine of Jezebel. They were commanded to remain faithful until Christ should come, then they would be rewarded with power of far-reaching consequences—a rod of iron and the morning star.

In this part of the pattern we see the Church made aware of the danger of giving place to a person or doctrine which would rob God and His Anointed of the sole right to be worshipped. Any attempt to displace Christ as Head and Foundation of the Church must prove fatal to all concerned. Giving place to the Papacy in the Christian Church has proved itself fraught with dangers. Those who opposed it have been richly rewarded in the bestowal

upon them of freedom which has served man well, both as a custodian and a guide.

In the message to the Church in Sardis, Christ Who has the seven spirits and the seven stars, warns the Church against having a name to live while dead. She is therefore exhorted to be watchful and to strengthen the things which remain. Her works are not perfect; repentance is enjoined, otherwise He will come as a thief in the night, but in the midst of prevailing apathy there were those who had not defiled their garments. These would walk with Him in white, and those who would overcome would be clothed in white raiment and would be acknowledged at last.

The situation in Sardis presents the Church withering under the blight of apathy, satisfied with a form of godliness. However, there was within it the leaven of vital godliness. Christ here gives a solemn warning and a generous promise in answer to prayer. Does this apply to us?

The warning to the Church in Sardis is followed by a message of commendation to the Church in Philadelphia. There the Church is greeted by the Holy One Who has the key of David (v. 7). He knows the work done, and He sets an open door before His Church. Those who would impose on the charity of the Church will be made to submit to her. She kept the word of His patience—He will keep her from temptation. Those who continue faithful in Philadelphia are assured of their citizenship in Heaven. Here we have illustrated the ability of the Church to render perfect service to her Lord. This achievement is possible in dependence on Christ Himself, Who said "Be ye perfect as your Father Who is in Heaven is perfect." This should be the aim of the Church.

The message to the Church in Laodicea is a condemnation of an attitude which is self-deceptive and perilous. The Church was in need of nothing, in her own opinion, while she was destitute of the riches that endure unto everlasting life. The attitude of this Church shows how indifferent the Church in the world can be to the claims of Christ upon her. She was not, however, beyond redemption, because the love of Christ had not changed. The message also rules out any attempt by the Church to make a compromise with the world.

In the pattern one cannot find the kind of union advocated in our day between heterogeneous elements. To see a union of the followers of Jezebel, Balaam and the Nicolaitanes with the faithful in Ephesus and elsewhere is inconceivable. "Have no fellowship with the unfruitful works of darkness." A union between Anglicans and Presbyterians, between Roman Catholics and Protestants, between Modernists and Evangelicals, is not less

absurd. The Ecumenical Movement, fostered and pressed forward by the World Council of Churches, embraces within its compass not only Christian bodies, but such as are Anti-Christian. The view that Christianity could be strengthened by an infusion of pagan religions is to reduce the "faith once delivered to the saints" to the level of man-made religions. The forces of evil may find their way into the Christian Church. To resist and expel these is the duty of the Church.

In the foregoing pattern, the faithfulness of Christ is traced throughout. He continueth faithful; He cannot deny Himself. The pattern also sets the end which the Church should seek. It is to do the will of God, which is revealed by Christ. Here we see the weakness of the Church, and her absolute dependence on Christ to achieve the purpose of her presence in the world. Notwithstanding, the pattern shows that it is by the agency of the Church in the world Christ will save those given to Him in the Covenant of Grace. Lastly, the pattern traces the constant warfare between the forces of evil and the Kingdom of God. We must be in this conflict.

REV. WILLIAM C. BURNS

Evangelist and Missionary (1815-1868)

By Rev. D. A. MacLean, M.A., Halkirk

(Continued from page 339)

As can be readily understood, the young evangelist on his return to Dundee required rest and relaxation. The considerate Master said, "Come ye yourselves apart into a desert place and rest awhile." William Burns did not seek rest or relaxation and in these extraordinary circumstances he was upheld by the right hand of his God. The two olive trees continued to supply the lamp with oil and the preacher continued to hold forth the Word of life. The account of what happened in Kilsyth was brought to Dundee and the same spirit began to work. Prayer meetings were held every night and the evangelist was willing "to spend and be spent" in the service of Christ. The Spirit was poured from on high and many were in tears. On one occasion, when an opportunity was given after public worship to meet the minister for private counsel, many remained. This is best described in his own words. "I think I never can forget what I saw when we opened the door to admit those that might wish to see us. They seemed all to be pressing towards the door like a pent-up flood when it had burst its barrier and carried all before it." Even when the benediction was pronounced many would remain seated, refused to leave until the asked-for blessing was received. When

William Burns wrote to Rev. Robert M. McCheyne giving some details about the work he said, "In a word several hundreds at least are awakened belonging to all classes of the community and to all denominations of Christians, though of course, a greater number belong to your own congregation and parish - - - - -. All the awakened, as far as I know are making most satisfactory progress. Many of them are rejoicing in the Lord Jesus, and not a few of them are, I believe, adorning the doctrine of God their Saviour by a life and conversation becoming the Gospel." How remarkable was the work and how wonderfully was he upheld! His brother wrote saying, "Amidst those solemn scenes Mr Burns himself remained in a most remarkable manner calm and self-possessed - - - - -. At the close of the most exhausting day of apparently exciting labour, his sleep would be as deep as that of a child, and he arose for the next day's toil fresh and joyful as a strong man to run his race." "The sleep of a labouring man is sweet." Eccles. Ch. 5, v. 12.

When Mr McCheyne returned from abroad Mr Burns' service was no longer required at Dundee. His ministry at Dundee ended as it begun — declaring earnestly to all who heard him the need of being savingly united to the only Saviour, Jesus Christ.

William Burns had the gifts required by an evangelist and it is possible that to be a settled pastor would not have suited him. We do not wonder then that he had difficulty in knowing his own duty when his services were no longer required in Dundee. "Having then gifts differing" he waited patiently for the Lord's directions. There were other places ripe for the harvest. His aim and motive was to serve and to glorify Christ in declaring the Truth. In this capacity as an itinerant preacher, whatsoever he found to do he did with all his might. Being always faithful to his trust he served the Lord Christ and looked not for any reward conferred in time. While visiting many places in Central Scotland, he preached in crowded churches; he was also prepared to speak a word on coaches or boats to his fellow-travellers; he would distribute tracts; he would stop on the lonely country roads and speak about Jesus to all; even the boys on their way home from school would hear his kindly voice and earnest prayers on their behalf.

The town of Perth became the centre of his work for a period. There he could say, "So built we the wall - - - - - for the people had a mind to work." He wrote "- - - - - the Lord was very near" and "- - - - - this was a meeting very similar to some of the Lord's most gracious visits at Kilsyth and Dundee." The same Gospel was fully declared as we view what happened, "They have seen Thy goings, O God, even the goings of my God, my king

in His sanctuary." We admire the sovereign ruling of the King of Mount Zion. He works and who can hinder. Like the wind blowing where it listeth, so is the work of the Holy Spirit. When? where? how? and on whom, according to His purpose. How mysterious are His ways and how sovereign His Grace! William Burns would not curiously search into the hidden things of God. The decree of God is not our rule; what is revealed belongs to us and to our children forever, and thus man's responsibility was emphasised. In this way the preacher pointed out the need of seeking after the Glorious Redeemer and of acting as if there were no decree. The prayer of the church, "Awake, O north wind, and come thou south; blow upon my garden, that my spices thereof may flow out," was answered. The Beloved came into His garden. Law and Gospel were delivered and the servant of the Lord depended upon the Holy Spirit for success. In many congregations throughout Perth and the surrounding districts, the trumpet did not give any uncertain sounds. Yet, here as elsewhere, he had his trials. He complained "In the evening I spoke from Rom. 5, v. 1 but felt much straightened and was so filled with self-complacency, vain elation and spiritual blindness that I had to stop in a very short time." The following day he wrote, "I was alone the greater part of the day seeking humiliation before the Lord, and began through Grace to discover how far, alas! I have fallen from that contrition of soul for sin which I was enjoyed, Lord, I am indeed set in slippery places. Lord, humble me and keep me from falling into the snares of the Devil!" His child-like dependence cannot but be noticed; he required the presence of God in his own soul for his comfort and joy; he also groaned because of indwelling sin and desired that sin in him be mortified. In his work he was like Moses who said, "If Thy presence go not with me, carry us not up hence." He never allowed his feelings to prevent him from following the path of duty, and especially to show his compassion to the unsaved. He went into the highways to "compel them to come in" and in this he was successful. One incident is well worth giving in full. It was the conversion of a publican in Perth.

"The Rev. William Burns was preaching one evening in the open air to a vast multitude. He had just finished, when a man came timidly up him and said, "O, Sir! will you come and see my dying wife?" Burns consents, but the man immediately said, "O! I am afraid when you know where she is you won't come." "I will go wherever she is," he replied. The man then tremblingly told him that he was the keeper of the lower public-house in one of the most wretched districts of the town. "It does not matter," said the missionary, "come away." As they went, the man,

looking up in the face of God's servant, said, earnestly, "O, Sir! I am going to give it up at the term." Burns replied, "There are no terms with God." However much the poor trembling publican tried to get Burns to converse with him about the state of his soul and the way of salvation, he was unable to draw another word from him than these, — "There are no terms with God." The shop was at last reached. They passed through it in order to reach the chamber of death. After a little conversation with the dying woman, the servant of the Lord engaged in prayer, and while he was praying, the publican left the room, and soon a loud noise was heard, something like a rapid succession of determined knocks with a great hammer. Was this not a most unseemly noise to make on such a solemn occasion as this? Was the man mad? No. When Burns reached the street, he beheld the wreck of the publican's sign-board strewn in splinters upon the pavement. The business was given up *for good*. The man had in earnest turned his back on his low public-house, and returned to the Lord, who had mercy upon him and unto our God, who abundantly pardoned all his sins. Nothing transpired in his later life to discredit the reality of his conversion." This anecdote needs no explanation. William Burns had the art possessed by so few — the art of urgency in fishing for men. One who benefited from Mr Burns's services wrote saying, "The first part of his discourse always embodied a mass of telling doctrine holding up the Divine Law right in the face of the sinner's conscience. The appeals in the latter part were irresistibly winning, brimming over with the freely-offered love of Christ — It is not easy to describe his prayers. Adoration of Jehovah's uncreated glory, as it falls on the darkness and corruption of man's heart, and reveals the abyss of a yawning hell, filled the first part. He brought himself and the saved part of his audience down into the sides of the pit whence they were hewn, in a way that made the greatest outcast in the church feel that he or she was sympathised with and carried abreast, and then his soul would as it were be seen to pass anew through the cleansing flood, up into the very presence-chamber of the Kings of Kings, and there looked up into the Father's face with unutterable love." At Perth the Lord worked and there were lasting results.

From Perth William Burns went to Aberdeen where he preached with the same intense earnestness. His desire was to preach the Gospel to every creature. Each Lord's day he would preach to crowded congregations in three separate churches. He held prayer-meetings in the morning and afternoon, and a public address in the evening of each week-day. On each occasion he would sympathetically remember those whose anxiety detained them after

the service and gave them counsel. He would sow the Word by the wayside and would preach in the open air. It was not everyone who would agree with his methods. This we see in his own words, "I may here record that none of the ministers were in favour of street preaching but Mr Parker. He and his Session all went to Castle Street, though I felt that I did not need human countenance, having so clear a conviction of the duty, and being so conscious of the Divine support in this effort to advance the glory of Jesus." "He laboured to pull sinners out of the fire." His brethren did not approve of the methods he used but that did not cause him to waver or draw back. He had implicit faith but no fear. He made decisions and conscientiously adhered to them. He was dependable and not given to change. Many were the features of his character, but the outstanding one, so prominent in his labours in Aberdeen, was his patience. This enabled him to face every situation which might arise with a calm serenity. His placid manner and contraint thus *wins* the day. We read, "The scruples of his brethren, too, soon gave way, as they witnessed and gladly hailed the good results of the bolder course from which at first they had shrunk." We can say of the preacher that a live coal from off the altar had touched his lips and thus he showed zeal to his Master and love to all men. Every class came within his reach. He gained access to the Barracks and preached the Word to the soldiers. Here also his labours were blessed. The Word which was the joy of his own heart he declared to others. This Word was in his heart "as a burning fire."

It cannot be said that William Burns was free of trouble. He had trials. Where the Gospel is preached there will be opposition to it. So Mr Burns experienced. It was impossible to declare the Gospel he preached so fully, faithfully and fearlessly without offending many and disturbing the kingdom of darkness and the prince of the power of the air. In Aberdeen a Committee of Inquiry was appointed by that Presbytery to investigate the various reports and especially some of the one-sided accounts which appeared in print. "Judging from the statements in the public press, he had turned the world upside down and had come to do a like work for Aberdeen" — He was designated "A young preacher named Burns," "A silly looking lad with a sort of meaningless simper on his face"; his words were called "daring blasphemy." The Presbytery were right in what they did and they extended their enquiries to Mr Burns' other spheres of labour. The Committee were satisfied that a revival of true religion had taken place, and "That many of all ages have been awakened to a more serious concern about Christ and salvation - - - and that

the labours of Mr W. C. Burns, preacher of the Gospel, are peculiarly discernible in connection with these results!"

The same opposition to the Truth was witnessed in Perth. Horatius Bonar wrote, "I remember that at one time the walls of Mr Milne's church and other places were scrawled over in chalk with figures and sentences; some ridiculous, some abusive and vile — in mockery of the men and their work. The two names occurring in these inscriptions were those of William Burns and John Milne. The opposition was great." The words of Mr Mackie of the "Warrington Guardian" are sober and well-balanced: "Revival, or even lively preaching was little known. But Mr Burns inaugurated a new era. His solemn, slow, and sober appeals told at once. - - - - Mr Burns would preach until nine o'clock, then conclude in the usual way, and retire into the vestry. But he retired in vain. The people would sit still, and out the preacher would have to come, reascend the pulpit, and go on till ten or eleven o'clock. The Perth papers bitterly opposed him - - - -". Men, like minded witnessed what took place. The names of Revs. Robert Murray McCheyne, Andrew Bonar and John Milne were connected with the movement. One of them said, " - - - - no words can describe the scenes that have taken place, when God the Spirit moved on the face of our assemblies. The Glory is greatly departed but the number of saved souls is far beyond my knowledge." Rev. Robert McCheyne, a year after his return from Palestine, forwarded the following account to the Presbytery of Aberdeen: "I could name not a few in the higher ranks of life, who evidently seem to have become new creatures. Many who were nominal Christians are now living ones. I could name, however, far more who have been turned from the paths of profligacy . . . I often think, when conversing with some of these, that the change they had undergone might be enough to convince an atheist that there is a God, or an infidel that there is a Saviour."

As to the number of converts he says, "I have always tried to mark down the case of each awakened soul that came to me, and the number of these from first to last was very great. During the autumn of 1839, not fewer than from six to seven hundred came to converse with the minister about their souls, and there were many more equally concerned who never came forward in any way Indeed eternity alone can reveal the number of the Lord's hidden ones among us." As to the stability and genuineness of the work, he says "I do not know of more than two who have openly given the lie to their profession. Some of those converted have walked consistently for four years; the greater part for one or two years." He pointedly testifies as to the absence of all attempts at excite-

ment on the part of the ministers engaged, such as in other quarters have led to great evils "None of them have ever used the name "Revival Meetings" nor do they approve of its use. We are told, in the Acts of the Apostles, that they preached and taught the gospel daily, yet these meetings are never called Revival Meetings. No other meetings have taken place here, but such as were held for the preaching and teaching of the gospel and for prayer. It will not be maintained by any one, that the meetings in the sanctuary every Lord's day are intended for any other purpose than the revival of genuine godliness through the conversion of sinners, and the edification of saints. The meetings in this place were held with a single eye to the same object. I have never seen or heard of anything indecorous. I do entirely and solemnly approve of such meetings, because I believe them to be in accordance with the Word of God, to be pervaded by the Spirit of Christ, and to be oft-times the birth places of precious, never-dying souls." And after stating that he had carefully examined "the accounts left us of the Lord's marvellous works, in the days that are past," he says, "In doing this I have been fully convinced that the outpouring of the Spirit at the kirk of Shotts, and again a century after at Cambuslang, etc., in Scotland and under the ministry of President Edwards in America, was attended by the very same appearances as the work in our own day. So completely do they agree, that I have not heard a single objection brought against the work of God now which was not urged against it in former times, and which has not been scripturally and triumphantly removed by Mr Robe, in his 'Narrative' and by President Edwards in his invaluable 'Thoughts on the Revival of Religion' whose emphatic declaration is 'And certainly we must throw by all talk of conversion and Christian experience; and not only so, but we must throw by our Bibles and revealed religion, if this be not in general the work of God'."

On leaving Aberdeen, William Burns visited Breadalbane on Loch Tay side. Here the tired labourer was very much at home. The rugged grandeur of the scenery attracted and refreshed him. It is possible this field was the best preparatory ground for his labours in China. There was the river, the forest and the mountains. There was the opportunity for quiet meditation and prayer. This he could do without the fear of being disturbed, for he could kneel and plead in the forest or on the mountain-side. He wrote, "I was tired and had not much of the Lord's comfortable presence in my work feeling that I needed rest for the body and a season of solemn retirement to meet with the Lord in personal communion." Eventually Mr Burns could not continue any longer. "Frail man," says the Truth, but, "He knoweth our frame," and "the Lord

pitieth them that fear Him." So in the Lord's kindness William Burns was well cared for in his illness by Rev. and Mrs MacFarlane in their manse at Collessie. He did not stay here a moment longer than was needful. Soon, he was in the field again preaching Eternal Truth throughout Fife. From here he moved as the Lord opened doors for him. In the strength of the Lord he constantly went forward.

During this period he laboured among the mountains of the Central Highlands of Scotland. In Perthshire the people mostly spoke the Gaelic language. Mr Burns made a most interesting entry in his Diary. "We had a prayer-meeting at twelve, when the church was three-fourths filled. Mr Mackenzie began and was followed by Mr Campbell both in Gaelic - - -. During the prayer the Spirit of God was mightily at work among us, so that almost all were deeply moved and one man cried aloud. After prayer I addressed the people in a series of miscellaneous remarks tending to bring them immediately to surrender to Jesus. Many of them I saw in tears, and among these a number of fine stout young Highlanders." Could we not view what happened, and say, "The voice of the Lord is powerful; the voice of the Lord is full of majesty, the voice of the Lord breaketh the cedars, yea, the Lord breaketh the cedars of Lebanon." Thus by the Word and Spirit of the Lord the stout and hardy Highlanders were brought to the feet of Jesus. The congregations listened with rivetted attention. The earnestness was marked both in the pulpit and in the pew and the blessing of Heaven descended according to the promise "He shall come down like rain upon the mown grass, as showers that water the earth." On one occasion William Burns wrote, "After we had prayed I made a few additional remarks of a miscellaneous kind, which seemed also to come home to the heart. When we were separating, some individuals began to cry aloud. I tried to quiet them, as I am always afraid that they are in danger of drawing the attention of many who are less affected from considering the state of their own souls." The evangelist found it difficult to part with this homely people among the hills and the same could be said of the people. There was a bond of unity. Of this last public engagement at Lawers he wrote, "I was, as yesterday brought under a deep sense of my inability to say anything to the Lord's Glory previous to our assembly. But I was aided in my extremity in no less a degree. I read Mark Ch. 9, vs. 41-50 and preached from Luke 16, v. 16. I believe I never spoke more faithfully in the pulpit than at this time - - - - We parted at quarter past nine, after pressing on the people to retire directly home to a Throne of Grace. I am told to-day by Mr Campbell that for a quarter of a mile from the church every

covered retreat was occupied by awakened souls pouring out the heart to God. He seems to think, from all that he saw and heard to-day, that last night was the most solemn season that we have had here. Praise, Praise! O humble me, good Shepherd and be Thou exalted over all! Amen." "The Lord will give strength to His people" and "As thy days so shall thy strength be." This is the only explanation we can give for the wonderful way in which William Burns was upheld in the midst of the most exacting labours. He completely lived his Christianity; he never spared himself and as he leaves the mountains he longs and pleads for the mountains to become a plain. His brother Rev. Islay Burns wrote of him, "He spoke, apparently could speak, only what he felt, and that only while he felt it, and so far as he felt it. He must utter the very present experience and conviction of his soul, or be silent altogether. Out of the abundance of the heart alone could his mouth speak. The declaration of a mere intellectual belief or remembered conviction of the past seemed to him a mockery and almost a falsehood." The evangelist wrote in his own Diary, "I could not speak at that time for the whole world" — Referring to another occasion he wrote, "- - - that the adversary of souls had been at his right hand the whole time; and that each statement which he sought to make from the Word of God seemed to be contradicted by a voice within as soon as made." "He felt as if the people might see through his eyes the hypocrisy and falsehood of his heart, while he uttered mechanically the sound of Words, the life and power of which he did not feel," wrote his brother. We admire the forthright preacher of the everlasting Gospel. Joseph Alleine arose at four o'clock for prayer and meditation. If he heard tradesmen at their business before he was up, he would say, "O how this shames me! Doth not my Master deserve more than theirs." To this class of earnest labourers in the Lord's vineyard William Burns belonged.

(To be continued)

LITERARY NOTICES

Billy Graham — The Pastor's Dilemma: by Errol Hulse: price 3/6d, from Maurice Allan (Publishers) Ltd., 4 Whytecroft, Cranford Lane, Hounslow, Middlesex. The author came from South Africa ten years ago and was converted prior to coming to this country. He became enthusiastically involved in Graham's Crusade at Wembley, London. But in his Preface he states: "Since Wembley I have experienced a change of mind about crusades and the whole practice of modern evangelism. I have become convinced that the results of the crusades are exaggerated

. . . . From a study of the Bible I have come to the conclusion that the methods used stem from a defection from the Gospel at a vital point." The "dilemma" referred to in the title "is whether to keep silent or not." The author observes further: "Can we afford to be silent when the very nature and existence of Scriptural evangelicalism is threatened?" In dealing in detail with salient questions relative to Billy Graham's doctrine, his claims, organisation and crusades, Mr Hulse, (a young Baptist Pastor in Essex) is Scriptural and Reformed in his theological and practical answers. His intention is to make known to readers his fundamental and serious objections to Graham's doctrinal views regarding man's will, his co-operation with modernistic and liberal theologians and the methods used in obtaining "decisions" at Crusades, etc. The author writes with obvious ability and clarity, and our readers should certainly send for and read this booklet of 96 pages.

Footnote.—There will be (D.V.) an article on Dr. Billy Graham in our May issue, by Rev. D. MacLean, Glasgow.—Editor.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 345)

4. Esan a ghleidheas a chridhe, feumaidh e gu cùramach beachd a ghabhail air a cheud chlaonaidhean bho Dhia, agus a stad ann an sin.

Esan a gheibheadh a thigh ann an deagh shuidheachadh, feumaidh e gach sgàineadh a dhùnadh cho luath 's a thà e air fhoilseachadh; agus esan a ghleidheadh a chridhe, cha'n fhaod e leigeadh le smuaint dhiomhain bhi fad air a dhearmad; tha nathair an treigsinn-cridhe ni's fearr air a marbhadh ann an ubh beagan cùram. O. nan robh iomadh Criosduidh bochd seargta air amharc ri'n cridheachan ann an àm, cha robh iad riamh air tighinn a dh'ionnsuidh an t-suidhichidh dhuilich anns am bheil iad a nis! Faodaidh sinn a ràdh mu dhearmad cridhe an ni a tha'n t-Absto! ag ràdh mu "faoin-chainnt mhi-naomh," gu'n d'theid "iad air aghaidh chum an tuilleadh mi-dhiadhachd." Thig peacaidhean beag air an dearmad, gu luath gu bhi mòr agus do-cheannsaichte: bha'n *crocodile* is motha aon uair 'n a luidh ann an ubh; cha robh anns a chraoibh dharaich is motha aon uair ach fras. Faodaidh teine a bhi air a chur ri beagan de fhùdar an t-iomlan a spreaghadh suas, le e bhi treorachadh a dh-ionnsuidh cuibhrionn is motha. 'S beag a shaoileas daoine ciod e dh'fhaodas smuaint uamhrach, dhiomhain, mhacnusaich, na shaoghalta, a

dheanamh, na fàs thuige: feuch cia mòr an connadh a lasas teine beag.

5. Bithibh air 'ur faiceal a thaobh call beothalachd agus millseachd bhur co-chomunn ri Dia, air eagal le sin gu'm bi bhur cridheachan air am fuasgladh bho Dhia.

'S e ni acrach agus neo-fhoiseil a th'anns a chridhe; feumaidh e ni bhi aige gu bhi beathachadh air; mar eil e sealbhachadh ni bho Dhia, sealgaidh e air son ni air choir-eigin a' measg nan creutairean, agus an sin cailidh se e fein, agus mar an ceudna a chrìoch. Cha'n eil ni is motha a cheanglas an cridhe ri seasmhachd agus socair ann a bhi gluasad maille ri Dia, na mhillseachd dhe'm bheil e blasad ann an sin: mar a bha na *Gauls*, 'n uair a bhlais iad aon uair air fion milis na h-Eadailte, cha b'urrain iad a bhi sàsuichte gus an d'thug iad buaidh air an dùthaich anns an d'fhàs e.

Tha e fìor gu'n dean a bhi deanamh coguis do dhleasdanas an cridhe a ghleidheadh bho bhi ga dhearmad, ach far nach eil crìoch is àirde na sin, tha e tarraing gu trom, agus e làn do aobharan seacharain; a' ni a tha sinn a ghabhail tlachd ann, cha'n fhàs sinn gu bràth sgìth dheth, mar a ta e soilleir ann an gluasadan a chridhe a dh'ionnsudh nithean talamhaidh, far am bheil na rothan air an oladh le tlachd, tha iad a ruith gu luath, agus a thà gu tric a cur feum air bacadh a chur orra; bhitheadh gluasadan a chridh suas a cheart cho saor, na'm biodh a thlachd ann an nithibh neamhaidh a cheart cho mòr.

6. Cleachd do chridhe ri beachd-smuainteachadh spioradail, na'm bu mhath leat a bhi saor bho'n a seacharain ro-chud-thromach sin.

Leis a mheadhon so gheibh sibh comas agus teomachd ann an obair cridhe. Is duilich gu'm biodh na cuibhrionn so is lugha dheth ar 'n ùine eadar dleasdanas shòlmainte a luidh air ar làmhnan, agus air an deanamh gu'n fheum dhuinn. O foghlumaibh a bhi còmhradh, agus a cur gu buil mhaith, bhur smuaintean. A chum na criche so tha ùghdar tlachdmhor (*Boyle*) a labhairt, "Tha na h-amaibh sin, a tha tighinn a stigh eadar na nithean is sòlaimnte ann am beatha an duine (co dhiubh 's e gnothuch na sùgradh) gle bhuailteach air a bhi air an call leis a chuid is motha de dhaoine, do-bhrìgh nach eil iad a cur an luach is còir orra, agus eadhon le daoine maith, a dh'easbhuidh gliocais gu bhi ga'n gleidheadh; oir ged nach eil iad a deanamh tàir orra, gidheadh thà iad ga'n dearmad na ga'n call, do-bhrìgh nach aithne dhoibh cia mar a dh'ath-cheannaicheas siad iad, no ciod a ni iad riutha. Ach ged a tha smuirneanan de ghainmhich agus de luatha, air leth, na'n nithean ro-bheag, agus ullamh a bhi air

an seideadh agus air an sgapadh air falbh, gidheadh nì am fear-ceirde eolach, le teine dian, mòran de na smuirneanan sin a thoirt cuideachd gu bhith toirt dhà an stuth uasal sin, gloine, le a còmhnaidh am faod sinn araon sinn fein fhaicinn, agus ar smalan a thoirt fodh ar comhair gu soilleir (mar ann an sgàthan) agus a bhith faicinn nithean anns na speuran (mar leis a ghloine-amhaire), agus leis a ghathan-greine a beothachadh nithean a ghabhas teine (mar leis a ghloine-losgaidh), mar sin, na smuirneanan de ùine, nithean, mar a biodh iad air an cleachdadh gu cùramach a bhiodh air an call, thig iad gu bhith air an cur gu feum le beachd-smuainteachadh glic, agus a bhith air an cur gu buil le teine neamhaidh an aoraidh, faodaidh iad a bhith air an òrduchadh gu bhith dhuinn nan sgàthan gu ar 'n anamaibh a sgeadachadh, agus mar ghloine-amhaire gu bhith foillseachadh dhuinn iongantais neamhaidh, agus cur-thuige gu bhith teasachadh ar cridheachan le eud."

Gu cinnteach, 's e cothrom mòr a tha'n so gu gleidheadh a chridhe ri Dia.

IV. *Feum air son comhfhurtachd.*—Co-dhùnaidh mi nis an t-iomlan le focal na dhà de chomhfhurtachd dha'n a h-uile Crìosduidh dìchiollach agus stolda, a tha gu dìleas agus gu dlùth a cur air adhart obair cridhe; a tha'g osnaich agus a gul anns an uaigneas thairis air cruas, uamhar, talamhaidheachd, agus dìomhanas an cridheachan; air am bheil crith thairis air am fein-fhiosrachadh air ceilg agus mealltachd an cridheachan, am feadh a tha shùilean luchd-aideachaidh a dol am fad, an ùine agus a' neart air itheadh suas le connsachadh neo-tharbhach agus saothirean talamhaidh, na, aig a cuid is fearr, le gnìomhachadh fuar agus foirmeil dleasdanas falamh àraidh anns nach eil an cridheachan. A Chriosduidh bho chd. tha agam trì nithean ri thairgse dhuit, a chum do chumail suas agus do chomhfhurtachd; agus gu'n teagamh, tha aon air bith dhiubh leis fein, air a mheasgachadh le creidimh, gu leir gu bhith toirt comhfhurtachd dhuit thairis air gach uile thrìoblaid a tha agad thairis air do chridhe fein.

1. Tha so a dearbhadh do chridhe bhith treibhidheireach agus onarach, ge b'e na buadhan agus na comasan a tha agad.

Is e treibhidheireas cridhe a bhios 'n a chomhfhurtachd dhuit air leabaidh baid: "An sin thionndaidh e aghaidh ris a bhalla, agus rinn e ùrnuigh ris an Tighearna, ag ràdh, Guidheam ort, O Thighearna, cuimhnich a nis cionnas a ghluais mi a'd' làthair ann am fìrinn, agus le cridhe iomlan, agus a rinn mi an nì a tha maith a'd' shùilean." II. Rìgh xx: 2, 3.

Tha mi da-rìreadh dhe'n bheachd dhe'n robh esan a thubhairt, "Na'm biodh agam mo roghainn, b'fhearr leam an obair is isle

agus is tàireil a thà aig Criosduidh a thà air an dùthaich, air thoiseach air uile bhuidhean agus a h-uile urrain a bh'aig *Alexander na Caesar.*" Seadh, faodaidh mi ràdh, air thoiseach air na dleasdanas is ealanta agus na buadhan is oirdheirc a thà aig luchd-aideachaidh diomhain; air thoiseach air teangaidhean dhaoine agus ainglean. Tha e gu bhi ciallachadh barrachd a chum mo chomhfhurtachd, aon uair aonaranach a chur seachad ann a bhi bròn an làthair an Tighearna thairis air truailidheachd cridhe, na mòran uaireanan ann an coltas a bhi eudmhor, ach da-rìreadh marbh, ann a bhi coimhlionadh dleasdanasaidh coitchionn, leis an fharsuingeachd is motha agus na foillseachaidhean is saibhir air buadhan agus tiodhlacan.

(R'a leantuinn)

NOTES AND COMMENTS

Lovers of Pleasure in the North

As elsewhere throughout the country, active lovers of pleasures are to be found in the North and West of Scotland. Prior to a certain football match being played in the town of Dingwall, Ross-shire, even women waited in a queue one day from 1 p.m. to 7.30 p.m., in the evening in order to be sure of obtaining tickets for the match. One of them said: "We took tea with us and the cold did not put us off in the slightest. We would have waited longer if necessary." A number of men were to travel by fishing boat from Stornoway to Ullapool and from there by bus to Dingwall to watch this match for one and a half hours. Others travelled from Kyle of Lochalsh and Caithness. We know that similar conduct obtains throughout this and other countries. But it is just on certain occasions that the inordinate love of pleasure is evidenced in a conspicuous manner and measure by people living in "outlying" parts of the country. The fact herein revealed is that idolatry is rife everywhere in the hearts of men and women. One of the idols being "Worldly pleasure." What time, money, discomfort and travel are the people of the North and West of Scotland prepared to devote to the Gospel and Cause of Christ and the salvation of their souls, to-day? There was a time when men and women in the North and West of Scotland would gather in their thousands to hear the ministers of the Gospel preaching the glad tidings of the Kingdom of God. In the sovereign grace of God such days will return by a great outpouring of the Holy Spirit upon the people of the Highlands and the North. Then there will be a running after Christ and not after expert footballers.

A Teach-in on the Lord's Day

A teach-in on comprehensive education was held in the Students' Union, at Aberdeen University, on the Lord's Day, the 20th February, 1966. The chaplain of the University, Rev. Stanley Menzies, organised the meeting. University staff, students, teachers and others interested in this present day controversial educational subject, attended from all over Scotland. Although the subject is vital to the future education of many of the rising generation; yet we know that there is absolutely nothing of a religious or moral nature involved in a discussion on the introduction of comprehensive education in certain types of schools. This meeting being on the Lord's Day, is just another sad indication of a complete drift away by all classes from any reverence for this most precious heritage — the Lord's Day. The Chaplain of the University indicated his modern mind and outlook on the fourth Commandment. The Church and the world are plagued with blind leaders who are leading the blind. Both will fall into the "ditch."

Lord Cameron and Crime

Lord Cameron, a Senator of the College of Justice and a well known Scottish Judge, addressed the Glasgow University Graduates' Association last February on "Criminal reflections." He recalled the state of crime in Glasgow in the 1930's, and stated that the causes of criminal violence then had been removed. But Lord Cameron asserted that violence was now worse; and he blamed the misuse of leisure and the worship of false gods. Whatever detailed views Lord Cameron had regarding the misuse of leisure and the worship of false gods, we agree wholeheartedly with the views expressed by his Lordship. Many to-day among the young spend their leisure time in Public-houses, in the Dance-hall, at Bingo and wandering about in groups with money to spend and to lose as well. They are, in many cases, growing up in homes where there is no fear of God, no Bible, no Church-going, no moral standards and no proper home life. Thus many come to worship the creature more than the Creator; and having no moral standards, Satan finds mischief for the idle hands of those who are led captive by him. His Lordship had also something to say in reference to the police: viz., that they had a most difficult task to perform and that it was irresponsible folly to criticise them maliciously. But to give them discipline, money and equipment was an essential civic duty. Again, we fully agree with these observations from one who speaks with great knowledge and experience on such matters affecting the fundamentals of law and order and the upholding of the same. The people of this country

should give all due respect and support to our police of all ranks, faced as they are with the wicked and reckless conduct of an increasing number of persons intent upon crime. From the Judges down to the police, these men have authority from God to exercise it for the punishment of evil doers and to the praise of them that do well.

Some Scottish and English Baptists Against World Council of Churches

In information supplied by a friend, it appears that the Scottish Baptist Union and the English Baptist Union are favourably disposed toward the dangerous organisation calling itself, The World Council of Churches. On this account several large and influential congregations in Scotland and England have severed their connection with their respective Baptist Unions. They have made it known that they are against any fellowship with the World Council of Churches. The World Council of Churches, among other things, wishes closer fellowship with the Roman Catholic Church. In these separations by Baptist congregations, we see the back-sliding and liberal sections of professed Christian Churches being the first cause of separation and disunity. This has been true in the striking history of the Church in Scotland. For instance, in 1843, the Disruption Fathers separated from the Establishment because of the then unscriptural practices within the Established Church. The Disruption Fathers separated as those holding to the Word of God. The same was true in 1893, when the late Rev. D. Macfarlane separated from the Declaratory Act Free Church. The responsibility for separations and divisions frequently rests upon the shoulders of men who have departed from the doctrine and practice of God's Word.

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Stoer and Fort-William; second, Fearn, Gisborne, N.Z., and London; third, Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Thurso and Vatten. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada);

fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Dumbarton, Gairloch and Ness; fourth, Gisborne, N.Z., Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

The late Mr Hugh Mackay, Elder, Vancouver, B.C.

On the 7th March, 1966, there passed away in Vancouver, B.C., Hugh Mackay, greatly esteemed elder of the Free Presbyterian Congregation.

Hugh Mackay was born in Bettyhill district of Sutherland, Scotland, and came to Canada as a young man. Here he came to know the Lord and became solicitous for the spiritual welfare of others. He was largely instrumental under God in forming the Free Presbyterian Congregation in Vancouver in which he was an elder for many years. He adorned his profession and his office and was greatly esteemed by the Lord's people.

We mourn his loss but not without hope that he has passed on to be for ever with the Lord.

We extend our sympathy to his widow, two sons and four daughters in their personal loss. May it please God to raise up many such in his room.

It is hoped (I.D.V.) that a further and fuller notice of this worthy man will be given later.—Rev. R. Macdonald, Vancouver.

Southern Presbytery Protest

The Southern Presbytery of the Free Presbyterian Church of Scotland met at Glasgow on Tuesday, the 15th day of February, 1966, enters its most vigorous protest against the proposal contained in the Sexual Offences Bill to the effect that the practice of sodomy between consenting adults over the age of 21 years should no longer be a criminal offence.

The Word of God teaches that the sin of sodomy is directly attributable to a forsaking of the Truth of God so that men and women are given over to these vile affections. (Romans 1, 26:27). The tremendous judgment upon Sodom and Gomorrah in which the fire of divine displeasure met the fire of this unspeakably vile and unnatural lust is a clear indication of the mind of God in this matter. The New Testament joins with the Old in reminding us that God, "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow making them an example unto those that after should live ungodly." (2 Peter, 2, 6). The Presbytery would solemnly remind all concerned that the possibility of the cities of Britain being turned into ashes is by no means unnecessarily remote and there can be little doubt but that the present proposal is of a most God-provoking nature.

The true cure for the condition of homosexuality is not the encouragement of it by taking away the restraint of law but by laying upon homosexuals the need of repentance. The possibility of repentance is clearly taught by the Saviour when He says that if the mighty works which had been done in Capernaum had been done in Sodom, "it would have remained to this day." (Matthew 11, 23).

The proposal in this Bill, if carried into effect, will undoubtedly create the feeling in the public mind that this degrading form of immorality is not the tremendous evil it certainly is, and must inevitably lead to an increase in the numbers who practice it. There are indisputable signs at the present time that immorality is on the increase in every direction, and responsible politicians who profess to have the public good at heart should do nothing to encourage this particular form of immoral vice. It is the conviction of this Presbytery that the proposal in the Bill definitely does this.

The fact that the Archbishop of Canterbury and Bishops of the Church of England support this proposal should deceive no one into thinking that they represent the Christian point of view. Their attitude in this matter merely confirms the fact, well-known to all intelligent and well-informed Christians, that these individuals are far gone in spiritual blindness, and incapable of expressing with any degree of accuracy or authority the mind of God.

The Presbytery makes an earnest appeal to the Government in particular and Members of Parliament in general to secure that this proposal, so provoking to God and so injurious to the public interest, shall never reach the Statute Book of Britain.

Copies of this Protest were sent to the Prime Minister, the Leader of the Opposition, the Home Secretary, the Secretary of State for Scotland, the "Scottish Daily Express," the "Scotsman," the "Glasgow Herald," the B.B.C., and the Department of Moral Philosophy of the University of Glasgow.

—M. Macsween, Clerk of Presbytery.

Opening of New Church at Dunoon

On Saturday, 29th May, 1965, a new Church was formally opened in Argyll Road, Dunoon to take the place of the old Church in Alfred Street, where the Free Presbyterian Congregation have been worshipping for over 40 years. Rev. D. MacLean, Glasgow, preached a very appropriate sermon from the words, "All my springs are in thee," (Ps. 87, v. 7). Rev. Fraser MacDonald, M.A., North Tolsta, who was present, also took part.

The new Church, which formerly belonged to the St. John's Congregation of the Church of Scotland, has been completely

renovated and is most comfortable. Friends gathered from many parts and the building was filled to capacity by the time the service began.

Rev. L. MacLeod, Minister of the joint charge of Greenock and Dunoon expressed the congregation's appreciation to Mr Hector MacPherson and members of the Deacons' Court for their interest in the project. We sincerely hope and pray that the Word preached in the church will be blessed by the Lord and that many souls will be born there. (Ps. 87, v. 5, 6).

There is still a debt of about £400 and as the congregation is numerically small any donations towards the payment of this from friends throughout the Church would be gratefully received and acknowledged by Mr Hector MacPherson, 2 Ardenslate Crescent, Kirn, Dunoon.—Lachlan MacLeod.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks:—

Sustentation Fund.—Mr K. MacLennan, Elgin, £5; Mrs E. Nicolson, Innellan, £2; Mrs J. Ross, Inverness, "In memory of her dear parents," £3; Mr C. Nicolson, California, £2 18s 3d, all four per Mr J. G.

Home Mission Fund.—Mr K. MacLennan, Elgin, £2 5/-, per Mr J. G.

Foreign Mission Fund.—Psalm 115, v. 12, £10; Bloor East Presbyterian Church, Toronto, £117 3s 6d; Mrs R. S. MacKenzie, Grosse Ile, £44 9s 9d; Anon, Inverness postmark, £5 for Transport Fund; Mrs F. C., Swinton, £3 18/-; Mr H. Kuiper, Towaco, U.S.A., £17 17s 3d; Mrs MacRae, Glenelg, £1; Mantlepiece Box, Shieldaig, £1 7/-; Mr K. MacLennan, Elgin, £2 3/-; Mrs J. M., Barvas, £1 19/-, last six per Mr J. G.

Aged and Infirm Ministers', etc., Fund.—Mrs R. S. MacKenzie, Grosse Ile, £44 9s 8d; Raasay Friend, £1; Door Collection, Farr, Bettyhill, £2; James, £31.

College and Library Fund.—Mrs R. S. MacKenzie, Grosse Ile, £44 9s 8d; Raasay Friend, £1.

Organisation Fund.—Raasay Friend, £1.

General Building Fund.—Raasay Friend, £1.

Home of Rest Fund.—Psalm 115, v. 12, £10; Mrs R. S. MacKenzie, Grosse Ile, £44 9s 8d; "Alequis," per Rev. W. Grant, £50; Raasay Friend, £1; Mr R. Bruce, Kinlochlochry, £10; Mr A. MacLeod, Frampton Park, £3, last two per Mr J. G.

Dominions and Colonial Mission Fund.—Mr K. MacLennan, North Adams, £8, per Mr J. G.

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Welfare of Youth Fund.—Mr K. McL. N. Adams, £8.

Free Distribution Magazine Fund.—Argyll Friends, £4; Mrs C. M. M., Edinburgh, 11/4; Mr M. McD., Northolt, 8/-; Miss C. McA., Colbost, 4/-; Mrs D. McR., Laide, 13/-; Mrs A. McD., Leckmelm, 3/-; Mr J. McA., Muir of Ord, 8/-; Mrs A. F. McD., Drumnadrochit, 10/-; Anon, Lewis, 18/-; Miss C. McL., Glasgow, 10/-; Mr W. McD., Fearn, £1 16/-; A. C., Wick, 8/-; Mr A. McL., Collam, 8/-; Miss S. M., Northton, £2.

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