

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXXI

May, 1966

No. 1

THE ANTI-REFORMATION MEETING AT ROME

As readers know there was an official meeting between Dr. Ramsey and the Pope at the Vatican in March. It was a thoroughly organised affair down to the last detail, even to the public action of the Archbishop of Canterbury embracing the Pope before a large selected audience, including clerical and lay representatives from the Roman Catholic Church, the Church of England and other Churches. Dr. Ramsey read an address to the Pope in which he said: "There are formidable difficulties of doctrine. All the more, therefore, it is my hope that there may be increasing dialogue between theologians, Roman Catholic and Anglican, and of other traditions." The Pope in his address declared: "We are still respectively distinct and distant, and for now it must be so . . . until we may merit the supreme grace of true and perfect unity in faith and Communion." Following upon this meeting there is to be set up a mixed Commission of Roman Catholic and Anglican experts to study the points of difference and agreement between the two Churches. This, in our view, is the most determined and deplorable step taken in our time to really undermine and overthrow what remains of Reformation principles and practices in the Church of England and indeed throughout Britain.

The Church in England at the beginning of the 16th century was severed from the Church of Rome and its communion and was constituted a completely distinct branch of the Christian Church. Undoubtedly this derived from the contention between Henry VIII and the Pope; King Henry refusing to obey and submit to the command of the Pope to take Catherine his wife back. Thus Henry, by the Act of Supremacy (1554), established that the English sovereign became the only supreme head in earth of the Church of England. Later on under Edward VI there was accomplished reformation on doctrine in the Church of England. And in 1549, Forty-two Articles were drawn up; and these were later in 1563 reduced to the Thirty-nine Articles with which we today are somewhat familiar. These Thirty-nine

Articles were recognised in the time of Queen Elizabeth and were clearly Protestant in their doctrinal statements, at least most of them were. Earlier, during the reign of Mary (1553-1558), eminent Church of England witnesses for the Protestant faith such as Latimer Ridley and Cramner, were put to death at the stake. These were enlightened, godly and learned men who would rather die than agree to what they considered to be the blasphemous doctrine of the Romish Mass.

And although the Church of England was not so thoroughly Reformed as the Church in Scotland under John Knox and those Reformers who followed him, yet it did become Protestant and Reformed. Nearer our own time the activities of Newman and Pusey and the Tractarian movement endeavoured to move the people of England back towards Rome. And the Anglo-Catholics within the Church of England, who are more active than ever today, have been ignoring the Thirty-nine Articles, the Articles containing particular Protestant teaching; and have undoubtedly been influential in bringing about the official meeting between the present Archbishop of Canterbury and the Pope. In face of all this, the Thirty-nine Articles remain to this day as the legal testimony to the doctrinal position of the Church of England, of which Dr. Ramsey is the ecclesiastical head. And his appointment was by authority of Her Majesty the Queen, whose Throne is founded upon a Protestant Constitution.

In the light of all this, Dr. Ramsey's meeting with the Pope has been a determined and organised effort to break through and to break away from those doctrines, principles and practices of a Reformed and Protestant character, still remaining in the present Church of England. Surely, even with all the talk about doctrinal differences which are to be discussed, the Archbishop can have no illusions as to Rome ever discussing a change in their doctrine of the Mass. This would be almost the end of the Roman Catholic religion. Is, therefore, Dr. Ramsey and *his* theologians to discuss the possibility of the Church of England officially moving towards the Romish doctrine of the Mass? It seems to us, that there will be an emphasis upon how far the Church of England can accommodate itself to the false doctrines and practices of Rome; but there will be no question of the Roman Catholic theologians discussing any accommodating or fundamental alteration in Romish doctrines and practices. Dr. Ramsey knows, and we do, that the Pope and priests have made it clear in recent utterances that there can be no change of Romish dogma, but that there must be absolute submission to the Pope by all who seek to enter into full unity with the Roman Catholic Church.

It is, of course, absurd to even think that any discussions will have in view bringing the Roman Catholic theologians to consider favourably any of the fundamental Protestant and Reformed doctrines and practices which were primarily concerned in bringing about the Reformation in England and elsewhere.

Dr. Ramsey appears to care nothing for the Reformers and the gospel light and spiritual liberty they obtained for this nation, by their clear views of divine truth, and their personal sufferings for their faith. His ecclesiastical activities point the way back to acceptance of the myth of Papal infallibility, the blasphemy of the Mass, the worship and adoration of Mary, the confessional box and purgatory; and to the relegation of the glorious gospel of our Lord and Saviour Jesus Christ to the background. The ritual of Rome and of the Anglo-Catholic has no place for the precious ordinance of preaching the gospel, although, "It pleased God by the foolishness of preaching to save them that believe."

We would like to know the extent of the mandate by which the Archbishop proceeded to arrange and carry through his official meeting with the Pope, and the arrangements for the aforementioned Commission which is now to operate. What have the evangelical clergy and laity to say about it all? Is the Church of England in fact being divided by the Archbishop's quest for unity with the Church of Rome? And what have the leaders in the Church of Scotland to say now as to Inter-Church Relations relative to the Church of England?

The Lord's call today to the god-fearing in Britain, in the light of these deplorable events is: "But that which ye have already hold fast till I come" (Rev. ii: v. 25).

DR. BILLY GRAHAM

By Rev. Donald Maclean, Glasgow

The news that Billy Graham intends to conduct another campaign in these islands this year will afford no pleasure to those who wish to see the Church of Christ prosper. His previous campaign was condemned by the Free Presbyterian Church publicly, alone of all the Churches in Britain. We understand from American sources that this condemnation was painful to Dr. Graham and his colleagues. The reasons for this condemnation were the unsoundness of the doctrine and the unscriptural nature both of the worship and the practices connected with the campaign, and the consequent dangers to the eternal welfare of precious immortal souls.

Since his previous campaign in 1955, Dr. Graham has certainly not improved. With regard to doctrine, there has been issued

recently by *Christianity Today* an essay on "Fundamentals of the Faith." *Christianity Today* is the largest evangelical magazine in the U.S.A. and intends to publish a series of these essays on various fundamentals. The first essay is on the subject of the "New Birth," and the author is Billy Graham.

The whole subject of the new birth requires the most careful consideration, since any mistake on this part of divine revelation will have the most serious consequences. Billy Graham's essay is very far from being the accurate, full, and scriptural, presentation of the new birth that it ought to be. Any inquirer coming to this essay would be left with very strange and unsound ideas of this great spiritual miracle, through which a sinner is translated from the kingdom of darkness into the kingdom of God's dear Son.

In handling the subject of the new birth it is absolutely necessary to indicate the necessity for it. This necessity lies in the fact that man is dead in trespasses and sins and is wholly unable to do anything of a spiritual nature, until he is born again or quickened from above. It is evident, however, that Billy Graham does not understand this. Speaking on this particular subject he says, "The context of the third chapter of John teaches that the new birth is something that God does for man *when man is willing to yield to God.*" In this same paragraph he mentions that the Bible teaches that man is dead in trespasses and sins. If this is so, how can a man dead in trespasses and sins be willing to yield to God in order that he may be born again? This is typical of the muddled conception of the new birth which runs through the whole of this essay. In the Gospel according to John to which Billy Graham refers, Chapter I tells us that those who are born again are those "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Speaking of the conversion of Lydia, Dr. Graham says, "One was Lydia, business woman of the city of Thyatira, who was a worshipper of God and who went for prayer to the riverside where she heard Paul preach. She opened her heart, believed, and was converted without struggle or conflict." Billy Graham says that Lydia opened her heart. The Bible says, "*whose heart the Lord opened* that she attended unto the things which were spoken of Paul." In the one case the new birth is presented as an act of Lydia while, in the Scriptural sense, it is presented as an act of God.

It is further evident that Billy Graham looks upon the new birth as the fruit of faith, and not upon faith as the fruit of the new birth. He says "Any person who is willing to trust Jesus Christ as his personal Saviour can receive the new birth now." This strange idea that faith goes before the new birth arises from false

views of man's inability to do anything to save himself as indicated above. In giving directions as to how sinners are to receive Christ, Graham says, "*First*, you must recognise that God loved you so much that He gave His Son to die on the cross." This is not true. Scripture does not require of sinners to believe that God loved them *in the first instance*. It does require of sinners to believe that God loved sinners, and that Christ died for sinners, and that God is offering them in Christ eternal salvation, and calling upon them to trust in Him. Billy Graham, of course, teaches this because he believes that Christ died for all and, therefore, that God loved all. He further gives this direction in connection with the sinner closing in with Christ. "At this moment you can either bow your head or get on your knees and say this little prayer which I have used with thousands of people in every continent: 'O God, I acknowledge that I have sinned against Thee. I am sorry for my sins. I am willing to turn from my sins. I openly receive and acknowledge Jesus Christ as my Saviour. I confess Him as Lord. From this moment on I want to live for Him and serve Him. In Jesus' name. Amen.' If you are willing to make this decision, if you have to the best of your knowledge received Jesus Christ, God's Son, as your own Saviour then, according to the preceding statements of Scripture, you have become a child of God in whom Jesus Christ dwells." A greater travesty of the soul spiritually closing in with Christ in the everlasting gospel could hardly be conceived of. The exercise of true faith is an exercise of the soul looking to Christ, seeing in Him, in His Person and work, that salvation which is able to meet all the sinner's needs and so, being renewed in his mind, he is enabled to embrace Christ as He is freely offered in the Gospel. The advice given by Billy Graham to the unfortunate people who are prepared to follow him is an advice which is altogether founded upon what man can do.

It is rumoured that Dr. Graham learned the Shorter Catechism in his youth. We commend to him the excellent answer to the question, *What is effectual calling?* and recommend that he keeps it before him on the next occasion he writes on the subject of the new birth. "Effectual calling is the work of God's Spirit whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ as He is freely offered to us in the gospel."

Two pamphlets have recently been sent to us for review dealing with Dr. Billy Graham's present activities. Both these pamphlets are written by Baptists and contain references to Baptism with

which we would not agree, but their value lies in the fact that they are written by men who previously supported Billy Graham, but whose eyes have now been opened to see his defects and his departures from scriptural practice. One of the most alarming features of Dr. Graham's practice has been his form of co-operation with the Roman Catholic Church. His counsellors, of course, advise those who make decisions to be on Christ's side at his meetings, to return to the Churches from which they came, and, if this church happens to be the Roman Catholic Church, they are sent straight back there.

In 1964, Dr. Graham held a large crusade at Boston where he was supported by the Roman Catholic, Cardinal Cushing, who praised his efforts and encouraged Roman Catholics to attend the Crusade services. Dr. Graham says with regard to this, "Not only did many Roman Catholics come to my meetings but, since then, many Roman Catholic publications have been writing up my ministry and I have received numerous invitations to speak at Roman Catholic institutions." It is a very bad sign indeed on the ministry of any man when he is praised by the devotees of the Anti-christ.

The first of these pamphlets, "Back Billy Graham?" is written by a Californian pastor in connection with the arrival of Billy Graham's team in Los Angeles to conduct a crusade in that city. The chief point of complaint is that the sponsorship of the Crusade includes modernists, and that this has been a feature of Billy Graham's attitude especially since the summer of 1954. Graham's way of looking at the situation of sponsorship is "I intend to go anywhere, sponsored by anybody, to preach the gospel of Christ if there are no strings attached to my message. I am sponsored by civic clubs, Universities, ministerial associations and Councils of Churches all over the world. I intend to continue."

In the Los Angeles campaign he had Bishop Kennedy as one of his sponsors. This man is an out and out modernist. Again, during the New York Crusade, Billy Graham honoured false teachers like Dr. Robert J. McCracken, modernist successor of Dr. Harry E. Fosdick, having him sit on the platform with gospel preachers and asking him to lead in prayer before the great crusade audience. This, of course, gave Dr. McCracken a cloak of respectability in the eyes of unsuspecting Christian people. Yet Dr. McCracken denies the virgin Birth, the blood atonement, the deity of Christ, His bodily resurrection, the infallible inspiration of the Bible, etc.

At the San Francisco crusade there were three well-known ecumenical leaders, Revs. C. J. Bartlett, Dr. Jesse Baird and Dr. Sanford Fleming. Another infidel modernist was Bishop James

A. Pike, one of the most modernistic of the Episcopalian Bishops in the U.S.A. This man has stated, "The virgin birth is a myth which Churchmen should be free to accept or reject." In a booklet issued by Billy Graham called "*Evangelism and the Church Today*" he says, "The great theologians of today are Rudolph Bultmann, Karl Barth, Emil Brunner, Reinhold Niehbur, Paul Tillich and Carl Henry." All these men, with the sole exception of Carl Henry, reject the Bible as the Word of God given by inspiration of the Holy Ghost. The very fact that he would include Dr. Henry in this list is indicative of how lacking in spiritual discernment Billy Graham really is.

Dr. Graham has also been closely associated with the World Council of Churches. One of the great figures in this movement, Dr. G. Paul Musselman, warmly describes Billy Graham in the following words, "I call Billy Graham the newest and greatest of the ecumenical voices." This widespread association of Billy Graham with modernists indicates his complete failure to witness on the side of divine truth. Those who preach the gospel are also set for the defence of the gospel and it is only too evident that Billy Graham is a complete stranger to the necessity for this.

The writer of the pamphlet gives the following advice to those of his readers, who are Bible believers, in connection with backing Billy Graham, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us" (2 Thess.: 3, 6).

The second pamphlet confirms these various charges and at the same time holds that the most serious effects of Graham's inclusivist attitude have been on those who profess to hold to the evangelical faith. The writer quotes a great many cases of those who began as evangelists but who, through the influence of Graham, became associated with infidels and fell away from the faith. For instance, the following is related of one in particular who was widely spoken of as Graham's possible successor during his previous campaign in Britain. "Evangelist Chuck Templeton, a close friend and fellow worker of Billy Graham in the Youth for Christ Movement, went to Princetown, became an evangelist with the National Council of Churches, then worked as an evangelist for Presbyterians, but finally in disgust quit the ministry entirely. He was divorced, left off all Christian work, and when last heard of was writing skits for T.V."

The thoroughly unsound doctrine and practice of Billy Graham constitute him a danger to the evangelical cause in Britain. His whole attitude to modernism is a clear proof that he never understood the words of the Apostle, "But though we, or an angel

from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed " (Gal. i: 8). The same remarks apply to his attitude to Romanism. In this connection, it needs to be remembered that Arminians in doctrine are never real opponents to Romanism for the simple reason that much of the Papist doctrine is of the very essence of Arminianism. The Arminian, Papist or Modernist never found himself a helpless sinner at the footstool of sovereign mercy, pleading for acceptance in Christ's name alone. Our land does indeed need a revival, but the advent of Billy Graham and his team will not bring that about, but rather have the tendency to lead unsuspecting souls further away from the Truth as it is in Jesus.

" That in thee may thy people joy,
wilt thou not us revive.
Show us thy mercy, Lord, to us
do thy salvation give."
(Psalm lxxxv: 6, 7).

LORD, IS IT I ?

By Rev. John Willison, Dundee

" They were exceedingly sorrowful, and began every one to say, Lord, is it I? " (Matt. xxvi, 22).

It was a commendable exercise of Christ's disciples before partaking of the holy supper, to be searching themselves, and looking inward with a holy suspicion upon their own hearts especially when Christ had told them that there was a traitor among them, and at the same time looking up to Him that is omniscient to assist them in the search, saying, Lord, is it I? Am I the traitor? Will I betray my dear Lord and Saviour? Ah! everyone of us have within us traitorous hearts to Jesus Christ, and have reason to suspect ourselves as they did, and acknowledge we have many enemies of Christ, lodged in our bosoms, such as " unbelief, hypocrisy, pride, malice, envy, ambition, worldliness, atheism, wanderings from God, backwardness to duty," etc., by which we have betrayed Jesus Christ. And as the disciples, when searching themselves, " were exceeding sorrowful," so ought we before we partake; and good reason have we for it, when we reflect upon our former guilt and treacherous dealing with God, and when we consider the present deceitfulness and desperate wickedness of our hearts, and that they are as ready to betray Christ

Back Billy Graham? Dr. Graham's Daring. Obtainable from D. Roberts, 183 Long View Road, Close, Morriston, Swansea.

as ever; yea, that there is hypocrisy and treachery in our hearts against Christ, which we have not yet discovered. Upon all which accounts, we have ground with the disciples to be "exceeding sorrowful."

Now is the time, O communicants, to search and examine yourselves, and to be exceeding sorrowful for the many traitorous wounds you have given Christ, by breaking both tables of the law, and every commandment thereof; by sinning against light and conscience, against mercies and judgments, warnings and reproofs, confessions and prayers. By unthankfulness for redeeming love, neglecting gospel offers, not loving and resting upon a crucified Jesus, not accounting all things loss and dung for Him; not delighting in attending His ordinances, and in remembering His love in the holy supper, O how treacherous have your hearts been to Christ! How bloodthirsty have your sins been against Him, in pressing Him down in the garden, in nailing Him to the cursed tree! How are you able to look to Gethsemane or Golgotha, with unconcerned hearts or dry eyes! Were not your sins the principal actors in that horrid tragedy? These, to be sure, were the traitors, which, by the hands of Judas, delivered up Jesus to be crucified: what were Pilate, the Jews or Romans, but the executioners of your sins? Who put the sword in justice's hands? Who raised the tempest of wrath against your Surety? O! it was your sins. Blame none so much as them; they were the Judas that betrayed Him, the Herod that mocked Him, the Pilate that condemned Him; will you not then be "exceeding sorrowful" for your traitorous hearts and bloody sins? Could they ever have been guilty of a more horrid crime than murdering the Lord of glory? O shall the rocks about Jerusalem rend asunder, the earth tremble and shake, the sun veil its face, and the whole heavens put on a mourning habit, when Christ suffered for your sins? And shall you, the criminals, who deserved all this punishment stand unaffected? O what stupid hearts must you have, if they do not mourn for your sins, which brought on such agonies upon the Son of God, before they could be expiated? Had you, in your passion, given a deadly wound to any poor innocent man, your hearts would have bled for it all your days; and will not your hearts much more relent for slaughtering the innocent Lamb of God! One that never wronged you, but was always interposing for you, and doing you good!

Remember what David said to the Lord, when he saw the people destroyed for his sin (2 Sam. xxiv, 17), "Lo, I have sinned, and done wickedly; but as for these sheep, what have they done?" In like manner say you, Lord, I have sinned, I have done wick-

edly; but as for this spotless Lamb, what hath He done? I have "eaten the sour grapes," but "His teeth were set on edge." O when will your hearts melt, and your eyes weep, if not now? Never was there such a moving sight set before your eyes, as the Lord of glory pierced and slain by your sins. Now it is that "deep calleth unto deep," deep sufferings in Christ for deep sorrow in thee.

O, saith one, I desire to be grieved for my hypocrisy and treacherous dealing with Christ, and for sin that crucified Him, but how shall I know if my sorrow be of the right sort? *Ans.:* Examine it by such marks as these: 1, Godly sorrow is accompanied with some view of the mercy of God in Christ, which supports the soul, and keeps it from despair, Judas' sorrow, however deep it was, wanted this necessary ingredient. 2, If true, it will be universal, both for your own sins, and the sins of others; for the sins of the place where you live, and for those of the whole land. 3, If it be right sorrow, it will bring you to consider the aggravation and heinous circumstances of your sins, as being against light, against love, and against solemn engagements and professions of friendship; so as to mourn and cry, How traitorous hath my heart been to so kind a Master! 4, It will produce these seven happy effects mentioned, 2 Cor. vii, 11. There it is said godly sorrow for sin works, 1, "Carefulness"; that to please God for the time to come, by amending what is amiss, and avoiding all temptations and occasions that lead to sin. 2, "Clearing of yourselves," by mourning over the sins of other men, dissenting from them, and showing your detestation of them. 3, "Indignation" against sin, as the abominable thing which God hates. The heart of a true penitent rises, swells and boils against sin. Then it is you are angry and sin not, when you are angry at sin, and at yourselves for sin. 4, "Fear"; the true penitent fears to offend God as he hath done, and that he may not do it, he nourisheth a holy fear and awful impression of the holiness of God; and also a fear of holy "jealousy" and "watchfulness" over himself, lest sin surprise him at any time. 5, "Vehement desire"; to wit, after reconciliation with God through Christ, and after reformation of every thing amiss, and to be entirely rid of all sin. 6, "Godly sorrow" produceth "Zeal," which is an affection or grace compounded of love and anger, to wit, love to God and duty, and anger against sin and everything opposite to God. 7, "Revenge"; by seeking the utter extirpation of sin, by fasting, mortifying the flesh, and denying yourselves in some things lawful for a time. A good way to execute this revenge against sin is, for penitents to take frequent views of the deep and bloody wounds

which sin hath given to your dear Redeemer. It is written of the Emperor Julius Caesar, that after he was murdered in the Senate, they brought forth his robe all besmeared with his blood to the market-place, and exposed it to open view, in order to awaken his friends to take revenge on his enemies. This is surely one design of the holy sacrament, to awaken your zeal against sin, which murdered the Lord of glory. *Lastly*, "Godly sorrow" for sin will drive you to Christ for deliverance from an ill heart, as well as from the wrath that sin deserveth; hence the Apostle cried, O! wretched man that I am, who shall deliver me from the body of this death! "—Rom. vii, 24.

A HIDING PLACE

By the late Rev. John Willison, Dundee

"A man shall be a hiding place from the wind, and a covert from the tempest."—Isa. xxxii, 2.

Whatever storms or tempests believers are exposed to here, Christ is an excellent shelter and hiding-place from them. Before Adam's fall, when sin entered into the world, all was calm and serene; but since that, the world is become a weary wilderness, full of tempests; and as soon as one is laid another is ready to blow. There are storms of outward afflictions, sickness, losses and disappointments, and many wrath-like dispensations of providence; there are storms of temptations from Satan, challenges from conscience, thunderings from Mount Sinai, desertions from God, reproaches and persecutions from the world. And yet all these storms here are but like drops before the shower, if compared with the terrible storm of wrath to come, which is abiding the ungodly and unbelieving. But glory to infinite wisdom and free love, for finding out a proper hiding-place for lost sinners amid these storms, to which we are called to turn, (Zech. ix, 12), "Turn ye to the strong hold, ye prisoners of hope."

The Man Christ is an excellent stronghold and hiding-place against all storms whatsoever; in Him there is sufficient room and accommodation for us, His wounds are wide, His mercy large, His merits infinite, His offers free, His calls most gracious and extensive, (Isa. xlv, 22), "Look to me and be ye saved, all the ends of the earth." The access is declared free, and the way patent, to all who turn to the stronghold for shelter, and never was any excluded that turned to it.

A crucified Jesus, O communicants, represented to you in the sacrament, is the stronghold and hiding-place to which you are called to turn by faith for shelter and safety, from the sword of

justice. In Him there are excellent clefts for shelter (Cant. ii, 14) and which you ought to be well acquainted with. There are the clefts of His wounds and merits, which all Christ's doves flee to when storms arise. There is also the clefts of His power, the clefts of His wisdom, the cleft of His love, and the cleft of His faithfulness; many a storm have they escaped in these clefts. In this hiding-place there are also chambers of safety, to which you may retire when the tempests blow (Isa. xxvi, 20). There are the chambers of Christ's offices and sweet relations, which He hath assumed for the safety and comfort of believers; in each of these many of them have found shelter when storms have blown. There is also the pleasant chamber of His covenant, with the closets of His promises, which afford sweet retiring places in tempestuous times. O study to be acquainted with them. David was well acquainted with the well-ordered covenant and its promises, and had his recourse thereto in troublous times, and particularly when he was threatened with the storm of death (2 Sam. xxiii, 5), "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure; this is all my salvation." And he pleads the promises of his covenant for his safety (Psalm cxix, 49), "Remember the Word to Thy servant, upon which Thou hast caused me to hope." Come, then, by the exercise of faith, and shut yourselves up in these sweet chambers at the Lord's table, and take complacency in viewing and walking through them.

Christ crucified is a covert and hiding-place to believers, and to everything that belongs to them; He is even a covert to their bodies in time of danger; so was He to His disciples, when the storm was breaking upon Himself (John xviii, 9), "If ye seek me, let these go their way." But more especially, He is a covert to their souls, these He accounts precious as His jewels; He hides them in His wounds, and "keeps them by His power through faith unto salvation." He is also a covert to their graces, and keeps them in life when ready to die, and saves them from being overwhelmed in the day of tempest. What had become of David and of Peter's grace, under violent storms of temptation, if He had not been a covert to them? Many a time hath He preserved the smoking flax and the bruised reed, under the most dangerous storms. Likewise Christ is a covert to their evidences and marks of grace; He preserves them, and keeps them legible, after many blots which sin and Satan cast upon them. He hath the blessed art of recovering and clearing up their evidences, when they are frequently given up for lost in the times of backsliding.

Let all consider how miserable they are who have no interest in

this hiding-place; you, that are out of Christ have no covert from the tempest; you can neither have safety nor comfort in times of trouble. Nay, when any storm blows from without against you, a guilty conscience will be ready to raise the storm within; and also show you a more terrible storm gathering against you, even the wrath that is to come—wrath, still coming, but never all come—a storm that will still be blowing, but never will blow over. O what will become of you, if death come upon you in this shelterless state, while out of Christ, the only hiding-place?—to be sure, then, “hell will follow the pale horse.” To whom then will you flee for help or shelter? The rocks or hills will not be a hiding-place, if Christ do not hide you. No creature will screen or pity you, if Christ do it not. All the creatures will take part with their Creator against you; and, instead of hiding you, they will be ready to divulge and accuse you to the pursuer, the justice of God. If you cry to the heavens, O cannot the vast expanded heavens afford me a hiding-place from the tempest? No, will they say, there is no refuge, no entrance here for the slights of Christ; we will open only to rain fire, and brimstone, and furious storms upon their heads. If you look to the air, and say, Is there no hiding-place through the vast regions of the air for me? No, the air is transparent, and will discover the criminal, and will raise a whirlwind of wrath to blow you into hell. If you cry to the sea, Is there no hiding-place in the depths of the spacious sea to shelter me from the Lamb’s wrath? No, the sea will give up her dead to be judged, and will rage furiously against you. If you look to the earth, Is there no cave nor pit in all the earth to hide me from the dreadful storm? No, the earth, instead of hiding you, will open its mouth and let you go quick down to hell, for slighting the wounds of Christ that were opened to shelter you.

O let every sinner then flee now, while it is time to these blessed wounds of Jesus for safety! “Be of good comfort, O sinner; rise, He calleth thee”; rise and come, for there is yet room; forsake all false shelter and lying refuges. Absolute mercy, a blameless walk, convictions, resolutions, prayers, tears, ordinances, ministers, will not be a hiding-place to you, if Christ be neglected. Nothing can satisfy justice, nor screen from wrath, but the wounds and blood of the Redeemer; therefore see to make these only your covert and hiding-place.

It concerns all to try if they have got into this hiding-place, and if they be among Christ’s hidden ones: so believers are called (Psalm lxxxiii, 3). If you be among these hidden ones, you will have a hidden life, and be acquainted with a life of secret prayer and correspondence with Heaven, and a life of faith and leaning

upon the Son of God; you will have hidden food, meat the world knows not of, the hidden manna of communion with God. You will have hidden clothing, and be acquainted with putting off your own rags, and putting on the hidden garments of Christ's righteousness. You will have hidden strength, and be acquainted with borrowing strength from Christ, both for work and warfare.

You will live upon hidden supports in dark and calamitous times, and draw comfort from the promises, and make these the ground of your hope. If you be in Christ as your hiding-place, you will be among Christ's poor and needy ones, for it is to such He is a refuge (Isa. xxv, 4). Do you see your own emptiness, ill-deservings, and insufficiency, and depend upon free mercy for every crumb? Are you still begging at a throne of grace, and inclining to exalt free grace? saying, "Not unto us, but unto Christ be the glory"; He is "all our salvation and all our desire." Happy are they who can lay claim to these marks.

REV. WILLIAM C. BURNS

Evangelist and Missionary (1815-1868)

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

(Continued from page 370)

III. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

During the years 1841-1844, Mr Burns laboured without a break. He visited some of the places which were well known to him. He also preached the Gospel with the same zeal in new fields. The best known of these are Newcastle, Edinburgh and Dublin.

Newcastle could be described as a Jericho. Humanly speaking it was a city with impregnable walls and often the evangelist felt very discouraged. His biographer wrote, "The giant forms of evil with which he had everywhere to contend, stood forth before the eye in more naked and unblushing prominence, as though iniquity were, in truth, too strong to feel ashamed or hide its face." William Burns wrote to his friend, Rev. John Milne, Perth, and said, "I ask it as a favour and plead for it, that you will lay before your people the case of Newcastle, an iron-walled citadel of Satan—the sleep of death is on the city." The nature of his work was never easy. It is a war against a strong man armed, but the weapons which Mr Burns used were not carnal. The Almighty God was on his side. What was said of Paul in Athens was true of William Burns in Newcastle, ". . . his spirit was stirred in him when he saw the city wholly

given to idolatry." We believe the words of Berridge were true of Mr Burns—"Study not to be fine preacher, Jerichos are blown down with rams' horns. Look simply unto Jesus for preaching food; and what is wanted will be given, and what is given will be blessed, whether it be a barley grain or a wheaten loaf, a crust or a crumb. Your mouth will be a flowing stream or a fountain sealed, according as your heart is. Avoid all controversy in preaching, talking or writing; preach nothing down but the devil, and nothing up but Jesus Christ." A Sabbath pleasure trip was announced. This he firmly denounced in a placard, and true to his soldier-like character and the courage of his convictions he signed the placard with his own name. It was posted in every street and open place in Newcastle. At the same time he issued a tract which pointed to "the wages of sin which is death." This was certainly something new to an indifferent people and it gave headlines to the local newspapers. The evangelist was unmoved. He continued to labour and, being dissatisfied with the empty churches, he once more went out to declare his message in the open air. The least token for good was encouragement but the ear of the people was as deaf as the heart was disinterested. Yet he was like the prophet who said, "To whom shall I speak and give warning. . . ." It looked as if they were the generation of God's wrath. The preacher almost despaired—he was weak in body, tired in mind, and severely tempted but he would not give up. One experience he had is worth mentioning. He wrote of his visiting a cattle show. "I found that there was no opportunity for preaching, as the show was within a park, and the people outside were staying but a few minutes. Alas! perhaps it may be found in the day of God that there was an opportunity. Certainly the show men found an opportunity of attracting many. However, I only gave away tracts, spoke to the people here and there, and intimated that I would preach in the cloth market in the evening, which is at the end of the Corn-market, the place where, at three p.m. about a thousand were to dine together. The tracts were received by high and low. After dinner I felt my strength of body renewed and had hope of something being done of God in the evening. A little after six we went to the scene of action and found a great crowd around the place, many of them trying to see in through the windows, and multitudes waiting for the music at intervals. I thought of Heaven lighted with the brightness of a thousand suns and of poor lost souls longing to be in when it was too late and forced to hear from afar the joyful praises of the redeemed loud as the noise of many waters. We had no sooner begun than an immense crowd gathered round. Some of the enemies were

enraged and urged the police to interfere, crying, 'Down with him, down with him, . . .' But although the enemy could not oppose us by legal force they did not cease to show their deadly hatred of what was said and done." It was a trying experience he had when he met there the "lewd fellows of the baser sort" who were moved with envy against Christ and His Gospel. Yet he could say with David, "Thou hast covered my head in the day of battle." It was in the midst of such disturbances that he declared Christ to the lost. He added, "Though I spoke nearly four hours amidst such difficulties in the open air I was not fatigued and am well today. Oh! that I were well in soul and fit to renew the combat. Come, Lord Jesus! Come quickly; Amen! Amen! Glory to Jehovah!" How imperative is the call for saintly, God-devoted preachers of the Gospel in every age! Satan has his hold on this world and seeks to rule. What is amiss now as then can be found in the words of Richard Cecil. "There is a manifest want of spiritual influence on the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing, contriving manœuvring temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences. The leading defect in Christian ministers is want of devotional habit." William Burns was not a dwarf but an honest soldier of the Cross who was not out to please men, he was out to please Him who had called him to be a soldier.

Soon afterwards he left Newcastle and went to Edinburgh where he took temporary charge of the congregation of St. Luke's. It is worth while mentioning in full his work in this city. In the words of a close friend, "He at once began a course of lectures on the Sabbath forenoon upon the Epistle to the Romans and another course on the Thursday prayer-meeting upon the Epistle of James. On Monday evening he taught two classes; a female class for expounding the miracles and a young men's class at a later hour, where he took up the parables of Christ. Every Saturday afternoon he conducted a class for children. Two courses of lectures, three classes — sermons upon the Sabbath afternoon suggested by the special circumstances of the times or of the congregation here was sufficient work for an ordinary man. But he was no ordinary man." As he was also a scholar he taught a private Greek class in his lodgings, and during the College Session he taught a Hebrew class at New College where his beloved friend Dr. John Duncan was professor.

William Burns despised no one—he was fishing for men—and his net he was ready to cast into any depth. The soldiers in the barracks he visited; the prison, the asylum and the orphanage also came within his reach. To him every man was a prisoner of hope. His intense desire was to see the prisoners of hope looking to the only stronghold. He sympathised with all men in all their difficulties, yet where he excelled was in guiding those who were still groping in the dark but seeking the way to Zion. For a few months each Sabbath evening he preached in Leith. These services were abundantly owned of the Lord. The sailors at the quay-side heard his stirring voice. In speaking he used apt figures of speech to illustrate his message. As follows:—“He cried, Sailors, the breakers are ahead! the storm is rising! you are running upon a lee-shore! in a few moments the ship (the world) will strike and go down! The lifeboat is Christ! It is lying alongside—it is ready to move off! Come away, sailors, come away, or it will be too late!” How suitable and descriptive his illustration. We can say of him that he laboured to “gain the more.” He never feared the face of man. Never did he show his courage in this way more than he did in Edinburgh. This was in connection with Sabbath observance, a cause that was dear to him. It was while he was in Edinburgh that the first Sabbath train was run from Edinburgh to Glasgow. Those who held the cause of Christ dear felt that this was an unnecessary encroachment on the Sacred Day. Among them stood William Burns. He intimated that he would preach twice each Lord’s Day at the Railway Station—at seven in the morning and at six in the evening. This he did over and above all his other engagements. At the station he began the service with the Psalm:

“Horror took hold on me because
Ill men Thy law forsake.”

For three whole months he preached twice every Lord’s Day at the station—where large crowds gathered to hear him. In St. Luke’s the same freshness continued with his preaching. The preacher was without doubt “like a green olive tree in the house of God.” This was truly the house of God to many and can justly be described as Bethel. Rev. Islay Burns said of his brother, “Here was a man who crowded the work of years into months, of months into weeks, of weeks into days. The work of many a lifetime was compressed into this single winter in Edinburgh.” What Brainerd said of himself was true of William Burns, “I love to be alone in my cottage, where I can spend much time in prayer.” Prayer was his preparation for every duty.

The following account taken from an entirely different source will give an idea of how he laboured. This account is taken from "The Free Presbyterian" Magazine of 1896. It is contained in an obituary to one John Macmorran whose death took place in Edinburgh on the 23rd November of that year. The writer stated, "The deceased, who had reached the advanced age of 91 years, was highly esteemed as an eminent and lively Christian by all who knew him." Concerning Mr Macmorran's spiritual experience and what he witnessed in Edinburgh it is said, "Mr Macmorran, at the beginning of his religious experience, came under the influence of Rev. Robert Murray McCheyne, Dundee, and Rev. William C. Burns, Kilsyth. From the preaching of these eminent ministers of the Gospel he derived, under the Divine blessing, lasting benefit. He also came in close personal contact with them and spoke of their memories with the most intense feeling of respect and reverence. He received spiritual benefit from Mr McCheyne, and also at least, one remarkable soul deliverance under Mr Burns. He told of one evening that the latter minister, at the conclusion of a service beginning at six o'clock, stated that if any person desired to remain after the benediction he would continue. None moved out of their seats. Another service was ended and the same intimation was made. No one left the meeting. This went on for six hours, until midnight. So lively were the emotions of the preacher that he exclaimed, 'We were never nearer Heaven than we are tonight.' How favoured the land to have ministers of knowledge and zeal who declared a full-orbed Gospel."

The means of travel were not easy in those days. We give a full account of one week's labours of the devoted servant of Jesus Christ to show the incessant labours of the true yoked evangelist. This was amidst the scenes of his former labours in Perthshire. The account reads, "His labours during the week from Sabbath the 14th August, 1842, to Sabbath the 21st inclusive, furnish one of the most extraordinary episodes even in his life. There were no railroads then in Perthshire, but he had an interesting fellow-labourer in the shape of a fine fast trotter, as worthy of the name of 'Church Extension' as Mr McCheyne's pony. He was a famous rider, and sat his horse like a knight.

(To be continued)

THE BIBLICAL CONCEPTION OF SIN

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

According to the Westminster Confession of Faith, "sin is any want of conformity unto or transgression of the Law of God."

This presupposes that man was given a Law and it was his duty to obey that Law. The Truth of God shows us the reality of sin. At the beginning of the world man was created in the image of his Maker. It is sad to note that Adam and Eve did not continue long in that state of perfect rectitude.

Philosophers cannot but take notice of the degeneracy of human nature. They have brought forward many theories seeking to explain away the Biblical conception of sin. Their reasonings and theories are all remote from the Truth and sin remains a sad and grim reality. It is only the inward operations of the Holy Spirit working savingly and effectually that will bring such men to their senses. Whatever men will say the Word of Truth sets sin before us in a clear light. If we refuse to accept it, it is because our hearts are spiritually numb and becoming so hardened that we are past feeling. In such cases there is the danger that conviction is no longer possible. How can any person who looks within themselves and also around them in the world doubt the grim reality of sin. If they do, it is because they are spiritually dead. Today we are a backsliding people and some of our rulers are seeking to legalise sins too gruesome to mention. The sins that brought fire and brimstone upon the cities of the plain. The majority are deceiving themselves and neither consider nor believe that the wages of sin is death!

Before there could be any transgression of the Law there would need to be a Law. God stamped the Moral Law upon man's nature at the beginning. This Law is to be found written on the hearts of all men, whether heathen or civilised, though darkly. Rom. ii: v.15. Man was also given a positive Law, that is revealed from without and this Law restricted him from the fruit of a particular tree in the garden. "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it" (Gen. ii: vv.16 and 17).

(I) THE NATURE OF SIN.

The words of the inspired writers of Scriptures throw light upon the real nature of this evil. We notice with certainty the essential character of sin and its relation to the Divine will. The words used to give a definition of sin.

(a) The first we would mention is "transgression." This means a falling away from God and the right path. As we noticed, God's Law is both moral and positive. In each case it should be obeyed. The path of duty is the way we should take and to sin is to go out of God's Commandments. "Whosoever committeth

sin transgresseth also the Law for sin is the transgression of the Law." (I John iii: v.4), and Paul says, "For where no Law is, there is no transgression" (Rom. iv: v.15).

(b) "Man's chief end is to glorify God and to enjoy Him forever." Shorter Catechism Question I. But Paul says in Rom. iii: v.20, "All have sinned and come short of the glory of God." The true end of man's being was to be like unto God; to have his will in complete harmony with the will of God and to love Him and enjoy Him forever. How obvious that this is not the case. Sin therefore is a coming short of one's duty. It is a complete failure to do our duty. "All unrighteousness is sin" (I John v: v.17). Christ charged the Scribes and Pharisees, saying, "Woe unto you, Scribes and Pharisees hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the Law, mercy and faith: these ought ye to have done, and not to leave the other undone" (Matt. xxiii: v.23). Such sins are sins of omission.

(c) The word "iniquity" is a turning from the right path. From the beginning of time the right path was set before us by the holy Author of our being. To sin is to transgress and in so doing we go out of God's Commandments. In Hosea vi: v.16, we read, "they are a deceitful bow," that is, curved like a bow and depraved. And because of iniquity Scripture declares of us all, "But we are all as an unclean thing, and all our righteousness as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have have carried us away" (Is. lxiv: v.6). Well did the Psalmist know the consequences when he said, "And watchfully I kept myself from my iniquity."

Every sin is an act of rebellion; God in His holy and just Law demands obedience. We read in Mal. i: v.6, "A son honoureth his father and a servant his master, if then I be a father where is my honour and if I be a master where is my fear? saith the Lord of hosts." In sin we willingly deceive our Master and act treacherously towards Him. Man through sin is alienated from God and he immediately becomes the servant and slave of sin. Sin brings utter confusion to all the faculties of the soul. Man was created to find rest and satisfaction only in his Maker. But as sin makes us prone to evil so it also brings unrest. This unrest can be compared to the waves of the sea which are never at rest. When God is not our chief portion we are like wandering stars and like clouds without water.

(To be continued)

OBITUARY

The Late Mr Alexander MacLeod, Elder, North Tolsta

Our lot is cast in an age in which faithful and forthright speaking has largely given place to words of flattering insincerity. Even the solemn and sobering stroke of death itself, which ought to expose the folly of empty or exaggerated praise serves, only too frequently, as an occasion for an outburst of insincere and unmerited adulation on behalf of the departed. For all that, there have been gracious and humble Christians among us to whose grace and piety, sincere tribute should be paid. Such a one was Alexander MacLeod, the subject of this short obituary.

Born at North Tolsta in the year 1897 he spent most of his life in his native village. At the call of King and country, he like many others of that generation served as a soldier in the 1914-18 war. In that fearful struggle against tyranny and oppression, he was badly wounded. In the good Providence of the Lord, however, he was spared to return to his native island where he in due course married and set up home.

We have failed in our efforts to ascertain the means used by the Holy Spirit to bring Alasdair out of the fearful pit and the miry clay and to set his feet upon the Rock. Our regret on that account is moderated, if not altogether removed, by the many evidences of a walk and conversation becoming the Gospel. Where these are lacking, no fine talk, no moving experience, is of any value whatsoever.

By the grace of God, Alexander MacLeod made a public profession of his faith in Christ in 1948. In 1955 he was admitted to the Deaconship, and in 1962 was ordained an elder of this congregation. His love to the Gospel and to the Cause of Christ was evident to all who knew him intimately. He was, above all, a HUMBLE believer, with a deep sense of his own sinful insufficiency and inability, while boasting and hoping in the fullness and freeness of the Gospel of Christ and the Christ of the Gospel. From his public exercises it was clear that our late friend was one of those who sighed and cried for the abominations done in the land. The sins of others, and the general degeneracy of the age were a source of grief to him, and while he prayed for the prosperity of Zion at large, he pleaded specially for the Church to which he belonged. The separate position of that Church Alasdair deeply appreciated.

On the 16th Day of February, 1965, after a short but trying illness, Alexander MacLeod passed away to be forever with the Lord. By the removal of this worthy man the North Tolsta congregation has sustained yet another great loss.

To his sorrowing likeminded widow, and to his family, we extend our sincere sympathy.

“ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever ” (1st Chronicles xxviii: 9).—F. M.

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

Mr Hugh MacKay, the subject of this notice, was born in Swordly, Sutherlandshire, in the year 1886. His parents, John and Elizabeth MacKay, were pious and loyal members of the Free Church of Scotland, as it then was, and from his infancy he knew the loving care of those who took very seriously the duty of rearing their children in the “ fear and admonition of the Lord.” One of his earliest recollections was his being taken aside by his father and hearing his father plead most earnestly for him, the little child, at a Throne of Grace.

In 1893 his parents cast in their lot with the Free Presbyterian Church which then separated from the Free Church. His father was ordained an Elder and later became a highly respected Missionary in the district. His father's house was a resort for those who at that time felt in conscience bound to make that separation; he was thus in his formative years familiar with many godly men and women, and could himself observe what manner of persons they were. In time, he came to be a man like-minded with them and a faithful upholder of what they in their time had stood for.

In the winter of 1910 a tragic fatality occurred in the waters off his native place. The crew of a fishing boat were lost. All of the men were friends of Hugh's, and one of them in particular was a young man to whom he was very attached. He felt this loss keenly, and it would appear that the incident was used by the Holy Spirit to awaken in his own conscience a sense of his own unpreparedness to meet death. Certainly an impression was then made upon his mind that was never wholly removed. We may suppose that for a time he “walked delicately” like many others in similar circumstances. But he had yet to learn much of the inherent depravity of the human heart, and it was permitted him yet some years to spend in the folly of a sinful life until God's time and another harrowing experience. He had now to face the question without evasion: “What doest *thou* here?” What indeed! Henceforth he sought out the Lord's

people for his companions and the Lord's service as his chiefest joy, while his consistent life justifies our believing that this was indeed a man saved by Grace.

Hugh's boyhood years followed the general pattern of boys in the Highlands at that time, speaking Gaelic until he went to the local school, and receiving sound instruction in the Shorter Catechism. He learned the trade of stone masonry and stone cutting, and while still a young man worked at this trade in the neighbourhood of Edinburgh. In 1907 he emigrated to Canada where he worked for a short time in the Province of Manitoba, later coming west to settle in the Province of British Columbia. Here he had contracts for numerous projects, notably several buildings of the University of British Columbia, where his craftsmanship may be seen in the handsome Library building, etc. Apart from a six months' return to his homeland following his marriage in 1912 in New York City, U.S.A., to the former Helen MacKay of Kirtomy, Sutherlandshire, he spent the remainder of his life in British Columbia and took up permanent residence in Vancouver, where a family of two sons and four daughters was born and raised.

For some years prior to World War I, people from the Highlands and Islands who had emigrated to Vancouver were wont to meet in rented halls for purposes of worship in the manner to which they were accustomed in the Old Land. The services were conducted in Gaelic and in English, and there were those who were well qualified to act as lay preachers. Old-timers still speak feelingly of those days as days of blessings.

The War depleted the number of young men attending the services, but it is from those gatherings that, after the War, the present Free Presbyterian Church and the Free Church (Highland) derive. Hugh MacKay held to the principles of the church of his youth, being fully persuaded that in doing so he was following the path of duty. With others like-minded, and to whom he was undoubtedly a leader, he began to think of obtaining recognition of this congregation by our Church in Scotland, of building a place of worship, and of obtaining the services of the Deputies who had, for a number of years been coming to Canada. All this came to pass. A congregation of the Free Presbyterian Church of Scotland was formed (Hugh MacKay himself being ordained to the Eldership), and the present church was built, and opened for worship on New Year's Day, 1921. The late Donald Matheson was appointed Missionary to the new church and was with the congregation for seven years.

Although the men of the congregation built the foundation of

the church, the building itself was erected by a contractor. As a sidelight on the manner of man Hugh was, a little anecdote is told. The contractor, working on another job, was erecting a chimney on the Lord's Day. Hugh, passing that way, spoke to him, pointing out how wrong it was for him to be so occupied on the Sabbath, and stating that furthermore the brickwork was faulty and would have to come down or would fall down. The man conceded that he was indeed in the wrong, and when the chimney was later taken down Hugh helped him to rebuild it. A truly friendly rebuke.

Over the years a number of our Ministers have visited Vancouver as Deputies from the Church, giving their services for varying periods. Many of them made their home with Mr MacKay and his family. There were, however, long periods when the burden of the day fell upon Hugh. For many years he conducted services in both Gaelic and English on the Lord's Day (three services), as well as the Sabbath School; and on Wednesdays he conducted the Prayer Meeting. This he did while carrying on his regular work throughout the week. His devoted and unselfish services to the Vancouver congregation are worthy of being put on record.

Hugh MacKay desired the advancement of Christ's Kingdom in every land, and the Rhodesian Mission was very near to his heart, in his prayers, and the object of his liberal hand.

He also enjoyed extensive correspondence with those here and abroad who were of a kindred spirit.

About nine years ago his health began to fail. Three years ago he was critically ill but made a remarkable recovery. However, the general trend of his health was downwards and latterly he became an invalid and had great difficulty with his speech, conversing very little but always having a pleasant smile for those who visited him.

To the end he was attended with devoted care by Mrs MacKay and the family. On the 7th March, 1966, he passed to his rest.

"The memory of the just is blessed."—R. Macdonald.

GLEANINGS

That state is surely best which keeps you dependent on God and thankful to Him; and so you shall find it in the end.—S.

* * * *

Christ's cross is the sweetest burden that I ever bear. It is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour.—Rutherford.

Independent Adam and the independent prodigal came both to bankruptcy and beggary; therefore trade thou with the stock of God, and thou shalt *never fail*.—Huntington.

* * * *

Some have written to me that I am possibly too joyful in the cross which God hath laid upon me (he was in prison), but my joy overleapeth the cross, and terminates on Christ Himself.

—Rutherford.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 374)

Leis an dearbh nì so tha Criosd a cur eadar-dhealachadh eadar an Criosduidh foirmeil agus an Criosduidh treibhidheireach, Mata vi: 5. Tha'n dara h-aon air son na sràide agus an t-sionagog, air son sealladh agus moladh dhaoine, ach an aon eile, 's e fear-closaid a th'ann, tha e deanamh marsantachd aig an dachaidh, marsantachd cridhe. Na bithibh uime sin fodh thrioblaid a thaobh easbhuidh na'n nithean sin a dh'fhaodas a bhi aig duine, agus e bhi gu sionruidh air a dhiteadh; ach nì's motha beannaichibh Dia air son sin nach eil aig aon ach ailleagain agus muinntir air na luidh gràdh na flaitheanas. 'S iomadh neach a tha nis an ifrinn aig an robh ceann na b'fhearr na th'agam-sa; agus iomadh neach a nis ann a' neamh a bha gearain air cridhe cho olc ri do chridhe-sa.

2. Biodh fhios agad a ris air son do chomhfhurtachd, nach fàgadh Dia thu idir fodh uibhir de thrioblaidean-cridhe agus de uallaichean mar a biodh E ciallachadh fìor bhuannachd dhuit leo.

Tha thu gu minic a glaothaich a mach, Thighearna! c'ar son a thà e mar so? C'ar son a tha mì ri bròn fad-an latha, le mulad 'n am chridhe? An fhaide so thà mì air mo chleachdadh le cruas cridhe, agus gus an latha so cha d'thuair mì cridhe briste. Air son iomadh bliadhna bha mì ag ùrnuigh, agus a strìth an aghaidh smuaintean diomhain, gidheadh fathasd tha mì air mo chur thuige agus fodh smal leo. O uin a gheibh mì cridhe nì's fearr? Bha mì saothir agus cha d' rug mì ach gaoth; cha d'thuair mì saorsa, nì motha tha truaillidheachd mo chridhe air tuiteam. Thug mì'n cridhe so iomadh uair gu ùrnuighean, searmonan, agus sàcra-maidean, ann an sùil agus an dòchas ri leigheas bh'uatha, agus fathasd tha mo dot a sìleadh, agus gun a bhi sgur.

Anam bhrònaich! biodh so 'n a chomhfhurtachd dhuit; thà do Dhia a ciallachadh do bhuannachd, eadhon leis na h-aobharan so a

thà agad gu bhì gearain cho duilich. Oir (1) Leis a so tha E leigeil fhaicinn dhuit ciod e bhà do chridhe a thaobh nàduir agus a thà e, agus ann an sin gabh beachd cia mòr a thà thù fodh fhiachan do shaor ghràs. Tha E ga'd fhàgail fodh na cleachdaidoan spioraid sin, a chùm agus gu'n luidhe tù, mar gu'm b'ann le t-aghaidh air an talamh, fodh ioghnadh gu'n do ghabh Tighearna na Glòir riamh dha bhroilleach creutair cho salach riutsa. Do chridhe cealgach, mar eil e gu feum air son nì eile, gidheadh thà e gu feum gu bhì moladh agus a cur an ceill saoibhres do-rannsaichte saor ghràs. (2) Tha so a deanamh feum gu bhì ga d' bhualadh dheth bhì gabhail fois, seadh, na bhì toirt priobadh de shealladh air t-fhireantachd agus t-oirdheirceas fein. Tha truailidheachd do chridhe, ag oibreachadh ann a d' dhleasdanaìs uile, ga d' dheanamh mothachail air gu'm bheil an leabaidh tuilleadh 'us goirid, agus am brat tuilleadh 'us aith-leathainn. Mar a bhiodh na nithean duilich so a thà agad an deigh a bhì cuartachadh dleasdanaìs, thairis air cho marbh agus cho seacharanach 's a bha do chridhe annta, cia cho ullamh 's a bhiodh tù air a bhì tuiteam ann an gràdh, agus a gabhail tlachd 'n a do chuartachadh, agus do dhol am farsuinneachd annta. Oir a dh'aindeoin na nithean sin, ma tha mòran agad r'a dheanamh a thaobh uabhar do chridhe, nach motha gu mòr na sin a bhiodh e na biodh na nithean nàrach agus fein-ioraslachaidh a dhìth. Agus, anns an àite mu dheireadh, tha so buailteach air do dheanamh nì's faireachail agus nì's taise thaobh muinntir eile. Faodaidh gu'm biodh gle bheag truas agad ri àmhghairean agus trioblaidean-anama feadhon eile, na'm biodh nì bu lugha do dh'fhein-fhiosrachadh agad air do thrioblaidean fein.

3. Gu bhì co-dhùnadh; Cuiridh Dia ann an ùine ghoirid crìoch bheannaichte air na h-uile aon dhe na trioblaidean, cùraman, agus fairean so.

Tha'n t-àm a tighinn, 'n uair a bhios do chridhe mar a bu mhaith leat e bhì; 'n uair a bhios tù air do chur saor bho na cùraman, na h-eagalan, agus na bròin so uile, agus nach glaodh thu gu bràth, "O mo chridhe cruaidh, uamhrach, diomhain, talamhaidh." 'n uair a bhios gach uile dhorchadas air siubhal bho do thuigse; agus a chì thù gu soilleir gach uile fhìrinn ann an Dia, an cuan soilleir sin de dh'fhìrinn: 'n uair a bhios gach uile dhiomhanas air a ghlanadh gu h-iomlan a mach as do smuaintean, agus a bhios iad gu sìorruidh agus le tlachd air an cur air ghleus agus a faigheal cleachdadh air àrd-mhaitheas agus neo-chrìochnach Dhé, bho nach leum iad gu bràth tuilleadh mar bhogha briste. Agus air son t-uamhar, do choirbteachd, do thalamhaidheachd, agus a h-uile aobhar eile gearain agus trioblaid

a th'agad, bithidh e air a ràdh riutha, mar a bha e air a ràdh thaobh nan Eiphiteach ri Israel, " Na biodh eagal oirbh, seasamh, agus faicibh slàinte an Tighearna, a dh' oibricheas e dhuibh an diugh; oir na h-Eiphitich a chunnaic sibh an diugh, cha'n fhaic sibh iad a chaoidh tuilleadh." Na truailidheachdan a thà thù faicinn an diugh, bho so suas cha'n fhaic thu iad gu bràth tuilleadh. 'N uair a leigeas tu sios t-airm-chogaidh mar a tha ùrnuigh, deoir, agus osnaidhean, agus a chuireas tù ort armachd an t-soluis, cha'n ann gu còmhragan, ach gu bhi buadhach ann.

Thighearna! cuin a thig an latha beannaichte sin? Cia fhad! cia fhad! Aon naomh agus fhirinneach? Tha m'anam a feitheamh ort! Thig, a Ghraidh! agus bi mar carb, na mar laogh feidh air beanntaibh Bhèter. Amen. *Eadar-theangaichte le Iain mac a Chòmbaich.*

A Chrìoch

NOTES AND COMMENTS

R.C. Church and Mixed Marriages

The Roman Catholic Church has for some time now been asked by other Churches to relax their laws applicable to mixed marriages, that is, between Roman Catholics and non-Roman Catholics. Prior to the Archbishop of Canterbury's visit to the Pope in March, some seeming relaxation of Roman Catholic laws regarding such marriages was announced. When the marriage is performed in the R.C. Church, rites, blessing and sermon, previously forbidden, will be allowed and a Protestant minister may take part in the ceremony. What part the Protestant minister may be allowed was not stated in the published report. A Roman Catholic who is married before a non-Roman Catholic minister is no longer ex-communicated from their Church. This may appear to some non-Roman Catholics to be a concession. But it is merely the ceasing of a severe disciplinary action, and now the Roman Catholic party to the mixed marriage is retained in the R.C. Church. This is no concession to other churches; but probably the R.C. Church have been losing a large number of their people by ex-communicating them for marrying by a non-Roman Catholic minister. These mixed marriages are to be viewed in much the same way as formerly by the R.C. Church. For instance, it is stated by the R.C. Church that they maintain their stand that a mixed marriage, *to be valid*, must take place before a Roman Catholic priest. In other words, mixed marriages can take place, but if not before an R.C. priest, the marriage is no marriage. This is one of the arrogant and impudent attitudes of

the R.C. Church, and their Canon Law, but is a defiance and a disregard of the Civil Law of Britain and other countries. Then further pretended relaxation is expressed by the fact that "Promises to bring up children as Roman Catholics will still be sought from parents in a mixed marriage, though not necessarily in writing." Even this is qualified by the added information—"The decision on this will rest with the local bishop." How typical all this is of Jesuitical procedure! Thus all the R.C. bishops may require is a *written* statement by those involved in a mixed marriage. No discerning Protestant will be deceived by the publication of these apparent relaxations.

Dancing and Biblical Interpretation

A concert of modern church music was recently held in Edinburgh in which the Church of Scotland, Edinburgh Presbytery's Youth Committee took part. The Chairman was Rev. Gordon Simpson, Currie Parish Church. The organisers recalled a proposal made at the World Presbyterian Alliance, at Frankfurt in 1964, when a member appealed for the encouragement of dancing as a form of worship. And so at the aforesaid concert in Edinburgh a team of dancers engaged in "interpreting" Biblical passages through dancing. We commented on the Frankfurt suggestion in 1964. We comment again—how vain, low and childish will some church people reveal themselves to be as to the Word of God, and the need there is that it be expounded to the people. We are conversant with the expression "expository preaching" by ministers of the Gospel. But expounding the Bible by dancing is a futile and carnal activity proceeding from the wisdom of this world which is foolishness with God.

Dancing Linked with Drink

There has appeared in the press for some time now a great deal of discussion from the area of the town of Inverness about the need for a proper dance hall to cater for the young in this community. A Mr Albert Bonici, a dance promoter, obtained a cinema in Inverness to convert it into a dance hall. Before proceeding fully with his scheme, Mr Bonici applied to the Inverness Burgh Licensing Court for a license to sell liquor in the dance hall. This application was rightly opposed by a church and the police. Deputy Chief Constable W. Armstrong objected that the granting of such a license would lead to an excess of the under-age drinking problem. Rev. I. F. Montgomery stated there were already three public-houses in the immediate vicinity where the dance-hall was. Yet the Licensing Court granted the license for the dance-hall by three votes to two. But the main part of this comment is a

quotation from Mr Bonici's solicitor, viz.: "*If the license were not granted, one of the backers, a brewery firm, would withdraw and the project would fall through.*" In other words, the supposed friends of the teenagers, in seeking to supply them with a dance-hall, are in the background regulated by the despicable principle, "no drink, no dancing"; although the license, we are informed, would not operate when dances were held for the young people. Nevertheless the brewers were to dictate as to whether Mr Bonici could organise dances for the young. Truly we live in perilous times when the powers of evil are wielding power. Since writing this Note, Inverness Licensing Appeal Court refused to grant the aforesaid license. Mr Bonici now said he was finished with Inverness. Where is the professed interest for the young dancers?

Archbishop of Canterbury's Visit to Pope

The Archbishop of Canterbury visited the Pope officially in March. So much comment has been made from all quarters upon this official visit and similar activities by betrayers of the Protestant cause in Britain, that our comment here shall be brief. All who have any regard for the Christian and Protestant cause of truth in England and Scotland, should surely keep clear, in these days, of any trend towards union with the Church of England as presently under the influence of Anglo-Catholics and friends of Rome. Having made this observation, we do at the same time recognise that there are true evangelical Christians in the Church of England. They need a leader to challenge and oppose Dr. Ramsey as his *arrangements* with the Vatican have reached a very serious stage for the National Church of England.

Sugar Firm and Seven Day Week

Tate & Lyle, the well-known sugar firm, who have a refinery in Greenock just opposite the Free Presbyterian Church there, are planning to introduce a seven-day week at all their refineries. They are to operate a continuous production method. Their reasons: to make better use of their resources and that staff will earn higher wages. God is not in all their thoughts. The law of the Sabbath is made void. There is here a complete disregard to the fact that "The wages of sin is death." This plan is a clear indication of the materialism of the age.

Easter

"Easter," along with the observance of what is called "Christmas," was set aside as an undesirable religious festival by the Scottish Reformers centuries ago. "Easter Sunday" as it is called, having regard to the resurrection of Christ, as to its date

in the Spring, alters from year to year; the date being fixed by somewhat complicated calculations. Now the World Council of Churches has asked its members their views on establishing a fixed date for Easter. The Church Assembly of the Church of England agreed recently that they would welcome a fixed Easter, suggesting a certain date. Regard for "Christmas" and "Easter" increases each year in the Scottish National Church, the Church of Scotland. But we would be interested to know just how many of the clergymen of the Church of Scotland who are increasingly interested in "Easter" as a religious festival, believe truly in the reality and glory of the physical resurrection of the Lord Jesus Christ. We fear that forms without substance are becoming the order of the day more and more throughout our Protestant Britain.

A Baptism Null and Void

Rev. T. W. Howie of St. Peter's Church, Peterculter, Aberdeenshire, began the administration of the sacrament of baptism of a child in his congregation and when halfway through the service saw there was no water in the font. Yet he completed the service, he himself admitted; how, we do not know from the report on this strange proceeding. But Mr and Mrs John Barker, of Peterculter, are rightly seeking a second—or real-baptism for their year-old son. A Church of Scotland spokesman said it was the first case of this kind he had ever heard of; and indeed it should be the last. What ignorance and folly on the part of a professed Christian minister, to even think that baptism could be administered without the absolutely essential symbol of water! The parents in this case have given a severe rebuke to their minister who professes to be their instructor and guide in matters spiritual.

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, Shialdaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beauly; 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 Annual Synod Meeting

The Annual Meeting of the Synod of the Free Presbyterian Church of Scotland takes place on Tuesday, the 17th day of May, 1966, at 6.30 p.m., in the Hall of St. Jude's Church, Glasgow. The Rev. D. M. MacLeod, Stornoway, retiring Moderator, will (D.V.) conduct public worship.—Robert R. Sinclair, Clerk of Synod.

Communion at Auckland, New Zealand

We are asked to intimate here that the Communion will be held in the Auckland congregation, New Zealand, on the first Sabbath of June (D.V.).

Ballifeary Home of Rest

Following the appeal for applications to fill the position of Matron of the Ballifeary Home of Rest, Inverness, which appeared in the January issue of the Free Presbyterian Magazine, the Committee decided to appoint Mrs Wm. Sim as Matron, the appointment to take effect from the first week of March. Mrs Sim, who is well known to our people throughout the Church, has now taken up residence in the Home, and with the aid of a small staff, we are glad to say, has taken over the management of the Home with wholehearted and loving attention to the exacting duties connected with this work. Experience has shown that some nursing qualifications are most desirable in the proper care of the aged, in which respect the new Matron should prove eminently suitable.

Although tentative enquiries were received regarding the work, qualifications, conditions of service, etc., required for the position of Matron, this was the only application which was sent to the Committee. We would ask our people to remember the Ballifeary Home and its needs before the Lord at a throne of grace, and also the newly appointed Matron in the important and necessary work in which she is engaged.

A. F. MACKAY, *Convener*.

Odd and Surplus Copies of Magazines.

In order to complete a number of volumes of the Church Magazines, prior to their being bound and offered for sale, a request is now made to our people for all odd and surplus copies, no longer required by them, to be sent to Mr Alexander, c/o St.

Jude's F.P. Church, 278 West George Street, Glasgow, C.2.
Single copies will be welcome, especially of the early editions.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—J. K. Hogg, Berkhamstead, £2; Anon, Oban, £10; Mr C. Hopkins, Brighton, £2; Mrs Williams, Cambridge, £5, last two per Mr J. Grant.

Home Mission Fund.—A Friend, Inverness postmark, £2; Anon, Oban, £10; Anon, £20.

Foreign Mission Fund.—Sister P. MacLeod, Edinburgh, £2; Anon, Oban, £10; Sister MacLeod, Edinburgh, 4, £2; Mrs C. MacBeath, Applecross, 5/5; Mrs A. Gordon, Ullapool, £1; Mr A. Finlayson, Kyle £2 for Mission Transport, last three per Mr J. Grant.

Aged and Infirm Ministers', etc., Fund.—Anon, Oban, £10.

College and Library Fund.—A Friend, Inverness post mark, £2; Anon, Oban, £10.

Home of Rest Fund.—£8 for Car Fund from "A Grateful Resident," per Rev. A. F. M.

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

Welfare of Youth Fund.—Wellwisher, 16/-; Interested, Daviot, 10/-; Anon, Oban, £6.

On behalf of the Trinitarian Bible Society.—Mrs I. M., Dalchreichart, £1; Strathy Congregation, £21.

Publications Fund.—£6, and also £6 for sending books to hostels, etc., from Anon, Oban.

Free Distribution Magazine Fund.—J. M. L., Northton, £1; Capt. R. McC., Finnart, £1 2/-; Mr M. McD., Sleat, 8/-; Mrs C. H., Brighton, 3/9; Anon, Oban, £8 14/-; Mr K. McL., N. Adams, U.S.A., £10 1s 2d; Mrs A. W., Glasgow, £1 2/-.

The following lists sent in for publication:—

Bracadale Manse Building Fund.—Mr D. Morrison thankfully acknowledges from Friend, £1, per Mr D. MacAskill.

Broadford Congregation.—Mr J. MacLean acknowledges with sincere thanks: Mrs Grant, Luib, £2, and Miss F. MacKinnon, Flashadder, £2, both for Sustentation Fund.

St. Jude's, Glasgow.—The Treasurer acknowledges with grateful thanks: £2 from Anon for T.B.S., £5 from Miss J. McC., Glasgow, for Sustentation Fund, £1 from W. J. C., Bothwell, for Church Decoration.

Ullapool Congregation.—The Treasurer acknowledges with grateful thanks: £800 from the estate of the late Mr D. J. McIver, Ullapool, per Messrs Middleton, Ross & Arnott, Solicitors, Dingwall, for Congregational use; £6 10/- from Mr D. MacLeod, Culnacraig, Achtribuie; £3 3/- from Mr M. MacLeod, Polbain, Achtribuie, both for Sustentation Fund.

Inverness Congregation.—Rev. A. F. MacKay acknowledges with thanks £5 from A Friend for Congregational Funds.

Hilton, Fearn, Congregation.—The Treasurer acknowledges with sincere thanks, £5 from Mrs MacLennan, Hillsdale, U.S.A., for Church Building Fund, per Mr Grant, Inverness.

Applecross Congregation.—The Treasurer, Mr Colin Gillies, acknowledges with grateful thanks, £2 from D. M., Cudie, for Car Park at Church.

Stornoway Congregation.—Mr D. J. MacLeod, Treasurer, acknowledges with sincere thanks, £100 from Anon, and £1 from Mrs Gunn, Westview Terrace, both for Hall Fund.