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SOME DUTIES REQUIRED OF THE CHURCH

Without entering upon matters related to the Church as visible and invisible, the simple Scriptural fact is that the true Church of God in the world is principally composed of those who have been called effectually through the Gospel and by the power of the Holy Ghost, into the fellowship of God's Son, Jesus Christ. This, for instance, was the case with ". . . the Church of God which is at Corinth." But it is to be expected that the Church will be identified today, as in the past, by certain all important facts. The Church believes in and holds to the verbal inspiration of the Holy Scriptures. The gospel she proclaims embraces the whole counsel of God. The sacraments instituted by Christ are administered according to the guidance of the Word of God; and the public worship of God within her borders is conducted according to that same rule of faith and practice. The essentials of Church government and discipline are adhered to and exercised also according to Scripture. These things are fundamental to the very existence of the Church, along with the vital need of the presence of the Holy Spirit resting in measure upon the people of God.

In serving her Lord and Master and the interests of precious souls, both of sinners and saints, many specific duties devolve upon the Church in every age. We may refer briefly to some of these duties called for and which have significance at this present time.

There must be *a holding fast to and a contending earnestly for the faith* once delivered to the saints, because of the intrinsic value of the divine truths and principles inherent in that faith bound up with the divine revelation of Holy Scripture. The religion of the Lord and the Apostles and their age is held by many today to be inapplicable to men and society in modern times. This attitude is to be found and met with on all sides—and the Church in the midst. Paul's cry must be the testimony of the Christian: "I am not ashamed of the gospel of Christ."

The opponents of the faith in part or in whole are not ashamed of their modernistic views or irreligious outlook.

The Church has a *duty regarding the terrible fact of man's sinful and corrupt nature* and his sin as the transgression of the law of God. Yet today there has arisen a positive and particular opposition to the Biblical doctrine of sin; and the "New Morality," as it is called, is being propounded which seeks to minimise the evil and heinous nature of sin. Evil is being held up as good: and that which is good according to divine standards, as that which is evil. The Church must take care to keep in the forefront, clear and unambiguous teaching regard that abominable thing which God hates and which exposes men to eternal ruin in hell. The grossest sins are today being defended in our Houses of Parliament, which is an alarming reminder to the Church to beware of relaxing in her teaching regarding sin and to watch and warn against every influence that may be calculated to modify views of sin in the minds of men.

The *Lord's command* to His Apostles, before His ascension, was *that they go into all the world and preach the gospel* to every creature. And as one reads the Acts of the Apostles and also the Epistles, it will be seen that this was, and is to be, the principle duty of the Church of Christ in a sinful and a lost world. The Church, by the Ministers of the Gospel of Christ, must hold forth to sinners, the chiefest, the whole counsel of God and primarily, that Jesus Christ came into the world to save sinners. His divine Person, His sacrificial death, His burial, the reality and glory of His resurrection and the wonderful fact of His entry into the "holiest of all," even heaven itself, must be consistently and constantly expounded and preached—the word of truth being rightly divided. And in following in the footsteps of the fathers, let the Church see to it, by the help of God, that sinners, as such, are warned of their state and danger and exhorted and invited to look to and to come to the Christ of God for that great salvation wrought by Him on the Cross. *We are not Arminians*, far from it, as some appear to think; but the Church in its preaching must surely have regard to the words of the Saviour, namely: "And as Moses lifted up the serpent in the wilderness; even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have eternal life." And as He says in another place: "Come unto me all ye that labour and are heavy laden, and I will give you rest." In dependence upon the Comforter, the Holy Ghost, the messengers of Christ must preach the gospel, with no divinely instituted barriers between the greatest sinner and Christ the only Saviour. Any barriers between a guilty sinner and the blood of Christ Jesus

are of the devil and carnal wisdom. The Church must reiterate the gospel of Christ: "If any man thirst let him come unto Me and drink." And God will give the increase to whom, in whom and where and when He pleases according to His divine purpose and grace, and by means of the gospel. For, "It pleased God by the foolishness of preaching to save them that believe." The Church must also bear in mind the essential need of believers to be instructed and taught in all the doctrines of God's Word relative to their salvation. Paul in writing to the saints at Ephesus refers to their being blessed with all spiritual blessings in Christ. Then he continues to instruct them in divine truth which concerned them before the foundation of the world, viz., "According as He hath chosen as in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having pre-destinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." And later in his Epistle, Paul instructs the Ephesian believers in many precious truths and doctrines, as for example, that they were "... no more strangers and foreigners, but fellow citizens with the saints, and of the household of God . . . an habitation of God through the Spirit." And the Lord Jesus reminds the Church that it is the Comforter, the Holy Ghost, as the Spirit of Truth who alone can guide into all truth, in respect of teaching and learning.

There is need for a Scriptural and enlightened *determination to avoid being entangled in the present day trend towards ecclesiastical unity*. The propaganda pressing upon Churches to seek terms upon which they may unite, have been emanating chiefly from the Church of England and the Roman Catholic Church. There is no dubiety in the minds of informed Protestants as to the fact that Rome is today putting in operation plans formulated years ago for winning over non-Roman Catholics to the fold of the Pope. The Archbishop of Canterbury met the Pope in March, in an official manner and there was no hiding of the purpose of the meeting; that was to further the bridging of the gap between the Church of England and the Roman Catholic Church. The endeavours of the Church of England by conversations and other means to influence the Church of Scotland to consider some measure of unity between them is but part of the plan for the greater link up with Rome. Church of Scotland ministers and laymen, as readers know, have had conferences also with R.C. priests in which the matter of closer relationship with one-another has been high up on their agenda. The Church, true to the Lord Jesus Christ and to the Word of God, has no alternative but to stand aloof from

all who turn their backs on the clear teaching of that Word and who compromise with Anglo-Catholics and Roman Catholics who are avowed enemies of the Reformers and the Reformations in this land and on the Continent of Europe. Let the religious world and the not so religious world scorn those who are not prepared to move from the Reformed and Protestant doctrine and practice. The trend we write of is exhibited as the mind of Christ and Christian charity toward other Christians; but to us this affected charity is not based on the pure doctrine of the Word of God. There is no charity toward Knox and Calvin. The World Council of Churches, to which many Churches are affiliated, declares openly that its purpose is to seek closer contact with the Roman Catholic Church, with its Pope, the mass and the adoration of Mary, etc. The Protestantism of the Church must continue to be the promulgation of the doctrines of the Word of God and adherence to the *Westminster Confession of Faith*.

(to be continued)

NOTES OF A SERMON

Preached by Rev. W. Grant, at Dingwall Communion: August, 1952 (Taken down by a hearer)

Text: "Then saith He unto His disciples, the harvest truly is plenteous but the labourers are few; pray ye, therefore, the Lord of the harvest, that He will send forth labourers unto His harvest."

—Matthew ix: v. 37-38.

We have in this chapter remarkable instances of the power and pity of the Lord Jesus, and indications of His ability and willingness to save to the uttermost. He took occasion from earthly things to direct the minds of the people to things spiritual. The harvest is an important season, and calls for great activity. Jesus taught and preached the gospel of the Kingdom, and as He went about and saw multitudes fed with husks, not the Bread of Life, He was moved with compassion for them. Here we see the love and pity and tenderness with which He was moved. His heart thus revealed itself.

First, the harvest literally is in its own place important, but this harvest, a multitude of precious souls, is comparable to a harvest field. At this season, farmers look on their fields with expectation, and hope for a good harvest. Farmers value the harvest field for what it will produce but Christ saw the value of precious souls—each human being carrying a soul of infinite value. "What shall it profit a man though he gain the whole

world and lose his own soul." As farmers look on the fields they see prospects of a good harvest, but if there are no labourers the harvest will perish. Christ saw multitudes. What were they feeding on? They only had the husks of pharisaical tradition.—"We have Abraham to our father." They were perishing in this condition. The field is ready to have the sickle put in. The Blessed One on this occasion saw the hungering multitude and provided the loaves and fishes. The gospel of Christ is the provision that God has made to the saving of precious souls, and is, indeed, a miracle. Paul, at Athens, was stirred in his soul when he saw the idolatry and superstition of the people. They had an altar to the unknown God.

Secondly, it is a plenteous harvest. The whole population of the world is in need and the gospel of Jesus Christ alone can meet this need. All the other isms, Communism; Atheism; Romanism, etc., deceive. Saving faith cometh by hearing the Word. How shall they hear without a preacher? What is to become of the perishing multitudes? There is one thing to do. "Pray ye the Lord of the harvest." This is a crying need in our day. We are living in times of desolation. "To these long desolations thy feet lift do not tarry for all the ills thy foes have done within thy sanctuary." Heathen at home in Scotland—multitudes destitute of the knowledge of the Word of God. If we had a right spirit we would cry to the Lord. The people are in danger of the beasts of prey. The condition of the people is such that unless our hearts are as hard as granite we must weep in our souls for them. It ought to make us bend our heads in shame if we do not pray for them specially, if we, ourselves, have tasted that the Lord is gracious.—"Go ye into all the world and preach the gospel to every creature." Christ was in the world where the people had husks instead of bread. They had not the Bread of Life. What is being taught in Scotland today? What terrible depths we have fallen into. A Church of Scotland minister said, as reported in the Press, "One of the signs of progress is the putting away of old-fashioned differences between sacred and secular things." The poor man should turn to his Bible and his knees and see what the Lord has to say. He would find he is in the field of the enemy sowing tares. The world has got its churches, Saturday night dances, concerts, etc., are prevalent. The late Dr. Kennedy, in forecasting what was ahead, said: "The people will swallow error, not knowing the truth. There will be a spirit of worldliness and where there were hundreds following the truth there will only be tens when His witnesses are taken away." It has truly come in a way not anticipated, but beyond the darkness he saw a bright day. But let us beware in case Christ will leave Scotland. "The

harvest is great." If Christ possesses our hearts there is a desire of love to serve Him.

Thirdly, labourers are needed.—In the schools, multitudes of the youth are hearing nothing of Christ in their homes. Teachers moved by Christ can labour in a profitable field. Labourers are needed in hospitals, also doctors and nurses moved by the love of Christ. Their sphere is not limited. We need ruling elders to rule well in the courts of His house; teaching labourers to labour in the Home Mission field. We are not to fold our hands and say: "No, there are none to come"—we must take to our knees. We need foreign missionaries. The field is great, the labourers are few. See the history of the Church. See Abel, Noah, Abraham, Hezekiah, Isaiah. They were labourers. "Who will go for me?" "Here am I, send me." This language comes from the heart of all who are sent forth. Come down to the apostles, the early Christians, the Covenanters and witnesses in many countries. Oh what a great cloud of witnesses! Who brought Luther out of the Church of Rome? It was not man, but the Lord of the harvest. Think of Spain. We are not realising our privileges. There are many Protestants in Spain who dare not meet publicly. They have no liberty. We do not realise that our privileges may be taken away if we provoke God to do it. Who raised Calvin, Luther, the Disruption fathers, and, in this town, Dr. Kennedy and other pastors since them? Plead that others may be sent forth likewise. Parts of the Highlands are in Egyptian darkness. The foundation doctrine of justification by faith is not mentioned. Freak religions have come in—the Jehovah Witnesses are carrying on a campaign in the Highlands. They have the doctrine of devils. They do not believe in the Third Person—no Holy Spirit. They say the atonement was not completed. People swallow their dangerous teaching. He sent labourers in 1893. He brought Rev. J. B. Radasi from Africa. He directed his footsteps to go back as a messenger to proclaim the glad tidings.

Some of us profess to be labourers—not without many discouragements. The powerful enemy suggests the labour is in vain. "Lest when I have preached to other I, myself, should be a castaway." Go to the Lord with that temptation. He says, "I will never leave thee nor forsake thee." Labourers meet with many discouragements. It is a common thing to go on strike. Some strike willingly. Others it is against their will. Satan would have men go on strike. Forbid that this would come. Labourers must be kept. Are we praying that the labourers will be kept? How much is to be done! How little they can do! They get weary, but there is His sustaining hand. "I fainted

had unless that I believed had to see the Lord's own goodness in the land of those that living be." We fear lest we sin. Sufficiency is not of man but of God. Many of the labourers have been taken away. Where are the labourers of 1893? Where are the noble band of Home missionaries? They are gone, but they did a noble work. Labourers are needed.

Fourthly, prayer is needed. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." Unless He will do it there will be no sending forth to the Glory of God. They need to look well to their credentials. Is it the Lord that sent them? Pray ye the Lord, and He *will* send them—men will hear a voice, "Why stand ye here all the day idle?" It is not urgent appeals to men we need but believing prayer to God. We are not asked to press men to go but pray God to press men to go. God must select the workmen and place of their service. Such are compelled to go where He directs. Souls are perishing! Is there a spark of love to Christ? Surely a kindling to the Lord of the harvest! Plead for perishing souls. Think of the rising generation. The Bible is torn to ribbons in this day—we need to buy the Truth and sell it not. Pray! pray! pray! Someone would say: "I *would* pray, but that means one who can pray—but my prayers, what are they? But it is not our prayers, but the Lord of the harvest who sends forth the labourers. "The effectual fervent prayer of a righteous man availeth much." Pray ye, therefore, that He will send labourers to the highest in the land—to Parliament. He can surround the British throne with such. We tremble at the thought of the Coronation. The subtle Jesuits are trying to belittle it. Bring this to the Lord of the harvest. He raised men in Britain who proved lights in the land. He can do it again. There is no impossibility with God. May He deliver us from inactivity. "Who will stand for me?" Who will go and work in the harvest field? It is prayer that is needed. When the Lord's people are taken away a praying person is removed from our midst. In a talk with the late Rev. N. Cameron, he spoke of the storms and trials they had to pass through. I replied, "Yes, Mr Cameron, but looking ahead we will have greater difficulties than you have had. You had so many praying people as a strength and support, but we have comparatively few." Oh, how few praying men and women there are! Let us betake ourselves in our helplessness to the Blessed One Himself. The Cause is His own. It is not in the hands of men. We would despair if we thought it was. Oh, that He would take possession of the young and constrain them to follow Him. There will be no regrets in His service.

So in parting on this day of Thanksgiving, may we be given the grace of God in thanksgiving. We desire souls to be gathered from the mountains of vanity. May the Lord take possession of our hearts. If the love of Christ will come in, then there will be a running after Him. "Fear not, lo I am with you alway." May the Lord give us a wrestling spirit.

REV. WILLIAM C. BURNS

(Continued from page 18)

On Sabbath the 14th August, 1842, he preached at Blair-Athole (1) for five hours in the churchyard to an assembly of at least 4,000 persons, and (2) in the evening in the church for three hours to an audience that would have remained till daybreak. On Monday evening he rode to Moulin, and preached (3) to a deeply affected audience. On Tuesday he rode to Kinloch-Rannoch (20 miles), and preached (4) in a park at the south end of the bridge, from two to five o'clock, to an interesting congregation of shepherds, gamekeepers, foresters, graziers, cattle-dealers, etc., gathered from both sides of Loch Rannoch. After a hurried dinner he struck across the west shoulder of Schiehallion, one of the most trackless and difficult passes in the Highlands—taking a guide part of the way, to Firtingall (18 miles); rode six miles farther to Lawers, crossed Loch Tay to Ardeonaig—preached (5) there on Wednesday at twelve, and re-crossing the lake preached (6) at Lawers the same evening. On Thursday he rode down to Grandtully (17 miles), and (7) preached with great power in the churchyard to a dense crowd from Hebrews xii: 18-25. On Friday he rode up to Fortingall (12 miles), where he preached (8) in the open air from two to nearly six p.m., a sermon (Hebrew ix: 27, 28) which made a deep impression, many of the audience being in tears; and returned to Grandtully the same evening. On Saturday morning he started at six for Balnaguard, preached (9) there at seven o'clock to a large company, many of whom had got saving good under his ministry previously—caught the mail-cart at half-past eight, reached Edinburgh in the evening, and preached thrice (10, 11, 12) in St. Luke's on the following day." Can we imagine what the service was like when thousands would gather together in the open air to hear the preacher whose message was, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin!" How suitably he began the service on this occasion at Blair-Athole with the singing of the 22nd Psalm—

"All ends of th'earth remember shall,
And turn the Lord unto!"

And the fulfilment of this promise he longed for.

In 1843 William Burns was present in Edinburgh to witness the never-to-be-forgotten day when the Free Church of Scotland was formed. This was the Disruption, and Mr Burns on that day marched to the Free Assembly Halls in full sympathy with those who came out of the Established Church. The country was at that time more interested in ecclesiastical reconstruction than in the cry of one in the wilderness calling upon all to repent.

William Burns' next field of labour was Dublin. He was invited by one of the ministers of that town, and as Scotland was preoccupied with other matters, he was glad of the opportunity. This also gave him an opening to make known the message of salvation to the Roman Catholic element there. Accordingly, he began to preach in the open air. Rev. Dr. Kirkpatrick, who invited him, said, "He took his position evening after evening and amidst innumerable annoyances and interruptions he sought to bring before his ignorant and prejudiced hearers the Word of Eternal life. It required no small amount of courage and tact and temper as everyone knows who has made the trial, to address an unsympathetic or hostile Irish mob. Mr Burns was exposed to many opprobrious salutations, derisive questionings, vehement denials of the statements which he made; sometimes the uproar was so loud and long continued that he was obliged to desist altogether; often his clothes were torn; not seldom the chair on which he stood was broken but he never was impatient, nor ever for a moment lost his self-control. Amidst the most noisy and turbulent scenes, his countenance was beaming with joy, insomuch that some of his persecutors were constrained to say, "He is a good man, we cannot make him angry." Indeed the metrical psalm which he began to sing at one of his public meetings shows the frame of his spirit. It is—

" My soul wait thou with patience,
Upon thy God alone "

And, Stephen-like, he continued, although his friends felt concern for his safety.

On another occasion the Police came to his assistance and advised him to cross the river in the ferry-boat. This was in order to get him away from the angry mob. The conversation between him and the policeman was as follows:—"But I cannot pay for the ferry-boat." "It will only cost you a half-penny." "But, I have no half-penny," he replied. "Here is one for you," said a good-natured policeman. Accordingly, Mr Burns stepped down into the boat, and holding up the half-penny, he cried out to the people on shore, "See this, my friends, I have got a free

passage. In like manner you may have a free Gospel, a free forgiveness of all your sins, a free passage to the Kingdom of Heaven. Without money and without price." And thus he proceeded to deliver a message to the persons who were crossing with him in the boat. Mr Kirkpatrick continued, "——he was prepared to adopt any means which appeared to him most directly and effectively to bear on the advancement of the Kingdom of God. This great object alone engrossed him. Political or even ecclesiastical affairs had no attraction for him. He was bent earnestly and ever on the salvation of souls. This grand concern occupied and absorbed his daily prayers, his social converse, his public addresses, the whole course of his thoughts, the whole business of his life. Why are not more of us like him? The need of such men is as urgent as ever; and we know that the grace of God is not less rich, nor his promises in Christ less sure, nor his gifts less varied or less rich, 'Lord, we believe, help thou our unbelief.' And surely then we need that the Lord would raise up men like him in our day! He believed and therefore he spoke."

Although he met with such opposition in Ireland we must not come to the rash conclusion that his labours were in vain in the Lord. "It is not to be concluded from these details," said Mr Kirkpatrick, "that his labours in the arduous field were wholly unsuccessful. One Sabbath morning, his audience at the custom-house were more quiet than usual. His subject was regeneration: 'Except a man be born again.' At the close of his sermon, a man who had been listening attentively, said, 'Well, sir, if what you have said be true, you had much need to come from Scotland to tell it to us, for we never heard of this doctrine before.' After Mr Burns left Dublin, several Roman Catholics came to inquire about him, speaking respectfully of his labours, and of the living and genial spirit in which they were conducted." In the language of Scripture we can say of him, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Those who sow weeping will reap rejoicing! It is not out of place to mention here the name of the holy and wonderful preacher, John Welsh. He spent hours in prayer. When he arose to pray at night he kept a plaid that he might wrap himself. His beloved partner, afraid that he would catch cold, complained when she found him lying on the ground weeping. His reply to her would be, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!" Such men were blessed and were made a blessing.

IV. "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, harmless as doves."

For a period of three months William Burns, with the same unabated zeal, served His Master in preaching in the towns and cities on Clydeside. It was at this time that a door of usefulness was opened for him in the North American colony. The revivals of Scotland were much spoken of in Canada, and urgent requests from the people there for Mr Burns to visit them were made. On the 10th August, 1844, he sailed from Greenock and landed at Montreal on the 26th September. A free passage to and from Canada was guaranteed to him by the general Christian proprietors of the vessel. He always noticed the hand of the Lord in all His kindnesses in providence. When he could say that "the good hand of the Lord" was upon him, he took it as a token for good. The path of duty is seldom an easy one in connection with the Gospel, but it is always the only safe one. Jonah suffered much when he refused to go and cry against the wickedness of the great city Nineveh!

In his own journal William Burns wrote, "The means provided for me by the Lord have so exactly met my wants that I go forth truly 'without purse,' having only two shillings remaining in the world: and yet I am infinitely rich, having nothing, and yet possessing all things. One cannot but recall the words of Him who said: 'Take no thought, saying what shall we eat? or, what shall we drink? or wherewithal shall we be clothed?' " William Burns took God at His word and thus honoured and glorified God.

On the ocean Mr Burns's desire was to serve His Master. He did not seek rest. His relaxation was doing the work of Him who sent him. In private his time was taken up with the study of God's Word and self-examination. In public he sought to make use of every moment to make the way of salvation known to those around him. His very heart he made known when he wrote in his Diary, "I think I can say through Grace that God's presence or absence alone distinguishes places to me." He was of the same mind as the Psalmist when he said, "Lord, by Thy favour Thou hast made my mountain to stand strong; Thou didst hide Thy face, and I was troubled."

On reaching Quebec on the Lord's Day he had worship on board the vessel in the morning. In the evening he went ashore. He was a stranger in a strange land. He took a quick glance at the town, not sight-seeing but seeking a suitable place where he could stand and speak the Word of Life to his fellow men. We have this in his own words, "I took up my position alone, and yet not alone, at the market-place, close to the river." There he began by repeating the 55th chapter in Isaiah. A crowd soon gathered. There were Canadians but also British sailors, some of whom had seen his face before in Newcastle. Where the Gospel

is declared the offence of the Cross will follow. It was so that evening in Quebec. Some mocked and others threatened violence. But as he stated: "I got a good opportunity of witness-bearing for God and His Christ."

When he reached Montreal he felt more at home. He was among many friends. Even some of the soldiers whom he knew at Aberdeen and Dundee met him at Montreal. It was pleasant to see them. To his great joy he discovered that there was a number of the soldiers who had hired a room near their Barracks where they held a prayer-meeting each Friday evening. The soldiers looked forward to his coming. He was as eager to see them. He wrote in his Diary: "I accordingly went last night, in company of two pious Scotchmen. When we got to the place I found such a scene as I never before saw; a room crowded with soldiers, wives and children who were met not to hear a man speak but to wait upon Jehovah, as their custom was."

In Canada the evangelist laboured with the same zeal and devotion as he did in the home country. His many engagements never seemed to be a burden to him. He preached the Word in the open air, in churches and in the Barracks to the soldiers. He visited the sick and the afflicted; and soldiers of all denominations, even Roman Catholics, sent for him. His heart sympathy he extended to all and had a friendly word for all he met. The Truth, he declared, was with divine power and authority. One who witnessed what happened among the soldiers wrote, "I have known the Rev. Burns to send this famous regiment, these heroes of Balaclava, home to their Barracks, after hearing him preach, every man of them less or more affected, not a high word, or breath or whisper heard among them, each man looking more serious than his comrade; awe-struck; 'like men that dreamed they were,' and when at home, dismissed from parade, they could not dismiss their fears. Out of thirty men, the sub-division of a company under my charge, living in the same room, only five were bold enough that Sabbath evening to go out to their usual haunts; and these must go afraid, as if by stealth, their consciences so troubled them; the other twenty-five, each with Bible in hand, bemoaning himself. Now, looking at what took place in this one room, you may be able to judge of Mr Burns' powers as an ambassador of Christ with clear credentials. From these remarks we can see that there was an unction from on high with the Word he declared, and this made it 'quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.' "

In his open-air preaching he met with opposition as one could expect. The priests of the Roman Catholic Church became alarmed and violent opposition was the issue. The power of darkness and all in league with him hate the light which the Gospel brings! Gravel, mud and stones were thrown by the opponents of the Truth. As Mr Burns stated in his Diary, " Surely these displays of enmity are a token that the Prince of Darkness is in some degree afraid! " On one occasion his Bible was torn from his hand; at another time a stone thrown at him inflicted a severe wound on his cheek. To him it was " only a few scars in the Master's service." After medical attention he returned to the same spot and exclaimed the words, " I bear in my body the mark of the Lord Jesus." As noise and opposition increased, Mr Burns moved to other spheres of labour. Wrongs done to himself he bore meekly with patience. In his courage, however, he was a missionary of apostolic zeal. He never spared himself—with the Word of God in his heart and hand and his own soul continually basking in the rays of the Sun of Righteousness. Indeed, it was a divine flame that urged him to go forward. In Montreal, when he went into the highways, the majority of his hearers were Roman Catholics. Wisely, he never used the word Popery, but still the system of error was exposed. The mighty Lord was on his side. The Lord in His kind providence intervened, and the hostile Romanist mayor was replaced by an excellent Protestant. He gave the evangelist every support. To be able to address the French Canadians he revived his knowledge of their language. In a short time he preached to them in their own language. There were also the Gaelic-speaking settlers who had come from Inverness-shire. He was somewhat familiar with their language from his visits to the Highlands of Perthshire. In Canada he declared to them the rich Gospel of Jesus Christ in the language most familiar to them. One instance will show the great regard the people had for him. " In Kenyon he preached in English, but many of the Gaelic people waited to hear him. A pious old woman, who understood no English, was asked why she remained. She replied, ' I thought it would be a privilege to be included in the dear minister's prayers. And another thing did me good; he seemed to dwell particularly on one word, spoken in such sweet tones, it sent a glow to my heart; the word—' salvation,' what does that mean? ' ' She certainly judged rightly. William Burns' only theme to all men, whatever their language or station in life, was " salvation." He preached " Christ," and every other doctrine proceeds from that centre. The fruit which followed his labours there remained.

While addressing the communicants at Indian Lands during the

Communion services he exclaimed: "If you cannot come in by the saints' door, oh! come in by the sinners'!" When the service was concluded and the benediction pronounced, one poor man refused to leave. Mr Burns was, as was his usual custom, engaged in silent prayer. The man who refused to leave was repeating, "You touch my heart, you touch my heart." Mr Burns could not but notice him. One of those present told him not to mind him, adding, "He is a fool." The preacher's kind reply was, "Aye, aye, one of Christ's fools perhaps." How like his Master who "despised not nor abhorred the afflicted's misery." What David Brainerd said was true of William Burns, "I have nothing to do with earth, but only to labour in it honestly for God." In the same loving manner Mr Burns preached to the French in their own language. Then he conversed in his usual affectionate way with them individually. "He was the best priest they ever heard." This humble servant of the Lord had been with Jesus and learned of Him. He never studied his own comfort but went about doing good. Often it meant that he had to expose himself to hardships and ridicule. He would prefer to travel on foot so as to avail himself of the opportunities of speaking to working parties wherever he met them. Only those who have travelled abroad can realise how trying and difficult it is to go on foot. He wrote, "Sometimes I have been a little encouraged, but in general, spiritual religion, which alone saves the human soul, appears to be very rare. Nevertheless I have met with some people who seem to love the Lord. Yesterday I tried again to preach out of doors, but with little success. They stoned and pelted me with mud, but by the grace of God I escaped danger. One poor man in the crowd recognised me as the person whom he had seen beaten at Dublin near the custom-house. Although a Romanist, he appeared yesterday much disposed to listen to the Word, and his testimony in my favour will be undoubtedly useful among his countrymen. We can say when we view all he met with, "It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household."

He considered it one of his greatest privileges to preach to a congregation of "blacks" who were formerly slaves. Through an interpreter he declared the Gospel to a congregation of American Indians. His labours in Canada were as varied as they were in the home country. It is possibly true that they were more so, and certainly they were more extensive. With the "Book" in his hand he did not spare himself, but took every opportunity of spreading the Gospel. His labours were singularly blessed of

God and were, under God, the means of quickening the dead and reviving the living. "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." His biographer, quoting from Rev. Alexander Cameron of Ardersier, concerning the last benefits which followed his labours, said, "Old customs and inveterate habits were one by one abandoned. Balls and merry-makings and New Year's festivals, so frequent in that country, were fast disappearing. Some of the leaders in such things with their own hands cast their fiddles and bagpipes into the fire; and instead of the sounds of revelry, the voice of praise and spiritual melody began to be heard in their dwellings. Zion was meanwhile putting on her beautiful garments. Communion seasons were now more like those in old Ferintosh than the former scanty gatherins in the 'back-woods.' This state of things I ascribe chiefly under God to the labours of Mr Burns."

The following anecdote completes our brief sketch of William Burns' stay in Canada. This happened during a snowstorm when he could not carry out his preaching engagements. His time was spent in retirement and over his Bible. When the storm subsided he and the farmer with whom he stayed set off to fulfil a preaching engagement. Their means of transport was a powerful team of horses and a sleigh. When the horses floundered in the snow, the farmer, remarking on the state of the roads, said, "This is awful," Mr Burns checked him firmly with the words, "Oh! my dear sir, there is nothing awful but the wrath of God!" Was he not taught by the same spirit as the Psalmist who said, "Who knoweth the power of His wrath?" When they reached their destination the preacher delivered a most impressive sermon, using much of what he noticed by the way-side for illustration. It may not be out of place here to quote the words of Richard Baxter:

"Recreation to a minister must be as whetting is with the mower—that is, to be used only so far as is necessary for his work. May a physician in plague-time take any more relaxation or recreation than is necessary for his life, when so many are expecting his help in a case of life and death? Will you stand by and see sinners gasping under the pangs of death, and say: 'God doth not require me to make myself a drudge to save them?' Is this the voice of ministerial or Christian compassion or rather of sensual laziness and diabolical cruelty." William Burns spent two years in Canada as an ambassador of Jesus Christ. He studied the honour and glory of His Master and never misused his time.

(To be continued)

THE BIBLICAL CONCEPTION OF SIN

(Continued from page 20)

THE ORIGIN OF SIN.

Sin first in angels, Peter 2, v. 4. This, no doubt, was brought to pass by dissatisfaction with the place which was given to them and their ambition to secure a higher place. In the case of man sin's entrance was somewhat different. Sin in man was originally the consequences of evil suggestions from without. The inspired writer in the 3rd chapter of Genesis brings before us how our holy and innocent parents fell from the state in which they were created. Satan tempted. "The old serpent and dragon," Rev. 12, v. 9, "who was a murderer from the beginning," John 8, v. 44, made use of the literal serpent in order to carry out his vicious attack on man. He, however, made choice the weaker vessel and Eve deceived and seduced by the tempter, "took of the fruit, and did eat, and gave also unto her husband with her and he did eat," Gen. 3, v. 6. No doubt our first parents were first guilty of sin in their hearts but the eating of the forbidden fruit was the first sin that was finished. "When lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death," James I, v. 15. And the voice of God called in the Garden of Eden, "Adam where art thou?"—and where was he? In one moment of time man is misled, deceived and ruined and the whole human race fell in Adam. So man deviated from the path of moral uprightness and rectitude. The sin was in the yielding to the temptation. Sad to say this was man's choice proceeding from his own free will. Adam was the representative and federal head of the whole human race. When he fell his whole natural posterity fell in him. "Wherefore as by one man's sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned," Rom. 5, v. 12. Only one is excluded, that is the Lord Jesus. Of His Divine nature we can say, "Who shall declare His generation," Is. 53, v. 8. As man, He was one of the posterity of Adam and His genealogy can be traced to Adam. But He did not descend from Adam by ordinary generation. His holy—perfectly holy—human nature was supernaturally framed in the womb of the virgin and born of her without sin. So in His human nature He was "holy, harmless and undefiled and separate from sinners," Heb. 7, v. 26.

Men in their ignorance of Truth and experimental religion may scoff at the doctrine of "Original Sin." In the language of Scripture, "The natural man receiveth not the things of the Spirit of God, neither doth he know them because they are spiritually discerned," I Cor. 2, v. 14. Man's unbelief will not change God

nor His Truth. All God's purposes are from eternity—and "He is in one mind, and who can turn Him," Job 23, v. 13.

THE CONSEQUENCES OF SIN.

Immediately Adam sinned he seeks to hide himself from the eye of his Maker. Could this be possible? "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" Ps. 139, v. 7—this was the soul utterance of the Psalmist. (There is a vast difference between slavish fear which bringeth a snare, and genuine fear of God which is filial and which is the beginning of wisdom). Upon his conscience lies a burden of guilt; he cannot free himself of this guilt and his conscience is no longer a guide to be relied on. He has lost the sense of knowing right and wrong. Adam seeks to excuse himself by blaming his wife and he would go the length of blaming the Lord Most High. "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat," Gen. 3, v. 12. Sin brought complete alienation between man and his God. Man was ruined. "Lo this only have I found, that God hath made man upright; but they have sought out many inventions," Eccles. 7, v. 29. Every fallen man is described in the following words, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores . . ." Is. v. 6. "The understanding once a lamp was now overwhelmed in darkness. The will once faithful for God, now became perverse and rebellious. The affections once pure and regular now became vitiated and disordered. The body, too, was corrupted and its members became instruments of unrighteousness unto sin" (Shaw on the Confession). So we see that man's sin opened the flood gates of corruption and man was ruined in all the faculties of his soul and members of his body. The Scriptures show fully that this corruption is ascribed to the whole posterity of Adam. Adam was created in the image of his Maker. "Let us make man in our image, after our likeness," Gen. 2, v. 26. But after Adam fell "he begat a son in his own likeness," Gen. 5, v. 3.

With sin death entered the world. This death is three-fold—spiritual, temporal and eternal. So man who was once a glorious piece of workmanship became liable to all the miseries of this life to death itself and to the pains of Hell forever. "For the wages of sin is death," Rom. 6, v. 23.

THE UNIVERSALITY OF SIN.

Modern world opinion would make us believe that sin is caused by bad example and environment. In criminals or notorious sinners they say it is some innate weakness and they do not go

further in order to find out where the root of bitterness lies. We desire to go to the Truth of God for our answer. The Word of God is an infallible rule to guide us in all matters. Our answer is that sin is a condition or state which exists in every child entering this world. In the Bible we are brought face to face with the fact that "All flesh had corrupted its way upon the earth," Gen. 6, v. 12. This is true of the whole human race and man has no amiable spiritual qualities. Scriptures confirm this—"they have gone aside, they are altogether become filthy," Ps. 14, v. 3. The imagination of man's heart is evil from his youth," Gen. v. 21. "The wicked are estranged from the womb, they go astray as soon as they be born speaking lies," Ps. 58, v. 3. "For all have sinned and come short of the glory of God," Rom. 3, v. 23. These passages quoted from God's Word and many others show that Adam's apostasy brought corruption and perversion to the whole human race. As a direct result of original sin every child born into the world is alienated from God and prone to every form of wickedness and ungodliness.

Of all men, in every country and in every age of time it must be said, "There is no man that sinneth not," I Kings 8, v. 46, and "in many things we offend all," James 3, v. 2. None of the Saints of God could claim that they were without sin. In fact the very opposite is true. We find David, a man after God's own heart mourning and complaining, saying "Iniquities prevail against me," Ps. 65, v. 3, and the great Apostle Paul writing to the Romans says, "I find then a law, that, when I would do good, evil is present with me," Rom. 7, v. 21. Speaking of all men the prophet Jeremiah says, "The heart is deceitful above all things and desperately wicked," Jer. 17, v. 9. Our Saviour says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. 15, v. 19. The truth is that our natures are sin polluted and every part of man's constitution has been ruined by the FALL.

Every individual is in danger of perishing for "the wages of sin is death," Rom. 6, v. 23. As we are by nature we are under the sentence of condemnation, for "He that believeth not is condemned already," John 3, v. 18. Only God through His blessed Divine teaching will make us believe the Biblical doctrine on sin.

AN OLD DISCIPLE

By the Rev. H. T. Howat, Liverpool (1869)

Mnason of Cyprus, an Old Disciple.

Acts xxi: verse 16.

In all ages of the Church there have been many eminent believers of whom the world knows nothing. Like the flowers

in the desert, the rich gems in the depths of the ocean, so in the most unheard of and unlikely situations, God has His secret children. The Lord knoweth them that are His. There was the widow of Zarepta, and the mother of Syro-Phoenicia; Obadiah in the court of Ahab, and the 7,000 in the caves of Israel; Joseph in Egypt, Daniel in Babylon, Nicodemus and his brother ruler in the upper circles of the Jews.

In the reading of the sacred Scriptures, especially of The New Testament, it is also very evident how many very eminent servants of God we have nothing more recorded than their names. Take the last chapter of Romans. Who was "Phebe our sister," of the church of Cenchrea, and "Gaius mine host," and "Erastus, the Chamberlain of the city," and "Rufus, chosen in the Lord and his mother and mine"? Information on these points would have been interesting. Each had a history. Each too possessed some special and peculiar excellent. Each was doing his or her part in the early church. And we only have their names, a courteous salutation by Paul, who had a kind word for the humblest believer, and then they were withdrawn from the Sacred page. Another of these useful and pious members of the early Christian church is brought before us in our text. He has only a brief biography: his name, his birthplace, his age, his character, and yet, like kindred expressions, "Barnabas—a good man," "Stephen, a man full of the Holy Ghost," it is at least an enviable enology, if it be a short memoir that is here contained: "Mnason, an old disciple."

What holy, tender, solemn recollections these words imply.

I. We have here, in "an old disciple," a very special attraction. Unless in very exceptional cases, old age is always venerable. In this very island of Cyprus, and indeed, all over the Greek and eastern continents, in the days of Paul, so much respect is paid to age that if an old man chanced to enter a public assembly, the whole assembly rose up to greet him. One of the Levitical statutes was this—"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God, I am the Lord (Lev. xix: v. 32).

While there is scarcely a more beautiful incident in all the life of Solomon—The Dedication of the Temple excepted—than the respect he paid, on one memorable occasion, to his aged mother (I Kings xi: v. 19). True old age without religion is a most melancholy spectacle—the world still uppermost at three score and ten—the pleasures of youth affected in the midst of increasing infirmities, the haunt of vice resorted to by tottering footsteps, and the heart sealed against anything like serious thought, when a few months or weeks may terminate the earthly scene for ever.

On the other hand, what an engaging sight, what a double attraction, is the "hoary head" found in the Way of Righteousness, like the Cypriot of the narrative. With what regard we should contemplate one who has been actively serving God for some fifty or sixty years, and whose spiritual character the lapse of time has only rendered more bellow and mature. The widowed Anna departing not from the Temple, but serving God with fastings, and prayer night and day, or the aged Simeon, cheerfully striking sail on beholding in that little Babe, as He lay in his arms, the realisation of his fondest hopes, or Lois out of her own unfeigned faith teaching Timothy from a child the Holy Scriptures—*there* is profitable society where all of us can learn.

II. We have a very striking illustration of Grace. In another sense, our old disciple may be pronounced a very striking illustration of Providence. The remark has been somewhere made that one who has lived in the world for fifty years, must sometimes feel as if he had come out of a battle, when he thinks of his old companions and friends struck down while he, strangely enough, is spared to find food for reflection in their memory. The thought is still truer in the case of the "old disciple." In how many different ways the thread of life may be snapped, how at any time there is but a step between us and death—and yet the "old disciple," after the frosts of some seventy or eighty successive winters, is still comparatively strong and hale. What a triumph then, we say, even of Providence, and yet how greater still the triumph of Grace. Religion preserved in the midst of human infirmity. A consistent walk and profession maintained to the very close. The shield of faith well worn in the conflict, but not thrown away. A spot here and there perhaps on the burnished armour, but visible only because all the rest is so beautiful and bright, and remember the enemy is in the conflict; the ever busy spirit of all evil, a heart within still a terrible sorrow to the holiest man, by reason of fickleness and indisposition to holy ways, and a world without where fashion and folly seem to be fast usurping the place of religion and God. These are serious enemies to every Christian man and he must meet them face to face. There must be no cowardice, no retreat, but an honest grappling with them all. It must ever remain, therefore, a matter of profoundest astonishment, and must ever be uttered to the glory of the mercy and upbearing hand of God, that amid all the intrigues of the great enemy of souls, amid all the remains of inbred corruption, and amid all the temptations of a wicked world any one of us, and especially from the length of exposure "an old disciple" is able in any degree at all to hold fast the beginning of his confidence steadfast unto the end! "Not unto us, O Lord, not unto

us, but to Thy name be the Glory." As John Newton once said, "I am not what I might be, I am not what I ought to be, I am not what I wish to be, I am not what I hope to be, but I thank God I am not what I once was, and I can say with the great Apostle, 'By the Grace of God I am what I am.'" Alongside this testimony of Newton we place the prayer of David, significantly offered in the 51st Psalm. "Uphold me with Thy Free Spirit." *There* is the secret of our power. *There* is the hiding of God's strength, divine spirit perfect this strength, this gracious upholding amid all our weakness, and while we seek to overcome evil do Thou spread around us the everlasting arms, and by divine restraining law beset us behind and before—then even to old age we shall be safe.

III. We have here a specimen of progressive and practical religion. There can be no more mistaken Christianity than that which is fitful or fruitless, and in both respects an "old disciple" is a remarkable testimony to the very reverse. First of all an "old disciple" is an illustration in itself, that religion has been no spasmodic impulse. It has been the principle of a life, the greatest fact of consciousness, the inward lever, and moving spring of all outward existence, guiding, directing, underlying all. Jonah's gourd may be the emblem of the Christianity of some, but not the Christianity of the old disciple. Just as ordinary human love deepens with years, and from the more romantic impulse of youth, settles down into a steady, subdued, calm, but intense, power, in like manner the old disciple is a living witness not to the mere religion of excitement, not even to the rush and ardour of the early converting hour, but to what in a phase of Christianity is broader, deeper, and more potential still, the rich spiritual experience which has tried Christianity and found it all it promised.

Again, in the religious life of the old disciple you see fruit bearing as well as principle, nay its very growth and outcome. The special Grace indicated with Mnason is the Grace of liberality, the offering of a Christian home to Paul and his missionary companions in one of their evangelistic journeys. The good man, no doubt, had many other Graces, but this was one of them very useful in the early church, rare too, possibly from the general poverty of the early Christians, and therefore prominently mentioned. But every old disciple has his peculiar grace, clusters of fruit unto holiness, and the end everlasting life. They are seen in his sanctified life, his godly example, his counsels, his conversation, his prayers. Have we not felt the very presence of a venerable man of God deeply impressive; felt the grey hairs, the measured footsteps and the calm furrowed face all speaking to us, as well

as he with tremulous voice encouraged us to hold on the Christian pathway? This is the highest type of Christian manhood, force of Christian character, weight of Christian example:—"Herein is My Father glorified, that ye bear much fruit." The old disciple may not ostentatiously display his religion, but it will be perfectly impossible for him ever to hide it. It will ooze out from him unconsciously. Men will feel it when he is never thinking about it. Lord Rochester, who has been described as "a great wit, a great sinner, and a great penitent," fairly fled from Fenelon, crying "If I stay here any longer, I shall certainly become a Christian in spite of myself." And one who had once been another notorious sceptic has left it on record that in his old infidel days he thought he could refute every argument on behalf of Christianity, but there was always one he could never resist or get away from, "the grave and consistent example of my old godly father."

Some very solemn thoughts press for utterance here. One is the care we should exercise in the religious training of our children. Another is, how much society and the world owe to the existence in their midst of the people of God. Whether politicians and diplomats believe it or not, godly men are the true conservators of civil society. "The holy seed," as in Isaiah's vision, is still "the substance thereof," and in the words of the Master, "Ye are the salt of the earth." These are the men that furnish the moral bone and sinew of any country. The glory of the Covenanters of Scotland yet lingers on the hills, where the heather was purpled with their blood, and over many a secluded grave where their ashes sleep. Spiritual power is the greatest power on earth. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

IV. We have here a very useful example for the young. One of the great lessons taught by "an old disciple" to those who are young in years and Christian experience is the happy results of consecration to God in the spring-time of life. We are to reap as we sow; and while at any period of life the peace of the Gospel can be found and religion can be found to be a living power, these will be most felt by those longest in Christ, and can look back on the largest extent of Christian observation. How many Bethels and Peniels can the "old disciple" count—very many; how many seasons of deep, quiet, holy sacramental joy, how many proofs of the ways in which God still fulfills His largest declaration. "Them that honour Me, I will honour." They that trust in the Lord shall never be confounded. The old disciple has had his trials and, like Jacob of old, had to cry, "If I am

bereaved of my children I am bereaved." And there have been other losses and crosses in the lot of our aged friend. But God was always there. When the cloud was over the hearth God was above the cloud. When earthly hopes were blighted he got just that nearer to Heaven. When creatures proved broken reeds he turned to the Rock of Ages. When earthly cisterns leaked he drank of the full and overflowing fountain. "See in what peace the Christian man can die," said Joseph Addison. "I have a humble hope in Christ," said Robert Hall, "which now on my death-bed I would not exchange for the entire universe." "In your last hour I am pleased to see the great fortitude of your character still supports you," said one to Archbishop Whately. "No sir," was the reply, "not my fortitude that sustains me, but my faith in Jesus Christ." These are the lessons, then, the old disciples have to teach the young. The true way to secure a happy evening is to make the morning bright; the true way to find the Master "abiding with us when the day is far spent" is just to seek and find Him Mary-like at the dawn. She found Him at the sepulchre, we can find Him at the Cross. None ever yet complained of beginning to serve God too early. Many have uttered the lamentation that they were seriously afraid they were beginning to serve Him too late. True wisdom, true happiness, is like the old disciple, to give Christ the first of our days and the last of our days. We are then in a position to appreciate, even through grace, to appropriate the far stretching benediction, "And even to old age I am He, and even to hoar hairs will I carry you."

V. We have here in the last place a ripening for glory. The ripe fruit will soon be picked and taken to where the Master has need of it. Old disciple, we shall miss you here; miss your holy words, and heavenly ways, but we shall know where you have gone, and we hope to meet you where all are young for ever, children or the childlike. A few short years and then for ever with the Lord. A few more slips, a few more conflicts and then life everlasting, victory, and seeing the King in His Beauty. The land where the inhabitant shall never say "I am sick," and we shall see Jesus, face to face.

BOOK REVIEW

In the Footsteps of the Flock, by Rev. W. MacLean, M.A., Publications' Treasurer, 4 Millburn Road, Inverness: Price 4/6d.

This book of 96 pages with a soft cover is a memorial to the Rev. Walter Scott, who was admitted to the ministry of the Free Presbyterian Church of Scotland in 1911 and was followed by his

congregation, the Busgrove-Grafton Congregation, in the same year.

Mr Scott was born in 1854, the son of pious parents who belonged to the Free Church of Scotland. It appears that their son, Walter, was seriously minded from his youngest years, and at the early age of fifteen he sat at the Lord's Table for the first time. Those who knew him well were convinced that he was a genuine convert, and they had ample opportunity of observing him, as nothing delighted him more than the company and conversation of the godly.

In 1874, Mr Scott severed his connection with the Free Church because of the evident backsliding of that body, and joined the Original Secession Church, where he seems to have remained until his departure to Australia. He went out to Australia in 1889 and identified himself with the Free Presbyterian Church of Victoria, where he became a student of divinity. He was licensed in 1892, and in 1894 became minister of the Bushgrove-Grafton Congregation, Clarence River, New South Wales.

Mr Scott was an able contender for the faith once delivered to the saints, and was involved in much trial and tribulation in resisting backsliding in the Australian Church which had its own share of the lamentable falling away from Divine Revelation which became such a prominent feature of world-wide Presbyterianism in the latter half of the 19th Century.

Rev. W. MacLean, the author of the memorial, is, of course, the Free Presbyterian Minister of the Gisborne Congregation in New Zealand. He has taken a great interest in, and made a special study of, the ecclesiastical movements in Australia, especially since 1853. He has given an interesting and informative account of these movements in this book, showing especially how they so operated that the subject of the memorial and his faithful congregation came to be united to the Free Presbyterian Church of Scotland. In the course of this review, Mr MacLean brings the reader into contact with some of Scotland's outstanding sons who laboured in the gospel in Australia. Among those was Rev. Alex. MacIntyre who was minister of the "Floating Church" at Strontian after the Disruption, and under whose powerful preaching Rev. Donald MacDonald, Free Presbyterian Minister of Shieldaig, was brought to the saving knowledge of the Truth. The brothers, Rev. William and Rev. Allan MacIntyre, relatives of the Rev. Alex., were also valiant witnesses for Christ, and their spiritual experiences and contendings make most edifying reading. Mr MacLean has also taken the opportunity of introducing in the appendices a defence of the Establishment Principle, which certainly needs to be kept very much to the forefront at the present

time. Gathered fragments of the sermons and writings of Rev. W. Scott will indicate to the discerning reader how seriously his mind was exercised in connection with unscriptural innovations.

Rev. W. Scott finished his ministry in Canada, where he was inducted to the Chesley, Ontario, Congregation in 1912. After labouring faithfully there for about three years, he passed away to his eternal rest on 18th June, 1916. The day before he died, he said to his wife, "Well, my end is approaching, and for your comfort I wish to say that I am leaning on nothing in myself—for there is nothing there but filthy rags—but my hope is all centred in the righteousness of Christ, in his finished and perfect work. The blood of Jesus Christ cleanseth from all sin."

We warmly recommend the book to the readers of the *Free Presbyterian Magazine*, and congratulate the author on the success of his production, which very evidently has been a real labour of love. May the book have a wide sale and the memory of the blessed be valued among us.

This book is No. 30 of the Westminster Publications and can be obtained from that address, 183 Rutene Road, Gisborne, New Zealand, or from our Publications' Treasurer as indicated above.

DONALD MACLEAN.

CUNNTAS MU DHITHIS SHEANN DAOINE

Bh'an cùnnatas a leanas air a sgrìobhadh air tùs anns an Fhraingeis, agus air eadar-theangachadh gu Beurla leis an Urramach Cesar Malan, ann an Genebha, agus a rithisd air eadar-theangachadh gu Gaidhlig le Seumas Friseal, Mu'n bhliadhna 1828.—I. Mac a' Chòmbaich.

"Agus an uair a chaidh e mach mu thimchioll na h-aon uair deug, thuair e dream eile nan seasamh diomhanach, agus thuirt e riu, C'ar son a ta sibh 'n ar seasamh an so feadh an là diomhanach."—Mata xx: 6.

Chaidh mi mach aon mhaduinn, a dh'amharc teaghlaichibh cuid do'm luchd sgìreachd, a bha astar math bho m'àite còmhnuidh (arsa Miniseir na h-earrainn sin do'n Fhraing d'an gairmear La Bhosges). Bha mo rathad do'n ionnsuidh air ceum a bha gu taitneach a dol mu'n cuairt do bhun beinne. Mar a dh'rich mi uchdan cas chunnaic mi seann duine bochd a bha anns a choimhearsnachd romham air an rathad, agus e dìreadh a chnuic gu mall le ealach bhioranan air a mhuin. Bha beagan aithne agam air an duine, agus bha fhios agam mar an ceudna gu robh meas aig a luchd-eolais air mar dhuine diadhaidh ionraic. Chuala mi cadhon a bhi'g a shònrachadh mar eiseimpleir do chuid do'm luchd sgìreachd air son 'aire dhùrachdach d'a dhleasdanasaidh

diadhaidh, agus riaghailteachd a bheatha. Uime sin bha mi ro thoileach tachairt ris, agus luathaich mi mo cheum chum teachd suas ris. Mar tharruig mi dlùth dha chuala mi e labhairt ris fein—Bha'n duine neo-shona a gearain air a chrannachur. “Ciod a bheatha thruagh a th'agam.” ars esan; “aig deich agus trì fichead bliadhna a dh'aois 's éiginn dhomh bhi tional bhioranan 'us a giulain uisge. Agus an deigh sin uile is gann a tha'agam na chumas beo mi—Ach cha'n eil comas air; 's e toil Dhé a th'ann; cha'n fhaodar a leasachadh; ciod am feum a bhi gearain? 'S éiginn domh giulain leis tachdan ni's fhaide.” 'N uair a thuirt e so stad e, leig e a chual air an talamh, agus shuidh e sìos a tharruig anail.

“La math dhuit a charaid,” arsa mise, “tha mi faicinn gu'm bheil thu sgith; tha'n cnoc gle chas, agus tha mi saolsinn nach eil do ghlùnan cho làidir 's a bha iad.” “Is fìor a Mhaighstir,” ars esan, “ach 's ann mar sin a tà e 's an t-saoghal. Tha'n long-thràill a slaodadh a shlabhruidh, agus an seann duine a slaodadh a chuirp.” “Tha,” arsa mise, “agus ma tha'n seann duine glic, ni e gàirdeachas, cosmhuill ris an long-thràill, gu'm bi thim gu grad aig a cheann, agus gu'm bi e'n sin saor.”

Seann duine.—Ceart, feumaidh sinn uile tionndadh a mach, agus ni's miosa na sin, mu'n d'thuair sinn ar leoir codail—ach gach neach 'n a àm—bha m' àm fein agamsa.

Ministeir.—Is sona 'n tì tha'g amharc air Iosa mar a tha e dol air aghaidh 'n a thuras; tha seann aois milis dhà.

S. duine.—Ach a dh'aindeoin 's mar a tà sin, tha olc do ghnàth 'n a olc. Tha'n diadhachd na nì gle mhaith, cinnteach, ach cha'n eil i bacadh mi-shealbhan. A nis, mar eiseimpleir, cha robh neach air bith ni bu diadhaidh na bha mi féin. Cha'n eil neach air bith is urrain a ràdh gu'n sheachainn mi riamh ùrnuigh na searmoin. Cha do chuir mi riamh mo làmh ri obair air là an Tighearna; agus buidheachas do Dhia. as eugmhais uail, feudaidd mi mi fein a ghairm am dhuine onarach. Ach ciod am feum a rinn mo dhiadhachd uile dhomh? Cha do chum i air falbh mi-shealbhan dheth gach seorsa.

Min.—Tha fios agam gu'n d'fhuiling thu deuchainean; ach am bu chòir dhuit mi-shealbhan a ghairm dhiubh? An tì is ionmhuinn leis an Tighearna smachdaichidh sé é.

S. duine.—Cha'n eil mi'g ràdh a bheag an aghaidh sin a Mhaighstir; ach an uair a chì mi mu'n cuairt domh truaghanan ain-diadhaidh—cha'n e gu'r toil leam a bhi labhairt gu h-olc mu m' choimhearsnaich, cha'n e sin mo chleachdadh; ach tha fhios aig an t-saoghal gu'm bheil luchd misg agus mionnan aig nach eil aire air ùrnuigh na searmoin, agus air am bheil cho beag

cùram mu fhlaithneas agus ged nach biodh a leithid do ionad ann—gidheadh tha iad gu maith a soirbheachadh; tha tighean briagha agus pailteas aca. Tha mi'g aidmheil le firinn, 'n uair a tha mi faicinn mar a tha'n saoghal a dol gu'm bheil mi farraid, ciod am feum a tha 'n am dhiadhachd uile, agus nach bu cheart cho math dhomh ni's lugha do thrioblaid a chur orm féin mu timchioll; oir ciod a bhuannachd a th'agam dhith, an déigh mo shaothair? chuir mo dhithis mhac mi gu mòr chosdus, nach d'rinn feum air bith, oir chaochail iad le cheile. Thug tinneas deireannach mo mhnà bh'uam am beagan a dh'fhagadh; agus an diugh ged a tha mi tuilleadh agus tri fichead bliadhna 'us a deich, cha'n fhiach mi tasdan an t-saoghal—feumaidh mi bhi gearradh fiodh 's a tarruig chual mar a' neach is bochda 's an sgireachd; O. Mhaighstir, is cruaidh do neach bhi air a bhreith.

Min.—Mo charaide bochd 's tù a tha cur an deuchainn orm. shaoil leamsa gu'n robh thù a' d' dhuine diadhaidh; ach tha mi faicinn nach eil ni's motha do fhior dhiadhachd agad na th'aig aon de na cinneachaibh, a dhuine bhochd.

S. duine.—That mi'g iarruidh maitheanas oirbh. Buidheachas do Dhia gu'm bheil mi tuigsinn mo dhiadhachd gle mhath; agus tha fad bho'n a tha mi cinnteach gu'n teid m'anam do fhlaithneas.

Min.—Agus cionnas, a dhuine bhochd. Ciod an rathad?.

S. duine.—O. theid air an rathad a tha muinntir eile a gabhail; cha d'rinn mi luach fàrdainn do eucoir air duine riamh. Is cinnteach nach robh mi a'm naomh, ach co a tha? Agus cha bhi Dia ni's cruaidhe na ar coimhearsnaich a mhaitheas dhuinn cionta, ma ghabhas sinn aithreachas as.

Min.—Tha sin fìor; ach tha mi'n dùil gu'm bheil fios agad gur ann a mhàin tre Iosa Crìosd tha Dia a maitheadh.

S. duine.—Ro cheart; co thuirt nach ann; is cinnteach gu'm feum sinn a bhi'n ar Crìosduidhean mu'n sàbhailear sinn.

Min.—Agus ciod e sin neach a bhi'n a Chrìosduidh?

S. duine.—O. air son sin, tha bharrail féin aig gach neach m'a thimchioll. Air mo shon féin, cha'n eil mi do'n dream a tha cur an eanachainn troimhe cheile gu bhi faodainn nl-éiginn 's an diadhachd nach eil innte. Ma's e's gu'm bheil mi cosmhuil ris a chuid tha stuama do m'choimhearsnaich, 's e sin uile na tha mi'g, iarruidh. Tha mi creidsinn ann an Dia, 's ann an Iosa Crìosd, agus cha'n eil mi cur dragh air bith orm féin ni's fhaide.

Min.—Ach a choimhearsnaich ghaoil, am bheil thu cinnteach gu'm bheil thu creidsinn ann an Iosa Crìosd? Nach fhaod thu bhi air do mhealladh?

S. duine.—Tha mi cinnteach gu'n dean duine onarach an ni tha e saoil sinn ceart; agus nach dean Dia peanas air, air son nach do chreid e an ni nach b'aithne dhà bheag air bith mu thimchioll.

Min.—Mur e choire fein a th'ann. Smuaintich gu cudthromach an e sin do chor-sa. Theid a cheisd gu'n teagamh a chur riutsa gu h-aithghearr.

S. duine.—Mòran taing dhuibh air son na sanuis, ach tha dùil agam gu'm faic mi beagan fhogharaidh fhathasd. Is mòr gu'm b'fhearr leam gun falbh fathasd.

Min.—Na'm b'aithne dhuit an Tighearn Iosa Criosd, b'fhearr leat a bhi maille Ris-san, na bhi ni's fhaide 's an t-saoghal so.

S. duine.—Gach ni 'n a àm; am feadh 's a tha sinn an so, sealbhaicheadh-mid sinn féin; 'n uair a theid sinn suas os àirde tha dòchas agam gu'n dean sinn an ni ceudna.

Min.—A dhuine thruaigh, an e so t-uile chomhfhurtachd? Ri aghaidh siorruidheachd; air dearbh bhruaich taisbeanadh an làthair Dhé, gun earbs agad ach an giùlain béusach, an ni dh'fheudair fhaotainn air uairibh 's an neach a tha tur an-diadhaidh; a deanamh uail as nach robh thu riamh ciontach de ghoid, de mhurta, no de chùl-chàineadh, agus gu'n urrad agus fios agad gu'm bheil tearuinnteachd ann an Iosa. Cia muldach do chor. tha t-anam ann a' mòr chunnart.

S. duine.—Tha mi'n dòchas nach eil, a Mhaighstir, a mi'n dòchas nach eil; cha'n eil eagal air bith orm as sin. Tha mi dol do'n eaglais; tha mi ri ùrnuigh; tha mi leughadh mo Bhiobull an tràth-sa 's a rithisd; tha mi deanamh mo dhleasdanas—cha'n urrainn gach uile neach urrad a ràdh air a shon fein; agus chi sibh gu'n teid mise gu samhach gu flaitheanas.

Min.—Tha eagal orm nach teid a charaid; ach tha mi'n dùil t'fhaicinn aig àm eile, oir tha mòran agam ri ràdh riut.

S. duine.—Mar is motha 's ann is fearr, agus taing dhuibh, tha mise gle dheidheil air conaltradh diadhaidh. La math dhuibh a dhuine uasail.

(R'a leantuinn)

NOTES AND COMMENTS

New English Bible: A Warning

What is called the New English Bible has now been completed. The New Testament translation was published in 1961, and was subjected to serious criticism by sound and orthodox reviewers.

The Synod of the Free Presbyterian Church expressed its rejection of this translation. It has now been announced that the complete New English Bible is expected to be out in 1970. The New Translation of the Old Testament and the Apocrypha has been completed. Let readers note that this completed New English Bible is to include the Apocrypha. The Roman Catholic Church and the Church of England give a place to the Apocrypha among the books of Holy Scripture. This New English Bible will be a dangerous influence in the minds of many who may buy and read it when they find the Apocrypha given an equal place with the Old and New Testaments. We gave a warning about this when the translation of this New English Bible was first undertaken, and when it was intimated that the Apocrypha would be included.

Professor William Barclay and the Church's Creed

Professor William Barclay, Professor of Divinity at Glasgow University and belonging to the Church of Scotland, addressed a meeting of the British and Foreign Bible Society recently. He said that one of the great errors of the Church was that "There is about so much religion a quality of archaism . . . we express our belief in a Creed that is some 1800 years old . . ." It does appear rather out of place for the Professor to have expressed himself thus before a Society concerned with publishing and distributing the Bible and the New Testament, of course, where we find the inspired record of the Christian religion and the doctrines of the Gospel of Jesus Christ, who is the same yesterday, today and for ever. The Professor maintained also that Religion, if it is true religion, must always be contemporary, or in other words 'up-to-date.' Yes, to suit the modern mind and to fit into a modern situation wherein the doctrine and religion of Christ Jesus our Lord, is old-fashioned, unbearable and to be discarded. We must have something new and entirely different in religion from the Gospel of Christ and the Apostles, and the Westminster divines, although we, as a generation, discard the truth of God and proceed to everlasting destruction in the process. What we direly need as a generation is a return to New Testament doctrine and practice, the Creed of the Gospels, the Acts of the Apostles, the Epistle to the Romans, etc.

Good Friday Ignored

What is called "Good Friday" during the period of Easter, observed by Roman Catholics and Anglicans and since some years observed by many in the Church of Scotland, is not being observed as Dr. Whitley, St. Giles', Edinburgh, would like. In a sermon he observed that "Good Friday" was coming to be regarded

more as a useful adjunct to a holiday weekend rather than as a religious festival. Dr. Whitley well knows that the Church of Scotland in former times of Reformation cleansed the Church of Christ of this and other unscriptural festivals. Its return to Scotland has not succeeded in affecting the minds of the people in general nor, we suspect, the people within the Church of Scotland. What is needed is a return to preaching the divinity of Christ Jesus, the atoning death of Christ and the glorious and actual resurrection of Christ to all classes as guilty, needy sinners, at all times.

An Ecumenical Day

Last April, what was called an "Ecumenical Day" was held in Notre Dame Convent, Dowanhill, Glasgow. Ministers, elders and women members of the Church of Scotland were among guests of the Roman Catholic Church. The occasion was the annual meeting of the religious "Superiors," priests and mothers and sisters of the Roman Catholic Orders in Scotland. Roman Catholic Archbishop, J. D. Scanlan, addressed the gathering and among other things said: "The need for Christian unity was never greater than today." And so the propaganda goes to allure the unwary into the bondage of Rome and away from the simplicity that is in Christ Jesus in the gospel. Another Roman Catholic speaker in referring to the recent Vatican Council "changes," said "Changes included much greater emphasis on the Bible and the publication of a lectionary, which would give all Roman Catholics the bulk of the Scriptures instead of the small section hitherto read." Here we have a plain admission of the limited place given to the Bible by the R.C. Church. Two Church of Scotland ministers from Edinburgh also addressed the gathering, forgetting or casting aside for the time being the history of the Reformed Church in Scotland, its trials and deliverances from spiritual bondage and superstition. The Reformation was no delusion, but a mighty work of God for Scotland. And now men in increasing numbers are turning their back upon the light of the glorious Gospel of Christ.

Talks on Rhodesia

At the time of writing, it has been announced that representatives of the British Government and of Mr Ian Smith's present Government will have talks in London. The situation politically is at it was on the declaration of U.D.I. What these present talks will deal with is difficult for us to say. It would be an advance if the Smith side would agree to promote the education of Africans to the highest standards and to afford as many as

possible this essential privilege. The British Government have already offered large sums of money for this purpose; and what a benefit to Rhodesia if such monies were accepted and spent wisely on a people who cannot be retarded by the minority rule of White Rhodesians indefinitely. While a state of tension and animosity between Europeans and Africans prevails in Rhodesia, among other effects there will be an increasing tendency to take up a hostile attitude against European Missionaries and Missions by Africans. The great adversary of Christ's Kingdom and gospel, Satan, will find this state of matters congenial soil for him to sow evil seed in. Christians should be at the throne of grace, exercised in pleading for the good of Rhodesia, spiritually and providentially. "Pray for the peace of Jerusalem. They shall prosper that love thee." Those who love, and pray for, the prosperiay and peace of the Church of Christ in Scotland or Rhodesia, shall prosper according to God's will and purpose.

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, Steer 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 Beaul; 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.

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