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AN ADDRESS

By Rev. Robert R. Sinclair

The following Address was given at a Missionary meeting at Utrecht, Holland, on Saturday, the 28th May, 1966. The meeting, as on former occasions, was organised by Dutch friends who have taken an interest in the Church's Mission at Mbumba, where the Mission hospital is established. The large hall in Utrecht held 2,500 people, who came from different parts of Holland to hear a Report on the Mission given by Mr A. Docter, Delft. Several addresses by Dutch ministers were also given during the meeting. The total collection taken at the end of the day for the Mbumba Mission was £3,000.

THE ADDRESS

I consider it a privilege and a pleasure to be asked to address this gathering of Dutch friends interested in the Mission Field in Rhodesia. And I am asked by the Synod of the Free Presbyterian Church of Scotland which met last week, to bring you their Christian greetings and to thank you for your great generosity toward our Mission. I also wish to thank you for paying for the publication of our Catechism in Sindebele.

I would now address you from the following portion of the Word of God in Acts of the Apostles, Chapter i: v. 8:

"And ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa and in Samaria and unto the uttermost part of the earth" (Acts, Chapter i: v.8).

In the Acts of the Apostles we have an inspired, wonderful and detailed account of the activities of the early Christian Church under the divine guidance of her Head, the Lord Jesus Christ. From the Words read I would observe:—

The Person who addressed the Apostles.

Jesus, the Son of God, speaks to His Apostles whom He had chosen. He came forth from the Father into the World, and had

given Himself on the Cross as an atoning sacrifice for the sins of all who were given to Him out of the world of fallen and sinful men. This was to redeem them unto God, out of every kindred, tongue, people and nation. He thereafter rose from the grave and as the risen Lord and prior to His ascension spoke to His Apostles thus—"And ye shall receive power," etc. He speaks to the Church today.

The Power required by the Apostles and promised to them.

All servants of the Lord require power, divine power, to fit them for His service in the world; for without this they can do nothing to the praise of His glory. The power promised by the Lord is that which the Holy Spirit, the Third Person of the Adorable Trinity, alone can supply, as coming forth from the Father through the Son. He as the Spirit of truth, of grace and of power alone can enlighten, strengthen and keep the servants of Jesus Christ in an evil world; and sustain their faith, hope, love and zeal for His service. And by the effectual working of the Spirit's power, men carrying the gospel as earthen vessels, are used for the fulfilling of the gracious and saving purpose of God in the actual experience of lost, sinful and hell deserving men. The Church needs this promise and its fulfilment in every age, that the Son of God may be glorified on the earth. "And ye shall receive power, after that the Holy Ghost is come upon you."

The Principal Service to which the Apostles called.

"And ye shall be witnesses unto me" is the commission of the Lord Jesus to them. The Apostle John in his First Epistle indicates what this service involved as follows:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us . . ." (1st John, Chapter 1: v. 1-3).

True witnesses for the Son of God, the Saviour of sinners, have heard His doctrine, among which there is the doctrine of the Trinity; of the sinfulness of man's nature and heart; of Redemption by the death and blood of Christ; that except a man be born again he cannot see the Kingdom of God; of Christ's own gospel by which He preached "Repent and believe the gospel;" and that "God hath appointed a day wherein He will judge the world in righteousness by that man whom He hath ordained." These

and other fundamental doctrines they are to preach, teach and maintain, in their witness to men.

They have also seen His glory as believers and as His personal disciples and apostles. Witnesses since their day have also seen Christ's glory as believers and in the exercise of faith upon Him as revealed in the Word of God. They have thus beheld in some measure His glory as the Son of God; just as the Ethiopian Eunuch professed "I believe that Jesus is the Son of God." And they are witnesses of the sufferings of Christ and have come to glory in the Cross of Christ, and to believe with all their heart that He actually rose triumphantly over death and the grave, and now ever liveth at God's right hand having all power in heaven and on earth given unto Him as the Mediator of the New Covenant. And these great truths they are to declare to men as witnesses unto their divine Redeemer and Lord.

And Witnesses unto the Lord Jesus Christ are to be faithful to Him and to all to whom they declare His doctrine and glory.

The Places to which they were to carry their witness.

"Both in Jerusalem and in all Judæa and in Samaria and unto the uttermost part of the earth." They were to preach the Word of the Truth of the gospel of Christ to sinners in these regions, beginning with the privileged, self-righteous and ignorant Jews. Then beyond Judæa to the despised, deluded and semi-religious Samaritans, they were to bring the light of the gospel of the Redeemer; and thereafter to the uttermost parts of the earth, the regions beyond, and the dark Gentile and heathen nations. Thus they were commissioned to witness for Christ to peoples steeped in idolatry, superstition and gross sin. And the Apostles did so in such places as Corinth, Thessalonica, Ephesus and Athens. And likewise today this is included in the command of Christ to His Church and Witnesses: "Go ye into all the world and preach the Gospel to every creature." "Go to the uttermost parts of the earth, such as the dark continent of Africa, to wretched and miserable sinners there, ignorant of God and His Son Jesus Christ and living in all manner of evil and superstition." This calls for divine strength, spiritual wisdom and a gracious zeal for the salvation of precious souls. Like the Apostles, witnesses for Christ in such regions are required to deny themselves, take up their cross and to follow Jesus. In such a service there are burdens to be carried, difficulties to be met with as from men and Satan; and Christian charity and patience are to be exercised.

And when, as in our Free Presbyterian Mission in Rhodesia, a branch of the Church of Christ is established by the influence of the Gospel; then the Lord's people in our part of the world have

the Christian duty laid upon them to encourage the Witnesses who have gone to the uttermost parts of the earth for Christ. Not only are God's people to pray for them that they may be strengthened and protected; but they are to be supported in their work among the heathen by devoting to them and Christ's cause what we can of our temporal substance. This, you in Holland, have been doing in a most generous and wonderful measure. As the Apostle Paul wrote to the Philippians: "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Philippians, Chapter iv: v. 16-18).

REV. WILLIAM C. BURNS

Evangelist and Missionary (1815-1868)

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

(Continued from page 81)

During his time studying he attended to the spiritual needs of the English-speaking people of the Presbyterian persuasion at Hong-Kong. This he did willingly, but his eyes were fixed on the "regions beyond." At first he lived with a European family. This was congenial atmosphere and he, himself, was a most sociable and entertaining guest. Soon he left his pleasant surroundings and rented a house of his own. His reason for so doing was to be in the very midst of the Chinese population. This would give him more opportunity to learn the language and also give more opportunity to have a close study of the people in their own environment. To the natives who could not but notice his simple life he was "only a poor foreigner." As he was a true and faithful servant, he was also a dutiful and affectionate son. Under no circumstances could he forget his parents. To his mother he wrote, "After having had worship with my Chinese family (two servants, a teacher and three boys) I take up my pen to endeavour to hold some kind of communication from this distant region of the earth with those who are dearest to me on it." But he felt very much at home in his new surroundings. He wrote, "I feel indeed more at home here than I did when I was last among you in Scotland, when the weight of that call which I believe I obeyed in coming here was resting upon me, and making me a stranger among my own kindred." Further he added, "For myself I am here in the midst of a people of a

strange language and who know not the true God nor Jesus Christ whom He hath sent to be the light and life of man, and yet I cannot say that I am solitary or farsaken."

He had with him two servants, a teacher and three boys, and with this number he formed a school on the principles of the Gospel. This continued for a time and the results proved interesting and encouraging. But once William Burns thought that he could declare the tidings of salvation in the language of the people he soon set his face to a greater field. This was the Canton province where the countless towns and villages were before him. "Lift up your eyes and look on the field; for they are white already to harvest." This is exactly how he viewed the mainland of China with its population that mounted to millions. As he thus prepared for greater labours he accordingly made known that the school was to be closed. This was the only course open for him in the circumstances. He affirmed, "Certainly my past habits and experience fit me above most preachers for attempting this mode of missionary work: but whether and how far I may be succeeded in it is with the Lord, at whose command I go forth!" The perils to which he exposed himself were many. Chief of these were the perils of robbers. Wisely he cast himself entirely on the care of His Saviour. Like the Psalmist he would constantly go on in strength of God the Lord. How sweet and strengthening must the promise "Lo, I am with you alway" have been to him! We must not forget that he was alone among the heathen. He had no prepared plans and his only aim was to make known the Gospel. He instructed his assistants to direct their boat to any part of that long extended coast. In some parts he remained only one day; in other parts he waited longer. His work depended on how the Lord would open a door of utterance for him. He depended on God for everything—temporal as well as spiritual. The God who fed His servant the prophet at the brook, using the ravens to carry his meat, was able to care for the missionary in China. This same God has the hearts of all men in His hand and He used them to care for His servant. Some person would give him a meal; some one would give him a night's shelter and he thankfully took what was put before him. About that time, he wrote, "Yesterday, the Christian Sabbath was the market day here. I was out among the people about three hours, and had much support from God. What need have I of the presence of the Lord of the Sabbath in a land like this, that I may not lose my own soul in seeking to save the souls of others." Expressions of this nature, although they are brief, show much of his inmost soul. But how difficult for those who never stood in a heathen land to realise the situation!

Situations of this nature call for the weapon of "all-prayer." Luther held it as an axiom, "He who has prayed well has studied well."

During the first seven weeks William Burns went from place to place. On the whole he met with encouraging tokens. He lodged in a mat-shed; he shared the same food as his Chinese companions; he walked for miles across hills, but the great disappointment was that the messenger sent from Hong-Kong with money was robbed on the way. A whole day was spent in his room for prayer and meditation. This he considered a great privilege. Heart preparation was most needful. He returned to Hong-Kong. There he spent one week with a Dr. Hirschberg, a converted Jew. Then he continued his movements amongst the villages again for another period of six weeks. Soon after this, the rainy season along with the less friendly attitude of the people closed the door against him. The natives proved so averse to the presence of a stranger that he was obliged to sleep on the boat. Such circumstances made it necessary for him to return to Hong-Kong. He only waited for the Lord to open up the way again. By that time a Dr. Jones Young, who was already employed in China as a medical practitioner, was accepted by the Presbyterian Church of England, and the thought of having Dr. Young to labour with him must have been comforting. He went forth weeping with the precious seed of the Kingdom. To his mother, to whom he often unburdened himself, he wrote, "You have need to pray for all of us who labour here, that we may be endued with a patient and persevering spirit, for the natural and spiritual difficulties of the field are of no common kind." When he made one further effort to declare the truth on the mainland it is sad to relate that he was robbed of all he possessed but the clothes he wore. We can say of him, "In journeyings often, in perils of waters, in perils of robbers . . ."

In 1850 Mr Burns was joined by Dr. Young, a true fellow-labourer. The question to be decided between them was where best it would be to have a permanent centre for their mission. The Committee at home thought that Amoy would be most suitable. Dr. Young was also of this opinion. Mr Burns, however, looked with soul longings to Canton, the great centre of Chinese life. For two long years he had diligently studied the Canton dialect. He had been to Canton on a few occasions. He met with many disappointments there but, as his manner always was, he patiently persevered, wondering when and how the Lord would graciously open the door of entrance. For a period of eight months he managed to get a place to rent. His greatest trial was the indifference of the hearers to the Gospel message.

The preacher who witnessed, at home and in the colonies, the power of the Holy Spirit, was severely tempted. The great question was—what could the Lord's mind be? Until this could be made clear he could not abandon his work in Canton. Thus he steadfastly and patiently continued to sow the good seed. There was no abiding fruit but still this seed could grow "even after many days." His manner on that occasion, as always, was to endure, "as seeing Him who is invisible." We are prepared to say that in time the extent of the self-denying labours of this servant of the Lord among a people who showed so little sympathy to him will never be known.

By this time Dr. Young was in Amoy and hopefully waited for his fellow labourer. Yet William Burns was as if glued to the place and people. From Canton he wrote, "How can I leave these dear and precious souls for whom there are so few to care?" It is possible that it is here in Canton that we see the missionary at his best. Labouring day after day under the most trying and indescribable difficulties and yet he endured. His desire was to know his Master's will. Once he knew, he would be satisfied—he would acquiesce. But he never left Canton until the door was completely closed against him. He spent sixteen months there in lonely circumstances.

In the year 1851 he went to Amoy. Amoy was also thickly populated. The people were poor and ignorant. The "strong man armed" who always desires to keep his house in peace had a firm hold. Iniquity did not hide its face with shame. Public opium-smoking places were common. On his arrival there, William Burns began his work in his usual energetic manner. He had to set himself to the study of the Amoy dialect. This he did with success.

The impressions of the new place of labour, along with his reasons for leaving Canton, are contained in a letter to his mother: "My expectations of getting the house I had in view at Canton were completely disappointed, and my way seemed hedged to come here. I embarked accordingly at Whampoa in the English barque 'Herald' for Amoy on the evening of June 26th, and, after spending the Sabbath and Monday at Hong-Kong by the way, we reached here on the forenoon of July 5th. The passage was a delightful one, and very refreshing to the bodily frame after sixteen months in Canton. . . . I am now very much to my mind lodged in the middle of the Chinese population, in a little room connected with the school which was made over to Dr. Young by an American missionary on his removal here a year ago. Thus settled down amid Chinese voices, and with a Christian native servant (who prays with me; I cannot yet pray with him in his

own dialect), and a Chinese teacher who comes daily, I am endeavouring to exchange my Canton for the Amoy Chinese. To speak this new dialect publicly and well may require a good deal of time. . . . Dr. and Mrs Young are well, and seem to be getting on well, through the Divine blessing and guidance. I feel it a great privilege to be connected with him as with the other missionary brethren here who all go on in much harmony, and not without tokens of Divine encouragement. The people here present a striking contrast to the people of Canton in their feelings and deportment towards foreigners. Here all is quiet and friendly, and although there is here also a great apathy on the subject of the Gospel, yet a good many seem to listen with attention, and the missionaries have inquirers who come to be taught. I was preaching last Sabbath day (in English of course) from the words 'Because iniquity shall abound, the love of many shall wax cold' (Matthew xxiv); and, alas! I felt they were solemnly applicable to my own state of heart. Unless the Lord the Spirit continually uphold and quicken, oh! how benumbing is daily contact with heathenism! But the Lord is faithful, and has promised to be 'as rivers of water in a dry place, and as the shadow of a great rock in a weary land!' May you and all God's professing people in a land more favoured, but alas! also more guilty, experience much of the Lord's own presence, power, and blessing, and when the enemy comes in as a flood, may the Spirit of the Lord—yea, it is said, 'the Spirit of the Lord shall—lift up a standard against him.' " These brief remarks speak for themselves, but no one can fully appreciate the heart feelings of the missionary except such as have been in similar circumstances. His faith was proved by trials: and the trials of a foreign field where one's lot is cast among heathens are certainly not the ordinary kind. But William Burns was strong in faith "giving glory to God;" like him who, to every age of time, has been a pattern of trials and sufferings and yet also of patience. It was Job who said, "Though He slay me, yet will I trust in Him." The missionary at Amoy quickly mastered the dialect of the people and soon he was spreading the good news with his usual prayer to God—"Thy Kingdom come." On his tours of duty there he met with a people who seemed to welcome him. The audiences were attentive and it could be said that the people "heard him gladly." His sense of duty and the heart interest he had in the work he showed when he returned a year's salary to the Committee at home in order to seek another labourer. To him the opportunity was there. "Surely," said the Convener in giving in the next report, "that field is ripe unto harvest, when the reaper sends home his own wages to fetch out another labourer! "

A year later he went further into the field. He visited the great city of Chang-chow-foo. "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

Of one of these tours he wrote in his diary, "We had a fine opportunity, within a few steps of our boat, of preaching the Word of Life fully and without hindrance. We continued thus to preach on the bank of the river for three days, going upwards from our boat in the morning, and downwards in the afternoon, and addressing large companies for three or four hours at a time, until we had exhausted all the suitable stations near the river. . . . We enjoyed the fullest liberty, both within and without the city, of preaching to large and very much engaged audiences. I do not think, upon the whole, that I have spent so interesting a season, or enjoyed so fine an opportunity of preaching the Word of Life since I came to China, as during these nine days. The people were everywhere urgent in requesting that a place might be opened for the regular preaching of the Gospel among them." When he wrote to a friend, he said, "You would have rejoiced could you have seen me the last three evenings of our stay addressing a large and attentive audience until the moon was up; I felt thankful indeed in such circumstances that it was my privilege to be sent to China to preach Christ crucified as the power of God unto salvation to everyone that believeth." The missionary was in the midst of what he longed for. How different from Canton where the Gospel "never seemed to take hold" of the Chinese mind. The extent of this spiritual prosperity is difficult to estimate. In China, as elsewhere, the Gospel could not gain ground without opposition. A rebellion broke out and reached Chang-chow. Many were put to death. Mr Burns wrote of this sad occurrence. "How little did we suppose when in April preaching the Gospel in these streets that in course of a short month they were to be flowing with human blood!" How disturbing this must have been to the missionaries in the very midst of their work! The sufferings and perils caused was indeed great. More so to those who were interested in the Gospel. But it was nothing new. We read, "For lo, Thine enemies make a tumult, and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones." As the Psalmist saw so also the missionaries in China witnessed. But we can add, what folly on the part of the enemies to persecute the Lord's "hidden ones." Nothing can be done to their hurt. It will work for their good. "He suffered no man to do them wrong, yea, He reprov'd kings for their sakes." "And I will bring the third part through the

fire, and will refine them as silver is refined, and will try them as gold is tried." The little flock, surrounded by heathenism, was thus tried but also they were refined and purified. As Job said, "But He knoweth the way that I take, when He hath tried me, I shall come forth as gold." William Burns in that crisis displayed a wonderful sense of judgment. "He shall not be afraid of evil tidings: his heart is fixed trusting in the Lord." He continued to further the welfare of the people. He edited a collection of hymns for Chinese worship, and translated the first part of Bunyan's "Pilgrim's Progress" for the use of the people in their own language. He would work into the night and in the strength of his God he would leap over every high wall.

The Christian unity among the brethren in the field made the work pleasant. This to William Burns was a necessity. They were watchmen upon the walls of Jerusalem, watchmen, "which shall never hold their peace day nor night." Their urgent desire was to see "Jerusalem a praise in the earth."

Early in January, 1854, William Burns left Amoy on a preaching tour. He had as his companions two native preachers. Their first field of labour was a market town called Pechuia. They intended to stop there for a few days and then to press further afield. From the very first there was a spirit of inquiry among the people. For two whole months without a break the missionary was "preaching the Kingdom of God and teaching." In this way Christ crucified was set forth and the Lord was present to work. It was necessary to rent a building; the upper-floor of which was used for a dwelling place while the lower was used for preaching. This gave rejoicing of heart but how different must this small footing in a heathen land have been from what the young evangelist witnessed at Kilsyth, Dundee and at Breadalbane! Yet, how wonderful to see a small beginning and how wonderful the Gospel that would bring the sinner to the feet of Emmanuel whether it be in Scotland or in China! "There is no restraint on the Lord to save by many or by few." China was full of heathen darkness. But in a short time in this field even fortunetellers declared themselves on the side of the Gospel. Those who embraced the truth publicly destroyed their idols. Like Ephraim who said, "What have I to do any more with idols?" So it happened in China, their dearest objects of idolatry—the ancestral tablets—were destroyed. The Sabbath Day and the Lord of the Sabbath were honoured. Those to whom the name of the Saviour had become as "ointment poured forth" were prepared to suffer reproach and persecution rather than deny that precious name. But once again the truth was fulfilled in the Master's words: "I came not to send peace but a sword."

How interesting and encouraging for the labourer to see such fruit. As the godly Samuel Rutherford expressed the preciousness of even the redemption of one soul—"My witness is above; your heaven would be two heavens to me, and the salvation of you all as two salvations to me." But alas! how distressing to the missionary to see the young converts he had begotten and for whom he had travailed, being persecuted! Parents would beat their son severely because he had burned his idol. How unnatural! Those who were like Asa and lived a Christian life were persecuted. But how wonderful to think that the Gospel which turned the heart of the son also in a short time turned his persecuting parents with evangelical repentance to the Lord. This happened but other families continued divided. "Some believed the things which were spoken and some believed not." It was at that time that William Burns wrote "What I see here made me call to mind former days of the Lord's power in my native land. In my own circle of observation I have hardly seen so promising an appearance of God's Kingdom since I came to China. . . ." "In my own experience the Lord's goodness is so great and unceasing that while friends in Scotland may look upon me as an exile, I feel as much at home here as I would wish to do on this side of the Jordan." This was what he lived for. "For me to live is Christ." It was his privilege to see the converts grow in grace, in knowledge and in zeal. Efforts were made to disturb the meetings. If the work was not of God it would come to nothing. But to prove that it was of God it grew and spread. The strong wind of persecution made the trees of righteousness, the planting of the Lord, take a firmer hold. The examination of those applying for church membership was thorough; the emphasis being laid on their experimental knowledge of the Holy Spirit's teaching and their knowledge of Biblical truth and doctrine. Every guidance and encouragement was given but also exhortation and warning.

The unexpected removal from time to Eternity of Dr. Young's life partner cast a gloom on the whole European community. The blow and shock proved too much for Dr. Young and his return to his native land was advisable. William Burns accompanied his colleague on the voyage to be a companion to him in his distressed condition. This was done but Dr. Young never returned, for he died soon after in Scotland. He laboured faithfully for only four years.

While in Scotland William Burns laboured for the Chinese cause. China was the land of his adoption. He visited the congregations that were well known to him to endeavour to

deepen their interest in his work. He was affectionately known and remembered by so many. He had changed in appearance; instead of the youthful evangelist they now saw a worn missionary. In spirit he was more mellow. Still his work was rewarding. The epistle sent to him by the believers at Pechuia show how he was esteemed. It is as follows:—

“ We, who have received the grace of Jesus Christ, send a letter to Pastor Wm. Burns. We wish that God our Father and the Lord Jesus Christ may give to all the holy disciples in the Church grace and peace. Now we wish you to know that you are to pray to God for us; for you came to our market-town, and unfolded the gracious command of God, causing us to obtain the grace of God. Now, as we have a number of things to say, we must send this communication. We wish you deeply to thank God for us, that in the intercalary seventh month and thirteenth day, Pastor Johnston established a free school here; there are twelve attending it. Formerly, in the third month, a man, whose name is Chun-sim, belonging to the village of Chieng-choan, heard you preaching in the village of Hui-tsau. Many thanks to the Holy Spirit who opened his blinded heart, so that in the seventh month he sent a communication to the church at Amoy, praying the brethren to go to the village. They went and spoke for several days, and all the villagers with delighted heart listened. Also in the town of Chioh-bey, the Holy Spirit is powerfully working; the people generally desire to hear the gospel. The brethren and missionaries have gone together several times; and now, in the village of Ka-lang, there are two men, Ch’eng-soan and Sui-mui, who are joining heart with the brethren in prayer. Teacher! we, in this place, with united heart, pray, and bitterly beg God to give you a level plain to go home, and beg of God again to give you a level plain quickly to come. Teacher! you know that our faith is thin and in danger. Many thanks to our Lord and God, who defends us as the apple of the eye. Teacher! from the time that we parted with you in the seventh month, we have been meditating on our Lord Jesus’ love to sinners, in giving up His life for them; also thinking of your benevolence and good conduct, your faith in the Lord, and compassion for us. We have heard the gospel but a few months; our faith is not yet firm. Teacher! you know that we are like sheep that have lost their shepherd, or an infant that has lost its milk. Many thanks to the Holy Spirit, our Lord, morning and evening comforts our hearts and gives us peace. And in the seventh month, the twenty-fourth day, the brethren with united heart prayed, and shedding tears, bitterly begged of God again to send a number of pastors,

quickly to come, again to teach the Gospel. We wish that God our Father may grant this prayer, which is exactly that which the heart desires."

His many friends could not but notice that his heart was in his field of labour. In March, 1855, the missionary sailed once more from the shore of his native soil for China.

(To be continued)

THE BRIDE, THE LAMB'S WIFE

We now notice and view the Church and Spouse of Christ in her marriage robe and garment of state, which is thus expressed, "Her clothing is of wrought gold." The bridal suit, the marriage robe, and garment of state, in which Christ's Church is all glorious, is the righteousness of her great and glorious Lord, which, for the excellency, worth, splendour, and durableness of it, is compared to the gold of Ophir. In the 9th verse of this Psalm, and also before us, we have it compared to wrought gold; in which robe the elect of God shine before Him with lustre, glory, and majesty, inconceivable by us. The Eternal Three beheld the Church in this robe, as clothed in and wearing it as the robe of righteousness and garment of salvation, from before all worlds: and Christ, having by His personal obedience to the law, as the Mediator and Surety of His people, brought in everlasting righteousness, it is imputed by God the Father to *each* and *all* of them; in it, and upon the footing of it, they were accounted righteous before Him, and in His decrees and purposes were justified. And when the Holy Spirit hath enlightened their minds, and given them spiritual views of this righteousness, He pronounces "in their consciences" the sentence of justification, by which they know their interest and security in Christ's righteousness, and how that by Him, "all that believe are justified from all things." The excellency of this robe exceeds the conception of saints, either in earth or Heaven. It exceeds the righteousness of those bright seraphs that never fell, who shine before the Lord in the purity and dignity of their creation-dress. But those morning-stars all fade and lose their lustre when compared with the Lamb's chosen and beloved Spouse, who, in His righteousness, outshines in glory the angels of God's presence. The Church of Christ is as truly, perfectly, and immutably righteous before the Lord as the righteousness of Christ can make her. She is clothed with the very righteousness of Christ, the God-Man Mediator. The obedience which Christ as God-Man, the Representative and Surety of His beloved ones, wrought out in their law-place, room,

and stead, is that righteousness which is imputed to them, in which they are justified, pronounced perfectly righteous, and will for ever glory. Jeremiah, in Chapter xxxiii, speaking of the Church, says, "This is the name wherewith *she* shall be called: The Lord our Righteousness." And this is also the name of her illustrious Husband, for in Chapter xxiii, speaking of the incarnation, work, and salvation of Christ, the same Prophet says: "This is the name wherewith *He* shall be called, The Lord our Righteousness." This obedience, with all its eternal value and efficacy, is the white linen, the righteousness of saints, in which God beholds them without spot, unblameable and irreprovable before Him. And as He views His Church thus she must be perfect and complete in Christ. Viewing in the light of the Holy Spirit, and conceiving by faith in the Word the glories and perfections of the God-Man and His obedience, from the transcendent heights of this Sun of everlasting righteousness, a believer may look upon the righteousness of Adam in his state of purity, and view the righteousness of all the holy angels in glory, as having no glory in comparison with the excelling glory of Christ's righteousness; theirs at best is but creature righteousness, but believers in Christ are arrayed in the righteousness of God, of the God-Man, where the divine perfections shine gloriously. Can the Church shine more gloriously than she shines in this robe? She will shine before the Throne in this nuptial robe for ever, and Christ, the Sun of glory, will shine immediately upon her; and the Holy Ghost, who will dwell in the souls and bodies of the glorified, will fill them, in every part, faculty, and sense, with glory to the full.

But I pass on to consider in what manner the Church, the King's daughter, shall be presented before the King: "She shall be brought unto the King in raiment of needlework." The Bride and Spouse of Christ, espoused to Him, and betrothed unto Him from everlasting, redeemed by Him in the fullness of time, and purchased with the price of His own blood, openly espoused to Him in the day of His power, the day of the gladness of His heart, when the open display of all the elect takes place; the open solemnities of the nuptials between Christ the Bridegroom and the Church His bride will then take place; she will then be brought into the King's presence in raiment of needlework and clothing of wrought gold. The Church was brought to Christ and presented to Him by God the Father in all her glorious dignity and excellency, in which she will shine in Heaven to all eternity, before all worlds. She will be brought at the resurrection-morn before Christ, adorned as a bride for her glorious Husband. At which time all her spots and stains will be everlastingly

obliterated. She will then shine immutably holy, righteous, and pure. She will be clothed with immortality and glory, and be perfectly conformed in soul and body to Christ Jesus, who at His appearing will make her like Himself, for she shall then see Him as He is.—S. E. P. (Sower, 1898-99).

ANECDOTES

Cambuslang in Whitefield's Time.

In the year 1742 there was an extraordinary religious awakening in the West of Scotland. It began in Cambuslang, a parish on the Clyde, near Glasgow. There were not over nine hundred souls in the parish, yet out of that number about five hundred were, it was believed, converted. The awakening in Cambuslang was preceded by a year's faithful preaching of regeneration and the atonement by the pastor, Rev. John McCulloch. Then for twelve weeks came daily preaching—generally outdoor or in tents. Whitefield (then in the zenith of his power and popularity) came to Cambuslang, and delivered a dozen discourses. Boanerges never stayed long in one spot; he used to say. But his two visits to the rural parish near Glasgow were inundations of blessings to the thirsting multitudes. Mighty audiences from Glasgow and Western Scotland thronged to hear him. He frequently addressed 20,000 souls in a day!

At the first communion season after his visit, no less than seventeen hundred persons sat down to the tables, which were spread under tents. A few weeks after, the Lord's Supper was dispensed again, and probably it was the most extraordinary communion service ever witnessed on earth. No less than forty thousand people gathered to witness the solemnities. Preaching went on for several days previous under Whitefield and others, but on the second Sabbath in August the Pentecostal scene culminated. The day was mild and genial, the air fragrant with the breath of new-mown hay, and the fields yellow with the wheat-harvest. At half-past eight on that memorable Sabbath morning, the "action sermon" was preached. Then came the "fencing of the tables;" then, immediately after this, the table was spread, and the first company passed into the Lord's Supper. During the whole day the sacred service went forward; no less than twenty-four companies of over one hundred, each sitting down in rotation! The whole number who partook of the sacred emblems was about three thousand. The soft twilight was stealing over the "braes" when the last group left the communion tent, and there was only light enough left to read four lines of a Psalm as a doxology. A grey-haired pastor turning homeward

from the hallowed place, exclaimed, in the fullness of his grateful heart, "Lord! now lettest Thou, Thy servant, depart in peace; for mine eyes have seen Thy salvation." Such a revival could not be without abiding fruit. Accordingly, we are told that after the close of the extraordinary meetings, the morals of the whole neighbourhood were changed. Profanity became almost unknown. God's day was honoured in every dwelling. Nearly every house became a house of prayer. Evil speaking ceased. Old enmities and family feuds were forgotten. Every father was a kinder parent; every child more dutiful. Religion went into men's daily business as a controlling principle; sceptics owned its power, and scoffers were silenced before the beauty and majesty of daily godliness. May He who holdeth the seven stars in His right hand renew such a period!—Extracted.

Rabbi Duncan on Angels.

"On a Sabbath," says the Rev. James Robertson, of Newington, "when I had been preaching one of a series of discourses on 'Angels in their revealed connection with the work of Christ,' Dr. Duncan came into the vestry and said, 'Will you be so kind as to let me know when you are going to take up the case of my favourite angel?' 'But who is he, Doctor?' 'Ah, guess that.' 'Well, it would not be difficult to enumerate all those whose names are given us.' 'But I can't tell you his name; he is an anonymous angel.' 'Well, I think I must give it up, Doctor.' 'Then I'll have to tell you. It's the one who came down in Gethsemane, and strengthened my Lord to go through His agony for me, that He might go forward to the cross and finish my redemption there. I have an extraordinary love for that one, and I often wonder what I would say to him when I meet him first.' This was a thought Dr. Duncan never wearied of repeating, in varied forms, whenever the subject of angels turned up in conversation."

A day or two after this the following conversation took place between him and Miss R——: April 21, 1864. Dr. Duncan: "I went last Sabbath and heard Mr Robertson preach one of a course of sermons on the angels." Miss R——: "I think one sermon might have exhausted them." Dr. Duncan: "Oh no, it is a very wide subject—do you think about the angels?" Miss R——: "Not much." Dr. Duncan: "Do you hope you are an heir of salvation, and so have your own special ministering angels? Do you think you have 'come unto Mount Zion'? Well, what have you come to? To 'an innumerable company of angels,' and yet you don't think much about the angels. The angels sang 'Glory to God in the highest, on earth peace, good-will

toward men '—God, earth, men; the angels care for men—and you sang, 'Glory in the highest, peace in heaven.' Have you and I some hope that God has granted to us repentance unto life? Then there was joy over us in the presence of the angels of God. And do we need daily repentance? Then doubtless the joy of the angels over us continues. And you don't think much about the angels! The Lord Jesus shall come 'in the glory of his Father and of the holy angels;' and you will be taken quite by surprise that day, because you have never thought much about the angels!" Miss R——: "I may be off the earth before that." Dr. Duncan: "Oh, and you will have time between death and the resurrection to get acquainted with the angels, so as you will not be surprised." Miss R——: "But there is a great deal of sentimentality in much that is said about angels." Dr. Duncan: "Oh, because there is a great deal of nonsense in other books about them, you will not attend to what the Word of God says about them! just as some persons, because the Papists worship the Virgin Mary, will not call her 'the blessed Virgin,' although it was said 'All generations shall call me blessed.' I don't say that fancy will make anything of it. Fancy draws a bonny man with a pair of wings! but can faith not make something of it? and 'faith cometh by hearing, and hearing by the Word of God.' " Miss R——: "But I think the angels cannot do good to our souls, only outward good" (Psalm xci: 11, 12). Dr. Duncan: "I don't see why holy angels may not have as much power to do our souls good as the devil has power to do them ill. I take that passage to mean, thou shalt not even dash thy foot against a stone—they shall take charge of thee even down to that; it was more than that to the Head and so also, I take it, it is to the members. I have my favourite angel, though I do not know his name. It is not Gabriel who announced the birth of my Lord. It is that angel who, when our Hope was staggering, and when twice He fell, appeared from heaven, and strengthened Him. If I get to heaven, and meet that one, I will say to him 'Art thou the angel who strengthened my Lord in His agony?' Did that angel do you no good? And though it is a less thing than strengthening the Head, did the angel who let Peter out of prison do you no good?—did Peter do you no good after he came out of jail?" —Extracted.

Providential Deliverances.

The Rev. Henry Erskine was often in great straits and difficulties. Once when he and his family had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning the young children cried for their breakfast, and their

father endeavoured to divert them, and did what he could at the same time to encourage himself and wife, to depend upon that Providence that hears the young ravens when they cry. While thus engaged, a countryman knocked hard at the door and called for some one to help him off with his load. Being asked whence he came and what he would have, he told them he came from Lady Raeburn with some provisions for Mr Erskine. They told him he must be mistaken, and that it was more likely to be for another Mr Erskine in the same town. He replied, "No;" he knew what he said; he was sent to Mr Henry Erskine; and cried, "Come, help me off with my load, or else I will throw it down at the door." Whereupon they took the sack from him, and on opening it, found it well stored with fish and meat. At another time, being in Edinburgh, he was so reduced that he had but three-halfpence in his pocket. When he was walking about the streets, not knowing what course to steer, one came to him in a countryman's habit, presented him with a letter, in which were enclosed several Scotch "ducatoons," with these words written, "Sir, receive this from a sympathising friend. Farewell." Mr Erskine never could find out whence the money came. At another time, being on a journey on foot, his money failed, and he was in danger of being reduced to distress. Having occasion to fix his walking stick in some marshy ground among the rushes, he heard something tinkle at the end of it. It proved to be two half-crowns, which greatly assisted in bearing his charges home. In days of persecution and poverty, God wonderfully interposes for his people.

BRIEF EXTRACTS

Let Arminians maintain at their peril their *universal redemption*, but we must maintain at our peril the *universal offer*. The Arminian doctrine is to be rejected as robbing Christ of the glory of his free grace, in electing from eternity, and effectually calling in time, ascribing so much to man's free will.

—Ralph Erskine.

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It is no reproach to be behind the religion of this age, in its present course. To be behind an age that is drifting away from truth and godliness is the only safe, the only dutiful position.

—Dr. John Kennedy.

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Let us be lions in God's Cause, but lambs in our own.

—James Renwick.

We shall spend eternity in loving God, in adoring, admiring and praising God. We should spend much of our present time in this. Some people imagine that they are not serving God unless they are visiting the sick, or engaged in some outward service; whereas the highest of all service is the love of adoration in the soul. Perhaps God gets more glory by a single adoring look of some poor believer on a sick-bed than from the outward labours of a whole day.

—R. M. McCheyne.

* * * *

When we shall all stand in that most solemn assemblage—when the whole race of man, from Adam to the youngest of the latest generation, shall appear in one vast body before the judgment-seat of Christ; oh, what mutual relations will be found subsisting between individuals or communities that had never even seen each other in the flesh! Even among those who may have been contemporaneous, what strange bearings on each other's spiritual interests and eternal destinies will be disclosed! How terrible a thought is it, for instance, that Christ's redeemed people may there meet with some on the left hand of the Judge, to whose impenitence and consequent perdition they may have been instrumental in ministering by their negligence, supineness, infirmities or more easily besetting sins! Alas! how many have been confined in their hatred to religion by the more obvious defects and blemishes in the character and conduct of religion's true friends! And what child of God can ever contemplate that judgment-seat, without the agonising fear that there may be present there, as heirs of wrath, some with whom he companied in the days of his ungodliness, and whom he contributed thereby in no small degree to harden—and some whom, in the subsequent years of a true walk with God, he may have, even then also, done not a little by levity of intercourse or worldliness of spirit, or even by his falls or backsliding, to confirm in their dislike of Christianity. Oh, what disclosures must then be made as to the bearing of our lives and conduct upon the eternal interests and destinies of our fellow men—and of theirs on ours.

—Hugh Martin.

HEAVEN

Heaven the House of God.—This glorious world is “the house of God,” or the peculiar and favourite place of His residence; the place where those manifestations of Himself are seen, which He is pleased to make, as the most special displays of His presence and character. Present in all other places, He

is peculiarly present here. It is also "the throne of God," the seat of universal and endless dominion, where the divine authority is peculiarly exercised and made known, and the splendour of the divine government exhibited with singular effulgence and glory. It is the residence of His most favoured creatures; of the saints, who are redeemed by the blood of His Son; and of the angels, who, innumerable in multitude, "stand round about His throne." It is the everlasting seat of consummate holiness or virtue; where that Divine principle shines without alloy, flourishes in immortal youth, and reigns and triumphs with eternal glory. It is the place in which are seen all the finishings of Divine workmanship, and in which the beauty and greatness of the Infinite mind, and the endless diversities of omniscient skill, appear in all their most exquisite forms, and in the last degree of refinement and perfection. It is the centre of all Divine communications; the City in which all the paths of Providence terminate; the ocean from which all the streams of Infinite wisdom and goodness proceed and into which they return, to flow again and for ever. It is the theatre in which an eternal providence of progressive knowledge, power and love, rendered "daily" more and more beautiful and amiable, wonderful and majestic, is begun and carried on through ages, which will never approach towards an end. It is the place where all the works of God are studied and understood, through an eternal progress of knowledge; where all the diversities of virtuous intelligence, all the forms and lines of moral beauty, brighten in an unceasing gradation; and where gratitude, love, enjoyment and praise, resound "day and night" in a more and more perfect harmony throughout the immensity of duration.—Dr. Dwight.

Heaven—the Home of Believers.—As a home the believer delights to think of it. Thus, when lately bending over a dying saint, and expressing our sorrow to see him lay so low, with the radiant countenance rather of one who has just left heaven, than of one about to enter it, he raised and clasped his hands, and exclaimed in ecstasy, "I am going home."—Dr. Guthrie.

The Service of Heaven.—Adoration at the throne, activity in the temple—the worship of the heart, the worship of the voice, and the worship of the hands—the whole being consecrated and devoted to God—those are the services of the upper sanctuary. *Here* the flesh is often wearied with an hour of worship: *there* ". . . they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here a week will often see us weary in well-doing: there they are drawn on by its own deliciousness to larger and larger fulfilments

of Jehovah's will. Here we must lure ourselves to work by the prospect of rest hereafter; there the toil is luxury, and the labour recreation; and nothing but jubilees of praise, and holidays of higher service, are wanted to diversify the long and industrious Sabbath of the skies. And it matters not though sometimes the citizens are represented as always singing, and sometimes as always flying; sometimes as always working, and sometimes as always resting; for there the work is rest, and every movement song; and the "many mansions" make one temple, and the whole being of its worshippers one tune—one mighty anthem, long as eternity, and large as its burden, the praise of the great Three-One—the self-renewing and ever-sounding hymn, in which the flight of every seraph, and the harp of every saint and the smile of every raptured spirit, is a several note and repeats ever over again, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—Dr. J. Hamilton (These extracts from *The Biblical Museum*, by J. C. Gray, 1887).

WHITEFIELD AND WESLEY

By Rev. Wm. MacLean, M.A., New Zealand

Whitefield's Journals up until the year 1741, when Whitefield was then 26 years of age, show that Whitefield and the Wesleys were working in close co-operation. It is well known that this co-operation terminated that year when Whitefield returned from America. On leaving England in 1739 Whitefield was the leader of the awakening; when he returned in 1741 it was to find himself supplanted and Wesley organising the movement around himself. He had cause to write at a later date: "I have been supplanted, despised, censured, maligned, judged by and separated from my nearest, dearest friends" (Quotation from footnote in Whitefield's Journals, p. 568, Banner of Truth Publication). Tyerman in his Life of John Wesley says that the gulf between Wesley and Whitefield was immense, and that it led them to build separate chapels, form separate Societies, and pursue to the end of life separate lines of action (Vol. 1: pp. 351, 352).

In the year 1739 John Wesley published his sermon on *Free Grace* containing an impassioned attack on the doctrines of predestination and the extent of the atonement. In his excellent "Letter to John Wesley," Whitefield writes, "For some time before and since my last departure from England, both in public and in private, by preaching and printing you have been propagating the doctrine of *universal redemption*. And when I remember how Paul reproved Peter on his dissimulation, I fear I have been

sinfully silent too long. O then be not angry with me, dear and honoured Sir, if now I deliver my soul, by telling you that I think in this you greatly err. How can all be universally redeemed if all are not finally saved? Dear Sir, for Jesus Christ's sake, consider how you dishonour God by denying election. You plainly make salvation depend not on God's *free grace*, but on man's *free will*; and if thus, it is more than probable, Jesus Christ would not have had the satisfaction of seeing the fruit of His death in the eternal salvation of one soul. Our preaching would then be in vain, and all invitations for people to believe in Him, would also be in vain.

"But blessed be God, our Lord knew for whom He died. There was an eternal compact between the Father and the Son. A certain number was then given Him, as the purchase and reward of his obedience unto death. For these He prayed, John xvii, and not for the world. For these, and these only He is now interceding, and with their salvation He will be fully satisfied.

"Dear, dear Sir, O be not offended! For Christ's sake be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning. Be a little child; and then, instead of pawning your salvation, as you have done in a late hymn book, if the doctrine of *universal redemption* be not true; instead of talking of *sinless perfection* as you have done in the preface to that hymn book and making man's salvation to depend on his own *free will*, as you have in this sermon, you will compose a hymn in praise of sovereign distinguishing love. You will caution believers against striving to work a perfection out of their own hearts, and print another sermon the reverse of this, and entitle it *Free Grace Indeed*. Free, not because free to all; but free, because God may withhold or give it to whom and when he pleases. Till you do this, I must doubt whether or not you know yourself" (Extract from "A Letter to John Wesley").

"Having heard much," says Wesley, "of Mr Whitefield's unkind behaviour since his return from Georgia, I went to hear him speak for himself, that I might know how to judge. I much approve of his plainness of speech. He told me 'He and I preached two different gospels,' and therefore he not only would not join with, or give me the right hand of fellowship, but was resolved publicly to preach against me and my brother whensoever he preached at all. Mr Hall, who went with me, put him in mind of the promise he had made but a few days before, that 'whatever his private opinion was he would never publicly preach against us.' He said 'that promise was only an effect of human weakness, and he was now of another mind'" ("Life of John Wesley," p. 442).

"It is a great mistake to confound Evangelicalism with Wesleyanism," wrote the late Rev. J. P. MacQueen, London, "or to imagine that Wesley and Whitefield both belonged to one Movement and preached the same Gospel. On the contrary, their teaching was diametrically opposed, free-grace being Scriptural, while free-will is the illegitimate product of the carnal mind. Whitefield was in the Puritan, Calvinistic, Apostolic, succession, while Wesley and his associates were semi-Pelagian and Sacramentalist." "It is amazing," continues Mr MacQueen, "that any true evangelical Calvinist would ever quote John Wesley with approval, either in speech or in writing. He bitterly hated and rejected Calvinism, while he taught a theory of justification practically identical with sanctification. He commended the so-called 'devotional literature' of the Oxford Tractarians, such as the works of so-called Romanists like Thomas a Kempis, Francois de Sales, and Cardinal Bona. He even published the 'Introduction to a Devout Life,' by Francois de Sales, the sworn foe of Calvinism, in 1750. He advocated prayers for the dead, justifying himself thus: 'Prayer for the dead, the faithful departed, in the advocacy of which I conceive myself clearly justified'" (Works ed. 1872, IX 55).

Mr MacQueen says that he is amazed at Evangelical Calvinists who say that while John Wesley was undoubtedly Arminian in his views, his brother Charles was Calvinistic. "After a careful perusal of their lives and the views of both of them," Mr MacQueen continues, "I am thoroughly persuaded that they were both Arminian to the core, Charles' hymns notwithstanding. Their false undermining Arminian teaching and influence weakened the Protestant witness against Popery in England and throughout the British Dominions, while Scotland itself was by no means exempt, and this evil free-willism, as a result, continues rife and rampant in professedly evangelical circles in England and Scotland, and the whole English-speaking world to this day" (F.P. Magazine, Vol. 55: pp. 99-102).

Wm. MacLean.

THE TRUE FOUNDATION OF HOPE

By Bogatsky

Let the reader be careful to distinguish between a *state of safety* by faith in Christ, and a *state of assurance* arising from sensible comforts in the heart. The best Christians experience great changes in the frame of their minds: sometimes they are lively and comfortable, then they are low and depressed; now they have sensible tokens of Divine favour, then, again, these are with-

drawn, and they begin to question the safety of their state before God. The enemy often takes advantage of their uncomfortable frames, and would have them question the reality of grace in their heart; and the consequence generally is great anxiety and distress. In order to remove this, it is necessary to consider what is the *true foundation* of hope, and to distinguish between what is *durable* and what is *changeable*.

The work of the Redeemer is a *perfect work*; nothing can be added to it, and nothing must be taken from it. It is *everlasting in its duration and efficacy*; upon this the eye of faith should be invariably fixed, and hence comfort and support in every state is to be drawn. Christ's blood is a *constant propitiation*, His righteousness is a *perfect covering*; to these. Reader, have daily recourse for cleansing and recommendation before God; by these you may silence all the accusations of Satan, all the clamours of conscience, all the threatenings of the law; for in Christ the believer is complete, and here he may safely rest in his dullest and heaviest moments. Happy frames, on the contrary, are bestowed or withheld as it pleases God; you may safely pray for them, because great peace is promised to the children of God—and, generally speaking, the diligent and watchful are most frequently favoured with them; and when you are blessed with them, be thankful; but beware of depending upon them, for this is the readiest way to have them withdrawn: spiritual pride may arise from this quarter, while a feeling sense of weakness and unworthiness keeps the soul humble, and continually dependent upon the Lord Jesus Christ alone for pardon, strength, and salvation.

In spiritual conflicts, it will often happen when God is about to work some great deliverance from some particular sin, or pressing temptation, that before deliverance comes, the believer will think he had never been so wicked or oppressed before; his corruptions are permitted to stir up in him, and he is apt to say with Moses respecting the Israelites, that "God has not delivered him at all." Reader, beware of such a conclusion; the greatest darkness is generally a little before sunrise; "the Israelites groaned by reason of their task-masters and heavy burdens," just when God was about to deliver them. Man's extremity is God's opportunity; out of darkness He brings forth light; out of unbelief, faith; and out of pride, humility: His design is to bring down thy self-righteousness and vain confidence; to cut the very sinews of an arm of flesh; to convince thee that deliverance is of Himself alone, to bring thee to a steady dependence upon His power, that His strength may be perfected in thy weakness, and that He may have all the glory. Then will He

appear for thee, and work wonderfully, and in all thy after-conflicts of a spiritual kind, follow this advice: build not thy comfort of pardon upon thy victory, but thy victory upon thy pardon and acceptance with God through Christ: strive not, thinking that thou shalt only have forgiveness of sin when it is conquered: but seek the pardon of sin first, through faith in Christ, and then that it may be manifested to thy heart (Published by the Sovereign Grace Union: Price 1d each; 18 for 1/-).

CUNNTAS MU DHITHIS SHEANN DAOINE

(Air a leantuinn bho t.d. 123)

Seann duine.—Oh! cha'n eil, cha'n eil a Mhaighstir; cha'n eil teagamh air bith mu'n tì a thilgeas e fein aig bun a chroinn-cheusaidh.—Rinneadh an iobairt dhiomhair comhlionta, “Tha e crìochnaichte” (Eoin xix: 20).

Ministeir.—Is sona an tì a tha'g amharc air bàs a Shlànuigh-ear a dh'aon chuid: Tha cuimhneachadh a pheacannan a mhàin 'n a aobhar ioraslachaidh an làthair tròcair neo-chrìochnach Dhé.

S. duine.—Cia firinneach, a Mhaighstir, a chuir sibh cainnte air an nì sin a tha mise a faireachadh; is e so a thà ga'm bheothachadh agus ga mo chomhfhurtachadh 'n am ionad còmhnuidh aonaranach a dh' fheumas mì gu grad a chuibhteachadh maille ris an droch shaoghal so. An uair a smuainticheas mi air nithibh neo-fhaicsinneach—an uair, mar eiseimpleir, a shuidheas mi'n so mu fheasgar an sealladh oibre maiseach sin Dhé, am feadh a bhitheas Benjamin beag a cur a stigh nan caorach agus nan gabhar, agus a chuimhnicheas mi air làithibh mo chuairt a bhos an so, mòran nì's tearca agus nì's olca na laithean Iacob; Gen. xlvii: 9. Oh! cia iongantach agus a chì mi foghaidean agus gràdh an Athar neamhaidh do m' thaobh. Is cuimhne leamsa, a Mhaighstir, an uair thog mi am bothan bochd so. Tha mi creidsinn gu'n d'rinn mi iomradh air roimhe; ach cha'n urrain sinn a bhi ro thrì a labhairt mu thròcairibh an Tighearna. Bha mi'n sin coig bliadhna deug that fhichead a dh'aois, dìreach a dol a phòsadh. Chaidh m'òige thairis cosmhuil ris a chuid is pailte do òigridh, gun fhior chùram mu thimchioll m'anama. Bha gu'n amharus, meud éiginn do smuaintean mu dhiadhachd agam, tre ghràs Dhé re beagan bhliadhnachan—eadhon an sin bha E ga'm tharruig dhà ionnsuidh. 'S e'n t-iarratas a bha agam teicheadh bho'n t-saoghal, agus bho'n ghné chaithe-beatha a chuir a mearachd mì, a thug orm roghainn a dheanamh d'an àite uaigneach so chum tigh a thogail ann, chum gu'm biodh nì's motha de ùine agam gu smuainteachadh air nithibh na siorruidheachd. Cia coimhneil a bha'n Slànuigh-ehear dhòmhsa. Cìod na còrdaibh

sioda leis na tharruig E mi da ionnsuidh. Hos. xi: 4. Bha bhean a thug E dhomh na h-aon de chloinn Fein; b'i aon nighean bantrach bhochd a bha chomhnuidh shios-ud aig ceann a ghlinne, 's a bhothan gheal ri taobh an uillt. Is tric a bha sinne ag imeachd air a bhruachaibh, a labhairt mu nithibh Dhé. B'ise an còmhnuidh a thoisicheadh an còmhradh—b'ise a bhiodh ag ùrnuigh maille rium—agus b'ise a threoirich mì gu fhaicinn nach robh annam ach peacach bochd truagh, air son na cheusadh an Tighearna.

Min.—Oh! a La Roche, arsa mise, 's e'n Tighearna a bheannaich sibh da rìreadh, 'n uair a thug E dhuibh a leithid sin do bhean; is deadh-ghean so a tha teachd Uaithe-san. Gnàth. xviii: 22.

S. duine.—Seadh, a Mhaighstir, bheannaich an Tighearna mì gu'n amharus, agus uime sin bu chòir dhòmhsa, mar rinn ise, m'uile chridhe thoirt Dhà, agus mo bheatha, a thuair mì Uaithe-san, a choisrigeadh Dhà. Ach bu tric an aghaidh sin a chràidh mì mo chompanach gaoil le fuarachd agus neo-mhothachadh mo chridhe a thaobh Dhé. Theireadh i rium gu minic, “Cha'n eil gràdh agad do Iosa—tha thù àrdanach—tha thu diùltadh tairgse na slàinte, chionn gu'm bheil i gu'n airgiod agus gu'n luach.” Isa. lv: 1. Ach is ro mhillis ar sonas fhaotainn a mhàin bho Dhia.

Min.—Tha mì saolsinn gu'n robh sibh 's an àm sin toilliche le'r fireantachd fein; a cur dòchas ann an toillteanas 'ur gnìomharan; agus am barail, theagamh, gu'n d'thugadh 'ur modhalachd 's 'ur n-ionracas air falbh 'ur peacaidhean, agus gu'm pàigheadh iad eiric bhur n-anama.

S. duine.—Bha, a Mhaighstir; cha b'urrainn mì fathasd a bhi creidsinn an fhìrinn shòlasach sin, gu'm bheil am peacach air fhìreanachadh an làthair Dhé a mhàin tre thoillteanas a Shlànuighear; no gur ann le fireantachd neach eile a dh'fheumain a bhi air m'eudachadh. Loit an soisgeul m'àrdan: bha mi strì an aghaidh a chumhachd, agus is minic a bha mì feargach ri mo dheadh Shùsain chiùin, neach, 'n uair a chitheadh i mise mar so a diùltadh an t-saoir ghràis a th'ann am fuil Iosa Criosd, theireadh i le feith-ghàire, “Gidheadh cha'n eil teagamh nach do bhàsaich Criosd air do shon.” Ach a nis nochdadh tròcair dhomh; shìn an t-Uile-chumhachdach faluing fhìreantachd tharum, Isa. lxi: 10; a nis feudaidh mì mì fein a ghairm beannaichte, do bhrìgh gu'm bheil mo pheacaidhean, tha mì'n dòchas, air am maitheadh, agus nach eil an Tighearna a cur m'aingidheachd as mo leth, Salm xxxii: 1, 2.

Min.—Ach innsibh dhomh, a charaid ionmhuinn, nach eil 'ur lochdaibh a tha làthair, na peacaidhean sin anns am bheil sinn

a tuiteam gach là, a cur mòr dhoilgheas agus mì-shuaimhneas oirbh.

S. duine.—Oh! thà mi gach là ag osnaich gu dùrachdach air son na mionaid 's am bì m'anam air a shaoradh o pheacadh—cha'n eil de shòlas agam gu minic ach gu'm bheil an uair a dlùthachadh. Oh! na'm biodh fhios agaibh-se cho iosal 's a thà mi air son cho neo-fhiùthail 's a tha mi fein. Ciod an fhadachd a th'orm air son an staid anns nach cuir mi gu bràth, gu bràth tuilleadh fearg air mo Thighearna agus mo Slànuighear.

Min.—Tha eagal orm, ma tà, nach eil làn shith inntinn agaibh.

S. duine.—Oh! thà a Mhaighstir, taing do mhaitheas Dhé, cha'n eil mi uair air bith a cur an teagamh a thròcair dhomh, do bhrìgh gu'm bheil fhios agam gu'm bheil Esan neo-chaochlaidheach; agus an saor ghaol a nochd E dhomh 'n uair a bha mi 'n am nàmhaid Dhà; Gu'n nochd E fathasd e 'n uair a thà mi gu h-umhail an dòchas gu'm bheil mi air mo dheanamh reidh Ris trid fhuil-san; Rom. v: 9, agus nach urrainn an saoghal, an diabhol, na uile bhuairidhean, mo sgaradh bho'n a ghràdh a nochd Dia a reir deadh-ghean a thoile dhomh ann an Iosa Crìosd. Rom. viii: 38. Eph. i: 5. Thà mi mothachadh mar gu'm bithinn-sa dha'm Athair neamhaidh mar a thà Benjamin dhòmhsa. Tha mòr thoil aig an leanabh ghràdhach dhomh, agus tha fhios aige ro mhath gu'm bheil sin agam-sa dhà-san; gidheadh 'n uair a leigeas e air di-chuimhne na thà ghràdh agam-sa dhà-san agus aige-san dhòmhsa, agus a chuireas e mio-thlachd orm; cha'n eil e air son sin a cur an teagamh nach mi fathasd a shean-athair gaoil, mar a their e fein; agus cha'n eil mise air mo thaobh fein a di-chuimhneacadh gu'r esan fathasd mo mhac; agus luathaichidh mi an reite, mas urrainn mi, chum gu'm bi e sona a ris. Tha fhios aig an leanabh ghràdhach air so cho math 's gur fhada leis ach an tig e ghal làimh rium chum gu'm faigh e maitheanas. Agus gidheadh dh'fhaodadh Benjamin gach maitheanas a thuair e riamh bh'uamsa a chùinntadh; ach is do-dheanta dhòmhsa bhi'g aithris tròcairean do-àireamh m'Athair neamhaidh dhomh fein. Nach eil aobhar agam-sa mà tà a bhi socrachadh air gràdh agus caomhalachd an Tì a shaor mi?

(R'a leantuinn)

NOTES AND COMMENTS

Church Members Neglect Public Worship

Rev. Samuel Ballantyne of Rutherford Church—Church of Scotland, Aberdeen, has warned 1,000 of his 1,340 members in full-Communion that they may be struck off the Membership Roll. Their fault is that they just do not attend the services of the

Church except for Communion four times a year. Similar action has been taken by other ministers and kirk sessions in the Church of Scotland. We have noted this subject before. Again we state, that as far as non-attendance upon the public worship of God is concerned, by members in full-Communion—such should never have been members in the light of New Testament teaching. They reveal that they were never converted and brought to live a life of faith upon Christ Jesus and to take pleasure in God's House and worship. No true, spiritually alive Christian can deliberately and constantly neglect the House of God. Where a saving work has been done in a sinner by the Holy Spirit there will be a hunger for the Word and Worship of God. When will churches come back to the teaching of the Bible as to who and what is a Christian in the view of the Lord Jesus Christ? When will churches cease to deceive young and old that they are God's children while ignorant of the saving work of the Holy Spirit in their hearts and of a true, living faith upon Christ Jesus and Him crucified. One thousand spiritually dead members! What a sad problem! This, of course, is the effect of a false gospel.

Dr. Graham on the People and the Church

We have received some objections to statements made in our pages of a critical nature regarding Dr. Billy Graham, who recently held another Crusade in London. Albeit, we still find ourselves bound to make observations respecting this evangelist. When he ended his recent stay in London, he is reported as saying, "that he sensed a revolt on the part of the mass of the people against the Church." This may well be true without just now qualifying the nature of that revolt. But Dr. Graham further observed, "He did not think the revolt was against God, or against religion, the Bible or Christ, but against the institution of the Church!" On this view the mass of the people must be in a favourable state of mind religiously. But this certainly is not our considered opinion of the mass of the people of this generation. We discern on every hand a revolt away from God, His Word and the gospel of Christ. By their fruits they may be judged by Christ's own rule.

A Swedish Farmer's Fears

A Mr Carlsson, a Swedish farmer, wrote to King Gustav Adolf of Sweden, recently, expressing some of his fears as to the state of matters obtaining in his country. Among other things he said: "The foundations of our society, the Christian faith, and the Monarchy, are being attacked and discussed. . . ." His address also referred to an atheistic wave at present to be found,

at least, among Stockholm intellectuals and the Swedish National Press. There is, he said, pressure in the Diet for the abolition of religious instruction in the schools. This farmer touches two things which apply to Britain at present, viz., atheism is becoming widespread: and secondly, there is a definite movement for the abolition of instruction in the Christian faith in our schools. It appears that the servants of the kingdom of darkness are rising boldly to do their evil work in nations where the Christian faith has been established for centuries. It is heartening to read of one man in a nation writing to his king with a genuine concern for the spiritual and temporal wellbeing of the nation to which he belongs.

Modern Theologians and Christ's Resurrection

In a New Zealand periodical, *The Outlook*, for April 2, 1966, there appears an address by Rev. Professor L. G. Geering, M.A., B.D., Principal of the Theological Hall, Knox College, Dunedin. The Professor deals with the subject of the Resurrection of the Lord Jesus. He denies that the resurrection of Lazarus by the Lord Jesus is "an historical story." He quotes approvingly from the book entitled "Secular Christianity" by Professor R. Gregor Smith, of the Chair of Theology in Glasgow, in which the Professor states, "We may freely say that the bones of Jesus lie somewhere in Palestine." And Professor Geering himself states: "The story of the empty tomb, from which, presumably, that mortal body had come to life again and departed elsewhere, can be only legend—a very beautiful and attractive legend, and one that will continue to speak quite powerfully to us even when we have come to acknowledge it as legend." This is the dangerous poison and doctrine of devils which emanate from the unbelieving minds of some present-day Professors of Theology. "If Christ be not risen, our faith is vain; ye are yet in your sins," writes Paul. But the Apostle further declares: "But now is Christ risen from the dead, and become the first fruits of them that slept." This is the truth of God and let every man be a liar who contradicts it and teaches otherwise. And the gospel declares: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x: v. 9).

A Judge's Observations

It is frequently stated that those who commit certain outrageous crimes, like the Moor's Murders, must be mentally abnormal and not responsible for their terrible actions. But we must guard

against such views inasmuch as the Word of God declares that man being totally depraved and corrupt is capable of every conceivable evil and sin and is responsible for the same. There are cases where mental abnormality may contribute to terrible conduct. But now for the Judge's observations at the Moor's Murder Trial last May. These are: "From first to last in this case there has not been the smallest suggestion that either of these two are mentally abnormal or not fully and completely responsible for their actions. If what the prosecution says is right, you are dealing here . . . with two sadistic killers of the utmost depravity. Normal people would say, 'Could anybody be as wicked as that?' but that was what the prosecution were setting out to prove." These words by a Judge bring out the truth of the Word of God relative to man and his natural depravity. Yet multitudes of so-called ministers of the gospel and members in the visible Christian Church refuse to accept or believe that man by nature is totally depraved and corrupt. But in a modern court of law, the solemn fact of man's depravity is demonstrated and asserted and proved. The Word of God stands true and ever shall.

CHURCH NOTES

Communions

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

Day Of Prayer

The Synod decided at its meeting in May, last, that a Day of Humiliation and Prayer be held throughout the Congregations of the Church on Wednesday, the 12th of October, or Thursday, 13th day of October, 1966 (D.V.), for an outpouring of the Holy

Spirit and on account of the continuing backsliding state of the nation and generation.—Robert R. Sinclair, Clerk of Synod.

Induction at Portree

On 21st June, 1966, the Western Presbytery met in Portree Church to induct the Rev. Fraser MacDonald, M.A., late of North Tolsta, Isle of Lewis, to the pastoral charge there. A large congregation was present from all parts of Skye, and the church was packed to its utmost capacity. Rev. Alfred MacDonald, M.A., Gairloch, Moderator of Presbytery, presided and preached from Acts xvi: 9, and, public worship being ended, the Clerk gave a narrative of the steps leading up to the induction. Thereafter the usual questions were put to Mr MacDonald, and he, having answered these satisfactorily and having signed the formula, was solemnly inducted to the pastoral charge, and the ministerial brethren present gave him the right hand of fellowship. The newly-inducted pastor was addressed by the Rev. Alexander MacAskill, Lochinver, and the congregation were addressed by the Rev. Donald MacLean, Glasgow, the previous pastor of the congregation, who was associated with the Presbytery. The proceedings were brought to a close by the singing of Psalm cxxii: 6, after which the congregation were given an opportunity of shaking hands with their new minister as they were going out. Our earnest prayer is that the labours begun will be abundantly blessed and that the new minister will have many souls for his hire.—John Colquhoun (Presbytery Clerk).

Rev. D. A. MacDonald M.A. Edinburgh, going to Australia.

Rev. D. A. MacDonald, M.A., presently residing in Edinburgh, expects (D.V.) to leave this Country for Grafton, Australia, on 6th September, and is due to arrive at Sydney on the 27th September. We ask for the prayers of the Lord's people throughout the Church on behalf of Mr MacDonald, that he may be brought safely to his destination; and that his labours among our people in these places be abundantly owned by the Lord.—Rev. D. Campbell, Convener, Dominions Committee.

Issue of Synod Proceedings

Synod Proceedings for 1966 will be issued at the middle of September; price per copy 3/-. postage 6d. Parcels will be distributed as formerly. Any orders to be sent to Mr John Grant, 4 Millburn Road, Inverness.—Robert M. Sinclair, Clerk of Synod.

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

Home Mission Fund—Anon, £20; Mrs MacIntosh, Elgol, 7/-; Mrs Smith, Golspie, £5, last two per Mr J. G.

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