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## Death

The subject of death is a solemn one, involving as it does the separation of soul and body, the body going down to the dust and the soul returning to God who gave it. Death also is solemn in that it will seal the eternal fate of all who die. As the tree falls so shall it lie: as death finds the soul, so it shall be to all eternity. Who then can grasp the solemnity bound up with a soul passing into the eternal world for ever, either into a place of eternal happiness or eternal misery!

How then did death enter this world, a world created by God and pronounced by Him to be very good? There was no sin in the world before man fell from his first estate, and as there was no sin, so there was no death. We know that sin entered through the temptation of the Evil One beguiling Eve and causing our first parents to partake of the forbidden fruit of the tree of the knowledge of good and evil. This was the floodgate that allowed all other evils to enter. Sin first entered the universe of God in Satan's rebellion against God, and it was Satan as the tempter that caused our first parents to sin. What a marring of the creation of God occurred through the entry of sin and by it of death. The world is now a huge graveyard, the earth receiving the dust of the millions that once inhabited it. Man's sojourn in this world is graphically summed up in the words of the Psalmist.

“For over it the wind doth pass,  
and it away is gone;  
And of the place where once it was  
it shall no more be known.”

Ps. 103: 16

The next question that must arise for the soul is whether there is any deliverance from death. The answer to this must be that there is none,



at least so far as actually passing through death is concerned. All must die. All must go down to the grave which is our long home. None are exempt from this. "It is appointed unto men once to die." This is apparent from our daily experience as well as from the Word of God. We see those whom we knew in this world being taken away, one by one. That our time also must come is inevitable however slow we are to lay it to heart. We also must go the way of all flesh. The grave awaits us whenever the messenger of death does its work. It may be sooner or later, we cannot tell. It is no respecter of persons and is no respecter of age. The infant in the cradle, the little child, the boy or girl, the young man or young woman, old or young, none are immune. So in this sense it is very clear that all must pass through death.

What is it that makes death the King of terrors? It is sin. This is the sting that is in death and it is this that makes it so awesome and fearful for the impenitent soul. "The strength of sin is the law." Man is answerable to God for all the deeds done in the body, for all his transgressions of the divine Commandments. After death there is the judgment. Man as a transgressor of the law of God is exposed to God's wrath and curse which must overtake him in the eternal world unless his sins are blotted out. How awful are the prospects for us as sinners unless we are delivered from the wrath to come.

How then can we be delivered from death? One thing is sure — we cannot deliver ourselves, neither need we look to man for help. Here man is helpless, not only for himself but also so far as helping others is concerned. The only answer to our need is the provision that God has made in His Beloved Son for the deliverance of sinners from their sins and from the hell which these sins deserve. The death of Christ is the answer to man's need. If we are ever to be delivered from death, it must be through the Cross of Calvary and Christ dying in our nature for the ungodly. He gave His life a ransom for many to redeem a people unto Himself out of all nations, and kindreds and tongues. He died in order that poor needy sinners might be delivered from death, even death eternal, and that in passing through natural death, death may not meet them with its sting still there, but with its sting removed and so no longer the awful enemy it would otherwise be.

But how are we to obtain an interest in the death of Christ? By looking to Him. We are to look away from ourselves and be closed in to Him as the alone Saviour and Deliverer of His people and of all who call on Him in truth. What a blessed experience it is for a poor sinner when by the effectual working of God's Spirit in him, he looks to Christ by faith



and obtains life and salvation and deliverance from death for his never-dying soul! What reason that soul will have for praising God throughout the endless ages of eternity for the wonders of His grace and of His dying love! May we each one be numbered among those who can say in truth

“Thou, with Thy counsel, while I live,  
wilt me conduct and guide;  
And to Thy glory afterward  
receive me to abide.”

Ps. 73: 23

## Sermon

by Rev. John Colquhoun, Glendale, Skye

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### III The Invitation.

The third thing that falls to be considered is the invitation, “Come thou with us.” When the Lord’s people get anything for their souls they would desire others to get the same, and that desire is expressed in the words, “Come thou with us”. It is a desire that has the approval of the Holy Spirit in the Scriptures, yea, they are exhorted to invite others to come in order to partake. “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” Rev. 22: 17.

(1) This invitation may be said to be a direct fruit of faith. Moses at the time he extended this invitation to Hobab, did not see the land of Canaan of which the Lord said, “I will give it you,” but he believed what the Lord said of it. The Lord’s people who were here sitting at His Table today are not yet in Heaven, but the very fact that they were witnessing on His side, testified that they believed His Word, and what he has revealed concerning the pleasant land to which He is to bring them. A pleasant land it is indeed, for “the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” Rev. 21: 21-23. All the inhabitants of it shall be delivered from troubles, sickness and death itself, and they shall eternally rejoice in Christ as their all-sufficient Portion.

It is also the outcome of faith, from the point of view, that they believe there is enough in this pleasant land for all who will come. There is no



danger of the Lord's people making their invitations wider than Christ Himself makes them, for He says, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45: 22. They, therefore, are entitled to invite all with whom they come in contact, and, that, because they have an assurance from God's Word that there is plenty for all who will come. There is room for all who will come. As we have it in the parable of the wedding feast, which typifies the gospel, after many came, it was said, "And yet there is room." Christ tells us there is room in Heaven, for He says, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14: 2. There is provision for them in the gospel, for it is a "feast of fat things full of marrow," and in Heaven there are pleasures for ever more. There is raiment for them, for He has provided a robe of righteousness which will be made over to such as come, and which will cover them throughout eternity.

Not only so, but those who give this invitation testify their faith in Christ by saying, "Come thou with us," for they reveal their knowledge that Christ will make such as come welcome. By His ambassadors He says, "Be thou partaker of the afflictions of the gospel." In His Word he invites the weary and heavy laden, the thirsty, those whose sins are dyed crimson and scarlet, and without going further into particulars, He says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6: 37. This shows that sinners of every kind are welcome to come to Christ, and there is no one who can say at last that he came and was not received. Those who have come have testified that they were made welcome, for Christ has spread a sumptuous table for them, even in this world, so that they could say, "Thou preparest a table before me in the presence of my enemies: thou anointest my head with oil; my cup runneth over." Psalm 23: 5. All who have gone home to eternal glory know, as it can never be known in this world, how welcome a poor sinner is to come to Christ, for they shall walk with Him in white and their names shall never be blotted out of the book of life.

(2) When the invitation is extended by the Lord's people, "Come thou with us," those invited are asked to become partakers of the lot of the godly. "And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." Numbers 10: 32. In thus becoming partakers of the lot of believers in this world, they need not expect to escape the dangers to which believers are open. Their journey is through a great and howling wilderness where they are open to many dangers. The Israelites had to contend with many enemies



but the worst enemies were those who were in their own camp, and so it is with the Lord's people. Satan will tempt them, the world will allure or persecute them, and the flesh in themselves will harass them, and endeavour to join hands with Satan in order to overthrow the work of grace which has begun in their souls. One may be ready to say that this is not holding a bright prospect before those who are invited, but we must remember that God gives them to encounter these dangers for a certain purpose, and part of that purpose is to exercise their faith, in order that they might derive good from their trying positions.

They will have a large share of afflictions in this world, for we read that "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. 34: 19. They have afflictions in their bodies, for many a redeemed soul tabernacles for years in a diseased and foul body, tottering continually on the brink of the grave, and often these diseases and frailties are the results of the sins of other days, so that, like the wicked, "His bones are full of the sin of his youth." Job 20: 11. This makes the affliction much harder to bear. Then there are afflictions in the lot. Many a true believer has a crook in the lot; perhaps in his domestic affairs, or in the way he is situated in the world, or in various other ways. Again they have afflictions in connection with the Cause of Christ in the world. When the Holy Spirit speaks about the things which were true of those upon whom God's woe is, He reaches the climax by saying, "But they are not grieved for the affliction of Joseph." Amos 6: 6. These afflictions, however, to which the Lord's people are inviting you, poor careless sinner, are afflictions which have an end, for "the Lord delivereth him out of them all".

(3) The invitation to come and be partakers of the lot of God's people in the world has this to be said concerning it, that it is the way God prepares His people for glory. Though they are, in the day of justification, delivered from the power and dominion of sin, they are not delivered from the corruption of sin. Though God can do this in a very short time, as He did with the thief on the cross, yet it is a work that sometimes takes years. Someone aptly said that though God took the children of Israel out of Egypt in one night, yet it took forty years to take Egypt out of them. It is so with the Lord's people. They have to be washed in many a strange laver in order to make them know what is in their hearts, to humble them, to purify them and to present them before the Majesty on high without spot or wrinkle or any such thing. As God delivered them from the power of sin, so sure as that, He will take the corruption of sin out of them completely, and although the process by which this is done is often very pain-



ful, and disagreeable to flesh and blood, yet God will bring them through it all and they will have to say at last, "Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place." Ps. 66: 12.

(4) This invitation is extended by the Lord's people to sinners, no matter what they are. I, as one who was witnessing at His Table here today, and as a professed ambassador of Christ, extend to you the invitation, "Come thou with us;" and that invitation is extended to every one in this church this evening. Surely, one will say, that is preaching free will. Only the elect shall be saved. I claim to be second to none in my firm conviction as to the truth of what is revealed in Scripture, that God elected in Christ from all eternity a definite number of the race to which we belong to be a peculiar people unto Himself, that that number cannot be added to nor taken from, and that they alone shall be saved and none other, but is there any here who can tell one who are elected and who are not among this congregation. Again, my commission, as a professed ambassador of Christ is not, "Go and preach the gospel *to the elect and to none other.*" My commission is, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. Therefore, I have Christ's warrant to invite you, whatever you may be, to come. I may know some of the outward sins of which some of you are guilty, but no creature can possibly know all the sins, public and secret, of which all of you are guilty, yet God knows them all. You may be here and if some of your secret sins were known to any of your fellow creatures it would be enough to cause you to leave the district and never show face here again, yet God knows them all, and still, through His people and His ambassadors, He is saying to you, "Come thou with us." We have God's warrant for inviting you, for He leaves it written in His Word, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18.

#### IV The Encouragement

I come to notice the encouragement held out, for it is said, "We will do thee good: for the Lord hath spoken good concerning Israel."

(1) It is well to be in the company of the Lord's people in this world, for there are great blessings in connection with it. Much can be said concerning the good which the Lord's people can impart by their instruction and example, and it is very often to be seen that a natural person who may, through various circumstances, be much in the company of a gracious person, though otherwise careless, has a well-informed mind as regards



Scripture knowledge. This has, in many cases, been used by the Holy Spirit as means for effecting a saving change. When this change would take place the subject of it would have reason to say that he found it good to be in the company of the Lord's people. This should move the Lord's people to be like the virtuous woman in the Book of Proverbs, "She openeth her mouth with wisdom; and in her tongue is the law of kindness." Prov. 31: 26. Again, they do good to those who hearken to their invitation, for these have the benefit of their example, and when that example is carefully followed it keeps natural people from committing many sins which otherwise they would have committed. Though Joash, King of Judah went after idolatry during the latter part of his reign yet we read that he "did that which was right in the sight of the Lord all the days of Jehoiada the priest." II Chron. 24: 2.

Those who hearken to the invitation become partakers of the privileges of the Lord's people. These privileges are great and many, and when accompanied by the blessing of the Holy Spirit, are made the means of bringing sinners out of darkness into God's marvellous light. Where the Lord's people are the means of grace are to be found, and where the means of grace are, God dwells there, and it is a great privilege for a poor sinner to be where God has promised to give His presence, "For where two or three are gathered together in my name, there am I in the midst of them." Matth. 18: 20. Many a poor sinner who came to the means, careless and indifferent about the preciousness of the privileges which he enjoyed, or perhaps came there to mock or disturb the service, was arrested and held to the Saviour. Truly, for such it was good that they came in among the Lord's people.

There is encouragement held out in the invitation of God's people, for all who come in the right way shall share in the prospects of those who issue the invitation. These prospects are neither trivial nor to be lightly esteemed. Those who have obeyed Christ's voice are often, in this world, in a very low condition; poor and needy, treated as the off-scouring of all things, accounted unworthy to live, persecuted and spoiled, and some of them come to a martyr's death, but, nevertheless, their prospects are bright indeed. Their Lord is the One who "raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people." Psalm 113: 7,8. They shall be made to reign with Christ in glory, and they shall live with Him for ever and ever. All the afflictions which they endured by persecutions and spoilings, or in whatever other way they endured them, shall come to an end at death, and when they take a view of their prospects beyond time



they can say with the Apostle, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Cor. 4: 17.

(2) The second part of the encouragement is that "the Lord hath spoken good concerning Israel". This, in itself, is a great comfort, for the One who "hath spoken good" is the Lord of whom it is true that He "is not a man, that he should lie; neither the son of man that he should repent." Numbers 33: 19. With Him there is "no variableness, neither shadow of turning." James 1: 17. He has spoken good in that He has promised forgiveness of sins to all who shall come. He has made a provision by which it is possible for Him as a holy, just and good God, to forgive sin, and in forgiving sin He turns away the fierce fire of His wrath, and imputes the righteousness of Christ to the penitent sinner, thus looking upon him as if he had never sinned. All his sins are forgotten, for He says, "I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 34. "As far as the east is from the west, so far hath he removed our transgressions from us." Psalm 103: 12.

He makes them happy. Man is a creature who is capable of enjoying happiness, but since the Fall he is seeking happiness where it can never be found. Satan deceives him by telling him that there is happiness in the vanities of the world, and alas! there are many before me here, who, in obedience to Satan's wiles are seeking happiness in the dance, the concert, and the vain song and other forms of vanity. No real happiness is to be found in these things, but all who come to Christ are made happy, and that for an endless eternity. They shall never lose their happiness for once in Christ, always in Christ, and therefore, there shall be no end of their joy. His promise to them is that He shall never leave them nor forsake them, and He has asserted that "no man is able to pluck them out of my Father's hand." John 10: 29. My dear fellow-sinners, think what this really means. Are you a stranger to Christ? Then you cannot possibly have the faintest conception of the joy of the Lord's people. Those who have obeyed the invitation had foretastes of that joy in this world, and if the streams were sweet what must the fountain be? Sinner, take with you the words of our text — "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Think over these words seriously and prayerfully, and give yourself no rest until you have an assurance that your destination is Heaven, and that you know in your own experience that "the Lord hath spoken good concerning Israel".

May He bless anything said consistent with His Word.



# Letter

by Samuel Rutherford

*To the Noble and Christian Lady, the Viscountess of Kenmure.*

Madam — Grace, mercy, and peace be to you. I would not omit the occasion to write to your Ladyship with the bearer. I am glad that the child is well. God's favour, even in the eyes of men, be seen upon him! I hope that your Ladyship is thinking upon these sad and woful days wherein we now live, when our Lord, in His righteous judgment, is sending the kirk the gate she is going to Rome's brothel-house to seek a lover of her own, seeing that she hath given up with Christ her Husband. Oh, what sweet comfort, what rich salvation, is laid up for those who had rather wash and roll their garments in their own blood, than break out\* from Christ by apostacy! Keep yourself in the love of Christ, and stand far back from the pollutions of the world. Side not with these times; and hold off from coming nigh the signs of a conspiracy with those that are now come out against Christ, that ye may be one kept for Christ only. I know that your Ladyship thinketh upon this, and how you may be humbled for yourself and this backsliding land; for I avouch, that wrath from the Lord is gone out against Scotland. I think aye the longer the better of my royal and worthy Master. He is become a new Well-beloved to me now, in renewed consolations, by the presence of the Spirit of grace and glory. Christ's garments smell of the powder of the merchant, when He cometh out of His ivory chambers. Oh, His perfumed face, His fair face, His lovely and kindly kisses, have made me, a poor prisoner, see that there is more to be had of Christ in this life than I believed! We think all is but a little earnest, a four-hours, a small tasting, that we have, or that is to be had, in this life (which is true compared with the inheritance); but yet I know it is more: it is the kingdom of God within us. Wo, wo is me, that I have not ten loves for that one Lord Jesus; and that love faileth, and drieth up in loving Him; and that I find no way to spend my love desires, and the yolk of my heart upon that fairest and dearest One. I am far behind with my narrow heart. Oh, how ebb a soul have I to take in Christ's love! for let worlds be multiplied, according to angels' understanding, in millions, whill they weary themselves, these worlds would not contain the thousandth part of His love. Oh, if I could yoke in amongst the thick of angels, and seraphims, and now glorified saints, and could raise a new love-song of Christ, before all the world! I am pained with wondering

\* Off, probably.



at new-opened treasures in Christ. If every finger, member, bone, and joint, were a torch burning in the hottest fire in hell, I would that they could all send out love praises, high songs of praise for evermore, to that Plant of Renown, to that royal and high Prince, Jesus my Lord. But alas! His love swelleth in me, and findeth no vent. Alas! what can a dumb prisoner do or say for Him! O for an ingine to write a book of Christ and His love! Nay, I am left of Him bound and chained with His love. I cannot find a loosed soul to lift up His praises, and give them out to others. But oh! my daylight hath thick clouds; I cannot shine in His praises. I am often like a ship plying about to seek the wind; I sail at great leisure; and cannot be blown upon that loveliest Lord. Oh, if I could turn my sails to Christ's right airth, and that I had my heart's wishes of His love! But I but mar His praises: nay, I know no comparison of what Christ is, and what His worth is. All the angels, and all the glorified, praise Him not so much as in halves. Who can advance him, or utter all His praises? I want nothing; unknown faces favour me; enemies must speak good of the truth; my Master's cause purchaseth commendations.

The hopes of my enlargement, from appearances, are cold. My faith hath no bed to sleep upon but omnipotency. The good-will of the Lord, and His sweetest presence, be with you and that child. Grace and peace be yours.

Your Ladyship's, in all duty in his sweet Lord Jesus.

Aberdeen, 1637

S.R.

## Christian Liberty

by Rev. Samuel Bolton (1606-54)

### THE DUTY OF THE BELIEVER

#### (i) *To maintain Christian liberty*

But yet again: It is the work of those whom Christ has brought into the enjoyment of this high and glorious privilege to maintain it: 'Stand fast in the liberty wherewith Christ hath made us free' (Gal. 5: 1). There are two chief things which Christ has entrusted to us, and we are to preserve them inviolate. The first is Christian faith: 'See that ye earnestly contend for the faith which was once delivered unto the saints' (Jude 3). The second is Christian liberty: 'Stand fast in the liberty wherewith Christ hath made us free.' Every man should be faithful in those things which are entrusted to him, and God has entrusted the Christian man with precious things. Christian faith and Christian liberty are alike precious, and how careful



we should be to maintain them! Civil liberties and liberty to go where we will are very precious. How much we engage ourselves just now\* in defence of our liberties and freedoms against those who would deprive us of them! And indeed they may justly be esteemed men of abject minds who would on any account at all forego their freedoms and liberties.

Leo the Emperor drew up a severe constitution, in which he forbade all men the buying, and all men the selling, of their freedom, esteeming it madness in any man to part with his freedom. And if civil freedom is so precious and is to be maintained, how much more is spiritual freedom, the freedom wherewith Christ makes a man free! A freedom dearly purchased by the blood of Christ! We esteem our civil freedom the better as we remember that it cost so much of the blood of our ancestors to obtain it. It would be baseness in us to be careless of that which cost them their blood. How much more then should we esteem our freedom which was purchased by the precious blood of Christ! You are redeemed, not by silver and gold, but by the blood of Christ, says the apostle. Our freedom is dearly bought, mercifully revealed, freely bestowed, and fully conveyed to us by the Spirit of Christ. We have many and great reasons therefore for maintaining it, and for keeping ourselves clear of the yoke of bondage.

Maintain your liberty in Christ by refusing to look any more to the law for justification, and by refusing to fear its words of condemnation. You are to live, in respect of your practice and obedience, as men who can neither be condemned by the law nor justified by it. It is a hard lesson to live above the law, and yet to walk according to the law. But this is the lesson a Christian has to learn, to walk in the law in respect of duty, but to live above it in respect of comfort, neither expecting favour from the law in respect of his obedience nor fearing harsh treatment from the law in respect of his failings. Let the law come in to remind you of sin if you fall into sin, but you are not to suffer it to arrest you and drag you into the court to be tried and judged for your sins. This would be to make void Christ and grace. Indeed Christians too much live as though they were to expect life by works, and not by grace. We are too big in ourselves when we do well, and too little in Christ in our failings. O that we could learn to be nothing in ourselves in our strength, and to be all in Christ in our weakness! In a word, let us learn to walk in the law as a rule of sanctification, and yet to live upon Christ and the promises in respect of justification.

The law is a yoke of bondage, as Jerome calls it. They who look for righteousness from it are like oxen in the yoke, which draw and toil, and

\* The reference is to the first Civil War (Parliament v Charles I), 1642-5.



when they have performed their labour, they are fatted for the slaughter. Likewise, when men have endeavoured hard after their own righteousness, they perish at last in their just condemnation. As I have previously said, Luther calls them the devil's martyrs. They take much pains to go to hell. 'They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God' (Rome. 10: 3). Proud nature would fain do something for the purchase of glory. God will have it to be of grace, and man would have it of debt. God will have it to be of gift, and man would have it of purchase. We have too much of this nature in us. We go to prayer and look upon our duties and our tears as so much good money laid out for the purchase of eternal blessings. Nay, even if we do not bring money, yet we would plead our own qualifications and dispositions as if they were our deservings. This utterly crosses with God's designs. He will have all to be of grace. Man would have all to be of debt. God's word is not now, 'Do this and live', but 'Believe and thou shalt be saved'. Walk in the duties of the law, but with a Gospel spirit. The law is to be acknowledged as a rule of sanctification, but it is to be rejected in respect of justification. It was well said by Luther: 'Walk in the heaven of the promise, but in the earth of the law', that is, in the heaven of the promise, in respect of believing, and in the earth of the law in respect of obeying. In this way the Christian gives the law its honour and Christ His glory.

Maintain your Christian liberty against men, as well as against the law. That liberty is a precious jewel and we must suffer none to rob us of it. Let us never surrender our judgments or our consciences to be at the disposal and opinions of others, and to be subjected to the sentences and determinations of men. We must allow neither power nor policy, neither force nor fraud, to rob us of it.

The apostle says, 'Stand fast and be not entangled'. Let us not return like willing slaves into our former chains. Ambrose has said that it is a greater evil for a freeman to be made a slave than for a man to be born into slavery. The believer must beware of being tempted into slavery, as the fish is enticed into the net. He must take heed that he is not ensnared and overwhelmed by the policies of men. We are warned in the Word to take heed that none deceive us (Eph. 5: 6; 2 Cor. 4: 8; 2 Thess. 2: 3), as if it were in our power to prevent it. And so it is! We can only be ensnared by our own fault. We often betray away our liberty when we might maintain it; and thus we become the servants of men.

This fault arises either from weakness of head, or from wickedness of heart. It is my exhortation therefore to all Christians to maintain their



Christian freedom by constant watchfulness. You must not be tempted or threatened out of it; you must not be bribed or frightened from it; you must not let either force or fraud rob you of it. To what purpose is it to maintain it against the Papists, who are the open enemies of it, and against others who would take it from us, and yet give it up to them by our own hands, yea, to them perhaps who do not seek it from us? Nothing is more usual. We must therefore beware. We must not give up ourselves to the opinion of other men, though they be never so learned, never so holy, merely because it is their opinion. The apostle directs us to try all things and to hold fast that which is good (1 Thess. 5: 21). It often happens that a high esteem of others in respect of their learning and piety makes men take up all upon trust from such, and to submit their judgments to their opinions, and their consciences to their precepts. This should not be so. Men will suspect a truth if a liar affirms it. For this reason Christ would not own the devils' acknowledgment of Him, when they said, 'Though art the Son of God'. But men are ready to believe an error, to give credit to an untruth, if an honest and faithful man affirms it. Whatever such a man says comes with a great deal of authority into men's spirits. Yet it is possible for such men to be mistaken.

It is a most dangerous thing to have men's persons in too much admiration, as we are warned in Jude 16. We know but in part (1 Cor. 13: 12). The best are imperfect in knowledge. For the most learned and for the holy martyrs we must make due allowance. They are but men, and thereby they are liable to err, though it may be granted that, since they are learned and holy, it is highly probable that what they speak is truth. But learning and holiness are not infallible evidences. There is much heed to be given to learned and holy men, but we are not to tie our boat to their ship, or, as the phrase is, pin our faith upon their sleeves. We must not subject our judgments, and rest our faith, upon their authority. This would be to make men masters of our faith. This would be a thread of that garment whereby Babylon is distinguished, a mark of the antichristian Church of Rome. It would cause our faith to rest upon the authority of men. This is not to be our practice, though I grant that it is done (though more finely done) by many, even as by those Papists of whom implicit faith and blind obedience are required.

Suffer the continued work of exhortation. It is your duty to labour to maintain Christian freedom. It was dearly purchased for you and mercifully bestowed on you, and therefore should not be weakly lost. Nor should it be maintained in a wilful way. It was given in mercy and must be kept in judgment. We must use the judgment of discretion in rejecting or em-



bracing doctrines. We are neither blindly to subject ourselves to them, no matter how holy and learned they may be who teach them, nor are we to reject them perversely. So much, then, by way of the second part of this exhortation. But there is still something more.

**(ii) Not to abuse Christian liberty**

Beware of abusing our liberty in Christ. Christian liberty is a precious thing; and the more precious, the more care is needed not to abuse it. Precious things are usually commended to us with words of caution. That I may not speak into the air, I must say that there are various ways in which Christian liberty may be abused. We abuse it when, in the use of it, we cause grief to others. Liberty was purchased for the comfort of ourselves, not for the afflicting of others. They abuse it who so use it as to grieve others. We read of some young Christians at Corinth who ate meat offered to idols, for the sole purpose of showing their liberty. But the apostle tells them: 'All things are lawful for me, but all things are not expedient' (1 Cor. 10: 24). The same apostle is frequent in instructing Christians how to exercise their liberty without causing scandal. 'Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another' (Gal. 5: 13). Christ has taken off our former yoke of bondage, not that we should be more wanton, but more careful. It is indeed for our comfort that he has done it, but not to destroy others, as the apostle argues in 1 Cor. 8: 11: 'Through thy knowledge shall the weak brother perish, for whom Christ died.'

But I will hasten to a conclusion, so will include all else in a final brief word. There is another way in which we may abuse Christian liberty, and that is, when we use it to admit superstition. Many will say they have Christian liberty, and therefore dare venture upon any observances, customs, and practices, although never warranted by the Word. This indeed is Christian licentiousness, not Christian liberty. Christian liberty is a liberty bounded by laws and rules. Those who do away with all such bounds are therefore libertines.

We abuse Christian liberty when we make void the law of God, as I have already shown at length; when we judge it our liberty to be exempted from duty. This is true bondage rather than true liberty. The liberty of a believer lies not in exemption from service, but in service; and surely that man is yet in bondage who does not judge service to be his liberty.

We also abuse our liberty when we give too much scope to ourselves in things that are lawful. It is an easy thing to run from use to abuse. Of such men Jude speaks in the fourth verse of his epistle: 'There are certain men . . . who turn the grace of our God into wantonness.' We also



abuse it when we use it undutifully, denying obedience to lawful authority in things lawful, upon pretence of Christian liberty; which is tantamount to the overthrowing of all lawful authority. We abuse it also when we will be tied to nothing but what our own spirits incline us to. Of this, too, I have spoken at large, and therefore I shall conclude with the words of the apostle in 1 Pet. 2: 16: 'You are free, but use not your liberty for a cloak of maliciousness, but as the servants of God.'

(Extracted from *The True Bounds of Christian Freedom* by Samuel Bolton.)

## Daniel Rowlands

### One of the Great Preachers of Wales

Wales was a highly-favoured spot to which God time and again sent some of His true servants to proclaim the unsearchable riches of Christ. And among these, not the least in abundant labours and striking success, was the Rev. Daniel Rowlands, Llangeitho, Cardiganshire. His biographer says:— "It is not too much to say that there never has been any single individual in Wales in any age who has contributed so much towards the promotion of true religion through the country as the late Daniel Rowlands of Llangeitho" (*Memoir of the Rev. Daniel Rowlands*, p.44). Mr Rowlands was the second son of the Rev. Daniel Rowlands, incumbent of Llancwulle and Llangeitho, and was born at a place called Pantybeudy in the year 1713. His father was like so many of the clergymen of his time, and of our time also, altogether ignorant of what true religion meant. His son Daniel was trained for the ministry, but brought up in such a home and under such influences it is not to be expected that, as far as example was concerned, he had any ideas of the solemn responsibilities of the sacred office. He succeeded his father in the incumbency of Llangeitho, and began his dead ministry in a light and frivolous way. It is traditionally reported of him that he excelled in all kinds of sports, and that he was a ringleader in all corrupting amusements of the age. "There was," says his biographer, "commonly in every parish some place where the vain, the foolish and the dissolute assembled; and there among them Rowlands, it is said, appeared the foremost, the liveliest, and the most active of the party, after having been in Church reading, praying, and preaching in the morning" (*Memoirs*, p.48). The religious state of the parish, as might be expected from such a ministry, was deplorable. The following account will give a fair idea to the reader of how matters stood religiously about 1742 at Bala, which may be taken as typical of other parts of Wales:— "The common people," says the *Spiritual Treasury*, "were more inclined to go to church



on Sabbath mornings than the gentry; but in the afternoons they greedily followed their amusements. There was hardly a Sabbath afternoon on which they had not, in some part of the country, some place for sports. Here the youths exhibited their strength, and a great number of the people of the neighbourhood came together to look at them. On Saturday nights, especially in summer, the young people, both males and females, kept what was called *singing nights* and amused themselves by singing with the harp and dancing till the dawn of the Sabbath. In Bala they were usually on the Sabbath afternoons singing and dancing in the public-houses, playing *tennis* under the *Hall*, *bobbing etc.* There was in every corner of the town some sport going on until night. The *interludes* in summer were played in the loft of the *hall* on the afternoons of the Sabbath, and both the gentry and the common people thus amused themselves together, and profaned the Lord's Day. There was also a great number of those called *travelling people*, who came occasionally to this town. These were wanderers who travelled the country for the sake of begging, if not for worse purposes. They were people of corrupt and depraved lives, an oppression on the country, and a shame to the magistrates who suffered them. This in part was the state of the country as to morals in the year 1742, and a good while after that. As to true religion and godliness, if by their fruits they are known, there was here but little of them, at least as things appeared to me."

As already indicated, Rowlands began his ministry as an unconverted man, and God in judgment might have left him to perish for daringly entering the sacred office without the one qualification without which all other qualifications are vain. But God, who deals with men not according to their sins, but according to His great mercy, visited Daniel Rowlands in a very unexpected way. The subject of our sketch had gone with a number of his people to hear Griffith Jones, who was to preach at Llanddewibrevi in the vicinity. So great was the crowd that gathered to hear this noted preacher that there was not sitting room for many who had come to hear him. Among these was Daniel Rowlands. Whatever may have been Rowlands' motive in going we may safely say that he little anticipated what purposes the God of salvation had for him on this eventful day. He came to the preaching a proud, self-conceited man, but went home with his head bent to the ground. We leave his biographer to describe the incident which had such momentous consequences for Daniel Rowlands. "His appearance," he says, "at this time was very vain, full of conceit and levity. So large was the assembly that there was no room for them to sit down; and in the midst of them, just opposite the preacher, stood Rowlands,



evidently conceited and full of himself, and his countenance shewing no small measure of contempt. His appearance was such as to draw the attention of Mr Jones while he was preaching, and so much so that he suspended his discourse, and offered up a very earnest and affecting prayer for the vain young man that stood before him, beseeching God in an especial manner to make him a suitable instrument for turning many from darkness into light. His prayer, it has been said, produced an amazing effect on the mind of Rowlands. His appearance when returning home was quite different from what it was when he went there. The proud gait had disappeared, and the vain talk was no longer heard. With the head and face towards the ground, he seemed very thoughtful. It was thus that the great change commenced." From this day onwards he was a different man, and his preaching was also different. He began by preaching the law, pointing out its high and minute demands, and announcing its awful threatenings. "Awful and extremely terrifying was the message," says his biographer, "nothing but the consuming flashes and dreadful thunders of the law, with hardly anything like the joyful sound of the gospel. Endless condemnation, deserved by sinners, was what he set forth with unusual power and energy. His own spirit seemed to have been filled with great and awful terror. He appeared as if he wished to kindle the fire of hell around the transgressors of God's law that he might terrify them. He unfolded the indignation of heaven against sin with amazing clearness, earnestness, and vigour. But there was no harshness in his voice nor sternness in his countenance; but, on the contrary, the most melting tenderness. He spoke as one overflowing with compassion and under the deepest conviction of his own unworthiness." His preaching was his actual experience, and wonderful effects followed it. Hundreds and thousands flocked to hear him. The most thoughtless were sobered as by death, and the hard-hearted, profane, and godless wept under the proclamation of the awful message of condemnation. But deep though the convictions were, those so affected were not brought into the liberty of the gospel. "Deep convictions," says his biographer, referring to this period of his ministry, "and hardly anything else were produced. According to what the writer has heard from the oldest of Rowlands' followers that he has consulted, those convictions lasted for some years — perhaps four or five, and he continued all the time in the same awful strain of preaching."

He had in the Rev. Philip Pugh, a Presbyterian minister in the neighbourhood, at this time a true and judicious friend. When critics pointed Rowlands' defects, his friend gently admonished them. "Let him alone," he would say; "he is an instrument raised by God for some great



work. He will improve in a short time. God will bring him right by degrees."

A few years after Rowlands' conversion a very remarkable change took place in his preaching. As his aged friend, Mr Pugh, listened to the solemnising and awful truths declared with such power and deep conviction, he felt, notwithstanding the tremendous effect produced, there was something seriously lacking. And, acting the part of a true friend, he pointed out to Rowlands that something more was required in his preaching. "Preach the gospel to the people," he said; "point them to the balm of Gilead and the blood of Christ." Rowlands remonstrated with him, saying that he could only preach what he had experienced. "Yes! but tell the people that the gospel message is in the Bible though you do not yet feel its power; proclaim it on the authority of God's Word." It was advice given in love, and in love it was taken. And through the abundant mercy of God the "son of thunder" became also a "son of consolation". The law was still proclaimed, but the gospel trumpet sounded its clear, sweet and cheering message, gladdening the hearts of thousands as they listened to God's messenger. His biographer has dealt with this notable change with spiritual insight and sober discrimination, as the following quotation will show:— "It was the Law he preached at first, and after some time he preached also the Gospel. He did not throughout his ministry leave off proclaiming the Law in its high demands and awful threatenings; but he proclaimed as fully, as often, and as clearly the unfathomable treasures of the Gospel. This was probably the reason that the deepest convictions were produced under his ministry, not only at first, but throughout the whole course of his life. . . . Breaking up the ground and harrowing was a very thorough work under his ministry. On this account probably it was that the religion of those who had been converted through him was purer, more serious, and more heavenly than I have observed in any other instances. There was something very tender and melting in their spirit, and their experience seemed deeper than what is found commonly in pious people. . . . The clearness and authority, the power and vigour, the sympathy and earnestness which he displayed before while preaching the law he displayed now while preaching the gospel, and that perhaps in a higher degree and to a greater extent. If he proclaimed before a righteous law, which required perfect obedience, and threatened eternal condemnation to its transgressors, he now proclaimed the complete obedience that was rendered to it by Him who came in the believer's place as being fully sufficient for the justification of the worst and the most guilty of men who saw and bewailed their miserable condition. The fulness



of Christ and His readiness to receive the vilest and the most wretched, and to forgive freely all their sins, he set forth with so much clearness and effect that those who were before wounded by the arrows of conviction were filled with amazement and with joy unspeakable."

Christmas Evans, himself a prince of preachers, has left a description of Rowlands' preaching. "While Rowlands was preaching," he says, "the fashion of his countenance became altered; his voice became as if inspired; the worldly, dead, and careless spirit was cast out by his presence. The people, as it were, drew near to the cloud, towards Christ, and Moses, and Elijah. Eternity, with its realities, rushed upon their vision. These mighty influences were felt more or less for fifty years."

There are one or two interesting incidents in connection with his preaching which are worthy of being noticed. On one occasion while he was preaching on the Lord's Day a gentleman, who had been out hunting, dropped into the service on his way home with the intention of finishing off the day by making sport of the parson. The man at this time, though a gentleman in the eyes of the world, was not worthy of being reckoned among the lowest boors if his conduct were considered, as the following incident will indicate:— When Rowlands came in this sportsman stood up and made grimaces at the minister with the evident intention of disconcerting him. Nothing daunted, Rowlands went on with his preaching, and as he pointed out the claims of God's law and the penalty that it exacted, the man, with those around him, was awed and trembled and wept. When the service was over the gentleman, now worthy of the name, came to Rowlands and asked him to stay with him, and during his lifetime gave abundant evidence of being a truly regenerated man.

In his own district the companions of the days of his ignorance and folly kept on their evil way spending the Lord's Day in revelry and games. Rowlands' spirit was stirred within him, and as he could not get them to come to the church services he determined to hold an open-air meeting at the Devil's playground. He proclaimed God's truth with great power and authority in their hearing, and from that day Satan lost his power in assembling these Sabbath profaners at the spot where so many were making a covenant with death and an agreement with hell.

As he would not cease preaching wherever he had an opportunity he was cast out of the Established Church of England, but he had a higher commission than that of men for preaching the truths of God, and thousands rejoiced in the precious message that fell from his lips. The effect produced by his preaching at times was extraordinary. He preached with great feeling, and it is recorded that so solemnly impressed was he



on one occasion that as he uttered the words referring to the Redeemer's sufferings — "by thine agony and bloody sweat" — the vast congregation completely broke down.

As a true servant of Christ he fully recognised that conversion was not the work of man, but of God, as the following anecdote clearly shows:— "There is a man," he said, "whom *I* converted." "Very probably, sir," was the reply, "but you have converted many besides him." "Nay, friend," he added, "you do not understand me; it was *I* and not God, that converted him; for he is gone back, poor man, to the world; but it would have been otherwise had God converted him."

He reached a great age, dying in his 77th year, on 16th October, 1790. He had served in the vineyard for fifty-three years with great activity and an abundant blessing resting on his labours. His removal caused great sorrow to thousands who had heard the gospel as glad tidings from his lips.

## Rev. Rowland Hill

Rev. Rowland Hill, one of the celebrated evangelical preachers of England was born at Hawkstone Park, Shropshire, 23rd August, 1744, and died at London 11th April, 1833. He was educated at Eton and St. John's College, Cambridge, where he came under the influence of the Methodists. His zeal in preaching the gospel accompanied as it was with a dash of eccentricity soon made him a marked figure. For preaching in the open air in and around Cambridge without licence he was opposed by the authorities and frequently assaulted by mobs. He was refused ordination by six bishops but finally he was ordained by the Bishop of Bath and Wells to the curacy of Kingston, Somersetshire. Not only did he meet with opposition from outsiders but his own father, Sir Rowland Hill, Bart, strongly opposed him and forbade him preaching near his residence. A pious sister, however, and his brother, afterwards Sir John Hill, who were like-minded with him gave him their support. When his father died, Rowland, was heir to the baronetcy and estate but he renounced these on behalf of his brother, John. From a legacy left him by his father he built Surrey Chapel, London, in 1783. Here he preached to immense audiences till his death. Attached to the Chapel there were thirteen Sabbath Schools with an enrolment of 3000 children. Rowland Hill visited Scotland and Ireland and wherever he went he drew immense crowds. His eccentricities, no doubt, have not been lessened in the telling but behind them all there was a deep seriousness in preaching the everlasting gospel. "I may," he said on one occasion in answer to a charge made against



his style of preaching, "sometimes forget my subject but I never forget my object in preaching." The incident referred to in the verses succeeding this sketch occurred according to report while he was preaching in the open air in Moorfields, London, where a vast concourse of people had gathered. His text was Song of Solomon, 1: 5: "I am black but comely." While discoursing on these words it so happened that Lady Ann Erskine in a coach corresponding with her high position passed the way. Seeing the multitude she asked one of her attendants the cause of such crowds. She was informed that it was to hear Rowland Hill. Pausing in his discourse and raising his voice the impassioned preacher said: "My brethren, I am going to hold an auction and I crave your attention." Then to their amazement he announced that it was a Lady that was to be put up for sale and that there were three bidders for her soul — the world, the devil, and the Lord Jesus. Lady Ann never forgot the preacher's appeal so strangely and unexpectedly made. She afterwards was associated with the worthy Lady Huntingdon in her religious enterprise.

## The Three Bidders\*

Will you listen, friends, for a moment,  
While a story I unfold;  
A marvellous tale of a wonderful sale  
Of a noble lady of old:—  
How hand and heart, at an auction mart,  
Soul and body, she was sold.

'Twas in the broad king's highway,  
Near a century ago,  
That a preacher stood, — though of noble blood,  
Telling the fallen and low  
Of a Saviour's love, and a home above,  
And a peace that they all might know.

All crowded around to listen;  
They wept at the wond'rous love,  
That could wash their sin, and receive them  
In His spotless mansions above:—  
While slow through the crowd, a lady proud  
In her gilded chariot drove.

\* An incident in the life of Rev. Rowland Hill. The poet takes certain liberties in describing the incident and allows his imagination a little too much play perhaps but the gist of what took place is told in an interesting way.



"Make room," cried the haughty outrider,  
"You are closing the king's highway;  
My lady is late, and their Majesties wait,  
Give way, good people, I pray."  
The preacher heard, his soul was stirred,  
And he cried to the rider, "Nay."

His eye like lightning flashes;  
His voice like a trumpet rings.  
"Your grand fête days, and your fashions and ways  
Are all but perishing things.  
'Tis the king's highway, but I hold it today  
In the name of the King of kings."

Then, — bending his gaze on the lady,  
And marking her soft eye fall, —  
"And now in His name, a sale I proclaim,  
And bids for his fair lady call.  
Who will purchase the whole — her body and soul,  
Coronet, jewels, and all?

"I see already three bidders, —  
*The World* steps up as the first,  
'I will give her my treasures, and all the pleasures  
For which my votaries thirst;  
She shall dance each day more joyous and gay,  
With a quiet grave at the worst.'

"But out spake *the Devil*, boldly:  
'The kingdoms of earth are mine.  
Fair lady, thy name, with an envied fame,  
On their brightest tablets shall shine;  
Only give me thy soul, and I give thee the whole,  
Their glory and wealth to be thine.'

"And pray what hast Thou to offer,  
Thou *Man of Sorrows* unknown?  
And He gently said, 'My blood I have shed,  
To purchase her for mine own.  
To conquer the grave, and her soul to save.  
I trod the winepress alone.



"I will give her My cross of suffering,  
My cup of sorrow, to share;  
But with endless love, in My home above,  
All shall be righted there:  
She shall walk in light, in a robe of white,  
And a radiant crown shall wear.'

"Thou hast heard the terms, fair lady,  
That each hath offered for thee.  
*Which wilt thou choose*, and which wilt thou lose,  
This life, or the life to be?  
The fable was mine, but the choice is yet thine,  
Sweet lady, which of the three?"

She took from her hands the jewels,  
The coronet from her brow;  
"Lord Jesus," she said, as she bowed her head,  
"The highest bidder art Thou,  
Thou gav'st for my sake Thy life, and  
*I take Thy offer* — and take it *now*."

"Amen," said the noble preacher;  
And the people wept aloud.  
Years have rolled on — and they all have gone  
Who formed the awe-struck crowd.  
Lady and throng have been swept along  
On the wind like a morning cloud.

But the Saviour has claimed His purchase,  
And around His radiant seat,  
A mightier throng, in a joyful song,  
The wondrous story repeat;  
And a form more fair is bending there,  
Laying her crown at His feet.

## Always Needy

The necessary and constant dependance of the new creature on its fountain and author, makes a Christian to be a very needy creature. The dependance of the beams on the sun is not more necessary, than the dependance



of a Christian on Christ: "Without Me (or separate from Me) ye can do nothing," John 15: 5. The Christian's life is by a continual efflux from Christ, and to be sought and maintained by a constant dependance on Him as light from the sun. Never was there, nor can there ever be a room so full of light from the sun-beams, but if either the sun withdraw, or if you exclude its light by closing doors and windows, it immediately becomes dark, and that necessarily. It is so with Christians. If it were not that the new covenant hath assured us that there shall be no final and total separating of the fountain from the stream, there would soon be an expiring of all that good that is in the best of saints.

What can a man do about his own salvation? "He that hath begun a good work in you, will perform it until the day of Jesus Christ," Phil. 1: 6. Put hand to your work for help is near. "Work out your own salvation with fear and trembling, hath the height of duty in it;" so the argument, "For it is God that worketh in you, both to will and to do of His good pleasure" doth deeply debase man's sufficiency, and highly advance both the sovereignty and efficiency of His assisting grace. "Our sufficiency is of God." 2nd Cor. 3: 5.

From: ROBERT TRAIL'S WORKS

## Maxims from William Gurnall

Where the watchman is blind, the city is soon taken.

Grace is to much neglected where gifts are too highly prized.

God useth sometimes a thorn in the flesh to prick the bladder of pride.

What we have from God, we cannot keep without God.

He that abandons the truth of God renounceth the God of Truth.

Sincerity makes the Christian sing when he has nothing for his supper.

Thieves spend their money as ill as they get it and so do hypocrites their stolen comforts.

Great gifts are beautiful as Rachel, but pride makes them barren as her.

That flower from which the bee sucks honey, the spider draws poison.

If God loves a child, He will bring him back to the Word with shame and sorrow.

David did not pray himself strong, but God strengthened him in his prayers.

Thou temptest God to suffer thy lock to be cut when thou art so bold as to lay thy head in the lap of temptation.

When the last handful of meal was dressing then was the prophet sent to keep the widow's house.



He that cannot see his enemy, how can he ward off the blow he sends.  
True grace when weakest is stronger than false when strongest.  
The unwise walking of one professor makes others far the worse.  
The best wits are not always the greatest scholars.  
Few are made better by prosperity whom afflictions make worse.  
Providence has a voice, if we had an ear.  
Good works and gracious actions have their life from faith, yet are necessary  
to preserve the life of faith.  
You will hardly join hearts in a duty, that cannot join hands in love.  
God sets the Christian to work and then meets him in it.  
When the hem is worn, the whole garment will ravel out, if it be not mended  
by timely repentance.  
We must believe before we can know we are elected, yea, by believing  
we know it.

## Book Review

**HISTORY OF PROTESTANTISM** by Rev. J. A. Wylie. Two large volumes. £38.95 + p.& p. £2.50. (Overseas p.& p. £8). Mourne Missionary Trust, Church Road, Carginagh, Kilkeel, Co. Down, N. Ireland.

The Mourne Missionary Trust is to be congratulated on re-printing this valuable work on the History of Protestantism by Rev. J. A. Wylie. This work which extends to nearly 2000 pages was first published in 1878 in three volumes. It has been out of print for over half a century. The Mourne Missionary Trust have reprinted it in two large volumes. This history goes back to the time of the Waldenses. It records the contributions of Wycliff and Huss prior to the Reformation before it goes on to take up the history of the Reformation from Luther onwards. The Reformation as it affected other countries on the Continent is fully dealt with, as well as the Reformation in England and Scotland. This work is one which no student of Protestantism should be without. The publishers advise that it should be read by every minister of the Gospel and should be a standard work in every Bible College and Seminary. They send it forth with the prayer that it will have a wide circulation and be used of God to animate those who read it with the heroic spirit of our Protestant forefathers.

We are glad to commend this work to the readers of the Magazine, where they will find an excellent account of the Protestant Reformation in Europe by one who was wholly in sympathy with the Protestant Cause.

**D.B.M.**



## Notes and Comments

### **New Archbishop of Canterbury**

Dr. George Carey, bishop of Bath and Wells has been designated as next Archbishop of Canterbury. It is said of him that he will be very much in favour of the ordination of women to the priesthood and that he will encourage a closer relationship with the Church of Rome. How he will be able to accomplish these two objectives it is not easy to see as one seems to preclude the other. No doubt time will tell. Dr. Carey said he was anxious not to be labelled as the evangelical archbishop. Over the years he said he had gained a lot from Catholic spirituality, from liberal studies of the Bible and from the charismatic renewal movement. He said that he disagreed with the Bishop of Durham's views on the virgin birth and the physical resurrection of Christ, and wanted to stay with the tradition of the Christian Church, with the Bible and the traditions of the Scripture. Generally high office in the Church of England has a detrimental effect on those who occupy it. It is unlikely that Dr. Carey will be an exception to the general rule.

### **Continued Attack on the Sabbath**

The attempt to destroy the Lord's Day in the nation continues unabated. The trading laws which in England and Wales attempt to curb Sabbath trading are opposed by the multinational companies and pressure is brought to bear on the Government to have these laws removed. Also, according to a Press report the public houses will soon be able to open all day on the Sabbath. In the Post Office letters are to be collected on the Sabbath throughout the country. These inroads on the sanctity of the Sabbath will not go unnoticed by the One who has commanded, "Remember the Sabbath day to keep it holy," and will bring ultimately condign punishment on a nation that says in effect, "Who is God that we should obey Him."

Since the above was written a further attempt is in process by Caledonian MacBrayne to introduce Sabbath sailings to Harris next year. Strong opposition is being mounted to this proposal, as was the case when Lewis was first included for Sabbath sailings. Lewis has now been left out for the present. It is to be hoped that the proposal will be defeated in the kindness of the Lord. The people controlling affairs in Caledonian MacBrayne appear to have an inveterate hatred to the Sabbath and have scant respect even for the wishes of the Islanders. They have still to learn that "ye cannot serve God and Mammon".



### **The Middle East Conflict**

The situation that has arisen in the Middle East through the forcible annexation of Kuwait by Iraq under the leadership of Saddam Husein has brought the nations of the world to the brink of war, if not to war again, at the very time when it appeared they were beginning to beat their swords into ploughshares and their spears into pruning hooks through the removal of the Russian threat. The Apostle James under divine inspiration posed the question of the origin of wars and also answered it "From whence comes wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." The Middle East is rich in oil and so the eyes of the covetous are on it. President Saddam, though having much oil of his own, must also possess that of oil rich Kuwait and the wealth that she has amassed. The nations of the world, led by the U.S.A, rather than by U.N.O. have allied to force President Saddam to return his ill-gotten gain to its rightful owners. Time will tell whether this can be achieved without bloodshed. If war breaks out it is likely to be terrible, and perhaps also very swift. But one thing is certain, and that is that God sits King upon the floods.

"The floods, O Lord, have lifted up,  
they lifted up their voice;  
The floods have lifted up their waves,  
and made a mighty noise.

"But yet the Lord, that is on High,  
is more of might by far  
Than noise of many waters is,  
or great sea-billows are."

Ps. 93: 3,4

### **The Ecumenical Movement**

Roman Catholic Cardinal Gordon Gray, who has just retired says: "The most significant thing I have seen is the coming together of the various Christian Churches in the ecumenical movement." He attributes this coming together to the use of the media by the Roman Catholic Church "to allow fellow Christians to learn more about our Church and to allay their fears of us." How successful the Church of Rome has been in this is only too well known.

One example of the advance of ecumenism was seen in a special service at Dunblane Cathedral on 1 September which is said to mark a new era



of ecumenical cooperation between Churches of different denominations. The service was to mark the inauguration of Action of Churches Together in Scotland, ACTS, as it is called. Nine major denominations are involved along with groups like YWCA, YMCA and the National Bible Society of Scotland. The first Convener of ACTS will be R.C. Bishop Conti with Vice-Conveners, Episopalian 'Rev' Kathleen Dall and Church of Scotland minister, Rev. Robin Barbour.

We might well ask ourselves where this motely crew are heading. One thing is sure, they are not heading along the same path as that trodden by those apostles whose acts are recorded in the Acts of the Apostles. The ecumenical leaders and all who blindly follow them are on the high road to Rome. In this action these leaders are abandoning the true Gospel of Jesus Christ and leading souls astray for eternity.

## Mission News

Teaching service in the John Tallach School offers a rare opportunity to young Christian teachers to seek to further the Cause of Christ in Zimbabwe.

Needless to say, there are problems as there are elsewhere. In a circular letter Miss Marion Graham says, "The most pressing problem has been the lack of qualified staff. The Government appoints all local staff. This session five of our qualified staff were promoted, and replaced with unqualified youngsters. The only teachers we could be sure of keeping would be overseas staff.

Another problem has been the curriculum. So much Marxism was to be included in the new syllabi that we knew we would be unable to follow their requirements. In English literature the moral tone of the recommended texts was totally unacceptable to us. However, in the last few weeks an alternative syllabus has been offered which we find more acceptable.

There is still plenty opportunity to influence our young people through Bible Classes, as well as through personal conversation and example."

As will be known to readers of the Magazine Mr Dick Vermeulen has rendered excellent and devoted service in Malawi and Kenya during the past two years. He has just completed another six months' term. In Mr Vermeulen's latest letter to the Committee he writes of preaching at Thyolo. There were 54 adults and 27 children present. To quote Mr Vermeulen, "In the Thyolo congregation, Malawi, there is the father of



one of the Government ministers. He told us that he would take us to see his son and get his son to help with the registration of the Church which was very slow in being expedited. On our second meeting the minister told us, 'Your church will be registered before long. If there are any hold-ups please let me know.' So that was good news.' The next item that Mr Vermeulen mentions is that he helped the people at Bangwe, one of the preaching stations, to purchase a piece of land for a church. All the main centres of our church in Malawi now have a good sized piece of land, big enough for a church and manse. There is one piece at Ngabi of 2½ acres.

An interesting letter has come from Mr Neil Murray who, during July, accompanied the Rev. B. B. Dube and the Rev. Z. Mazvabo on a preaching tour of part of Malawi and Kenya. On the date they arrived in Malawi it was Independence Day and it would have been an offence to engage in any work. On the following day they attended a very sad funeral, that of a young woman who had lost her little boy the previous week. Hundreds attended the funeral. All the shops were closed and buses stopped and their passengers alighted and lined the road as the procession passed. The sympathy and the solemnity shown was very impressive. The following Sabbath the Rev. Z. Mazvabo preached on, 'Be ye also ready', to an attentive audience. After further services in the Shiré Valley and in Blantyre our friends travelled to the Mozambique border where they visited one of the Refugee Camps. There were about 7000 people in this Camp. About 70 attended the Service, and listened well. They had built a small church, but had no money to roof it. They sold their blankets and bought thatching grass to thatch it. Our men were touched when some of the men in the Camp said they hoped to return one day to their homes in Mozambique and would like our people to go to preach to them.

Our ministers and Neil Murray now proceeded by air to Kenya. They stopped off in Nairobi which they thought a beautiful city. From there they had a six hour drive to Sengera where the little hospital stands, awaiting a missionary-hearted doctor or two nurses.

In Sengera it had been arranged to hold the first Communion. Sessions were held all week and the usual preparatory services towards the end of the week. Mr Murray writes. 'How eager the people were to hear the Gospel preached to them!'

On Monday seventeen adults and twenty-five children were baptised. 'The Harvest truly is plenteous . . . the labourers are few. . . '

On Monday afternoon Mr Vermeulen took our friends to see Lake Victoria, a beautiful sight. A boat laden with passengers was leaving for



Uganda. Mr Dube said it reminded him of the Ullapool boat leaving for Stornoway!

Our ministers and Neil Murray returned to Zimbabwe early in August, very tired, but thankful for safety in travelling, and for the privilege of preaching to so many, praying that the Lord would bless His Word and keep His people.

Mr Vermeulen accompanied them to Zimbabwe, and after visiting the Mission friends flew home to New Zealand. J. N.

The following is an extract from Mr Dick Vermeulen's letter to the Editor:—

In Malawi we visited many of the congregations, going right down south to the Mankhokwe Refugee Camp Congregation among others. We did not have Kirk Sessions there, because the Ministers felt more time was needed on account of the long distances involved. For this reason they intend to spend longer in Malawi next time D.V. in order to have Kirk Sessions with a view to accept members. In Kenya however we had Kirk Sessions . . . so that the full membership now stands at 39. There were also 15 adults accepted for baptism and 27 children were also baptised on the Monday of the Communion making a total of 42 who were baptised. We had a very nice Communion season which was enjoyed very much by all concerned. One man said, there were not enough words to express his enjoyment of it. Another man, said he would never forget it. Mr Mazvabo's table text was also very nice. It was on Mephibosheth sitting at the Kings table with the Kings sons, although he was lame at both feet. He also mentioned, that although he was lame, his lameness was not evident when he sat at the table. So it is with those that sit at the table with Christ their King.

The Ministers and Mr Neil Murray enjoyed their time in Kenya and Malawi although it was hard work all the time with either travelling and preaching or as in Kenya when starting from Monday afternoon and not finishing until Saturday afternoon, having Kirk Sessions every day, going from about 8 a.m. to 6.30 p.m. every day with only a short break for lunch. This in particular left us mentally completely exhausted because to be fair to the people it was necessary that our questions were framed in such a way, that they understood as to what was being asked. Particularly as those people have not been brought up in the truth from their youth. One certainly comes to understand something of the great blessing in the Lord's Providence of being brought up in the truth from one's youth, which next to salvation is the greatest blessing one can receive. It



is difficult to understand what a handicap it also is for the many that cannot read or write.

On the Tuesday we travelled to Nairobi, where on the Wednesday some last minute matters were dealt with and on the Thursday we left for Harare and then on to Bulawayo.

## Church Notes

### Presbytery Meetings (D.V.)

**Canadian:** At Inverness on 2nd October at 9 p.m.

**Zimbabwe:** At Bulawayo on 9th October at 2 p.m.

**Skye:** At Portree on 16th October at 11 a.m.

**Outer Isles:** At Stornoway on 16th October at 12 noon.

**Australia and New Zealand:** At Gisborne on 19th October at 2.30 p.m.

**Western:** At Laide on 11th December at 6 p.m.

### Committee Meetings (D.V.)

The following Committees will meet at Inverness Church:

#### Tuesday, 2nd October

|                         |                            |
|-------------------------|----------------------------|
| 9.00 a.m. - 10.00 a.m.  | Church Centenary Committee |
| 10.00 a.m. - 11.00 a.m. | Church Interests           |
| 11.00 a.m. - 12 noon    | Church Magazines           |
| 12 noon - 1.00 p.m.     | Publications               |
| 2.00 p.m. - 3.00 p.m.   | Welfare of Youth           |
| 2.00 p.m. - 4.30 p.m.   | Finance                    |
| 3.00 p.m. - 4.00 p.m.   | Sabbath Observance         |
| 4.30 p.m. - 5.30 p.m.   | Dominions and Overseas     |
| 4.30 p.m. - 5.30 p.m.   | Religion and Morals        |
| 7.00 p.m. - 9.00 p.m.   | Foreign Mission            |

### Urgent Appeal for Foreign Mission Staff

At Ingwenya, at John Tallach Secondary School, there is an urgent need for teachers having Mathematics or Science at degree level. Persons not having teacher training will be acceptable.

At Sengera in Kisii Province in Kenya there is urgent need for a doctor or nurse to supervise the setting up and running of the Hospital Clinic which has recently been built.

Again we would urge suitably qualified persons to give prayerful consideration to the above appeal. Anyone willing to respond to these needs should contact the Clerk to the Foreign Missions Committee, Rev. Dr. J. R. Tallach, Free Presbyterian Manse, Raasay, Kyle, IV40 8PB.



### Non-Delivery of Magazines

Will subscribers please contact the General Treasurer if magazine(s) are not received.

### Deputy to Chesley

Rev. George Hutton was due to leave Prestwick for Toronoto on 27th September. He expects to give six Sabbaths to Chesley and return home (D.V.) on 6th November. We trust that Mr Hutton's labours in Chesley will be blessed by the Lord to the good of souls in that part of the Lord's vineyard. It is expected that a Communion will be held while he is at Chesley. We hope that he will be brought home again in safety in due time.

## Acknowledgement of Donations

The General Treasurer wishes to acknowledge with sincere thanks the following donations:-

Foreign Mission — M. MacRae, £1000; M. MacRae, to be used for Kenya, 1st Chronicles 29: 14, £70. East Europe — LFC, CDN \$100; Donations received in collection box — Chesley Congregation, Zimbabwe Mission, CDN \$200; Bibles for Eastern Europe & Russia, CDN \$200, CDN \$500, CDN \$500.

The Treasurers of the following Congregations desire to acknowledge with sincere thanks the following donations:—

**Lairg, Bonar etc.:** Stornoway Postmark £50 for Dornoch and Bonar (where most needed); Anon., £10.

**Breasclete:** Mrs S. £20 (where most needed); Mr P. J. M. £50 for Sust. Fund; Anon., £20 for Sust. Fund; £20 for Collections.

**Daviot, Stratherrick, Tomatin:** Legacy from the estate of the late Miss K. MacGillivray, £3081.60; Friend, £10 for Stratherrick Comm. Exps.

**Dingwall:** Friend, Bonar £20; Friend, £10; Friend, £45 for Kenya and New Canaan.

**Glasgow (St. Jude's):** Mrs J. S. & W. S. £50 for Congr. Fd. per Rev. D.M.; Anon., £20; Matth. 6: 3 (two donations) £20, both for Bus. Fund; Anon., £5; Anon., £40, both for Sust. Fd; Anon., £50 for T.B.S.; Anon., £15; Aberdeen Friends £10 per H.M., both for Tape Fund.

**Laide:** From H. & A.T., Dordrecht per D.A.R. £10 for Eastern Block and £10 for Comm. Exps.; Friend, Glasgow £15 for Sust. Fd. per Mrs D.A.R.; Friend, in Coll. Plate for Ch. door coll, £10; Aultbea Postmark for Church Funds £20 per D.A.R.; J. & L. Falconer £100 for Sust. Fd.; Friend, Aultbea £20 for Ch. Fuds. per D.A.R.; A.R. £20 for Sust. Fund.

**Ness:** Friend of the Cause, Lewis £2000; From the Executrix of the late Norman Morrison, Skigersta £30; Mr and Mrs A. M., Glasgow £25; Mr and Mrs A. M., Skigersta £10; Friend, North Tolsta £5; Friend, North Tolsta £5 for Comm. Exps.

**Portree:** Friend £500 per N.B.; Friend £10 per F.M. both for Sust. Fd; Anon., £15 for Door Coll.; Anon., £14 for Manse Expenses; Anon., £10 for Church Bus.; J.N.D. £100 for Comm. Exps., last four by envelope in plate.

**Stirling:** Anon., £50 for Congr. Fd.

**Stornoway:** Miss K. A. MacLeod, The Cottage, Callanish £50 for Sust. Fd; In memory of Alec and May Dougan, Tain and Mrs Angus Campbell, Ardheslaig £300 for Congr. Fd, both per Rev. J. MacLeod; Anon., £10 for Comm. Exps, in church plate.