

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

(*Issued by a Committee of the Free Presbyterian Synod.*)

*"Thou hast given a banner to them that fear Thee, that it may be
 displayed because of the truth."—Ps. lx. 4.*

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Heart-Religion.

MAN is born in sin and in his heart goes astray from God from the very womb. His heart is deceitful above all things and desperately wicked (Jeremiah xvii. 9). God is not in all his thoughts and there is no fear of God before his eyes. All these things the Scriptures assert. Sin has stripped man of every vestige of desire and ability to seek, in any degree, the praise and honour of his Creator, and at heart he is full to overflowing with enmity and rebellion against the revealed Name and declared will of Him that is Most High. "The carnal mind is enmity against God" (Rom. viii. 7); and this is all exposed as man is portrayed in the Scriptures of the Old and New Testaments, and as his conduct is viewed from one generation to another in the light of these same Scriptures. By his wicked works, innumerable and diverse as they are, the godless, immoral and unspiritual condition of his heart is discovered and made manifest. As the Lord Jesus declares, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19). And those who contend that there is any good thing in man, are still in spiritual darkness and "do greatly err, not knowing the Scriptures, nor the power of God."

Yet however desperately wicked the heart of man is, the Lord, and He alone, can give a sinner a new heart, which He does in the case of all whom He hath loved with a sovereign and eternal love. As He says, "And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God" (Ezek. ii. 19-20). This word "heart" in its particular meaning, of course, applies to the seat of the affections in man. Yet throughout the Scriptures it refers frequently to the whole soul and is also used by the Holy Spirit to denote the different faculties separately and distinctively as the case may be. For example, we read in Galatians, chap. iv., v. 6: ". . . God hath sent the Spirit of His Son into your hearts, crying Abba, Father." Now this does not imply that God merely sent the Spirit into the affections

of those who were the sons of God by adoption, but into the inner man of all the faculties of their souls. Then, on the other hand, we find that Paul in Romans, chap. i, in dealing with the matter of the wilful ignorance of men with respect to God, writes: “. . . Their foolish heart was darkened” (v. 21); that is, that the understanding was darkened. So that we see the term “heart” is used to denote any and every faculty and the whole soul as such, as the inspired writers were moved by the Holy Ghost. And thus when God gives a sinner a heart to know and love Him, He deals with the whole soul by the powerful and regenerating operations of the Holy Spirit, through His Word (law and gospel), and implants within that new heart, the religion that is from heaven, which is spiritual, saving, deep and enduring. “. . . He that hath begun a good work in you will perform it until the day of Jesus Christ” (Philip i. 6).

Now, on the memorable occasion of Pentecost, when Peter preached at Jerusalem and charged home upon his hearers the guilt of having crucified Jesus, being imbued with power from on high in his ministrations, “. . . When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?” They were in their consciences brought in guilty before the bar of God and were at a loss what to do, to have the arrows of conviction from the Almighty removed from their hearts. And in the mercy of God, the continued work of the Holy Spirit through the law brings the sinner in his heart to die to any hope of salvation from sin by the deeds of the law, as the apostle says, “But when the commandment came sin revived and I died” (Rom. vii. 9). Yes, the sinner dies in his heart, in his soul’s experience to all hope in himself. Then when God’s time of deliverance comes, and Christ Jesus in the glory of His righteousness and atoning death is made manifest by the Holy Spirit through the Word of God to the undone sinner, how does the helpless sinner attain unto an interest in Christ, deliverance from sin and condemnation and the possession of peace with God and life everlasting? We read, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephes. ii. 8); and it is “with the heart man believeth unto righteousness” (Rom. x. 10), and by that faith which cometh by hearing and hearing by the Word of God (Rom. x. 17); which faith upon Christ Jesus is also of the operation of God—that is, wrought in and implanted within the heart by the work of God’s Spirit. This is indeed a divine and deep work in the soul which brings joy and peace in believing to the heart of the poor sinner.

Now such as are enabled to believe by the grace of God bestowed upon them, are led not only to look upon the Lord Jesus Christ whom they have pierced, but also to mourn for Him, to mourn after a godly manner over their sins laid upon Him and suffered for by Him. This is indeed a rending of the heart in spiritual grief towards God,

"For godly sorrow worketh repentance unto salvation, not to be repented of" (II Cor. vii. 10). And whatever fruits of necessity appear outwardly answerable to repentance—repentance has its seat in the heart, for "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. li, 17). Then further, the Church says, "We love Him because He first loved us" (I John iv. 19), and whatever degree of affection the saved sinner has for God, this has been shed abroad in his heart by the Holy Ghost. Attachment to Christ, His Word and the things of His Kingdom is not in mere words, deeds and profession, but a gracious disposition of the heart which is the product of a divine work within. And further, what a blessed hope is begotten in the hearts of the subjects of grace—a "hope of the glory of God" grounded upon the one foundation laid in Zion, even Jesus Christ. And however weak and faint this hope may be at times through manifold temptations, yet it is implanted deep down within, and shall be a tree of life to them ultimately; for "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life."

And what a world of spiritual activity goes on in that heart where true religion has been set up by the grace of God. There is a hungering and thirsting after righteousness; the Spirit maketh intercession there with groanings which cannot be uttered; there are longings for renewed views of the Redeemer; there is a cleaving to the Lord and the "Words of eternal life"; there are the constant breathings of the soul in prayer and a constant sense of need and shame over sin, ignorance and unworthiness; there is the desire to meditate "on the law of God day and night," and rejoicing of heart at tokens for good; there is the desire to praise the Lord for works of wonder done; and then as Paul relates, there is a warfare within, "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. vii. 22-25).

Thus the religion of the true, living Christian is a religion pre-eminently of the heart, and will bear its own blessed fruit in the outward life and conduct in relation to God and man, "for by their fruits ye shall know them," saith Jesus. And with all their imperfections, genuine believers have "oil in their lamps," and the Lord who looketh upon the heart, knoweth them that are His. Now, if we profess to have spiritual heart religion, let us look well and seriously to the claim we make, in view of the eternal world and the judgment of the great day. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ" (II Peter i. 10-11).

Action Sermon.

Preached in St. Jude's F.P. Church, Glasgow, on Sabbath,
12th November, 1950.

By REV. JOHN COLQUHOUN, Glendale.

"WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."—Isaiah lxiii. 1.

The Book of the Prophet Isaiah has often been referred to as the fifth gospel, and that, because of how much the prophet speaks beforehand of "the sufferings of Christ, and the glory that should follow." For instance, if we take the fifty-third chapter of the prophecy, although, in common with the rest of the book, it was written about seven hundred years before the coming of Christ in the flesh, yet His sufferings are so minutely described that one would think that the writer was sitting at the foot of the Cross of Calvary when the unspeakable sufferings of the Son of God were taking place. Not only so but, in the same place, he makes a clear mention of the glory that should follow when he says, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many."

In the verse, chosen at this time as the basis of meditation, we find the prophet, as if he were transported into the New Testament dispensation, beholding the triumphant march of the Messiah on His return from conquering His own and His Church's enemies, asking questions concerning this mighty Person who is attracting the attention of all who see Him.

From the words read we shall notice, as enabled, at this time, three things in particular:—(1) The Person spoken of; (2) From whence He comes; (3) His own answer to the inquiry.

(1) The Person spoken of. There are two things said of Him in our text. He is "glorious in his apparel," and He is "travelling in the greatness of his strength."

We cannot understand the words of the text as applying to any other but to the Lord Jesus Christ as the one who appeared in this world to save poor lost sinners of our race. He is here represented as "glorious in his apparel" in order to show that to Him belongs great honour and dignity, as it is true concerning men who are high in the estimation of the world that the garments which they wear show the rank which belongs to them. The one spoken of here is one who has infinite honour and dignity in His Person as God and man in two distinct natures and one person for ever. It is true that in assuming human nature He veiled His Godhead so that in the world He was "a man of sorrows, and acquainted with grief," but to the eye of faith

He was "the Christ, the Son of God, which should come into the world," and in various ways His glory as the God-man appeared when He tabernacled among men.

That glory appeared in the miracles which He performed. In connection with turning water into wine at the marriage in Cana of Galilee we read, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John ii. 11). The same thing is true also of His other miracles in healing the sick, cleansing the lepers, giving sight to the blind, hearing to the deaf, giving speech to the dumb, and life to the dead, and these manifestations of His glory enabled His Church to say, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psalm lxxviii. 20).

On the Mount of Transfiguration the disciples saw His glory shining brightly, with their bodily eyes, as He conversed with Moses and Elias. One Evangelist records, "But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him" (Luke ix. 32). This manifestation of His glory was given them in order to substantiate the wonderful matters which they heard, for they heard the conversation He had with Moses and Elias respecting "his decease which he should accomplish at Jerusalem," and they heard the voice from the excellent glory saying of Him, "This is my beloved Son: hear him."

His glory appeared in His teaching, and does appear in His teaching throughout all ages. In the days of His flesh we read that "the people were astonished at his doctrine for he taught them as one having authority, and not as the scribes." The scribes taught from the Scriptures and from tradition but He was, not only an infallible interpreter of the Law, but the Lawgiver Himself. Similarly, when He begins, through His Divine Spirit, to teach sinners, they feel a power, which they cannot resist, in His teaching, causing them to forsake their former manner of life, and to lay hold of eternal life, for as He Himself tells us, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John v. 25). When the officers were sent to apprehend Him they felt something of that power, whether or not it was in a saving manner in their case, when they had to confess, "Never man spake like this man." Thus His people are enabled to say in all ages, "And we beheld his glory, the glory as of the only begotten of the Father."

His glory is also seen in those offices which He executes in His estate of humiliation and exaltation. He is the great Prophet of His Church in revealing to sinners by His Word and Spirit the will of God for their salvation; the Great High Priest who offered the most wonderful Sacrifice that was ever offered in this world, entered into heaven itself with His own blood, and on the ground of the efficacy

of it, intercedes for sinners; the mighty King who conquers all His enemies, and rules His people in love. The exercising of all these offices show Him to be clothed with a glory which transcends, in an infinite manner, all the glory which our finite minds can comprehend.

The second thing that our text tells us concerning this Person is, that He is "travelling in the greatness of his strength."

In the days of His humiliation, when it was amply fulfilled in Him what the Psalmist says of Him, "But I am a worm, and no man; a reproach of men, and despised of the people." He speaks of His great power when He says, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x. 17, 18). This shows clearly that He was not the victim of circumstances, as many hold, but that, in every step He took, from Bethlehem's stable to Calvary's Cross, He was Master of every situation into which His love for sinners took Him. Pilate arrogantly said, Knowest thou not that I have power to crucify thee, and have power to release thee?" but that He was at the time "travelling in the greatness of his strength" is evident from His reply, "Thou couldest have no power at all against me, except it were given thee from above."

The advancement of His kingdom shows Him to be "travelling in the greatness of his strength." Other kingdoms and empires have prospered for a while, such as ancient Greece and Rome, but, like modern examples which flourished in our own day on the continent of Europe, have been overthrown, so that they have no place among the kingdoms of the world. This fate will never happen to the kingdom of Christ, for by His own might it shall stand for ever. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Psalm cxlv. 10-13). Many kingdoms have turned their power against the kingdom of Christ for the purpose of putting it out of existence, and, many will exert themselves for the like purpose yet, but they shall all know, in a greater or lesser degree, what Julian the Apostate learned. He had professed the Christian religion but had become a persecutor of it till at last in a battle he was wounded. When he knew that his wound was mortal he took a handful of his own blood, and flung it into the air, saying, "O Galilean, thou hast conquered." On account of the fact that His kingdom shall never come to an end His people in all ages will express their minds in the words which we had been singing, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of

truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee" (Psalm xlv. 3-5).

He also shows that he is "travelling in the greatness of his strength" by the way in which He rules nations and makes them subservient to His purpose though nothing may be further from the intentions of these nations than to serve Him. Some of us here have seen two wars of world-wide extent, and we know something of the disorders, uncertainties and anxieties, from the human point of view, which these wars occasioned, and, no doubt, many would be ready to conclude that God was merely acting the part of an uninterested spectator. Nothing could be further from the truth. "He that sitteth upon the circle of the earth," "bringeth the princes to nothing," and "maketh the judges of the earth as vanity." The potsherds of the earth may turn covetous eyes and stretch covetous hands towards each others possessions, and strive with each other over them, but, by these very things, the Lord fulfills His purposes towards His own Church, for the ingathering of His people, "the perfecting of the saints," and "the edifying of the body of Christ."

His dealings in Providence shows that He is "travelling in the greatness of his strength." We are so ready to take the recurring of the seasons of the year as a matter of course, and think little of the wonderful order in the universe and the Guiding Hand behind it all, which causes seed-time and harvest to appear at the expected time, yet on this order depends the preservation of man and beast. This, however, is, comparatively, a small portion of God's providential work. Nothing in this world happens by chance, but all things in it are foreordained and they shall surely come to pass in the order in which they were foreordained. As the God of Providence the person spoken of in our text rules kingdoms and sustains the countless living organisms of this globe, yet not a sparrow falls to the ground without His knowledge. That He has done so, and will do so in all ages, shows Him to be "travelling in the greatness of his strength." "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Psalm cxlv. 15, 16).

In that same strength, in the greatness of which He is travelling, His grace is very manifest. In all ages of the world, as in all ages to come, there are a people who serve Him and acknowledge Him as their Lord and Saviour. None of these presume to do so in their own strength, for "who is sufficient for these things?" They have many duties to perform which they find to be beyond their strength, and many trials, afflictions and temptations, as long as they are in the world, but in connection with all these things their Saviour says, "My grace is sufficient for thee: for my strength is made perfect in

weakness." Obstacles stand in the way of their receiving grace for their needs, and they themselves could never surmount these obstacles, but He who is "travelling in the greatness of his strength" causes them to hear His voice as the voice of their beloved, "leaping upon the mountains, skipping upon the hills."

(2) The second thing which we indicated our intention to notice is, From whence this Person comes.

Our text tells us that He comes from Edom and from Bozrah which was the capital of Edom. The Edomites were the sworn enemies of the Israelites, and we find the Lord's ancient people, raising their supplications to Himself on that account, "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof" (Psalm cxxxvii. 7). It would, no doubt, be in Bozrah as the capital that all the plans of that kingdom were devised for the destruction of the Israelites, and, therefore, the Lord Jesus Christ, the Saviour of sinners, is represented here as coming from the very citidal of His, and His people's enemies.

We may look upon Calvary as that citidal. It was here that the greatest battle was fought, as far as revealed to us, that was ever witnessed by Heaven, earth or hell. God had foreordained that a countless number of our race should be saved and from eternity devised the plan by which they should be saved; the time had now come for the great Surety of the elect to fulfill His Covenant Engagement. The enemies of His glory and of the souls of His people were determined that He should never fulfill it, but that they should be masters of the field. All the claims of the holy law of God, and the requirements of all the attributes of the Godhead would need to be satisfied. This along with His delight to do the will of the Father, and the place which God's holy law had in His heart, caused Him to exclaim as He approached the battlefield, "I have a baptism to be baptized with: and how am I straitened till it be accomplished."

Among those enemies who ranged themselves against Him were the devil, sin and death, an unspeakably strong combination, skilful in all the arts of their infernal warfare, crafty beyond the comprehension of the minds of human beings, strong to retain their power over their slaves, and goaded on to exert their utmost power by the sure knowledge that here was the One, referred to in the Garden of Eden, who was to bruise the devil's head. Every slave among their hosts bore the image of their father, the devil, in their enmity towards holiness; sin was pleasant to their carnal taste, and death prevented them seeing the fearful consequences of their captivity.

When that phase of the battle which was enacted on Calvary was actually begun it was, therefore, to be expected that these enemies should work through as many of their human slaves as were present. On the eve of the battle He, against whom all their enmity was poured

forth, could say, "This is your hour, and the power of darkness." That it was so can be seen when, in the midst of His agonies on the Cross, "the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." Others said, "Ah, thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross."

When men are fighting a great battle they must dispense with those comforts to which they are accustomed in days of peace, and when the Lord Jesus Christ was fighting that great battle by which He forever emancipated the whole elect of God, all comforts were denied Him. At that time the words of prophecy were fulfilled in Him: "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psalm lxi. 20, 21). Because men were animated by the spirit of the devil they gave Him what would add fire to His thirst, and of the thousands whom He fed miraculously with bread and fishes, and the still greater number of thousands who hung upon His words as He preached by the seaside or upon the mountains, not one was found to minister unto Him the smallest comfort. The disciples, who had more intimacy with Him, forsook Him. Where art thou Peter, who was ready to go to prison and to death with Him? Poor Peter had shamefully denied Him with oaths and curses. Where art thou John, that beloved disciple who leaned upon the bosom of Jesus at supper? He had gone his own way for the time being. If we look to angels, those glorious creatures who are higher up in the scale of created beings, and who were employed at other times to minister comfort and strength to Him, we find none of them, by their presence, supporting Him. They cannot, they dare not, come near, for no command has been given them to help at this awful moment when the Eternal Father Himself has hid His face from Him, for from eternity it was ordained that He should have to say, "I have trodden the wine-press alone; and of the people there was none with me."

(To be continued.)

The Throne of Grace.

By ROBERT TRAILL (London, March, 1696.)

(Continued from page 270.)

III. What is it to come unto this throne of grace?

Though the prosecution of the exhortation in this text will open up the nature of this coming more fully, yet I would speak somewhat of it in this place.

1. This coming implies a state of distance from this throne in them that are called to come. This is called *being far off* (Eph. ii. 13). And this state all men by nature are in. Men are in God's eye and hand: *He is not far from every one of us: for in him we live, and move, and have our being* (Acts xvii. 27, 28); as the Psalmist speaks excellently in Psalm cxxxix. of the nearness of men to God, and of his omnipresence and omniscience. But his gracious presence, as on a throne of grace, is far from all men by nature, and they far from it. This presence is far from man's knowledge; there is no knowing of it but by revelation: far from men's attainment; for *no man can come, unless he be drawn of God* (John vi. 44): far from their experience, and far from their love; for *they are alienated from the life of God* (Eph. iv. 18). And *in his favour is life* (Psal. xxx. 5) and in nothing else.

2. It is also implied in this call to come, that there is a gracious provision made and revealed by God for the removal and making up of his distance, and getting of a gracious nearness to God. This is in the constitution and revelation of this throne of grace.

3. That the improving of this provision is men's duty, and should be their exercise, in order to possess and enjoy the privilege and advantage of this provision.

What then is this coming to the throne of grace?

1. It is in believing on Jesus Christ. This is the first approach to the throne of grace. He is the propitiation, and mercy-seat, and throne of grace (I John iv. 10). Believing on him, is *coming to him* (John vi. 35). It is *coming to the Father by him* (John xiv. 6). It is *believing on God by him* (I Pet. i. 21). It is *believing on him, and on him that sent him* (John xii. 44). Believing on Jesus Christ, is an employing of Christ in way of trust, as to all his fullness of grace, and our utter indigence thereof. Whatever a man do, whatever exercises of religion he be taken up in, he never comes to the throne of grace, till his heart and soul go forth towards Jesus Christ for righteousness and life. The first right step heavenward, is saving faith in Christ. Nothing savingly good can precede it, and all saving good follows it: for faith unites the man to Christ, and all the fruits of holiness and righteousness spring from the virtue of the vine Christ; with whom the believer hath first union by grace, and then communion of Christ's grace, by which he lives, and works, and grows.

2. Coming to this throne, is acted in all acts of gospel-worship, and in the use of all gospel-ordinances. They all belong to the throne of grace, are the institutions of this throne, and appointed as means wherein we should approach to it; and which, when blessed by the appointer of them, do convey to us the blessings of this throne. Of them there are several. (1) Prayer. This is coming to the throne of grace, if rightly managed. Though *asking* is not expressed in this verse, yet it is strongly implied, both in the commanded *coming*, and

in the expressed *obtaining of mercy*, and *finding of grace to help in time of need*. All that make a fashion of prayer, do not come to the throne of grace; yet all that pray rightly, do come to it. And because this approaching to the throne of grace by and in prayer, is plainly hinted in the text, and is so commonly understood by Christians, I would have my eye principally upon it in handling this scripture. (2) There is the word read, preached, and meditated on, that is another principal means in which men should approach to the throne of grace. In prayer we pour out our heart before this throne, and express our desires to him that sitteth on it. In the word the King on this throne delivers his will and mind to us; and we should come to hear it, and receive the law from his mouth. Cornelius expressed an excellent frame for this ordinance (Acts x. 33). *We are all here present before God, to hear all things that are commanded thee of God*. This word is the word of grace (Acts xx. 32). It is the proclamation of his grace to men. (3) Praising of God, is a coming to the throne of grace. This is the sacrifice we should offer by our High Priest (Heb. xiii. 15). Who minds this as they ought? If we want, we ask; and so we should. But where is the Christian that can say, Though I had nothing to ask, I would yet go to the throne of grace, that I might praise him that sits on it? (4) Receiving of the Lord's Supper, is a coming to the throne of grace; to feast on the king of grace; to feed on that body broken for us, and that blood shed for us, that is given to us in the word for food to our souls, and is given to us by his command, in bread and wine at his table; that in eating and drinking of them, we may remember him, and show forth his death till he come; glorying, and avowing, and boasting, that we have our salvation, and all our hopes of it, built and fixed on that man Jesus Christ, that was rejected by the builders in his time, and hath had little better entertainment since, because they knew him not.

(To be continued.)

Rev. David Brainerd's Conversion.

By REV. J. P. MACQUEEN.

THE following account of his conversion, by the Rev. David Brainerd, the magnanimously self-denying and self-sacrificing missionary to the North American Indians, cannot be told better than in his own words:—"Having been thus endeavouring to pray—though as I thought very stupid and senseless—for near half an hour, then as I was walking in a dark thick grove, *unspeakable glory* seemed to open to the view and apprehension of my soul. I do not mean any external brightness, for I saw no such thing, nor do I intend any imagination of any body of light somewhere in the third heavens or anything of that nature, but it was a new inward apprehension view that I had of God, such as I never had before, nor anything which had the least resemblance

of it. I stood still, wondered, and admired! I knew that I never had seen before anything comparable to it for excellency and beauty, it was widely different from all the conceptions that ever I had of God or things Divine. I had no particular apprehension of any one Person in the Trinity, either the Father, the Son, or the Holy Ghost, but it appeared to be Divine glory. My soul *rejoiced with joy unspeakable* to see such a God, such a glorious Divine Being, and I was inwardly pleased and satisfied that He should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in Him, at least to that degree that I had no thought that I remember at first about my own salvation, and scarce reflected that there was such a creature as myself."

The foregoing vivid description by Rev. David Brainerd of the enduring and indelible impression made upon his soul by his first supernatural faith's view of God, in Christ, may not be a generally applicable one, relative to the effect of Divine light and glory as many other believers experienced it, but we have read in the diaries and autobiographies of other outstanding believers and divines exactly similar descriptions to the foregoing. Those who have thus been highly favoured and unspeakably privileged from Heaven, in their personal experience of the fulfilment and supernatural application of the truth:—"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 6) can easily follow Rev. David Brainerd when he writes of his soul rejoicing, and his being "inwardly pleased and satisfied," his "soul captivated and delighted with the excellency, loveliness, greatness, and other perfections of God." Where, however, some of them may not be able to follow him is when he says, "I had no particular apprehension of any one Person in the Trinity, either the Father, the Son, or the Holy Ghost, but it appeared to be Divine glory."

This at once shows how dangerous it would be to make the personal experience of one, regarding this blessedly glorious manifestation, and apprehension of it by supernatural faith, a universal standard for all. Many believers have an indelible vivid impression, regarding their first faith's view, of Christ crucified for them and by them, as God manifest in the flesh, yet in all the transcendent excellency, glory, loveliness, and greatness of the Divine perfections, together with an experimental consciousness of the eternally harmonious unity and delight of the Trinity in this supernatural manifestation to the individual soul. Every true Christian is thus an experimental Trinitarian. Though his faith's view or apprehension affected Rev. David Brainerd in that particular manner, yet God was in his case also, in Christ reconciling him to Himself—a Trinity of Persons in an eternal unity of essence—the Holy Spirit being equally, and simultaneously, gloriously employed applying the redemption purchased by Christ.

We have also read in the diaries and autobiographies of godly men and women that in their first faith's view of Christ, they too were "so swallowed up in Him, at least to that degree that I had no thought that I remember at first about my own salvation, and scarce reflected that there was such a creature as myself." Other believers, on the other hand, though thus swallowed up in Him, regarding Him "as among ten thousand altogether lovely," nevertheless vividly retained a sense of their personal identity as members of His mystical body, and who would charge them with selfishness for being so? A joyful consciousness of one's own personal eternal salvation in this blessedly solemn and transcendently glorious manifestation of God in Christ, to the individual soul, is surely a righteously legitimate cause of rejoicing, while still admiring those who lost sight of themselves, being absorbed in the glorious loveliness of the God-Man, Christ Jesus.

In conclusion, why should those thus unspeakably blessed and privileged, with a supernatural faith's apprehension of God in Christ, ever afterwards allow themselves for a moment, to be dejected and depressed by the infidel criticisms of intellectually brilliant and scholarly men who attack, in the name of modern scholarships, the veracity, authenticity, inspiration, and authority of the eternal Word of God, as revealed in the Bible? "If the light that is in them, be darkness, how great is that darkness." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. ii. 14). On the other hand, "the secret of the Lord is with them that fear Him; and He will show them His covenant" (Psalm xxv. 14). I would especially warn divinity students and young ministers in evangelically-orthodox churches, never to put mere intellectual and academic attainments, in themselves, above sincere piety, consistent practical godliness of life, and uncompromising fidelity to Scriptural ordination vows, even when attached to slender educational attainments and intellectual mediocrity.

Solemn Death of Ruth Pierce.*

The death occurred in the Devizes Market Place, two hundred years ago, of a Potterne widow, Mrs. Ruth Pierce. The unusual circumstances surrounding her death, as recorded on the Market Cross, constitute the single common factor by which Devizes is known to strangers all over the world. While the story of Ruth Pierce, and the events of that Devizes market day on which she made her "awful wish," has to some extent become entangled in myth, exaggeration and hypothetical conjecture, there are certain undisputed facts. These

* We herewith print an abridged account of this solemn event which appeared more fully in a local English paper in January last. The cutting was sent to us by Pastor H. E. Carr, Chippenham, Wilts.—*Editor*.

have been handed down, through two hundred years, principally from inscriptions in stone and contemporary records, although not all these are accurate.

Shortly, Ruth Pierce, a native of Potterne, with three other women, agreed to buy a sack of corn in Devizes Market, each to pay her share. One of the women who collected the quotas found a deficiency, and when asked to make up the amount Ruth Pierce protested that she had paid her full share and "wished she might drop dead if she had not." She repeated this wish and instantly died, the money being found in her hand.

A narrative of the event of that market day was originally recorded on a tablet by order of the authorities, and hung up in the market house—a row of sheds. The tablet, which was of stone, about four feet long, two feet six inches wide, and two inches thick, is now in the Devizes museum.

The inscription, which was regilded only last year, reads:—

"The MAYOR and CORPORATION of Devizes avail themselves of the Stability of this Building, to transmit to future times, the Record of an awful Event which occurred in this Market Place, in the year 1753, hoping that such Record may serve as a salutary Warning against the Danger of impiously invoking Divine Vengeance, or of calling on the Holy Name of GOD to conceal the Devices of Falsehood and Fraud.

"On Thursday, the 25th of January, 1753, Ruth Pierce, of Potterne, in this County, agreed with three other Women to buy a sack of Wheat in the Market, each paying her due Proportion towards the same. One of these Women, in collecting the several Quotas of Money discovered a Deficiency, and demanded of Ruth Pierce the Sum which was wanting to make good the Amount. Ruth Pierce protested that She had paid her share, and said, 'She wished she might drop down dead if She had not.' She rashly repeated this awful Wish, when, to the Consternation and Terror of the surrounding Multitude, She instantly fell down and expired, having the Money concealed in her hand."

The Great Surprise.

By LATE REV. WILLIAM COOKE, D.D.

Never since the foundation of the earth has there been a day like this, in the surprise and terror with which it will break upon the thoughtless millions of the population. Business and pleasure will occupy the minds of men as usual up to the close of the preceding day. The sun will rise and set with the same placid majesty, and fling his smiling radiance with the same bountiful profusion on this devoted world as he sinks beneath the horizon. Myriads will go to rest in peace, dreaming of future years of wealth and happiness. But at

midnight the loud blast of the archangel's trump will awake them to sleep no more, and rushing in consternation to their window, they will see the heavens on fire. The worldling elated with schemes of opulence and splendour, will suddenly find his visions dispelled by the light of eternity and the despairing cry, "The Judge is come!" The nuptial ceremony will be broken off half done, and the rejoicing banquet scattered by the terror-striking spectacle of the great white throne. The astounded senate will suddenly break up at the crash of the conflicting elements, and hurrying away in wild confusion, see that the Great Legislator is come.

The ermined judge and the manacled prisoner will hear themselves alike summoned with ceremony to the great tribunal. The voluptuary, plethoric at the glutton's feast, drunken at the bacchanalian orgies, or giddy at the midnight dance, or folded in the harlot's embrace, will be startled, Belshazzar-like, from his sensual stupor by the pealing thunder and the trumpet's sound. The miser, counting his gold, or reckoning his profits, will be panic-struck by the knells that tell him gold has no more value, and his priceless soul is lost, forever lost, in seeking a bursted bubble. The procrastinating trifle, dreaming of mercy after years of worldly pleasure, will be filled with dismay to see that the day of grace is past and the hour of retribution come. The anxious speculator, the busy merchant, the thriving tradesman, racking imagination with schemes of gain, panting to reach the goal of wealth, and revel in earthly aggrandisement, without one thought of God or eternity intruding on the vision of anticipated bliss, will be petrified with terror to find the delusive mirage break up before the glare of the flaming skies and the catastrophe of a ruined world.

The atheist, who denied God's being, will be appalled at the sight of His Person; the faithless steward who said, "My Lord delayeth His coming," and the sceptic, who sneeringly asked, "Where is the promise of His coming?" will alike be struck with horror when the rending heavens reveal His presence. The Demases who have forsaken Him for the world, the Judases who have betrayed for silver, and all the herd of apostates and blasphemers who have despised His name and trampled on His blood, will stand aghast when the great day of His wrath shall break upon their sight.

No day was ever equal to this in the awful scenes it ushers in, and the sudden terror and the despairing agony it excites. It was an awful night in Egypt when every family rose up to bewail its first-born struck with death. It was a day of awful vengeance when the siege of Jerusalem closed with the crash of a ruined city over 1,100,000 dead bodies. It was a day of anger when the deluge burst upon a degenerate world and overwhelmed its despairing millions in one common grave. But this day far exceeds them all, for it is the day when time has run its course, when universal retribution shall be rewarded, when God Himself shall come down to take vengeance on them that know Him not, and pent-up fires of divine wrath shall envelop the earth in a general conflagration.

Suipeir an Tighearn.

LE EANRUIG GROVE.

(Air a leanuinn bho h.d. 312.)

Earrann I.

(1) Tha na sàcramaidean so (1) *A ciallachadh gu soilleir gu'm bheil an duine ann an staid claonaidh agus fadachd-as bho Dhia.* Tha ciall nan sàcramaidean so ga nochdadh, oir, Ciod e th'anns a bhais-teadh? Cha'n e cur air falbh salear na feoladh, ach a bhi air ar deanamh glan agus neo-thruaillidh ann am fianuis Dhe. Tha e air a ràdh mu Chriosd gu'n do ghràdhaich e'n eaglais, agus gu'n d'thug "se e fein air a son; chùm gu naomhaicheadh, agus gu'n glanadh e i le ionnlaid an uisge tre an fhocal. Chùm gu'n cuireadh e' na lathair fein i 'na h-eaglais ghloirmhor, gun smal, gun phreasadh, no ni air bith d'an leithidibh sin; ach chùm gu'm biodh i naomh, agus neo-lochdach." Tha'n naomhachadh, na'n glanadh so, "tre'n fhocal," na teagasg an t-sosgeil, air a chompanachadh le obair an Spioraid Naomh, agus maille ri ionnlaid le h-uisg, na'm baisteadh, mar shamhladh air glanadh moralta 's an taobh a stigh, Ach cò iad aig am bheil feum air glanadh ach iadsan a tha salach? ni tha nochdadh, gus am bheil sinn air ar naomhachadh le focal Dhe (agus an naomhachadh so air a chur an ceill le baisteadh bho'n leth a' muigh) nach urrainn sinn Dia a thoileachadh. A rithisd, Ciod e Suipeir an Tighearn, a thaobh cuid shònraicht' dhe ciall, ach cuimhneachan air an iobairt-reitich a bha air a deanamh le bàs Chriosd as leth dhaoine? Agus cò ach creutairean peacach agus ceannairceach a chuireadh feum air iobairt-reitich a bhi air a tairgse air an son? An fhaid so, ma ta, cha'n eil anns na h-òrduighean so ciall comhfhurtail. Ach,

(2) Tha iad na'm fianuis di-bheath-te agus shoilleir air an duine bhi ann an staid anns an gabh e bhi air a thearnadh. 'S e sin, ged tha suidheachadh an t-sliochd pheacaich so, as eugmhais gràs agus trocair Dhe, na shuidheachadh ro-mhuladach, gidheadh, tre na ghràs so, cha'n eil e gun dòchas, ach calg-dhireach an aghaidh sin, agus tha òrduighean a bhaistidh agus Suipeir an Tighearn a dh'aon aobhar air an suidheachadh, ann an co-cheangal ris na meadhonan gràis eile, gu bhi ga ar toirt a stigh agus ga ar togail suas ann an staid slàinte tre Iosa Crìosd; is iad so seulaichean a cho-cheangail gràis sin anns an deachaidh Dia a stigh gu gràsmhor ri daoine peacach, a chum a bhi foillseachadh a tròcair neo-chrìochnach a nàduir, a mhòr-thlachd ann am fireantachd agus ùmhlachd a Mhic ro-gràdhaich, an t-Eadar-mheadhonair mòr. Agus ann an so biodh e na aobhar aoibhnis dhuinn, agus na obhar buidheachais do ar Dia trèaireach, a'n uair, tre pheacadh a cheud duine Adhamh, agus an laigse agus a mhi-rian a dh'aobhraich sin ann an nàdur na daonnachd, agus nach robh'n còr aite do chùmhanta neo-chiontais, gu'n d'thug an Dara Duine, an Tì is e'n Tighearn 'o neamh, a stigh cùmhanta a tha nuadh agus ni's

fearr; Ni's fearr, co dhiubh a bheachdaicheas sinn air na cumhachan a tha cho freagarach do ar nàdur a tha air tuiteam, na air a ghràs agus a ghlòir a tha air a ghealltuinn. Air son a chùmhnannt ro-luachmhor so tha sinn fodh fhiachaibh, fodh làimh Dhe, do eadar-mheadhonaireachd ar Fear-saoraidh truacanta, Iosa Crìosd. Choisinn a bhàs reite ri Dia; agus tha'n t-Suiper a thug e dhuinn na cumhneachan bunaiteach air a bhàs. Agus 's ann bho so a tha mi gabhail mo sheoladh ann a bhi mìneachadh na sàcramaid so.

Is e ciall shònraicht agus dhìreach Suiper an Tighearn a bhi na cumhneachan buan air bàs Chrìosd. Tha so soilleir bho bhriathran an Abstoil Phòil (I Cor. xi. 26) "Oir cia minic as a dh'itheas sibh an t-aran so, agus a dh'òlas sibh an cupan so, tha sibh a foillseachadh bàis an Tighearn gus an tig e." Mar sin cha'n eil againn doigh is cinntich, agus as furasda gu beachd cheart agus shoilleir a bhi againn air an òrdugh so, na bhi toirt fa'n ear bàs Chrìosd, ann an so air a chur fodh chomhair ar sul,fodh ne seallaidhean fa'leth anns am bheil e comasach air beachdachadh air leinne. Tha na leanas am measg na nithean is soilleir.

(R'a leantuinn.)

Literary Notice.

A recently published book, *Wandering in Fields of Dreams*, by Rev. P. M. Chisholm, critically reviewed by Rev. John Colquhoun, Glendale.

Recently, we got a reading of a book entitled *Wandering in Fields of Dreams*, by Rev. P. M. Chisholm, minister-emeritus of the Free Church, Ardelve. We have reason to believe that certain persons are very active in bringing this book, for obvious reasons, to the notice of Free Presbyterians, and, because of these activities, we consider that notice should be taken in the pages of our Magazine of as much of its contents as take to do with the Free Presbyterian Church of Scotland. What he says of the Church of his adoption, or rather the Church to which he originally belonged, is the concern of that Church. Mr. Chisholm, as is well known to the older generation of Free Presbyterians, was, for a short while, a student of our Church, until the Southern Presbytery, for very grave reasons, found it necessary to declare that his name be removed from the roll of students of our Church.

In the book before us, Mr. Chisholm tells how he came to be associated with St. Jude's Free Presbyterian Congregation, Glasgow, and had first been received as a communicant and then as a student. It is evident, however, that he was not long there when he thought he saw much which was unscriptural and needed his attention in order that these matters would be put right. Our author relies very much

on dreams and visions which he professes to have seen, and the remarkable thing is that the interpretation he puts on these dreams and visions are always favourable to him and condemnatory of the positions and actions of those who are opposed to him. One is a dream of the wrecking of a boat at the helm of which was the late Rev. Neil Cameron, Glasgow. He interprets this dream by certain more recent happenings in the Free Presbyterian Church, as he also does his dream of seeing St. Jude's on fire.

Mr. Chisholm gives us some of his cogitations which speedily led to the trouble in St. Jude's. They centre round two passages of Scripture, that is, Isaiah xxv. 10-12, and Matthew xxvii. 18, which came before his mind after a Sabbath evening service in St. Jude's. In the first he saw the Free Presbyterian Church in its decline and fall, and in the second he saw the envy of some of the office-bearers of St. Jude's against himself personally. On this last point one is struck with the high estimation which Mr. Chisholm must have had of his own abilities and attainments when he would conclude that anyone would be envious of him. This, no doubt, paved the way for a further vision, not a dream this time as he tells us, which he had the following evening when conducting the prayer-meeting in St. Jude's. He saw a black cloud hovering over the congregation, and he noticed, to quote his own words, "that one of the office-bearers who sat in front of me was extremely agitated, and, in a few seconds, his countenance was changed into the form of our conception of the evil one." We may look upon Mr. Chisholm's conduct in divorcing the aforesaid Scriptures from their context, his unwarrantable application of them to the Free Presbyterian Church and to himself, and his unbridled imagination, together, it is to be feared, with not taking sufficient heed to the Apostle's advice to Timothy to "refuse profane and old wives' fables," as the background of all his subsequent conduct while he remained in connection with our Church. His reliance on dreams and visions led him into extravagances which could hardly be rivalled by Madame Sourignon herself, who, among other tenets, held that the Church needed a thorough reformation, that there existed no more true Christians, and that all religious rites were superfluous.

His narrative of how he was dealt with, when brought to task for his rash and unfounded statements in the pulpit of St. Jude's, is as unreliable as his interpretations of Scripture instanced already. An example of this unreliability is provided in the following reference to his appearance before the Southern Presbytery: "I got no notice of the sederunt at which they wished me to be present, with the result, that I had to wait the whole day until late in the evening, and, even then, I got no opportunity of defending myself, and was told that unless I agreed to their stipulations before a certain date my name would be erased from the students' roll" (page 44). While the passage quoted does not contain a true statement of the proceedings of the

Presbytery in the case, it is, perhaps, written in order to show how heartless the Southern Presbytery showed itself in keeping him waiting so long. The truth, however, is, that Mr. Chisholm in his *Defence of Reformation Principles* (page 202), publishes the letter of the late Rev. Jas. S. Sinclair, the Clerk of the Southern Presbytery, in which it is clearly stated that the meeting was to be "in the Hall of St. Jude's Church, on Thursday evening, the 29th inst. at half past seven o'clock" (italics mine).

Some of the statements made in the book manifest a spirit of daring presumption, intolerable in a man who has a hope in the mercy of God in Christ, while others are such sweeping assertions that one marvels that they proceed from the pen of one who does not lay claim to omniscience. The following are examples of the latter:—"If there is closer adherence to the letter in the smaller Churches, they are more corrupt in their practice" (p. 52). "Apart from recapitulation of some of our past Protestant Reformed phraseology in the smaller Churches, there is no trace of a public witness for righteousness in our land to-day" (p. 88). These statements remind us of the story of the old woman who had narrowed down the number of the Lord's people in the world to two, her husband and herself, and then expressed her doubts as to her husband being one of them. Mr. Chisholm has, evidently, constituted himself a judge in order to judge the whole religious profession of the land and in the purity of that light, which he claims to be in his eye, none can stand. May he, in mercy, be brought down from that high pedestal, for there is only One who looked down upon this earth and found that all had gone aside.

How, it may be asked, does this self-appointed judge of his fellow-creatures stand himself? In being received as a student in the Free Presbyterian Church he expressed himself as being satisfied with the Constitution and practice of that Church, and, further, declared his agreement with the Synod's Resolution, which bound him that, should he, at any time, change his mind as to the doctrines or principles of the Church, he would immediately inform the Church courts, and not pursue divisive courses. When he, evidently, changed his mind on these matters, instead of observing his solemn promise to inform the Church courts, we find him charged with having (1) In a public place before a mixed congregation, on several occasions delivered "personal and unfounded attacks on ministers, elders, and courts of this Church," and also did denounce the recognised practice of employing elders, when need required, to speak from the Word at Church services! (2) "That Mr. Chisholm, in doing so, has violated the ordinary rules of Christian and ecclesiastical procedure, in not having previously brought any such charges before the proper tribunals, namely, the Courts of the Church." We think the heathen Town Clerk of Ephesus could give Mr. Chisholm some instruction, as to his duty, when he said, "Wherefore if Demetrius, and the craftsmen which are with him,

have a matter against any man; the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly."

In the book under review, Mr. Chisholm repeats his hoary-headed legend that no ruling elder should take services. This, as has often been pointed out, has no foundation, either in Scripture or in the practice of the Church in its best days. In the Free Church in post-Disruption times and in the Free Presbyterian Church, on account of the scarcity of ministerial supply, many a large gathering was suitably exhorted, and the Lord's people among them edified, by the exhortations of catechists and ruling elders. There are also many instances on record of many who became outstanding Christians in our beloved land who, for the first time, heard the truth in a saving manner from the lips of such men. The Lord thus has condescended to acknowledge their labours though Rev. P. M. Chisholm sees nothing in these labours but something that is contrary to Scripture and a sure sign of declension. He evidently forgets that, according to his own views on this matter, he himself had no right to preach while he was a student as he was only a layman till he was licensed, yet he continued to hold services for several years in an ecclesiastical no-man's land after his permission to hold services had been taken from him by the Southern Presbytery. He, further, counts these years in the forty-five years in which he tells us that he preached the gospel.

The excerpt which he publishes from a letter of the Rev. Alexander MacColl, Lochalsh (page 79) is open to other and saner constructions than that which Mr. Chisholm puts on it, especially when Mr. MacColl's letter does not hint at any disapproval of employing laymen to take services, and also in the light of the fact that Mr. MacColl often employed laymen, while in the Parish of Duirinish, Skye, to take services when he would be absent at Communions. Though the present generation were not directly under the influence of Mr. MacColl, still, there is enough known of him yet in the Highlands to convince one that he would rather have a godly laymen who adhered wholeheartedly to the Word of God and to the principles of the Free Church, taking services for him, than a minister whose spiritual state was open to doubt, whose orthodoxy was questionable, and whose ecclesiastical standing found its fit type in the weather-cock.

To our mind the book before us contains nothing to commend it but much to condemn it. One thing has struck us, and that is, that, in this book, Mr. Chisholm has proved true to the class of people to which he belongs. The Free Presbyterian Church had a varied experience of would-be reformers, but in that experience one thing has never varied, namely, the hostility of these reformers to our Scriptural testimony as a Church, so that little or no regard is paid by them to the Moral Law of God, and especially that part of it which forbids

the bearing of false witness. This has been the lot of the Church of God in all ages and in all lands. At the time Mr. Chisholm's book came into our hands we were engaged in reading the *History of the Free Presbyterian Church of Australia*, by Rev. J. C. Robinson. In that book a lurid light is cast on the morality of some who made loud professions of their zeal for the strengthening of the Cause of Christ by outward unions. Those who refused to enter these unions were traduced, and anything was considered quite fair in order to utterly exterminate their pure witness on the side of Christ. One typical instance may be cited, that of Singleton, a congregation of the Synod of Eastern Australia. On page 178-179 we read, "This congregation refused to enter the union of 1864 and 1865 . . . The property eventually found its way into the hands of the unionists. Many Free Church people at this time were too trusting in regard to their properties, which fact they learned to their sorrow. The above incident came to be referred to as 'the stolen church,' and a gentleman of some repute, an expert in property matters, earned for himself the unenviable reputation of being 'the Land Shark.'" This ought not to be wondered at as it is nothing but a manifestation of the promised conflict between the seed of the woman and the seed of the serpent, which conflict has continued throughout all the ages of the world's history.

Notes and Comments.

American McCarran Act Cited Against a Papal Archbishop.

As reported in the "Daily Express" of 18th February last, Mr. Paul Blanshard, American author of an outstanding book, *American Freedom and Catholic Power* (which book was reviewed in this Magazine some time ago by Rev. James MacLeod), has given a diplomatic problem to Mr. John Foster Dulles, U.S. Secretary of State.

For Mr. Blanshard, who has been six months in Eire gathering material for a book, yesterday filed a petition at the U.S. Embassy in Dublin asking Mr. Dulles to revoke the American citizenship of Archbishop Gerald Patrick O'Hara, Papal Nuncio to Ireland.

He filed his petition under the McCarran Act and based it on the grounds that the 52-year-old archbishop is violating this new U.S. security law by serving as a diplomat of the Vatican.

Mr. Blanshard cited Section 349 of the Act. This prohibits an American citizen from "performing the duties of any office, post or employment under the government of a foreign state" requiring an oath of allegiance.

The archbishop, says Mr. Blanshard, was obliged to take an oath of allegiance to the Vatican as Papal Nuncio a year ago.

The penalty provided in the McCarran Act is "unconditional obligatory revocation of the American citizenship."

Mr. Blanshard, in his Dublin hotel headquarters, tonight handed out copies of the petition and explained why he filed it.

He said: "My action raises for the first time in American law the question whether an American citizen can serve as a Vatican diplomat. I want to dramatise the fact that the Roman Catholic Church is both a State and a Church.

"I am opposed to the encroachments of the Catholic Church on such territories as education, medicine and censorship.

"The petition will be forwarded by the embassy to Mr. Dulles. If he satisfies himself that the facts are such as I claim then he has no option but to issue a certificate of loss of nationality to the archbishop.

"Of course, Dr. O'Hara can then become a Vatican citizen if he so wishes—he already possesses an American passport and a Vatican diplomatic passport."

Mr. Blanshard is no supporter of the McCarran Act, but believes that it should be impartially enforced—"against the Right as well as the Left."

He emphasised that his action in filing the petition is concerned "with the political situation which it reveals and not the religious side of it."

It is evident that Mr. Blanshard is an alert man, and it will be highly interesting to hear the result of this unusual petition.

A Vicar Gives Unchristian and Irresponsible Advice.

According to press reports during January last, the Rev. H. Thomas, 64-year-old vicar of Needham Market, near Ipswich, thinks that the villages of England should open a barrel of beer on their village greens on Coronation Day. He said: "It is quite in order to have this once in a lifetime. And if a few of us take a little too much to drink it will not matter so very much. Rather let's have a bit of a spree—there is nothing very sinful in that." It was reported that Mr. Thomas was to suggest later that folk-dancing and ox-roasting should also take place. And so this professed leader of people in Christianity proposes drinking, dancing and the pagan rite of ox-roasting, as if the people of England had not enough of drink, dancing and paganism already. Extended comment seems unnecessary to those who are seeing the signs of the times. "Blind leaders of the blind" are everywhere, and many of the people love to have it so, as also Church authorities.

Ministers in Concert Party.

We give the following excerpts from a letter to the public press on 5th February last, from the pen of Mr. Wm. Ramsay of Green Shadows, Callander:—"A single test-tube explosion wiped out a small

island in the Pacific in November . . ." "And five Scottish ministers of the Gospel are going around as a concert party, 'two of them excellent comedians.' These are people whose lives have been 'consecrated' to the service of God, the only Person who can save the nations from destruction." "A chaplain to the Wrens sent messages to his congregation, mostly containing reports of the folk-dancing classes that he was running with these young Service women . . . But what has this to do with the Gospel? It is surely not because we need dancing masters or comedians that we put money in the plate at Church! In the crisis which faces us our military and political chiefs have other things to occupy them than concert troupes and dancing classes. I write as a Christian to protest against comedians in dog-collars—it is an affront to a world in travail." We heartily endorse every word of Mr. Ramsay's, and this is not the first time he has endeavoured with his pen to expose corrupt and worldly practises in the professed Christian Church in Scotland.

Unscriptural Advice by Child Guidance Organiser.

At a Churchmen's conference in Glasgow on 17th February last, Mr. Leslie H. Duncan, Ayrshire, child guidance organiser, was one of the speakers. And what a dangerous speaker! Among other foolish and flippant remarks concerning the rendering by children of the 23rd Psalm and their views of the "Fatherhood of God," he is reported to have given the following advice:—"Leave behind the lesson that Jesus is meek and mild. We want to teach the heroism and adventure in Christianity. If you don't they will make their own heroes and yell themselves hoarse . . ." We feel that part of the above advice borders on blasphemy, and is positively wicked. Part of the glory of Jesus in the days of His humiliation was that He was "meek and lowly," and He declared of Himself, "For I am meek and lowly in heart, and ye shall find rest unto your souls." The youth of to-day if they need anything in their moral character, need a return to a meek and quiet spirit which in the sight of God is of great price. Who was more courageous and zealous for God's glory than Moses with all his meekness? And more important still, the true Christian is to follow the example of the "meek and lowly" Jesus. And finally, whatever Mr. Duncan is, in our opinion he is not a fit person to be a child guidance organiser, as his own utterances are childish in the light of the Bible and he has great need himself of guidance by the Holy Spirit.

Ecclesiastical Critics of Scriptural Sabbath Observance.

Since the welcome defeat of *The Sunday O'servance Bill*, introduced to Parliament by Mr. John Parker, M.P., at the end of January, two prominent Churchmen, Rev. Dr. George MacLeod, leader of the Iona Community, and Dr. Cyril Garbett, Archbishop of York, have revealed their modern views regarding God's holy day. Dr. MacLeod writes in the March issue of the Church of Scotland's *Life and Work* in

relation to the Lord's Day Observance Society, which did such good work in opposing the aforementioned Bill: "At times they show signs of perceiving the real issues at stake: at others their apparent pronouncements are reminiscent of letters written by Mrs. Grundy from a separate room in Bedlam . . . For instance, was the association, or was it not, officially opposed to young people in slums kicking a football about in a park on Sunday afternoon? If it was, then he for one was in no doubt that the association must share some of the responsibility for these young people kicking other people about on a Sunday." The question is of course typical of modern religious critics and the Dr.'s conclusions upon an affirmative answer are mere drivel and cant. Observers of God's commandments are for the Fourth Commandment, the learned Dr. MacLeod is for a Sabbath of man's making. Yet, let some so-called orthodox Scottish Christians read further what Dr. MacLeod writes. He criticises those clamouring for a return to Victorian severity. He had seen them taking Sunday trams—that was using Sunday labour—and not one but read his Monday morning newspaper, which had obviously meant considerable Sunday employment to produce it for them. We would remind Dr. MacLeod that there are in Scotland those who respect the Sabbath Day, and do not take trams in the cities on that day, and who do not read the Monday morning newspapers. And so let the lukewarm observers of the Sabbath, to whom we referred in the *Free Presbyterian Magazine* for March, recognise that the keen eye of the enemies of the Sabbath are upon them. And as a note to this: some time ago Free Church leaders in the South of Scotland refused to forbid officially their members from travelling by trams on the Lord's Day. But the modernistic leader of the Iona Community is watching profession and practice in others. As for Dr. Garbett, the Archbishop, he follows the up-to-date pattern of many Churchmen who do not know really what they stand for. He wrote in a diocesan letter at the end of February, "I was glad that the House rejected a Bill which would have swept away indiscriminately existing Sunday legislation." Then further, he writes: "It was futile to imagine that Sunday as a day given solely to worship and rest could ever be restored. Christians had no right to attempt to enforce by law on a secular world their views on Sunday observance." So we are left with the situation of this Archbishop being glad Sabbath observance legislation was not swept away, and the same gentleman condemning enforcement by law of Sabbath observance. His own people may know where he stands on this question, but we know where he does not stand, viz., on the side of the Fourth Commandment. The Archbishop made it clear in his letter that he did not wish to interfere unduly with those who wished to spend the Sabbath away from home after public worship, and if conscience allowed they could play games, and so on. What mist and darkness pervades the minds and outlook of many prominent professed Christian leaders relative to the claims and

honour of God! We fail to find with Dr. George MacLeod or Archbishop Dr. Garbett any condemnation of the widespread, serious sin of Sabbath desecration or any expression of grief at the national backsliding in this respect. "Help, Lord: for the godly man ceaseth; for the faithful fail from among the children of men" (Ps. xii. 1).

The Death of Josef Stalin—Russian Dictator.

The Russian dictator, Josef Vissarionovich Djugashvili, or Stalin the Man of Steel as he called himself, was born in 1880, of humble parentage, in a village in Georgia. He died on Tuesday, the 5th day of March, 1953, at the age of 73, as the result of a brain hemorrhage. After the death of Lenin 1924 he plotted against Trotsky, his main rival for supreme power in Soviet Russia, and had him banished. His secret police searched out his foes and he sent hundreds to the firing squad. Although his rise to power and as a world figure in politics was remarkable, yet he was an evil genius. He was the mind behind a godless ideology and political system. His death is no loss to the world, in our opinion. It remains to be seen what his successors will be like and how they will act. The people of Russia have need that God would free them, and other smaller nations, from the shackles of Communism and open the doors of Eastern Europe to that freedom which alone comes by the power and influence of the gospel of the Lord Jesus Christ.

Wise Words on Crime by the Home Secretary.

Sir David Maxwell Fyfe, M.P., the Home Secretary, spoke on the crime problem on Saturday, the 28th February last. He was reported to have then said that this problem can only be solved in the end by a return to higher moral standards. Crime, he said, was a symptom of decline in morals and integrity, in our national and family life. There was the need for the help of the Church, other organisations, teachers and parents, etc. He declared that some of the causes of the crime problem were homes lacking parental control, comic newspapers for young people, certain types of films, and the fact that religion had not the sanction it used to have. We were indeed heartened when the report of what the Home Secretary said came to our notice. Speaking, no doubt, as a politician and a member of the present Government, Sir David Maxwell Fyfe, in the expression of his views on the above subject, put religious leaders to shame who have recently so unworthily expressed themselves upon such a subject as Sabbath observance. The decline in morals to which Sir David refers must surely include the abandonment of a Scriptural observance of the Lord's Day. Of course, although men and nations are responsible to God for their sins and transgressions, we learn from the Bible that a return to higher moral standards can only come about by the return of God to us as a nation in mercy and power.

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breasclete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year. 1953. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor?

Appeal re Stockinish Meeting House.

It is proposed by the Stockinish people, Harris, to remove their place of worship to a more convenient site on the public road as soon as they have sufficient money, and they wish to let all friends at home and abroad know, in case they wish to send donations. These can be addressed to Mr. Norman Mackinnon, treasurer, Craigmont, Tarbert, Harris. The present building is on the mountain side, among slippery rocks, about 20 minutes' walking distance from the main road. The new building is to serve Collam also. This appeal is endorsed by the Outer Isles Presbytery.—*D. J. Macaskill*, Clerk.

Mr. Norman Miller's Arrival in Africa.*

On the 15th January Mr. Norman Miller and his family set sail for South Africa. His many friends will be pleased and thankful to learn that after a favourable passage Mr. Miller has now arrived in Shangani Reserve and has taken over the important work of Superintending

* Since receiving this note we have heard that Rev. James Fraser and family have arrived safely in this country. We wish for them a well earned rest under the blessing of the Lord.—*Editor*.

our Kraal Schools in that area. The Department of Native Education has confirmed his appointment as superintendent, and as this brings upwards of 1,500 native children under Mr. Miller's care, the importance of such a work as it relates to the Gospel need not be emphasised. We are sure that Mr. Miller, his family and his work will find a place in the prayers of our people. Mr. Miller's arrival has made leave possible for Mr. Fraser, and he and his family are now on their way home. Mr. Fraser requires no introduction or recommendation from us. He has had a very trying time lately, and it is our earnest hope that a rest at home will completely restore his health. He comes with interesting plans for the opening of a Teacher Training Centre, the concern of which we most heartily commend to all our praying people.—*John Tallach*, Convener of Foreign Mission Committee.

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, thankfully acknowledges the following:—

Sustentation Fund—Mr. and Mrs. D. McL., Cedar Rapids, Iowa, £15; A Thanksgiving Gift, Anon., £6; M. M. C., £5; Mr. Wm. R., Ottawa, Ontario, £3; Miss B. J. M., Seaforth, Ontario, £3; Friends, Gisborne, N.Z., £3; Mrs. C. McL., Ripley, Ontario, £1 17/3; Mrs. D. McK., Ripley, Ontario, £2; Mrs. H. E., Carlos, Alberta, £2; Mrs. M. McL., Aviemore, £1.

Home Mission Fund—Mr. and Mrs. D. MacL., Cedar Rapids, £5; Mr. W. R., Ottawa, £2; A. M., North Uist, £1.

Organisation Fund—Mrs. H. E., Carlos, Alberta, £1 3/1; Mr. W. R., Ottawa, £1 10/-; Mr. and Mrs. D. McL., Cedar Rapids, £4.

Aged and Infirm Ministers', Widows' and Orphans' Fund—Mrs. D. McK., Ripley, £3; Mr. and Mrs. D. McL., Cedar Rapids, £5.

Jewish and Foreign Missions—Mr. and Mrs. D. M. McL., Cedar Rapids, Iowa, £15; Mr. K. McK., Porthenderson, £5 12/-; Friend, London (under covenant), £5; Anon (Haggai 2-8), £5; Mr. Wm. R., Ottawa, Ontario, £3; Miss B. J. McK., Seaforth, Ontario, £4; Friends, Gisborne, N.Z., £5; Mrs. D. McK., Ripley, Ontario, £2; Mrs. H. E., Carlos, Alberta, £2; Anonymous, £2; "A Friend," Ardishaig, per Rev. J. T., £2; Mr. D. N., Innellan, £1; Friend, Edinburgh, 10/-; Miss M. H., Tobermory, 12/-; Mr. J. McL., Lundavra Road, Fort William, 10/-; Mrs. I. N., Seabank, Lochcarron, 10/-; Stornoway Sabbath School, per Mr. D. G. MacKenzie, £9 10/6 (1952), o/a S.A. Mission Schools.

Dominions and Colonials Fund—Mr. and Mrs. D. McL., Cedar Rapids, £5; Mrs. D. McK., Ripley, £2.

Publications Fund—Friends, Gisborne, £2; Mr. N. Shaw, Fairmeadow, N.S.W., Australia, o/a T.B.S., £1.

Magazine Free Distribution—Mrs. C. F., Cluer, Stockinish, 10/-; Misses F., Kingussie, 10/-; Mrs. I. Henderson, Pollokshields, £1; Mr. G. R., Lochcarron, 10/-; Mrs. M. A. MacKillop, Deeraclate, Harris, 10/-; Miss M. M., North Strome, 10/-; Miss C. Urquhart, Auchterarder, 10/-; Mr. S. B.

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Daviot Manse Building Fund—Miss I. M. Cameron, Treasurer, acknowledges with grateful thanks a donation of £5 from Two Friends, Daviot.

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