

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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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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The Christian and the World.

THE true Christian is one who has had a work of grace wrought in his heart by the Holy Spirit. All true religion is supernatural and has not an earthly origin. The work of grace has neither been begun nor is it carried on by man—it is of a heavenly origin and is spiritual in its nature, for while believers are called upon to work out their own salvation, they are immediately reminded that it is God who works in them both to will and do of His good pleasure (Phil. ii. 12, 13). The clearly marked distinction between the “natural” and the “spiritual” man is emphasised by the Apostle when in writing to the Corinthians he says: “The natural man receiveth not the things of the Spirit of God for they are *foolishness* unto him, neither *can he know them* for they are spiritually discerned” (I. Cor. ii. 14). It was failure to understand the background that lay behind the two classes between the “natural” man and the “spiritual” man that caused all the trouble in the Corinthian Church and it is the same reason which is at work in our day causing so much trouble in the professing Church. The things of the Spirit of God can never be received by the “natural man” however well-trained he may be and however well instructed he may be in religious matters. People may try to shut their eyes to the distinction but there it is. No training nor natural gifts can ever take the place of the work

of the Holy Ghost. We need not be surprised, therefore, at natural men regarding the things of the Spirit of God as foolishness. They can do nothing else while in an unregenerate state. They may not be open mockers and scoffers, they may professedly accept the truths of revelation, be diligent in their attendance at the means of grace but if not born again they cannot know the things of the Spirit of God for these are spiritually discerned. No words could more sharply direct our attention to the distinction drawn between all that goes under the name of religion that is of an earthly origin and that which is of a heavenly. The change from a state of nature to a state of grace is spoken of by the Apostle Paul as a "translation" out of one kingdom into another—"Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son" (Col. i. 13). This change was wrought by omnipotent power—the exceeding greatness of God's power. It is a change so deep and far reaching that all things become new. The things that once held them captive have now wholly or to a great extent lost their power over them. Their whole outlook is changed and they have now entered on new activities. Such was the Apostle Paul's own experience. When he opened his eyes after his conversion all things were changed in his view—time, eternity, his blamelessness concerning the law, his view of the world: its pleasures, its prizes, its honours, etc. And in his own words the world was crucified unto him and he unto the world by the Lord Jesus Christ. Now a careful study of the New Testament will bring us face to face with an array of texts pointing out the evil nature of "the world" and warning the Christian against it. Some of these may be quoted—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James I. 27); "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God"

(James iv. 4); "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (I. John ii. 15-17); "Therefore the world knoweth us not, because it knew Him not" (I. John iii. 1); "Marvel not, my brethren, if the world hate you" (I. John iii. 13); "They are of the world; therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us" (I. John iv. 4, 5); "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I. John v. 4, 5). This is the world of which the Apostle says that believers in their unregenerate state walked according to (Eph. ii. 2) and against whose rulers they wrestle (Eph. vi. 12) and from which they have been delivered by the Lord Jesus Christ (Gal. i. 4). It would require a small treatise to discuss the various usages of this term "the world" as we have it in the New Testament. Here we are only referring to one aspect of it. What then is this "world" of which so much is said and against which Christians are warned? It cannot be altogether material things for they are to use these though not abusing them and it is only so far as the heart is inordinately set upon them that they come under "the world" in the sense referred to in the quoted passages. The "world" may be in the heart while one may not have more than a few coppers in the pocket. It is evident that "the world" in the above quoted passages has a moral significance. Generally speaking it may be taken to mean that whole organized system of things with its allurements, practices and laws, alien to and opposed to the rule of the Lord Jesus Christ and which has Satan for its God. Its life and the sphere of its activities are

“the lust of the flesh, and the lust of the eyes and the pride of life” and while it includes what we usually call worldliness it embraces a great deal more.

1. This “world” has a spirit of its own which is antagonistic to the Spirit of God (I. Cor. ii. 12). 2. A wisdom of its own which is foolishness with God (I. Cor. i. 20, 21). 3. A sorrow of its own which is opposite in character and effect to godly sorrow (II. Cor. vii. 10). 4. Its moral life is governed by the prince of the power of the air (Eph. ii. 12). 5. It lies under the dominion of powers hostile to man (Col. ii. 8, 20; Gal. iv. 3). 6. The Christian is redeemed from it and inwardly no longer belongs to it. This is “the world” which believers are called upon not to love. Its opinions, sentiments and influences, are definitely antagonistic to Christ’s Church and His people. That its hatred is at times dormant gives no reason that it is now gone. Quiescence does not mean absolute cessation any more than that the dormancy of the adder in winter implies that its poison is inactive. Its hatred to-day is as great as when the disciples went forth as sheep among wolves though its activities may be dormant in one direction until some circumstance calls it forth and then it puts its poison fangs into the cause of Christ and its action is hailed with the mocking laughter of the ungodly throughout the land. Let God’s people be under no delusion that the world is still the enemy of Christ and let them not be overcome with dismay when it strikes but let them be of good cheer for He has overcome the world. As an organized system opposed to Christ it has a master mind behind its manifold activities throughout the wide sphere of its operations. It is not aiming its blows at the same time nor the same place neither is the manner of delivering them the same along the long stretched out battlefront but there is a common objective and that is the destruction of the cause of Christ. So let there be no mistake about it, he who is the friend of the world is the enemy of God (James iv. 4). Its verdict on matters pertaining to Christ’s cause is the verdict of an enemy even

when professing to be a friend. If it shows favour to Christ's cause its professed friendship is like the kiss of Judas.

The world has laws and rules of its own contrary to those which Christ has given to His Church. The world says that a multitude is required to promote and carry on a cause; Christ says where two or three are there He is in the midst of them. The world says that great numbers are required to carry on a conflict to a successful issue; the Lord Jesus says without me ye can do nothing. Wealth, social position, education are essentials for its servants quite independent of grace; grace and heavenly wisdom are essentials for His servants. He took the foolish things of the world to confound the wise and the weak things to confound the things that are mighty; the base things of the world and things which are despised and things which are not to bring to nought the things which are (I. Cor. i. 27-28) so that no man might glory in men. The world would give the glory to man; Christ gave all the glory to God and placed that first in His life and work. But the world never seeks this and neither will any sinful man or woman unless grace is given to them from heaven.

The world had its own wisdom and God laid its glory in the dust when after the wisdom of the world it knew not God it pleased Him by the foolishness of preaching to save them that believe (I. Cor. i. 21). He had a purpose in all this, viz. : to destroy the wisdom of the wise and to bring to nothing the understanding of the prudent. "The foolishness of God is wiser than men" (I. Cor. i. 25).

The world exercises its tremendous influence through "the lust of the flesh, and the lust of the eyes and the pride of life." Let not any one be deceived in thinking the world is a mere abstraction—it is not so. It is as real in its activities as anything known to man. The lust of the flesh, the lust of the eyes and the pride of life are something very real and very active in their operations and all these are in that world the believer is warned against. He may not love all these or

all that is implied in each of them but he may be in danger of coming under the seducing influence of some of them. The Apostle here classifies these desires according to the inward dispositions to which they appeal. To these three the things that are in the world minister. Lust here is to be understood in its wider sense of any desire of a carnal nature. It does not include those lawful desires that God has implanted in man, such as hunger, thirst, etc., except so far as these may leave their lawful spheres and become seducers to evil. 1. The lust of the flesh covers a wide range such as gluttony, drunkenness, uncleanness; "the rage for physical or aesthetical excitement which the ball, the theatre, the gaming table, if not worse excesses, must appease" (Principal Candlish) and all sinful pleasures and questionable amusements. 2. The lust of the eyes may mean desires begotten by the eyes but it may also mean the desires that belong to the eyes specially. The eyes may delight in seeing the joys, the ecstasies, and pleasures of the giddy world. We may not indulge in the world's questionable pleasures and vanities yet we may have a secret gratification in seeing them. No doubt Satan makes use of the eyes to awaken many sinful desires in our hearts and hence the Psalmist prayed that his eyes might be kept from seeing vanity. 3. The pride of life or its vainglory covers again an extensive field—gifts and qualities which may give one a pre-eminence over one's fellows and beget in himself a proud arrogant spirit towards his less fortunate brethren is embraced in the pride of life. Generally speaking whatever puffs up a man, makes him disdainful of others while self is being sedulously fed and attended to, all this belongs to the pride of life. This is not the law that holds good in Christ's kingdom. Such dispositions are not discouraged simply but condemned as something that is diametrically opposed to one of the rules of His Kingdom.

Let us keep in mind, therefore, that any verdict "the world" may pass upon the Church of Christ is worthless; it is taking to do with things of which it can have no knowledge and concerning which, in the nature of things, it is incapable of giving

a just judgment. In doing so it is acting as a busybody and interfering with matters over which it has no jurisdiction and into the merits of which it cannot enter. Let not, therefore, believers be annoyed when they hear its insulting verdicts passed upon them nor be unduly upset when it passes its judgment upon them and their ways—provided always they are walking in the steps of their Master. Neither let them be overcome when it pours out its hatred on them. The Lord's words still hold true—"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). It is not meant by anything said in the foregoing that believers are beyond criticism; all that is asserted is that in spiritual matters "the world" is not a competent judge because of its ignorance and its incapacity to know "spiritual" things.

Sermon.

Preached at Glasgow by Rev. M. GILLIES, 26th April, 1935.

"The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."—Song of Solomon vii. 13.

IT has pleased the Holy Spirit to take the common usages and customs that existed in the Holy Land and in those countries adjacent to it and apply these usages and customs to spiritual and eternal realities. We have in these words a usage and a custom that was common to the countries of the East. When the Prince was expected to visit one of his townships, or when some honoured distinguished person was expected, they brought out the choicest fruits and laid these fruits at the gates. When a family expected an honoured guest they gathered together all manner of the choicest fruits and laid them outside their gates in order to indicate that they and all that they had were laid at the feet of their friend. You find the Holy Spirit applying

these things to the blessed Saviour and to the Church who would honour Him and who would welcome Him. And the question now arises on the evening of a day of self-examination—is Jesus our honoured guest, is He our Prince and do we expect Him to come our way at such a season as this, and are we on the look-out for Christ? Is it our desire that He will fulfill His promise for He has said: “Where two or three are gathered together in my name there am I in the midst of them.” Has the Saviour promised to come to such a gathering as this? Has He given His word that He will come? Surely He has! Surely He has said: “Lo, I am with you always, even unto the end of the world.” Surely the Lord’s people expect Christ—Ah! but—never mind the “but,” never mind these “buts,” surely you expect the Saviour. Surely you are keeping Him to His promise. Well then, if you expect Him see that you seek spiritually to do what these people of the East did literally. Pick out your choicest fruits, lay them outside the gates and give Him a right royal welcome, show Him that you and all that you are by grace is His. The Church says:—“Here are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.”

Let us notice three things from these words: *First* of all, the Person that is to be honoured. I pointed out that it was by way of honour that this was done. And *secondly*, the way in which He is to be honoured. He is to be honoured by the laying up of all manner of pleasant fruits, new and old. That is the way He is to be honoured. Let Him have the fruits. Delight His eye by beholding these pleasant fruits; store them up; lay them up and that for Him. And *thirdly*, the place where this storage is to be made. The Church says here: “at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.”

I. Something first of all about the Person who is to be honoured, something about the beloved: “O my beloved.” Well, dear friends, it is not on the side of the creature that the love

is so much, but on His side. On the evening of a day of self-examination you may be searching your heart for love to the Lord, and you will not find very much. It is easier for you to speak about coldness, than it is to speak about your love to Christ. But you take the mind of the Holy Scripture. Certainly, the Scripture speaks about the love of the Lord's people to the Lord, but that is not what is impressed in the Scripture, but His love to them. Love in the heart of the people of God is for the most part a delighting and a desiring for the love that God has bestowed; the love that Christ has bestowed. You find the Apostle John putting these words into the mouth of the Church: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sin." "Herein is love," "He loved us," and dear friends, we have to be captivated by this gracious truth—"He loved us"—if we are to have any outgoings of love to Him. That is how the Lord's people in every age and generation are enabled to exercise love in a measure to Him by being captivated, taken into a blessed captivity by the love that God has revealed in His Son, Jesus Christ. Love is a wonderful grace. We speak about the grace of faith and we speak about the grace of love as these graces are bestowed upon those who are united to Christ in a day of mercy. It is out of the same fulness that the grace of faith and the grace of love come, but the exercise of the grace of faith differs from the exercise of the grace of love. Faith in the heart of a sinner is the sinner realising by grace his needs, his emptiness, his inability, his utter ruination as a sinner, and he, beholding the riches of Christ, the unsearchable riches of Christ, riches that are above all knowledge and understanding, and in the exercise of faith, he comes in his need to the fulness that is in Jesus. In a good sense, faith is like a miser. A miser has nothing, or he is supposed to have nothing and he is always grasping and wanting, seeking. I do not apply that in any but a good sense. Faith in the heart of a believer is a going to the fulness—I have nothing

unless I get it from Christ. I must draw all my sustenance, all my strength; I must draw for all my needs out of the fulness that is in Jesus.

It is the same love in the heart of a believer as it is in the heart of God. They are not two different loves. The love of God and the love that is in the heart of the believer are not two different loves but they are the same love. Ah! how trivial, how small is the exercise of love in the heart of the choicest believer in comparison to the exercise of love in God. Love is a giver; a self denying grace: "God so loved the world that He gave." That is the call of love in the heart of God—give to these poor needy sinners who are the fruits of everlasting love. Give them, give them. And such a gift who ever heard the like of, the gift of the love of God. You see the love of God cannot be measured; it is an infinite love. The only way in which we can in the measure of a creature comprehend the love of God, is by this measure—the gift of Christ: "God so loved the world, that He gave His only begotten Son." He had one only Son, His well beloved, He gave Him. The Church through the Apostle Paul speaks like this: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" See, the grace of faith seeks to draw out of the fulness of Jesus. The grace of love—you have not any, at least you have very little and you find the stamp of sin and shortcoming on all, but you want to give to the Lord, to Christ, to His Church, to His people; like the woman who had the box of alabaster full of the sweet ointment and she could not keep it to herself. No! it would burn her fingers if she would keep it, although it was a sweet ointment. She had to pour it out in the presence of the Lord. That is the exercise of love. You have not got very much. You can do very little and the little you can do is there not the trademark of sin in it, shortcomings. Yet you would like to honour the Lord, you would like to love His people, you would like to help His cause, you would like to

see the coming of His kingdom. Love is a giving grace. Just as love in God is a giving grace, a giving love, that love that is shed abroad in the heart of the sinner is of the same nature in the creature's lower measure. Ah dear friends! here is one and if you would ask him: "What kind of love have you got to this person?—great love?" he would answer:—"How cold, how dark, how far back I am in this exercise, as well as in every other exercise; but He is my beloved; I love His love." It is a case of loving the love of God, loving the love of Christ, and do you just try yourselves tonight. Do you bear this mark of being one of the people of God? Do you love God in Christ for His love being everlasting? No beginning, no end, and unchangeable. Do you love Him for the love that is eternal and unchangeable? We change; we will no sooner be at summer weather than we will be back to winter weather again. We change like that, but shame on us, shame on us, when we change we are apt to give place to this that the love of God changes. You had a day and the blackness of darkness was before you. Everything was dark but He shone into your heart—"the light of the knowledge of the glory of God in the face of Jesus Christ." He filled your heart with the knowledge of salvation and with the peace of God which passes all knowledge and understanding and you tasted of the love of God at that time and you realized that this love would be yours to all eternity—a love that never changes! But now you are down, battling with dragons, with devils and men and your own corruption, and you find stark unbelief in your heart and you are apt to give place to this thought—"the Lord loves me not." You see, we cannot but love God when we see the unchangeableness of His love. The love of Christ is an unchangeable love from all eternity. He had the same love in His heart from all eternity as He had when He was nailed to the cross. He had that same love when He revealed Himself to you as a poor sinner in time: He has the same love now.

Never mind how the devil is tempting you. Christ has the same love unchanged. The Lord's people love to hear that.

Then this is another thing that is to be loved in the love of God in Christ. Christ's love will be answered, it will be requited. Christ will not love on His side alone without possessing the object of His love. Among men there is no creature so miserable as one who loves a person and his love is not returned. That causes misery. Many tragedies have taken place in the history of men over that—love unrequited, love unreturned. But, ah! dear friends, that is not the way with the love of Christ. It is a love that will win love. He will have the objects of His love—all His people. They will love Him in return and as He gave Himself for them, they will give themselves to Him and for Him too. The Lord's people love Christ for His love to them shall be responded to on their part. Christ's love is the love of faithfulness. You see there may be unfaithfulness and there is unfaithfulness on the side of the creature. When you examine yourselves to-night about these matters, what will you find? Unfaithfulness to Christ: that you have met His faithfulness with unfaithfulness in many instances, but dear friends, Christ remains the same, He will never go back on His word. What He undertook to do He will perform.

Christ's love was Calvary love, love brought down to hang between two thieves on the cross. That is how He gave expression to His love for the Church. He died on the cross, He opened the way to heaven by giving Himself over to the wrath and curse of God, to save and die in the room and stead of the guilty. And so His love was divine love, love unto death, love unto this—that He would make an end of sin, finish transgression, make reconciliation for iniquity and bring in everlasting righteousness.

And as His love is divine love, it is a love that delivers:—
“Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.”
Surely we all ought to love Him who showed such love as

that, love that will bring the soul out of the pit and cast the sinner's sins behind God's back. That is One that ought to be loved and who will be loved. Why do the Lord's people love Christ? Because on the basis of His death they have a hope that their sins are forgiven and that their transgressions were expiated and that God casts their sin behind His back.

Then again, the love of Christ is a forbearing love. Here you are on the Friday of another Communion. Look back to the Friday of last Communion. What have you got to say about Christ? Must you not say about Him:—"He has borne with me, He alone saw me as I really was. Others saw me as I was outwardly; He saw me inwardly and He bore with me and carried me on from step to step until this moment." That is the forbearance of the love of God in Christ.

But here is another thing. Christ's love is restoring love. There is Simon Peter, he has been cursing and he has been saying:—"I never knew this man," but outside the door he weeps and his weeping to a great extent was on account of this—that he lost the honoured place he had in the Saviour's eyes. So he thought: "He will never restore me, He will never take me back." O Simon you are wrong! No sooner will the Lord rise out of Joseph's tomb than He will restore you to something better. His love is not of such a nature as that He will reject you because of your great sin. Certainly He will bring you to repentance; He will bring you to loathe yourself in your own sight, but He will restore you: "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake."

Christ is to the natural man merely a name, but to those to whom He has been made precious, His name is full of meaning, His name is as sweet ointment poured forth. His love is that which they need in all its phases. The love of Christ in the gospel just meets the need of the creature to the very uttermost. What he needs in a state of nature, in a state of glory, Christ's love meets it to the very uttermost. This is the "well beloved,"

at least, it is a few points about the Saviour, "fairer than the children of men" and "altogether lovely." The one name under heaven given among men, whereby we must be saved.

(To be continued).

Card Playing, Theatres and Dancing.

THE following quotation from Dr. Kuyper's *Calvinism* has some things that are worthy of attention. Dr. Kuyper was Professor of Theology at the Free University of Amsterdam and Prime Minister of the Netherlands. Our quotation does not imply that we accept all Dr. Kuyper's theological opinions for we certainly do not and there are many things stated in his *Calvinism* with which we have no sympathy. The lectures, of which the book is composed, were delivered at Princeton Theological Seminary in 1898. "Not every intimate intercourse," he says, "with the unconverted world is deemed lawful, by Calvinism, for it placed a barrier against the too unhallowed influence of this world by putting a distinct veto upon three things, *card playing*, *theatres*, and *dancing*—three forms of amusement which I shall first treat separately, and then set forth in their combined significance.

Card Playing has been placed under a ban by Calvinism, not as though games of all kinds were forbidden, nor as though something demoniacal lurked in the cards themselves, but because it fosters in our heart the dangerous tendency to look away from God and to put our trust in *Fortune* or *Luck*. A game which is decided by keenness of vision, quickness of action, and range of experience, is ennobling in its character, but a game like cards, which is chiefly decided by the way in which the cards are arranged in the pack, and blindly distributed, induces us to attach a certain significance to that fatal imaginative power, outside of God, called *Chance* or *Fortune*. To this kind of unbelief, every one is inclined. The fever of stock-gambling

shows daily how much more strongly people are attracted and influenced by the nod of Fortune, than by solid application to their work. Therefore the Calvinist judged that the rising generation ought to be guarded against this dangerous tendency, because by means of card-playing it would be fostered. And since the sensations of God's ever enduring presence was felt by Calvin and his adherents as the never-failing source from which they drew their stern seriousness of life, they could not help loathing a game which poisoned this source by placing Fortune above the disposition of God, and the hankering after Chance above the firm confidence in His will. To fear God, and to bid for the favours of Fortune, seemed to him as irreconcilable as fire and water."

[We omit his comments on the Theatre owing to the demands of space for one thing and because we do not agree with some of his statements.—Editor.]

"As far as the *Dance* is concerned, even worldly papers, like the Parisian *Figaro*, at present justify the position of the Calvinist. Only recently an article in this paper called attention to the moral pain with which a father takes his daughter into the ball-room for the first time. This moral pain, it declared, is evident, in Paris at least, to all who are familiar with the whisperings, indecent looks and actions prevalent in those pleasure-loving circles. Here, also, the Calvinist does not protest against the Dance itself, but exclusively *against the impurity to which it is often in danger of leading*.

With this I return to the barrier of which I spoke. Our fathers perceived excellently well that it was just these three: *Dancing*, *Card Playing*, and *Theatre-going*, with which the world was madly in love. In worldly circles these pleasures were not regarded as secondary trifles, but honoured as all-important matters: and whoever dared to attack them exposed himself to the bitterest scorn and enmity. For this very reason, they recognized in these three the *Rubicon* which no true Calvinist could cross without sacrificing his earnestness to dangerous mirth,

and the fear of the Lord to often far from spotless pleasures. And now may I ask, has not the result justified their strong and brave protest? Even yet, after a lapse of three centuries, you will find, in my Calvinistic country (Holland), in Scotland, and in your United States, entire social circles into which this worldliness is never allowed to enter, but in which the richness of human life has turned, from without, inward, and in which, as the result of a sound spiritual concentration, there has been developed such a deep sense of everything high, and such an energy for everything holy, as to excite the envy even of our antagonists " (*Calvinism*, pp. 119-122).

These sentiments are not from a Free Presbyterian but from a Hollander with a broad outlook on life and with anything but an ultra-puritanic view of things. Dr. Kuyper shows very plainly that it is vital to Calvinism that the Church keep clear of card-playing, the theatre and dancing and thus directs our attention to the wider issues involved instead of fixing our eyes on a case of discipline like that at Dornoch as the press of this country seem bent on doing. There is much more than this involved and the wider issues whether realised or not by the pressmen who gave such publicity to this case yet they are unconsciously bringing the wider issues before the whole country.

Some Opinions on Promiscuous Dancing.

ONE of the most regrettable features in connection with the Dornoch case is the attempt made by a few Free Presbyterians in the press to condone promiscuous dancing, as practised now-a-days, as an innocent and harmless amusement. The writer has never danced in his life, either at a private or public dance, and is not in a position to say from experience what are the sensations felt in the dance but he has read the testimonies of men and women whose words are worthy of respect from the position occupied by them in the Church or in Society and it

has occurred to him that these should be sent to the Magazine for reproduction in its pages. Some of the quotations refer, it is true, to public dances as distinguished from private or parlour dances (as they are called). But they all refer to "promiscuous dancing"—a term evidently very much misunderstood in quarters where ignorance is inexcusable. Here are some of the opinions that have been gleaned in the above connection:—

"The Word of God does not give a single instance in which the two sexes were united (promiscuous dancing) together in this exercise, whether it were for their own amusement or they were taking part in celebrating an act of religious worship. Again: the Bible contains no other instances of dances performed for pleasure's sake than that of the 'vain' fellows shamelessly acting, spoken of by Michal; that of ungodly families described by Job, as making continual advance in impiety till their destruction; and that of the daughter of Herodias, whose vain conduct was recompensed with the rash vow of Herod and the murder of John the Baptist. Thus far the teaching of God's Word. What does experience teach us? This:—It shows us how powerfully the passions hurry away those who yield themselves up to their unhappy influence; and especially in this very exercise of dancing, as it is carried on among the great body of our people. In this pursuit, young females, who ought to be clad with humility, manifest frequently in their carriage, their looks, their voice, and even in their gestures, the most unbridled desires after notice, show, and wealth, and the very boldest and most reckless pursuit of these objects. A young female soon forgets herself in the whirl of the dance, and her doing this easily draws on the young man to forget himself in his turn. Then follow jealousy, the triumph or the disappointment of rivalry: the one a fiery pride the other a black enmity. Men heated with wine, and now having thrown off all restraint, carry on conversations with one another far from seemly, to say nothing further, and to avoid appearance of any exaggeration. I am well aware (and were it not so, many would remind

me, were there need of it), that in balls and dances of the ranks raised above that of the people, there is more of discretion, more decorum, and a far better exterior. But to the eyes of God, is the heart really in a better state? Does God prefer the varnish of exterior to the reality of nature? In my opinion He does not. In this case, also, there is mental intoxication, and hence persons are no longer masters of themselves: there is an entire giving up of their whole selves to the idolatry of the creature, and when the human heart is given up to the creature, the door is thrown wide open to all kinds of evil desires. Persons become quite intoxicated with the dancing, the amusement, and with all that there is to attract; and the fumes which thus affect the mind are sufficient to explain many things that happen. But, in good faith can a young man or a young woman go to a ball, and have the heart all the while set on God? Can he, can she, pray either before, during, or after the ball?"—*Christian Treasury*.

"I have no hesitation in adding to these (theatre-going, etc.) the modern dance, as a prolific source of immorality. Whatever may have been the case with the simple folk-dances of earlier times, before the invention of the waltz, and the non-sex dance of Scripture, the popular dance of to-day can hardly be other than provocative of evil. And how largely the craze is on the increase!"—H. E. Govan's *Imperishable Words*.

"Moreover, those places where there are mixed dancings, masquerades, stage plays, etc., which tend to corrupt the principles and practices, and seldom fail of defiling the consciences and manners of those who attend on them, are nurseries of vice, and give occasion to the sins in question, and many others."—Ridgeley's *Body of Divinity*; Exposition of the Larger Catechism.

Sins Forbidden in the Seventh Commandment: "*Promiscuous dancing, or dancing of men and women together*. This entertainment, however reckoned innocent among many, is evidently an incentive to lust, Is. xxiii. 15, 16, 17. It is supposed, that

it was to a dancing match among the daughters of the land that Dinah went forth, when she was dealt with as an harlot. This practice seems to be struck at by these Scriptures, Roms. xiii. 13; 'Let us walk—not in chambering and wantonness;' I. Pet. iv. 3, where mention is made of walking in revelling. It is offensive to the grave and pious, *is condemned by our Church* (Church of Scotland), yea, and has been condemned by some sober heathens" (Thomas Boston's *Of the Duty God Requireth of Man*).

In 1805 the Reformed Presbyterian Presbytery issued *A Testimony and Warning against Prevailing Sins and Immoralities* — among these "prevailing sins" are included "promiscuous dancing." "The kind of dancing," says the *Testimony*, "which we have chiefly in view to expose, is that which is practised in the promiscuous assemblies of the two sexes, is a plain indication of carnal mirth, levity, and wantonness, and has been condemned by the best Reformed Churches, as well as by the most eminent evangelical ministers, of various denominations." In a footnote is added "The Westminster Assembly in their Larger Catechism, *Question* 139; the Reformed Church of Scotland in their Act 19 July, 1649, session 18. Messrs. Perkins, Durham, Watson, Boston, Willison, Ralph Erskine, John Brown, with many others, have all given their testimony against *promiscuous dancing*."

Bunyan's estimate of dancing may be gathered from the following extract from *The Pilgrim's Progress*: "Then Mrs. Light-mind added as followeth—Come, put this kind of talk away. I was yesterday at Madame Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others; so there we had music and dancing, and what else was meet to fill up the pleasure." Bunyan was not speaking of a thing he knew nothing about for he tells us in his *Grace Abounding* that one of the things he gave up when under conviction was dancing. He was

not the first neither will he be the last to do so. That he acknowledged that there may be *religious* dancing as expressive of great joy is seen in what he says when Mr. Great-heart and his companions destroyed Doubting Castle. But are there any such dances in our day? If there are they are few and far between.

“What right has any Christian Church to touch a thing so unwholesome, so immodest, and even worse, as the modern dance? For so it is, if the secular press is to be believed. Quite apart from the general question of dancing, which we can leave for others to discuss, the present-day craze for it is admittedly the expression of unrestrained and unregulated sex passion. It is not necessary for us to dwell on its sordid side, nor on the crop of mischievous ills which flourish under its influence The modern dance, which is in its most popular form is simply an adaptation of the wild orgies of semi-intoxicated negroes, is, for members of heedless young folk to-day, *the high road to Hell*.”—Rev. J. Stuart Holden, D.D., when Editor of *The Christian*.

In a protest by Bands of Hope against the inclusion of dancing in the Lincoln Temperance Society's fête and gala the protestors say: “We consider the innovation entirely contrary to the principles of Christian teaching and in no way a credit to the temperance organization. Our work *among children* is done with the object of keeping them from all evils, and we can see no consistency in striving to save them from the evils of strong drink and help them to participate in the evils of dancing, which has done so much to damn the lives of young people and draw them away from the highest and noblest things in life.” Quoted in Rev. H. Lockyer's *Dancing: Ancient and Modern*.

“While this picture is before them (Herodias's daughter dancing), young girls should learn that they cannot be too careful of their behaviour and bearing in public. A young woman's reputation is a precious jewel, which she should prize above

all wealth or pleasure It may very fairly be questioned whether young ladies can take part in certain fashionable dances of to-day, and not pass beyond the *bounds of pure womanly delicacy and propriety*.”—Rev. J. R. Miller, D.D., in *Come Ye Apart*.

“Another close perusal of the Dance-passages in the Bible will show us how Ancient Dancing differed from that of the present mode. There is absolutely no trace of dancing in couples. Possibly the people joined hands, or formed a ring as we see in many rites to-day; but even then it was not mixed (promiscuous) dancing. In fact, the Bible is clear and emphatic upon this vexed problem of Mixed Dancing. Dancing, where men embrace women, is not to be found within its covers.”—Rev. H. Lockyer’s *Dancing: Ancient and Modern*.

“When Professor Harry Striber, the renowned dancer of California, was asked, ‘What is the best move to crush this ball-room curse?’ he replied: ‘It all lies with the Church and the parents. If reform workers would start where the vice germinates and crush it, then they would soon wipe it out. But as long as the Public Schoolrooms are used to teach the first rudiments of prostitution by having Dancing taught, there will be prostitutes.’” Quoted in the above.

“As might have been guessed or prophesied before hand, the waltz was born of the licentious stage, and is twin sister of the ballet. This amorous and gyratory hugging was first seen in a Vienna theatre, December 20, 1787, and for a time was thought to be too indecent to be tolerated anywhere else The waltzing church member (and we may add the church member who approves of it is accessory to the deed) who does not see the sneer, not only at religion, but at chastity as well, is dull indeed.”—Rev. A. T. Pierson, D.D., in *Seed Thoughts*.

Dr. Charles Inwood at one of the Keswick Conferences made the following reference to dancing:—“Take for instance dancing. Twenty-five or thirty years ago things that are now tolerated

in our homes would not have been allowed to go on; now dancing is dragged into every festal occasion. My heart burns, not only with pity but with indignation, when I see all this. I say dancing carries with it a perilous and an inevitable excitement of sensual passion, and that is enough to damn it in my eyes if there was no other reason."

"Alcohol is the spirit of beverages. So sex is the spirit of the dance; take it away and let the sexes dance separately and dancing would go out of fashion very soon. Parlour dancing is dangerous. Tippling leads to drunkenness, and parlour dancing leads to ungodly balls. Tippling and parlour dancing sow to the wind and both reap the whirlwind."—*New York Journal of Education*.

Professor T. A. Faulkner, an ex-dancing master, says:—"Of 200 abandoned women with whom I talked personally, 163 of them ascribed their fall to the dancing school and to the ballroom." Quoted in *Questionable Amusements*.

"A noted judge in Ireland recently stated that most of the social evils which came before him originated with *private* dances, and that if he had his way he would have them prohibited" This being so, have Christians any right to indulge in this, the crowning form of modern amusement, which has to its credit the spiritual and physical ruin of multitudes, and which more than *any other single agency*, has opened the sluice-gates to the flood of shameless conduct so apparent on every hand." The Maréchale in *Christians and Amusements*.

The Countess of Limerick wrote recently about dancing:—"Dancing in England to-day might well be described as a whirl of tragedy. What once was a beautiful and delightful pastime has developed into a means of arousing passion. It fosters and inflames the call of sex. Delicacy and reserve are outraged. Young girls not out of their teens frequent the ball-rooms of London night after night, dancing with men whom they hardly know, and in such a manner that in the streets they would be

arrested for improper behaviour. The very steps of the dance are suggestive. If the women and girls who indulge in the modern riot—for such it is—could only see the origin of these dances!" Quoted in F. R. Wood's *Questionable Amusements*.

The late Prof. W. M. Clow, Glasgow, says in an article in a religious magazine: "The line of decision on dancing must be drawn in relation to the knowledge of the effect dancing has on the thoughts and feelings. Some, among them the most stainless and sensitive of souls, cannot dance without being moved to an excitement which *soils and sensualises*. On the whole a young Christian should watch this pleasure, if it may be occasionally shared, most jealously. It is my opinion that dancing holds more danger for most young hearts than the theatre, unless one goes to witness spectacles and to hear plays and songs which are corrupt in themselves, and to which the most hardened theatre-goer dare not give approval."

Last month [August] an article appeared in a popular weekly from the pen of Mr. Henry Cooper, principal of a fashionable school of dancing. He is said to have taught many distinguished pupils, among them the Prince of Wales. Naturally he thinks dancing can be a wonderful pastime and a splendid exercise but if it is to be judged by its fruits it is anything but that. Here are his words: "Unfortunately *modern dancing has been the ruin of more men and women than any other method of going to the devil*. . . . Serious as it may sound, there is hardly any form of crime possible to the most hardened criminal that does not pass through the vista of my memory as a direct result of dancing. . . . The atmosphere of some of the so-called 'dancing academies' which have sprung up in recent years is a background for all the sins imaginable."

Dr. Moody-Stuart in his *Recollections of the late John Duncan, LL.D.*, that noted saint and scholar, tells of an incident in his life when, under pressure of friends at a marriage of a relative Mr. Duncan went into the barn where a dance was in full swing. After the first reel was over he put his back to the door so that

none could escape and then delivered "a severe sermon on the evils attaching to promiscuous dancing." Dr. David Brown in his *Life of Dr. John Duncan* tells of another incident during his ministry at Persie. A dancing-school had been started in the place. Mr. Duncan (as he then was) "feeling this would be the undoing of his own labours among the young, endeavoured to persuade the parents to restrain their sons and daughters but found the young folks too strong for him. Appeals from the pulpit and Sabbath School were unavailing." He offered the dancing master to pay all the fees if he would go away but he would not accept the offer. Mr. Duncan then took another method. He visited the dancing room and placing his back to the door as he had done on the above occasion he said: "Let us pray." He "prayed such a prayer—his back still to the door—that the narrator said 'She felt as if the floor were opening and she sinking through.' All was still, save the one voice. As soon as he closed, he stepped forward, when a rush was made for the door and the room was left to the master and the minister; they never returned."

Now though the above statements were only half as strong as they are they would justify the statement that "promiscuous dancing is notoriously a means of fostering the lust of the flesh, the lust of the eyes, and the pride of life." This is very tame in comparison with what is said above in some of the extracts given and let it be noted none of them is from Free Presbyterian sources. The smug sanctimoniousness of those who express a horror when sex is said to enter into the pleasure of the dance either in the parlour or in the dance hall and who unhesitatingly attribute unclean minds to the critics of the dance reminds one of Hazael's words "Is thy servant a dog that he should do this great thing?" But their strong denial in words that are pure hypocritical cant will not alter the foregoing damaging statements from people who are honest enough to tell the naked truth.—A. W. M.

The Christian and the World.*

I cannot give it up, the little world I know!
The innocent delights of you, the things I cherish so;
I think I love my Lord, and want to do His will;
But may I not enjoy the world and be a Christian still?

I love the hour of prayer, I love the hymns of praise,
I love the blessed Word that tells of God's redeeming grace.
But I am human still; and while I dwell on earth
God surely will not grudge the hours I spend in harmless mirth.

These things belong to youth and are its great delight—
The pleasures, pastimes, and the friends, so merry and so bright.
My Father's heart is kind; He will not count it ill,
That my small corner of the world should please and hold me still.

And yet—"outside the camp," 'twas there my Saviour died.
It was the world that cast Him forth, and saw Him crucified.
Can I take part with those who nailed Him to the tree?
And where His name is never praised is that a place for me?

Nay, world I turn away, though seeming fair and good;
That friendly outstretched hand of thine as stained with Jesus' blood.
If in thy least device I stoop to take a part,
All unawares thine influence steals God's presence from my heart.

I miss my Saviour's smile whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice, and chokes the springs of
praise.

If e'er I turn aside to join thee for an hour
The face of Christ grows blurred and dim and prayer has lost
its power.

Farewell! henceforth my place is with the Lamb who died;
My Sovereign, while I have thy love, what can I want beside
Thyself, dear Lord, art now my free and loving choice,
In whom, though now I see thee not, believing I rejoice.

Shame on me that I sought another joy than this,
Or dreamt a heart at rest with thee could crave for earthly bliss.
These vain and worthless things, I put them all aside;
Thy goodness fills my longing soul and I am satisfied.

Lord Jesus let me dwell "outside the camp" with thee.
Since thou art there, then there alone is peace and home for me.
Thy dear reproach to bear I'll count my highest gain,
Till thou return, my banished King, to take thy power and reign.

*This poem, with a few slight changes, is taken from Frederick R. Wood's *Questionable Amusements* (National Young Life Campaign Office, 83 Farringdon Street, London, E.C.4).

Devil-Worshippers in order to gain Rank and Social Status.

"The Lord was with Joseph" (Genesis xxxix. 2). He would not be an Egyptian: he was an Israelite still, and his good old father, when he came down to Egypt, found him one of the family in heart and soul. I notice with much pain, that many professors who prosper in this world have not God with them, for they turn into Egyptians: they do not now care for the simple worship of God's people, but they sigh for something more showy and more respectable. They want society, and so they seek out a fashionable church, and swallow their principles. They lay it all upon their children, for who can expect young ladies and gentlemen to attend an ordinary meeting-house, where such low people go? For the sake of the young people they are bound to mix with society, and so they leave their principles, their people, and their God. They become Egyptians; indeed, some of them would become devil-worshippers to gain rank and status. Off they go to Egypt, shoals of them; I have seen it, and shall see it again. If some of you get rich I dare say you will do the same; it seems to be the way of men. As soon as a professor gets rich he is ashamed of the truth he once loved. Such apostates will find it heavy work to die.—*C. H. Spurgeon.*

Short Gleaning.

A SMALL CONGREGATION.

The Rev. John Brown of Haddington, in a letter of paternal counsels and cautions to one of his pupils newly settled in a small congregation, wrote thus:—"I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at His judgment-seat, you will think you have enough."

Nadur an Duine 'na Staid Cheithir Fillte.

(Air a leantuinn bho t.d., 232).

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.*Is mise an fhìonain, sibhse na geugan.*—EOIN xv. 5.

2. Tha ar stoc nàdurra 'na stoc marbh, reir a' bhagraidh, *Gen.* ii. 17. "Anns an là a dh'itheas tu dhith, gu cinnteach bàsaichidh tu." Tha ar freumh a nis 'na lobhadh; chan iongantach ged theid am blàth suas mar dhuslach. Chaidh am buille dh'ionnsuidh a' chridhe, tha bhrìgh air a leigeadh a mach, agus tha chraobh air seargadh: thuit mallachd a' cheud choimhcheangail, mar dhealanaich o nèamh, oirre agus sgrios e i! Tha i nis air a mallachadh mar a' chraobh-fhùge, *Mat.* xxi. 19. Na fasadh toradh o so suas, gu bràth ort! A nis chan 'eil i maith air son ni 'sam bith, ach a dh'fhàsachadh na talmhainn, agus a dhèanamh suas connaidh air son Thopheit.

Leudaicheamaid ni's faide air an so mar an ceudna. Tha na h-uile duine neo-iompaichte, 'na ghéig de stoc marbh. 'N uair a chì thu, O pheacaich! stoc marbh de chraoibh, air call a bhrìgh, uile, aig am bheil geugan oirre 'san staid cheudna; amhaire air mar choslas fìor air staid d' anamasa. (1.) Far am bheil an stoc marbh, is éiginn do na geugan bhi aimraid. Mo thruaighe! Tha aimrideachd móran de luchd-aidmheil a' nochdadh gu soilleir có an stoc air am bheil iad a' fàs. Is furasda bhi 'g aidmheil creidimh, ach nochd dhomhsa do chreideamh as eugmhais t'oibre, ma 's urrainn thu, *Seum.* ii. 17. (2.) Chan urrainn stoc marbh brìgh 'sam bith a chur a dh'ionnsuidh nan geugan, a thoirt orra toradh a ghiùlan. B'e coimhcheangal nan oibre bann ar ceangail ri an stoc nàdurra; ach a nis dh'fhàs e lag trìd na feòla: is e sin, trìd crionaidh agus truailidheachd nàduir an duine, *Rom.* vii. 3. Tha e làidir gu leòir a dh' àithneadh, agus a cheangail uallaiche trom air guaillibh na muinntir nach 'eil ann an Criosd; ach chan 'eil e toirt neart 'sam bith gu 'n giùlan: dh'fhalbh a' bhrìgh a bha

aon uair 'san fhreumh; agus tha 'n lagh, mar fhear-féich an-
iochdmhor, a' glacadh oighreachan Adhaimh, ag ràdh "ioc
dhomh na bheil agam ort!" 'n uair, mo thruaighe! tha a mhaoin
air a caitheamh gu struitheil. (3.) Tha na h-uile saothair agus
cosdas a chaithear air 'a chraoibh a chaill a beatha, air an call:
is ann an dìomhain a shaothraicheas daoine gu toradh fhaotainn
air na geugan, 'n uair nach 'eil brìgh 'san fhreumh. *Air tùs*,
Tha saothair a' ghàradair caillte: tha ministerean a' call an
saothair air geugan an t-seann stuic, fhad 'sa mhaireas iad air;
's iomadh searmoin a ta air an searmonachadh gun éifeachd, a
chionn nach 'eil beatha toirt mothachaidh: feudar daoine tha
'nan codal a dhùsgadh, ach chan urrainn na mairbh a bhi air
an togail gun mhiorbhuil; cadhon mar sin, is éiginn do 'n
pheacach mharbh buannachadh 's a' chor sin, mur bi e air aiseag
gu beatha le miorbhuil gràis. *'San dara àite*, Tha feartan nan
nèamh air an call air a leithid sin de chraoibh: 'S ann an
dìomhain a tha i air a fagail fosgailte do fhuachd agus do
reothadh a' gheamhraidh. Tha Tighearna na fionain a' cladhach
mu 'n cuairt de iomadh anam marbh, ach chan 'eil iad ni 's
fhearr: pronn an t-amadan ann an soitheach-pronnaidh, cha deal-
aich amaideachd ris; ged a choinnicheas e ioma crois, gidheadh tha
e gleidheadh ana-mianna: Biodh e air a leagail air leaba-tinneis,
luidhidh e'n sin cosmhuil ri brùid thinn, ag osnaich, ach chan
'eil e ri bròn air son a pheacaidh, no a' tionndadh uaithe:
amhairceadh am bàs féin air 'san aghaidh, gleidhidh e gu ladurna
a dhòchas, mar gu'n cuireadh e an teachdair uamhasach gu
teicheadh. Tha air uairibh oibreachadh cumanta an Spioraid air
a dhèanamh air: tha e air a chur dhachaidh le ball-chrith eridhe,
agus le saighde mothachaidh sàthte an anam! ach, fa dheireadh,
tha e buadhachadh an aghaidh nan nithean sin, agus a' tionndadh
cho soerach is a bha e riamh.

'San treas àite, Tha 'n samhradh agus an geamhradh an aon
ni do gheugan an stuic mhairbh: 'N uair a tha muinntir eile mu
'n cuairt doibh a' briseadh a mach, agus a' teachd fo làn bhlàth,
agus a' toirt a mach toraidh, chan 'eil atharrachadh orra-san;

chan 'eil e furasda aithneachadh, ann a' gheamhradh, cò na craobhan a ta marbh, agus cò a ta beò; ach nochdaidh an t-earrach gu soilleir e: tha amannan, ann, anns nach 'eil ach ro-bheagan beatha r'a fhaicinn, eadhon am measg nan naomh; gidheadh tha amanna beòthachaidh a' teachd 'na dhéidh: ach eadhon 'nuair a tha 'n fhìonain fuidh bhlàth agus na pomgranait a' briseadh a mach, ('nuair a ta gràs slàinteil 'ga nochdadh féin le beò-oibreachadh, e' ait' 'sam bith am bheil e,) tha geugan an t-seann stuic a ghnàth a' seargadh: 'Nuair a ta na enàmhan tioram a' teachd gu chéile, enàimh ri chnàimh am measg nan naomh; tha enàmhan nam peacach a' luidhe mar bha iad mu bheul na h-uaigne! Is craobhan iad a ta fàsachadh an fhearainn, a ta dlùth do bhi air an gearradh sìos, agus a bhios air an gearradh sìos air son an teine, mur dèan Dia ann an gràs a bhacadh, le 'n gearradh dheth o 'n stoc sin, agus an suidheachadh ann an stoc eile.

'*San àite mu dheireadh*, Tha ar stoc nàdurra 'na stoc marbhtach: ma bhàsaicheas an stoc, cionnus is urrainn do na geugan bhi beò? Ma bhios a' bhrìgh air falbh o 'n fhreumh agus o 'n chridhe, 's éiginn do na geugan seargadh; "Ann an Adhamh a ta na h-uile a' faghail a' bhàis," 1 Cor. xv. 22. Bhàsaich an fhreumh ann am Pàras, agus na geugan uile ann, agus maille ris: tha 'n fhreumh air a puinnseanach, uaithe sin ghlae am puinnsean na geugan: tha bàs anns a' phoit, agus tha na h-uile neach a bhlaiseas de 'n pheasair no de 'n bhrochan, air am marbhadh.

Biodh fhios agaibh, air an aobhar sin, gu bheil na h-uile duine nàdurra, 'na ghéig de 'n stoc mharbhtach: cha'n e 'mhàin nach 'eil ar freumh nàdurra toirt beatha dhuinn, ach tha cumhachd bàsmhor aice a ta ruigheachd a geugan uile. Tha ceithir nithe an a ta 'n ceud Adhamh a' toirt do na gheugan uile; agus tha na nithe an sin a' fantuinn annta, agus a' luidhe air a mheud diubh as nach 'eil air an suidheachadh ann an Crìosd.

Air tùs, Nàdur truailidh : Pheacaich esan, agus bha a nàdur leis a sin air a thruailleadh agus air a shalachadh; agus tha 'n truailidheachd so a' sruthadh a nuas gu shliochd uile, ghabh esan an galar, agus bha 'shliochd uile air am bualadh leis.

'*San dara àite, Cionta*,—is e sin a bhi buailteach do pheanas, *Rom. v. 12.* “Thàinig peacadh a steach do 'n t-saoghal tre aon duine, agus bàs tre 'n pheacadh; mar sin mar an ceudna thàinig bàs air na h-uile dhaoineibh, do bhrìgh gu 'n do pheacaich iad uile.” Tha bagraidhean an lagha, mar chuid bàis, air an toinneadh mu gheugan an t-seann stuic, gu 'n tarraing thar a' ghàradh do 'n teine: agus gus am bi iad air an gearradh o 'n stoc so, leis an sgian-sgathaidh, tha claidheamh an dioghaltais an crochadh os an ceann, gu 'n gearradh sìos.

'*San treas àite*, Tha 'n stoc marbhtach so a' cur a mhallachd a mach dh'ionnsuidh nan geugan; air do'n stoc mar stoc (oir cha'n 'eil mi labhairt mu Adhamh 'na phearsa agus staid uaigneach) a bhi air a mhallachadh; mar sin tha na geugan, *Gal. iii. 10.* “Oir a mheud 's a ta de oibribh an lagha, tha iad fuidh 'n mhallachadh.” Tha'm mallachd so a' bualadh an duine gu h-iomlan, agus gach ni a bhuineas dà, gach ni a ta e 'sealbhachadh, agus tha e ag oibreachadh air trì raidibh.

1. Mar tha puinnsein, gabhaltach: mar so “that 'm bean-nachdan air am mallachadh,” *Mal. ii. 2.* Ciod air bith a tha 'n duine a' sealbhachadh, cha'n urrainn dhà maith a dhèanamh dà, ach ole; air dhà bhi mar so air a phuinnseanach leis a' mhallachd. Tha 'shoirbheachadh anns an t-saoghal 'ga mhilleadh, *Gnath-Fhoc. i. 32.* Tha searmonachadh an t-soisgeil 'na bholtrach bàis dhà, *2 Cor. ii. 16.* Tha 'n coslas air an d' ràinig e ann an aidmheil air a mhallachadh dhà: cha'n 'eil feum 'na eolas ach gu àt suas, agus 'na dhleasnais, ach gu chumail air ais o Chrìosd.

2. Tha e ag oibreachadh mar leoman, a' sgrios agus a' caitheadh a lìon beag is beag, *Hos. v. 12.* “Uime sin bithidh mise mar leoman do Ephraim.” Tha enuimh aig an fhreumh, 'gan sgrios a lìon ceum is ceum: mar so lean am mallachd

Saul, gus an do chnàmh e mach gach sòlas a bh' aige, agus gus an do chaith air falbh an coslas a bh' aige de dhiadhachd. Tha iad air uairibh a' seargadh air falbh mar shaill uan, agus a' leaghadh air falbh mar an sneachd ann an dealradh na gréine.

3. Tha e ag oibreachadh mar leomhann meanmnach, *Hos. v.*
 14. "Gu deimhin bithidh mise mar leomhann do Ephraim." Frasaidh an Tighearn orra ribeachan, teine agus pronnuse, agus doinionn uamhasach, air a leithid de dhòigh, as gu bheil iad air an iomain air falbh leis an t-sruth! Tha e 'reubadh an sòlasan uatha 'na fheirg, 'gan ruagadh le uamhasan, a' reubadh an anama o'n cuirp, agus a' tilgeadh na géige mairbh' do 'n teine! Mar so tha 'm mallachd a' sgrios mar theine, nach urrainn neach a mhùchadh.

(*Air a leantuinn*).

Literary Notices.

662 PRIESTS LEAVE THE CHURCH OF ROME, by ALBERT CLOSE.

The Protestant Truth Society has just issued a striking volume, which is the result of much research by Mr. Albert Close, setting out the records of 662 former Roman-Catholic priests, who have entered into communion with the Church of England and other Evangelical Churches all over the world. The list covers the last century, and it will come as a staggering surprise to many to learn that something like three thousand Roman-Catholic priests have abandoned or renounced that Church since 1800. The explanatory matter, which accompanies the records, will be of immense encouragement to the Protestant cause, for whilst publicity is often given to the names of those who are perverts to Rome, there is generally a conspiracy of silence about those who leave the Romish Church, and embrace the gospel. The volume is published at 2s. 6d. and may be had from "Cranley House," 31 Cannon Street, London, E.C.4, for 2s. 9d. post free.

SELECTED SERMONS, by J. C. PHILPOT, M.A. London: C. J. Farncombe & Sons, 30 Imperial Buildings, Ludgate Circus, E.C.4. Price 4s. 6d. Post free 5s.

This volume of selected sermons of the well-known Strict Baptist preacher will be relished by exercised believers. It is not a book that nominal Christians and hypocrites will find pleasant reading. There are few sermons with which we are familiar (with the exception of Rev. Archibald Cook's) that drive one out of every refuge of lies in which the easy-going believer is too ready to take rest like these. The sermons are chiefly experimental, searching but helpful to those who would like to make sure of their hope for eternity. Man's work is not lauded to the heavens neither is the nobility of human nature extolled but the mighty power of the Holy Ghost in regeneration and sanctification, God's sovereignty and man's utter ruin are set forth in virile English with telling emphasis. It was Mr. Philpot's special gift as a preacher to distinguish between the precious and the vile and thus to be a feeder of God's flock and a succourer of many and though dead he is yet speaking.

BRITAIN WITHOUT GOD: An Exposure of Anti-Godism by a London Journalist. London: Lutterworth Press, 4 Bouverie Street, E.C.4. Price 1s. (paper covers).

This is a remarkable book. Some of our readers may be already familiar with it but to those who are not we strongly advise them to get a copy. It is not pleasant reading as we have here marshalled in a masterly way by an expert with the pen the tremendous onset that is being made against true religion both in the Church and without it. The writer deals in a very reverent way with his subject and though we do not agree with some of his suggested remedies for the deplorable condition of things existing yet his book is worth reading were it for no other purpose than to send us to our knees with the prayer: "Arise and plead the cause that is thine own."

Notes and Comments.

The Bag-Pipes in the Pulpit.—Principal Anderson, interim-moderator of Scots Church, Sydney, Australia, has written saying that the quotation from the press under the above heading which appeared in our May issue has no foundation in fact. "The kirk-session of the Scots Church, Sydney, desires me to inform you," he writes, "that there is no truth whatsoever in the press report. Neither at a forenoon nor an afternoon nor any service on 'Sunday' did Mr. Sutherland wear Highland costume or play the bag-pipes. He did so only at a concert or social gathering or evening dinner." Our quotation was taken from the *Northern Chronicle* (Inverness), 13th February. The paragraph had appeared also in other Scottish papers. We waited until April before making comment in case a denial might appear but no such denial appearing we, in good faith, accepted the statement as accurate and commented on it accordingly. The fact that the statement appeared in an Inverness paper in which town Mr. Sutherland was a minister for a time and that Mr. Sutherland was well known as an enthusiast for the bag pipes all helped to confirm us in accepting the accuracy of the report. Priniepal Anderson, however, says there was no truth in the press report as far as the Sabbath services were concerned and we accept his statement and express regret for giving publicity to it in the Magazine and withdraw the remarks made on it. In doing so, however, we may be allowed to say that, in our estimation, Mr. Sutherland's playing the bag-pipes at "a concert, or a social or evening dinner" was conduct unbecoming a minister of Christ.

The Vatican and the British Monarchy.—The Protestant Truth Society adds yet another popular 2d. pamphlet to its Vatican Series. The new one is entitled—"The Vatican and the British Monarchy," and it gives a survey in adequate but brief outline of the relationships betwixt British sovereigns from the days of King Offa (756) down to the present, and the

claims of the Papacy. The pamphlet is useful and informative and may be had from the above Society, 31 Cannon Street, London, E.C.4, price 2½d. post free.

Rev. N. Cameron's Memoirs Translated into Dutch.—

It will be of interest to our readers to know that Mr. Cameron's Memoirs have been translated into Dutch and are appearing serially in the daily newspaper *De Banier*. The sterling personality of Mr. Cameron evidently appeals to many of our friends in Holland and it is gratifying for us to know that there is in that land which showed so much kindness to our Covenanting forefathers in the day of their sore trial a people still who appreciate vital godliness. Mr. Cameron's faithfulness as a fearless exponent of God's everlasting truth and well-balanced declaration of the gospel of the grace of God we are sure will be relished by many in Holland as they are elsewhere.

Increase of Worldliness.—The following paragraph is from a recent issue of the *Life of Faith* (9th August): "From the reports that reach us, and from observations we have made, it would seem that worldliness in all forms is greatly on the increase among professing Christian people. There is a reluctance to come out from the world and be separate from its works and ways. Much of this is due to the fear of being thought peculiar or narrow-minded; but we do well to remind ourselves and our fellow-believers that we are a peculiar people who have been called out of darkness into God's marvellous light, in order that we may show forth His excellency. Furthermore, the way we are called upon to tread is a narrow way which is guarded by a strait gate. Compromise very soon develops into disloyalty, so that in a very short time those vital and imperative lines of demarcation between the Church and the world are obscured, if not wholly obliterated. The grave protest of the Northern Presbytery deserves to be upheld by all those who are persuaded that the life of full consecration involves a total separation from all those things which are doubtful and which cannot be said to be of good report."

Parables Performed by the Children.—The *Glasgow Herald* (17th August) had a paragraph under the above heading. The Parables in question were those of the Labourers in the Vineyard and the Ten Virgins. The first was entirely rendered by boys and the second by boys and girls. The production was under the supervision of Mr. Joseph S. Richie, New College, Edinburgh, the leader of the children's work in the Church of Scotland Sea-side Campaign at Millport. This is the beginning of a bad practice which is sure to grow in popularity. What harm some may ask in little children innocently enjoying themselves in this manner with a spice of religion thrown in? All we have to say is this that the solemn impressions fitted to be produced by these parables of the Lord Jesus Christ will be obliterated in the minds of the little ones by the excitement and bustle incident to the preparation for the acting and the performance by the children. If the Church of Scotland was what she should be, she would straightway prohibit these sea-side performances sponsored as they are by those connected with her. The stock question of Satan, what harm is there in it? will, of course, come too readily to the lips of thousands of professing religious people in Scotland. This is the modern method of training up a child in the way he should go but it is not the good old way which did not give one the impression that religion was play.

Youth's Societies connected with Churches.—A writer in one of the Glasgow evening papers commenting on the need of the forthcoming report on the above subject to the Glasgow Presbytery says that "An inquest on the Youth Societies connected with the Church is long overdue." He then makes the following comments:—

"Do the Youth Societies as presently conducted, and with their present aims, help the Church, or do they not? A direct answer can be evaded in a score of ways. Experience and results, however, both indicate that the benefit is wholly inadequate compared with the amount of labour and money expended.

Actually it is the generation which received this devoted and enthusiastic fostering that now plays the prodigal son and departs for the far country every 'Sunday' by train, 'bus or steamer. The many Youth activities of the Church have been, by this standard, a failure." We have all along condemned such Societies as Boys' Brigades, Boy Scouts, Girl Guides, etc., connected with Churches but all this may be set down to Free Presbyterian narrow-mindedness and as the outcome of a spirit of fault-finding with Churches other than their own. To those who have such views it may, however, appear more on the lines of sane criticism when the criticism is printed in a secular paper.

Respect for Courage.—The above writer further adds:—"The whole Youth work of the past thirty years has indeed betrayed a complete absence of respect both for Youth and for the Church's own convictions. There is, of course, the well-founded suspicion that the Church is not quite certain what its convictions are, if any. Undoubtedly they have been made so suitable to all palates that Youth, which illogically ranks courage before convictions, fights shy of ultimate Church membership. At the moment, I believe, the youth of Britain are more intrigued by the courage of the Free Presbyterian Church, daring to be old fashioned, and to be laughed at, than they are influenced by Churches which will yield any point to get them."

Larger Catechism on Dancing.—An attempt has been made by a few critics in the press to set aside the point of our Note in last issue by saying that it is "lascivious" dancing the Larger Catechism condemns. We were quite well aware of the fact as also (of which our critics were evidently ignorant) that such expositors of the Catechisms (Larger and Shorter) as Ridgeley, Watson, Fisher, Willison, John Brown (Haddington), Boston, Ralph Erskine, etc., regarded "promiscuous dancing" (and let it be remembered it is promiscuous dancing that is to the fore in this controversy) as coming under this category and it was with the backing of these we made our comment. The appeal to grammar and punctuation was quite unnecessary as

it does not in any way help the critics. In the correct interpretation of theological documents much more than the knowledge possessed by a schoolboy (a favourite word with the critics) of grammar and punctuation is required. If the critics had the wisdom to sit down and acquaint themselves with the attitude of the Puritans (and the Westminster Divines were out-and-out Puritans) to dancing and stage-plays they would have known that promiscuous dancing and all stage-plays were regarded by them as "lascivious" and treated as such where they had the power to deal with them. Into that *terra incognita* the critics have probably never entered. A dip into the Larger Catechism is not sufficient to establish them as such authorities on its interpretation that every one must accept their verdict as final. If they can produce anything from the writings of the Westminster Divines which indicates that they regarded promiscuous dancing as an innocent pastime they will have done more to establish their contention than appealing to punctuation.

Sabbath Excursions Protest.—Criticism of the advertising of Sabbath railway excursions at the village of Brightons, near Falkirk, was made at a meeting of the Church of Scotland Presbytery of Linlithgow and Falkirk held last month (September). Rev. A. B. Robb, Laurieston, Convener of the Presbytery's Social Problems Committee, drew attention to what he called the outrage of sandwichmen parading the main streets of the village with posters advertising these excursions. He considered this was contrary to Sabbath observance. Mr. D. Watt, Polmont, blamed such excursions as the reason for the churches being nearly empty on Sabbath evenings. There was no saying where it would end. But why should the Presbytery limit its protest to what is taking place at the above village? If the Presbyteries of the Church of Scotland had done their duty in the past the present serious condition of things would not have come to pass. But the country is now reaping what was sown by the Enemy while the Church was dosing or even fast asleep. It is something to know that in some districts

ministers of the Church of Scotland are awakening to realise that the advancing tides of Sabbath desecration mean among other things, empty churches and unconcern for the means of grace.

Church Notes.

Communions.—October—First Sabbath, North Tolsta; second, Ness and Gairloch; third, Seourie; fourth, Lochinver and Wick. November—First Sabbath, Oban; second, Glasgow and Halkirk; third, Dornoch. South African Mission—The following are the dates of the Communions—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Call to Rev. Angus Mackay, M.A.—The call to Mr. Mackay from the Applecross congregation has been sustained by the Western Presbytery. The Presbytery appointed Tuesday, the 24th of September for the ordination and induction.

Sermon in last Magazine.—The sermon in last issue was preached by the Rev. N. Cameron at Rev. J. A. Tallach's induction to the Kames congregation. The omission of the preacher's name was not noticed until the Magazine appeared in print.

Collection for the Month.—The Collection for this month is for the Home Mission Fund (Missionaries and Catechists) and according to the Synod's instructions is to be taken up by book from door to door.

A Warning.—We have in our hands indisputable evidence that some of the bitter *anonymous* attacks made against the Free Presbyterian Church and some of her ministers in the press are from the pen of one who had come under the discipline of our Church. We will not say anything more meantime but desire our people not to be unduly perturbed by anything coming from this source.

Acknowledgment of Donations.

Mr. John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Mrs N., Fort William, Ontario, 7s 10d.

Jewish and Foreign Missions.—Mrs McK., Stornoway, per Rev. N. McIntyre, £1; Friend, Fernabeg, 5s; Mrs D. McN., Hurstville, Sydney, Australia, 16s 2d; Anon., Glasgow, 2s 6d; R. McL., Clashmore, Clashnessie, 7s 6d; Anon., Kilmarnock, £1; "Pray that Jerusalem may have" &c., Glasgow, 4s; Mr J. R. M., Simcoe, Ontario, on behalf of New School on Stephen's Farm, 16s; Mrs H. E., Simcoe, for behalf of New School on Stephen's Farm, 4s. Rev. Jas. McLeod, Greenock, acknowledges with sincere thanks the sum of £6 19s 3d (\$35) from "Canada."

Winnipeg Church Fund.—Rev. F. McLeod, Dornoch, acknowledges with sincere thanks a donation of £1 from "Friend," Kishorn.

Legacy Fund.—Received with grateful thanks from the Executor of the Estate of the late Mrs MacKenzie, Udrigle, Laide, Ross-shire, the sum of £50, being amount of legacy bequeathed by Mrs MacKenzie to the Free Presbyterian Church of Scotland for behoof of any Fund or Funds which the Synod may determine, per Rev. R. MacKenzie, M.A., St. Jude's, Glasgow.

The following lists have been sent in for publication:—

Daviot Church Building Fund.—Rev. E. Macqueen acknowledges with sincere thanks the sum of £3 from K. McK., Inverness. The following, per Mr A. MacBean, Tordarroch:—Miss McC., Kames, £1; Rev. D. U., £1; A. McP., Daviot, 10s.

Dornoch Congregational Funds.—Rev. F. McLeod, acknowledges with grateful thanks the following donations:—A Friend, £1; Friend, 2s 6d; Sustentation Fund, A. M., 10s; Friend, £1; Glasgow Friend, £1; Alexandria, £1.

Islivig Mission House Fund.—Mr M. MacLeod, P.O., Islivig, acknowledges with sincere thanks the following collections:—Collected at Reef, £2 4s; do. at Kneep, 9s; do. at Valtos, £2 2s 6d; do. at Aird, £3 10s 6d; do. at Ardvoil, £3 8s; do. at Breanish and Islivig, £4 14s. D. and N. M., Cliff, 18s.

Plockton Church Building Fund.—Mr Alex. Gollan, acknowledges with grateful thanks the following donations:—Friend, Staffin, 10s; J. McK., Porthenderson, 10s; D. McK., Strathdhirie, 5s; Anon., Plockton, £1.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with sincere thanks the following donations:—Mrs W. C., Weybridge, £2; Mrs F., Fergus Drive, Glasgow, £1; Friend, Wick, 10s.

Portnalong Mission House.—Mr D. Morrison acknowledges with thanks the following donations:—S. Fraser, Strathpeffer, £1; Friend (Dornoch postmark), 5s; Friend, Dunoon, 10s; Duncan McLeod, 14 Portnalong, Skye, 10s; Friend, Fernabeg, Shildaig, per Mr Donald McSween, missionary, 5s; Mrs H. Newington, 868 Minnesota St., Fort William, Ontario (Collecting Card), \$3.

South African Mission Clothing Fund.—Mrs J. Miller, 7 West Banks, Wick, acknowledges with grateful thanks the following donations:—Miss M. McC., Kames, £1; Three Friends, Redcliffe, Portree, £1 2s 6d; Bedford st., Glasgow, Prayer Meeting, per General Treasurer, £2.

The Magazine.

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