

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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“Return, Thou Backsliding Israel.”

THE Old Testament places on record an inspired narrative of the history of Israel as a nation, separated from the rest of the world and upon whom God did lift up the light of His countenance spiritually and in providence. He made known His Word and gave to them His commandments and established His worship in their midst. Yet time and again they rebelled and grievously provoked their God and benefactor. “I have nourished and brought up children, and they have rebelled against me” (Isa. i. 2), is the complaint of God against them repeatedly throughout their history. But in face of their evil and God-dishonouring backslidings, the voice of Divine long-suffering and mercy is heard from heaven, again and again saying, “Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord” (Jer. iii. 12).

Those who fear God in our own nation to-day and view with gracious grief the lamentable backslidings within our borders, may well be privileged to hear from the Truth and to discern from signal and serious providences, the Lord still speaking to Britain in these solemn words of exhortation, “Return, thou backsliding Israel.”

The people of this realm have been sliding backwards, spiritually and morally for many years now; and our iniquitous conduct testifies against us in manifold ways, that is, in a national sense. We *have forgotten the Lord our God*. The Bible, the book which testifies to us of God’s name, sin, salvation, morality and eternal realities, is a neglected book. Family worship is an institution now familiar to few homes relatively. And as for Sabbath observance, it is left to an “old-fashioned” minority to value and defend. Then Churches throughout the country are practically empty at the appointed times for the public worship of God, even where the tastes of the religious worldling are catered for by carnal ministers and ecclesiastical dignitaries. Where are the people? Why, worshipping other gods of course; maybe, for example, the “Sunday” newspaper. Further, we have become like Israel in the wilderness with regard to the manna, when they “loathed

this light bread," although it was still the miraculous provision of heaven. The divine, pure and soul-saving doctrines of the Gospel of the Lord Jesus Christ, the gospel of peace through the blood of atonement for guilty sinners is light, unattractive and distasteful to the ear and heart of this generation. Give the people to-day a short philosophic address, surrounded with much music, the singing of combined choirs, solos, and the so-called dedication of flags and "colours"—of one kind or another—and this is the bread they delight to feed upon, in preference to the gospel which reveals the way of escape from hell and holds out a hope of heaven, to lost men, through the Son of God crucified and glorified.

We are wise to do evil; for even the Government of the country applied their minds, not very long ago, to introduce legislation to Parliament to permit the opening of the *Festival of Britain*, in London, on the Lord's Day. But no thought of legislation to conserve the Sabbath. And so this perverted wisdom operates in numberless ways to establish, compatible with the unenlightened conscience, many evil practices in our midst.

And people are not ashamed to-day when they commit abomination. For instance, the reports of many divorce cases reveal the calm and unabashed attitude of men and women from all classes of society, in giving evidence upon conduct, at once abominable in the sight of God, in the light of the Seventh and Tenth Commandments, and to the minds of decent citizens. Not only is adultery rife in our land, but the heinous sin of covetousness. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife . . ." (Tenth Commandment). This is one of the great *root* sins of to-day. The Duke of Windsor, in his recent book, writes of the woman he loved and married, to the disparagement of the British Throne. The woman he professed to love was at the time a married woman. She had to obtain a divorce before the Duke himself married her. Shame has been indeed cast aside.

The prophets in these times, who prophesy falsely, are many in number. Not only do preachers and professors of theology, in professed Christian Churches, teach erroneous doctrines and remain silent regarding certain Biblical truths, such as election and eternal punishment; but they would, like Dr. Warr of St. Giles' Cathedral, Edinburgh (as far as Scotland is concerned), have us turn back to pre-Reformation religion and practices according to the Anglican and Romish pattern. And here we would emphasise, that up-to-date teaching of some of these false prophets includes tolerance and charity for the Pope and his so-called Church, which is the "Mystery of Iniquity." They thus cry out to Protestants, "Peace, peace, when there is no peace," and when there cannot possibly be peace between the Christian Protestant and the anti-Christ of Rome.

But further, *we refuse to receive correction at present*; and the following words in Jeremiah are only too true of Britain now—“O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return” (Jer. v. 3). We have come through a second world war, crisis after crisis economically have beset us, the Korean War concerns our young manhood, the threat of a third world war hangs over the nation; and in addition, the Most High has recently taken the rod to us in Persia and now in Egypt. And yet there are no signs of a national return to the Lord and His precious Word and holy ways, in repentance and fruits answerable thereto. Even so, these words still sound out from the pages of Scripture, “Return, thou backsliding Israel.” May a day of the power of the Spirit of God, for Christ’s sake, bring the people of this our land to hear and obey the Truth.

Prove All Things.

A Sermon by REV. JAMES FRASER, M.A., preached at Shangani, Africa.

“*Prove all things; hold fast that which is good*” (I Thess. v. 21).

IN the things of this life all persons of intelligence are in the habit of proving things. When we want to thatch our houses, we usually make a rough ladder from branches of trees to enable us to get up to the roof and down again. Nobody of ordinary intelligence would think of climbing up his home-made ladder without first proving whether it is strong enough to support his weight.

Again, when we build brick houses, we prove the foundation before putting up the walls. If we find that the foundation is neither strong nor level we know that our house will not stand, and we do not proceed with the building until the fault has been corrected.

At this time of year, when the Shangani River is often in flood, no man attempts to cross it until he has first tested the depth of the water. If he finds that the water reaches to his chest, he knows that it would be folly to attempt the crossing and that he must wait until the flood subsides.

In these and many other ways we are constantly proving things, and so safeguarding the life and goods which God has given us. But are we equally careful to prove the things that are bound up with the salvation of our souls. God’s command, “Prove all things” has special reference to those things which relate to our immortal spirits, things which are bound up with eternal life and death, and it is of the utmost importance that we hearken to the Lord’s command and do prove them with all diligence.

Here are some of the things which we must prove:—

(1) CHARACTER.—Much harm has been done in the world, and especially in the Church of Christ, by a failure to prove things which relate to a man's character. We all form judgments or opinions regarding our fellow-men, and there is no harm in so doing, but grievous harm is done if we do not prove the foundation on which our judgments are based.

The Lord Jesus said, "Judge not by appearance, judge righteous judgment." How often is this command disregarded! However empty a man's head may be, there is in his heart a firm conviction that his discernment, his ability to form judgments regarding his fellows, is well nigh infallible. This proceeds from the pride of fallen man. Judgments which are based only on appearances do harm enough in the life of him who forms them, but they almost inevitably break forth in public, and very often to the prejudice of another person's character.

Beware of appearances! A solemn face may hide a malicious, lustful heart and a coarse exterior may conceal a heart of gold. It is an awful fact that men are often secretly devoted to the sins which they most condemn in public.

Let our judgments regarding our fellows be based upon the Word of God, and let us prove them by that same Word. "By their fruits ye shall know them," said the Saviour. He did not say, "Ye shall know them by their blossom," or "Ye shall know them by their leaves." For our guidance the fruits of the Spirit are clearly listed in Galatians v. 22-24, and the fruits of the flesh are equally clearly pointed out in Galatians v. 19-21. It is our Christian duty to prove all things regarding our neighbour's character and to be slow to form judgments which are unfavourable to him.

Again, we damage a man's character by accepting rumours as truth without any honest attempt to prove the foundation on which the rumours rest. To some people, and professed Christians are among the number, rumours and the back-biting connected with them, are food and drink. When the Truth of God is being discussed, they are dumb and lifeless, but when some unsavoury rumour is in the air, their tongues and their feet suddenly spring into action and they gather round a corrupt reproach on a man's character as eagerly as vultures surround the body of a dead donkey. And, worst of all, they are as disappointed when the rumour is proved groundless as the vultures would be if the donkey were suddenly to spring to life.

A man may be so poor that he doesn't care whether his pockets are holed or not, for he has nothing to fall through them, but if he has an upright character, and especially a character moulded by the Spirit of the living God, he has a priceless possession. Touch it not! If you do, you are tampering with his soul. Prove all things!

(2) COMPANIONS.—It is essential that we prove our companions. The great majority of the young people of this Reserve who have fallen into the two besetting sins of drunkenness and fornication have been drawn to these depths by evil companions. Satan has used the wicked talk and filthy suggestions of ungodly companions to drag them down to the very brink of hell. Many a young man and young woman has left this Reserve with spotless character to work in Bulawayo and has come back in a few months as an agent of the great enemy. They themselves were lured into

the horrible pit by the hosts of Christless people in town who called themselves friends, and now they come back here with no higher aim than to drag others down with them. Oh! my young friends, boys and girls here to-day, do not make a companion of anyone until you have proved him by God's Word. Does he love the Word of God? Does he seek the Saviour? Does he honour the great name of God? Prove him by these tests, and if he fails, keep clear of him. Your eternal salvation is at stake. If you choose as your companion an enemy of God, you are in great danger of making God your enemy; you are playing with everlasting fire. Prove your companions!

The need for proving your companions is specially great when you come to choose your life companion—the young woman or young man whom you hope to have as wife or husband.

It sometimes happens that an unbelieving man attends church for a few weeks or a few months in order to please a believing girl whom he plans to make his wife. The girl is impressed by the apparent change in his life, hopes for still better things to come, and agrees to marry him. Once they are married, the man not only ceases to attend church himself, but does his best to make his wife give up her attendance also. Or, if he is cunning, he will show no open opposition, but will see to it that the atmosphere of the home is such as to discourage all serious thought. What bitter disillusionment for the girl if she is a true believer! And it might all have been avoided if she had proved the man before she agreed to marry him. A few direct questions based on God's Word would have revealed the true state of the man's heart. His deep antagonism to the Lord and His anointed would have been evoked by a brief heart to heart talk, not on religion in general but on the eternal realities of sin and salvation. "Be ye not unequally yoked together with unbelievers." Prove your companions. Prove them by Psalm 1 which we sang at the opening of this service.

(3) SCRIPTURE TEACHING.—You must prove the Scripture teaching which you receive in school and in this Church. A common complaint among certain Africans is that there are so many different denominations at work among them, one teaching one thing and another teaching the opposite, that they are bewildered and don't know what to believe. I have a certain amount of sympathy for them in this matter, but I must add that there is no real excuse for such an attitude as they adopt. You have God's Word among you, and it is your duty to compare everything you are taught with that infallible guide. When you have heard a sermon in this Church, go home and take your Bibles and search diligently, like the Bereans, to see whether these things are so. If any man ever stands here and says anything which does not fully tally with God's Word, reject it without question. But if you find that what is preached does agree with God's Word, remember that you *must* accept it. If you do not, you will be fighting against God, not disagreeing with a mere man.

If you cannot read, you can still prove the truth or otherwise of what you hear. Ask God for Christ's sake to give you the Holy Spirit, the great Teacher from heaven, so that He may witness in your heart as you hear. He will tell you without the shadow of a doubt whether what you hear is the eternal Truth of God or the carnal wisdom of man. Take heed what you hear. Prove all things. Your soul's salvation depends on it.

(4) THE PLEASURES OF SIN.—You must prove the pleasures of sin and find out for yourself whether they are what God says they are or what the devil says they are. How are you to do this? Are you to taste of them for yourself and find out from personal experience what they are like? Must a young man go to a beer-drink and taste beer in order to decide whether it is harmless or soul-destroying? On no account! To do so would be madness, the madness of a man who reasons like this, "People tell me that a snake's bite is poisonous and often leads to death; but I have never proved it for myself. Now, here is a mamba, one of the most deadly of snakes. I shall approach it and provoke it until it bites me, and then I will know for myself the effect of its poison." The poor wretch will soon find that his personal knowledge was most bitter and that it would not save him from a swift and terrible death. So it is with sin, young friends; to taste of it leads to death. We know the effects of a snake's poison, for we have seen the victims of snake-bite suffer and die. That is enough for all of us; we have no desire to know the effects from personal experience. And if we use the eyes and minds which God has given us, we can see the effects of sin just as clearly. We can see the spiritual death which rests on those who have tasted of its pleasures and thereafter were powerless to leave its paths.

Then we have the testimony of God's Word, which should surely be proof sufficient for us. "The wages of sin is death." Of the man who would play with sin in any of its alluring forms, God says, "He knoweth not that the dead are there and that her guests are in the depths of hell." What a solemn warning from the lips of Him who cannot lie! Take His testimony as your proof of what sin is and of what sin does! Prove the pleasures of sin and see for yourself their deadly results. Prove them in the light of God's Word and in the experience of others, especially of those who have proved their hollowness and their bitterness and whose souls are now as birds escaped from the fowler's snare!

(5) GOD'S WAY OF SALVATION.—God has made His way of salvation abundantly clear in the Scriptures. The Old and New Testaments alike point us to the "Lamb of God who taketh away the sin of the world." Our sin, our worthlessness, our weakness, are clearly stressed, and over against these is placed the holiness, the infinite merit and the power of Christ to save to the uttermost.

We are to come to God saying with all earnestness and with empty hands and longing hearts, "Lord, I have no righteousness, impute to me the righteousness of Jesus which flows from His efficacious life and death. Clothe me with that righteousness as with a garment and place my straying feet on that Rock from which all the forces of hell cannot remove them." It is the way of simple faith with Christ standing in the room of the sinner and the sinner in the room of Christ.

"Yes," you say, "we know that is God's way of salvation. We are not to trust in our works, but only in the righteousness of Jesus imparted to us by the Holy Spirit. It is full and free and so clear that the wayfaring men, though fools, shall not err therein." But have you proved it? Do you know its reality and power from personal experience, or are you making the simplicity of God's way of salvation an excuse for continuing in sin, thinking that at some convenient season, to be chosen by you,

you will put into practice in heart and life what you already know in your head? If this is your intention, you can rest assured that when the day of trouble comes you will try the wrong way of salvation, the way of salvation by works! It takes a lot to make a man submit to the simplicity of the Gospel. The way is as clear as you say it is but if you are now giving it head admiration instead of heart obedience, you can be sure that Satan is blinding your eyes and that in the day of trial you will grope as in midnight darkness. "To-day if ye will hear His voice, harden not your hearts." And remember, there is no more effective way of hardening the heart than by giving mere lip praise to God's way of salvation. "Prove me now," saith the Lord.

Prove God's way of salvation now and make certain, as for eternity, that it will bear the ponderous weight of your precious soul.

(6) PERSONAL SALVATION.—Sometimes we see children playing at weddings. One child acts the part of the bridegroom and another the part of the bride. They wear clothes which resemble as closely as possible the clothes usually worn by a couple about to get married. Another child acts the part of the minister. The whole party enters a hut which they call the Church. The "minister" says a few words, and out comes the wedding party ready to march off to the "feast" with hand-clapping and singing just as in real life among Africans. The whole ceremony is meaningless, just a child's game. There was no real marriage, no marital love between "bride" and "bridegroom," no authority in the words of the "minister." Is your religion like that? Has it all the outward signs of the real thing yet devoid of love and power? In all that you do and say in the name of Christ, are you just playing a game, doing and saying what you have seen others do and say? Oh! my friend, God is not to be mocked. An outward connection with the Church of Christ cannot be accepted by the all-seeing God in the place of a true heart union, a true spiritual marriage with the Head of the Church Himself. It cannot satisfy your own heart and the standard set by your conscience: how then can it satisfy God? Prove yourself and know exactly where you stand, and rest not content until you can say, "My Maker is my husband," and with Paul, "I know whom I have believed." I cannot be too earnest or too serious in this matter, and neither can you. "Make your calling and election sure." Be done with sham and make-believe, and make sure work of Christ. Give your soul no rest until the Holy Spirit witnesses to your soul through His Word that you are Christ's and Christ is yours.

Can you say in face of death and of the Great White Throne that you stand on the merits of Christ alone? Nothing else will avail in the day when the secrets of men's hearts will be revealed at the Judgment Throne and God requires nothing more and nothing less now. Prove with all the earnestness at your command, your relationship with Christ and your foundation for an endless world.

After proving all things—things I have mentioned, and many things which crop up in the course of a believer's pilgrimage—we are to hold fast to that which is good: only to that which is good. That which is bad is to be rejected as chaff is rejected when we thresh our grain.

It is a sad fact that many have proved certain things in their life to be bad and yet they still hold fast to them. Often people have said to me, "I have seen that I have been doing wrong in this and that way,"

and I have been hopeful that they would seek to cast these evil things out of their lives, but to-day they still hold fast to that which they have clearly seen to be wrong. They remind me of a certain family who always complain of the porridge made from grain known as Nyouti. "That porridge," they say, "is ruining our stomachs. After eating it we feel as if we had swallowed a piece of concrete. It makes us unfit for work and we are never done taking medicine." "And what about maize porridge? Does it not suit you better?" "Oh, yes, maize porridge is excellent. It never makes us sick or uncomfortable." And yet to my great astonishment these people go on growing and eating a lot of Nyouti and scarcely a grain of maize.

Nothing is more dangerous than to cleave to that which we know to be evil. It hardens the heart and makes a man more brutish than the beasts of the forest. It is a quenching of the Holy Spirit.

Hold fast that which is good. Where is "that which is good" to be found? It is to be found in God's Word. As it is written, "Every word of God is good." Hold fast, then, to every word of God, not to portions of His Word, but to the entire Word of God from beginning to end. Do not be influenced by men, whether they be worldlings or missionaries, who would like you to let certain portions of God's Word slip out of your minds and affections. One of our preachers who recently passed to his eternal rest used to pray like this, "Open our hearts to all the words of Thy Word." There was a man who sought to hold fast that which is good!

Why is God's Word so supremely good? Is it not because Christ is there from Genesis to Revelation? To make it simple for you, I would say, "Hold Christ fast and in Him you will find all the goodness that your soul needs for this world and the next, and much more." If you are in search of that which is good, turn your eyes to the Lamb of God and in Him you will find the perfection of goodness. "For it pleased the Father that in Him should all fulness dwell." All the fulness of God's abounding grace and mercy to sinners is wrapped up in Christ. The goodness of His saving compassion and the goodness of His eternal justice shine forth from the person and the redeeming work of Jesus, and if you are but willing, that goodness will be made your very own. "Whosoever will, let him take the water of life freely."

Those who have tasted of God's goodness in Christ dare not relax or grow careless. If the Holy Spirit has enabled us to lay hold by saving faith of the fulness that is in Christ Jesus, we have entered upon a warfare in which there is no rest. Our enemies are many and they are all trying by every means in their power to loosen our faith's hold on the Saviour. For this reason we are earnestly exhorted to "hold fast the profession of our faith without wavering." No power in earth or hell can loosen the Redeemer's fast hold on His people, but that does not free them from the duty of holding fast to Him. It is natural to us to grow lax and to lose sight of the absolute necessity of cleaving close to Jesus. Few of us can say like the Psalmist, "I do not forget thy commandments." But let us remember that it is only they who overcome, they who hold fast to the end, who "shall be clothed in white raiment." "Hold that fast which thou hast, that no man take thy crown."

Mr. Robert Bruce, Minister at Edinburgh.*

MR. ROBERT BRUCE, minister at Edinburgh. He began to preach about the year 1590, and dyed about the year 1632. He was the second sone of the Laird of Airth, from whom he had the estate of Kinnaird, and was bred in France at the laws, designed to have been one of the Lords of Session; but coming home, he was moved by the Spirit of the Lord to set to the ministry, and having studyed sometyme at St. Andrewes, when he began to preach there were found more than ordinary gifts in him, so as he was most earnestly and unanimously called to be minister at Edinburgh, but for a long while only preached, and could not be moved to take on the charge till one of the ministry by advice of the rest entrapped him. For that minister one day giving the communion had desyred Mr. Robert, who was to preach in the afternoon, to sitt by him, and when he himself had served two or three tables he removed out of the church, as being shortly to return, but sent in word to Mr. Robert Bruce by some of the elders, that he would not return at that time, and that therefore Mr. Robert behooved to serve the rest of the table, or else the work must be given over. When, therefore, the eyes of the elders and the whole people were on him, any many also called out, he did goe on, and celebrated the communion to the rest with such assistance and motion, as had not been seen in that place before, and for that cause he would not thereafter receive in the ordinary way the imposition of hands, seeing before he had the materiall of it, to witt, the approbation of all the ministry, and had already celebrated the communion, which was not, by ane new ordination, to be made void.

No man in his time spake with such evidence and power of the Spirit: no man had so many sealls of conversion; yea, many of his hearers thought that no man since the apostles spake with such power. He had a notable faculty in searching deep in the Scriptures, and of making the most dark mysteries most plain, but especially in dealing with every one's conscience. He was much exercised in conscience himself for opposing Episcopacie that was creeping in; and because he would not joyn in giving thanks for the delyverie of Gowrie's Conspiracie, for which he saw not sufficient evidence, the king removed him from Edinburgh. He was at first prisoned in the castle of Edinburgh, after that confyned in Invernesse, yet at last he got liberty to dwell in his own house of Kinnaird, where the paroch of Larber having neither church nor stipend, he repaired the church, and discharged all the parts of a minister, and many from other parts came to hear him. I was there his hearer for a great part of the summer 1627. He told me once in privat that he had dreamed, and had seen a great long book with black broads flying in the air, and all the black fowls flying about it, and that as it touched any of them they fell down dead; and that he heard a voice which he said was as audible as I heard him speak, "This is the ire of God upon the ministrie of Scotland," and that he presently fell a weeping and crying to God that he might be kept faithfull, and not be one of these that were stricken down dead; and he said that when he awaked he found all the pillow wett with his tears.

One day when I came to his house, he was late ere he came out of his study; he had heard that day of Doctor Lighton's censure at London,

*Written by Rev. John Livingstone, who preached with extraordinary power on Monday, 21st June, 1630, at Kirk of Shotts Communion.—*Editor.*

and when he came out all his face was fould with weeping: he told me what he had heard, and that his grief was not for Doctor Lighton, but for himself; for, said he, "If I had been faithful, I might have got the pillory, and some of my blood shed for Christ as well as he; but he hath got the crown from us all."

He was both in publick and private very short in prayer with others, but then every sentence was like a strong bolt shott up to heaven. I have heard him say, he hath wearied when others were longsome in prayer, but being alone, he spent much tyme in prayer and wrestling. I went once with the tutor of Bonnitoun to see him in Andrew Ainslie's house in Edinburgh: it was about eight in the morning; he was in bed, and saith to us, "You must goe and leave me at this time; I thought yesternight, when I lay down, I had a good measure of the Lord's presence, and now I have wrestled this hour or two and have not yet got accesse, and therefore I am not yet for any company."

When he preached at Larber, he used, after the first sermon on the Sabbath, when he had taken some little refreshment, to retire to a chamber in a house near the kirk. I heard that one day, some noblemen being there, and he staying long in the chamber, and they having far to ride home after the afternoon's sermon, desyred the bellman to goe hearken at the door if there were any appearance of his coming. The bellman returned, and said, "I think he shall not come out the day at all, for I hear him alwayes saying to another that he will not nor cannot goe except the other go with him, and I do not hear the other answer him a word at all." The foolish bellman understood not that he was dealing with God.

He had a very majestick countenance, and whatever he spake in publick or private, yea, when he read the word, I thought it had such a force as I never discerned in any other man. I heard him once say, "I would desyre no more for one request but one hour's conference with King James: I know he hath a conscience; I made him once weep bitterly in his own house at Halyrudehouse." I heard him say, *anno* 1627 or 1628, "I wonder how I am keeped so long here. I have already lived two years in violence;" meaning he was seventy-two years old. I heard when he died, and his sight was failed, he called for the great Bible, and desyred them to put his finger on the 28th verse of the 8th chapter to the Romans, and told he dyed in the faith that all things, even death, should work together for his good.

Marriage.

By REV. JAMES MACLEOD, Greenock.

WE live in a day of laxity in Church and State because we do not pay that regard to the Word of God that it demands, and we need it to guide us in the ways of truth, righteousness and morality. From a religious point of view, we have departed from the Word of God for the last one hundred years in a most deplorable manner; and Parliaments, Senators, Sheriffs and people ignorantly force themselves to believe that they can manage civil, and indeed all human affairs, without any, or if any, very little, regard to the Law of God and the precepts of the gospel! That is folly,

and must bear bitter fruit in the end; and is bearing that now in thousands of cases in this land to-day. The Bible is the only rule to guide us in the way that is of moral and spiritual value and benefit in this present life, and of infinite importance for eternity. If that guide, light and only rule be neglected, ignored and rejected, we have none to lead us, or that can direct our path in the way of truth and Scriptural morality. It is pharisaical to be smearing ourselves with the name Christian if we are not willing and at all times prepared to accept God's Word as our only rule as to how we should conduct our lives, as parents, civil authorities and legislators. It is to be feared that if the legal authorities of the nation had due regard to the Word of God, the divorce courts would not be so over-crowded as they are in our day! If mere human sentiment, and questionable expediency has taken the place of the Word of God: the judgment, and the decisions of the judge must be indeed dangerous and ruinous to many thousands of the lieges! We have been highly favoured as a nation for a long time now with men who were scrupulously fair and honest judges, whatever the future may have in store for the people of Britain.

We cannot predict the future, or what changes may take place in our national institutions, laws and customs; but what men may do, or try to do in the name of rights and privileges, is a matter of the most serious nature, and according to present-day tendency the outlook is not pleasant to contemplate. It is not only the Lord's Day that is called in question by millions in this nation, but all the Commandments of God. Murder is common; theft, adultery, bearing false witness, and the spirit of covetousness is as heinous in the sight of God as desecrating the Sabbath Day. Every sin deserves His wrath and curse; and, surely adultery is one of these heinous sins. Is it not from disregard to the Seventh Commandment that adultery and divorce is so common in Britain? Continental influence, no doubt, and the Hollywood carnival has a bad effect on the morals of the people. According to the Word of God, the only remedy is a witness against it at all times by those who love the Lord and the gospel. That was all that Jeremiah, or John the Baptist could do in their own day. We shall quote now from the *Confession of Faith*, which is as Scriptural a document as was ever written by the pen of man on the question of marriage. We have no space to write down the proofs adduced from the Word of God by the Westminster divines; these can be consulted from the Book by anyone who may seek to examine the references for his own personal satisfaction.

Confession of Faith of the Reformed Church of Scotland: Chapter XXIV.

(i) Marriage is to be between one man and one woman: neither is it lawful for any one man to have more than one wife, nor for any woman to have more than one husband at the same time.

(ii) Marriage was ordained for the mutual help of husband and wife, for the increase of mankind for a legitimate issue, and the Church with an holy seed; and for preventing of uncleanness.

(iii) It is lawful for all sorts of people to marry who are able with judgment to give their consent: yet it is the duty of Christians to marry in the Lord. And as such as profess the true reformed religion should not

marry infidels, Papists and other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life or maintain damnable heresies.

(iv) Marriage should not be within the degree of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.

(v) Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract, to marry another, as if the offending party were dead.

(vi) Although the corruption be such as is apt to study arguments, unduly to put asunder those whom God has joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.

In conjunction with the above statement on marriage, let us refer our readers to the Seventh Commandment, as explained by the Westminster Divines, as follows:—"What are the duties required in the Seventh Commandment? The duties required in the Seventh Commandment are, chastity in body, mind, affections, word and behaviour; the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel, marriage by those who have not the gift of continency, conjugal love, and cohabitation, diligent labour in our callings; shunning all occasions of uncleanness, and resisting temptation thereunto." It is quite clear that the Westminster Divines were of the opinion that Protestants should not marry infidels, Papists and idolaters. Papists are in the category of non-Christians, like Turks or Jews. The Jews are infidels, as they do not believe in the Christian religion, so are the Turks. A Papist is an adherent of the Pope; so is the Turk an adherent of the false prophet Mohamet. The Westminster Divines placed them all together—Papists and infidels. A Protestant should not marry a Mohammedan, neither should a Protestant marry a Papist. Is there not a vast difference between a Papist and a Mohammedan? No, the Mussulman and the Roman Catholic, as well as the Jew, are idolaters. A Protestant should not marry a Papist under any pretence. Is it not written that "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. xiii. 4). Yes, but marriage is not expedient under all circumstances. It is not proper for a Christian to marry a Turk. "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which He loved, and hath married the daughter of a strange god" (Mal. ii. 4). Is the Roman Catholic, the Turk, Jew, and the infidel worshipping strange gods? If so (and no Protestant should deny it), it is therefore an abomination for a Protestant to marry the son or daughter of Papists, atheists, Mohammedans, or infidels of any nation. Many Protestants marry Papists from all denominations in this country, Canada and United States, etc. That does not justify it, that

many marry Papists and infidels. What about the directions given by the Holy Spirit in I Cor. vii. 10-15? The Westminster Divines were well aware of that divine direction when they wrote the 24th Chapter in the *Confession of Faith*. Our only rule is the Word of God.

Fisher's Assembly Catechism, as follows, by way of question and answer:—

Page 317, Q. II.—What is the ordinary means of Divine appointment for the preservation of chastity?

A.—Lawful wedlock or marriage. (I Cor. vii. 2), “Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.”

Q.—When was marriage first instituted?

A.—Before the fall, in paradise (Gen. ii. 24).

Q.—For what end was it instituted?

A.—For the mutual help of husband and wife (Gen. ii. 18); for the increase of mankind with a legitimate issue, and of the Church with a holy seed (Mal. ii. 15); and for preventing uncleanness (I Cor. vii. 2).

Q.—What is necessary to constitute marriage?

A.—The voluntary and mutual consent of both parties (Gen. xxiv. 58, 67).

Q.—Who may lawfully marry?

A.—“All sorts of people who are able with judgment to give their consent.” (Heb. xiii. 4), “Marriage is honourable in all.”

Q.—What is the duty of Christians with reference to marriage?

A.—“It is to marry only in the Lord” (I Cor. vii. 39).

Q.—What is the native import of marrying in the Lord?

A.—It plainly imports that “such as profess the true reform religion should not marry with infidels, Papists, or other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies” (*Confession of Faith*, chap. xxiv).

Q.—What is an incestuous marriage?

A.—It is that which is within the degrees of consanguinity or affinity forbidden in the Word (Lev. xviii. 6-18).

Q.—What is the meaning of the word consanguinity or affinity?

A.—Consanguinity is relation by blood, being betwixt persons descended from the same family; affinity is an alliance by marriage between persons who were not by blood before.

Q.—What is the general rule for preventing incestuous marriages?

A.—“The man may not marry any of his wife’s kindred nearer in blood than he may of his own, nor the woman of her husband’s kindred nearer in blood than of her own” (*Confession of Faith*).

Q.—Is it proper to call marriage a holy state?

A.—No; because they who are without the visible church, such as heathen Turks and Jews, may marry as well as the professed members thereof (Heb. xiii. 4).

Q.—Was marriage instituted to “signify the mystical union that is between Christ and His Church” as the Book of Common Prayer affirms?

A.—No: because this borders too near of making marriage a sacrament, as the Papists do; inasmuch as an outward visible sign of Divine institution, and a spiritual benefit signified thereby, would make it take of the nature of a sacrament.

Q.—Doth not apostle make it a significant sign when he say: "Husbands, love your wives, even as Christ loved the Church"? (Eph. v. 25).

A.—He exhorts husbands to have such a love to their wives as may bear a faint resemblance in some respects to the love of Christ; but does not make the one a sign significant of the other.

Q.—Is not marriage called a great mystery? (Ver. 32).

A.—It is not marriage that is called a great mystery, but the union that is between Christ and the members of His mystical body, as will appear by reading the whole verse, "This is a great mystery; but I speak concerning Christ, and the CHURCH."

From the *Converted Catholic Magazine*, June issue, 1951, we read: "According to Roman Catholic teaching, a marriage performed by a Protestant minister is comparable to one performed by a civil authority. This type of marriage was called by Pope Pius IX in his allocution of 27th September, 1852, "Nothing else than a shameful and abominable concubinage." The same Pope in his letter to King Victor Emmanuel, dated 9th September, 1852, declared that marriage "without the sacrament is pure concubinage." For the instruction of both Roman Catholics as well as Protestants, we remind them that the Roman Catholic priest cannot officiate in the case of a mixed marriage unless the following demands and pledges are received in writing from both parties: (a) That they will be married only by a Roman Catholic priest; (b) that all children born of their marriage shall be baptised and educated solely in the Roman Catholic religion; (c) that the Protestant party shall never interfere in any way with the faith of the Roman Catholic party nor with the Roman Catholic education of the children, nor with the free exercise of the duties of the Roman Catholic party and children; (d) that even in the case of death of the Catholic party, the Protestant party will educate the children in the Roman Catholic religion; (e) that in the event of the death of both parents, the guardians are bound to carry out this pledge; (f) that the Roman Catholic party promises to do missionary work on the Protestant party, but the Protestant may not do likewise."

How then can a Protestant marry a Roman Catholic under such binding obligations imposed upon them by the Pope? Never! It would be moral suicide! If the Protestant should marry a Roman Catholic, he or she is in conscience bound to repent of their action, and seek the grace of God to enable them to cast off the cursed yoke of the Pope at once. It is a very questionable proposition if the priest can marry at all, and most certainly not according to the Word of God. In any case, in a Protestant country like ours, Roman Catholic priests should not be allowed to marry. In the days of Knox they were not allowed to function or officiate in any capacity whatsoever as priests of the pagan Church of Rome. That was in perfect harmony with the Word of God, and right reason for the good and peace of the nation. Mixed marriages in the country and in all Protestant nations are a curse, and no blessing to the parents and to the children. Paul Banshard in his last book makes terrible revelations of the curse of mixed marriages in the United States of America. The same is true in Canada and Australia. Where the vile priest of Rome is in

power, such as Spain and in South America, the Protestant pastor is not allowed to marry Protestant couples. If they had the power in this country, no one should be allowed to marry but the priest! The bachelor priest is well trained in the marriage laws of the Council of Trent and the Vatican, and (most extraordinary to relate), in maternity!

If any doubts remain on this point, see Paul Blanshard on this delicate subject! The book can be obtained from the public library. The *Converted Catholic Magazine* quoted above gives us this information in the same issue: In the U.S.A., some Protestant congregation passed the following resolution:—"If a Protestant believer is married by a Roman Catholic priest, such a person, before being received back into its fellowship, must sign the following declaration: (1) I recognise that it was wrong for me to receive instruction regarding religious matters from a Roman Catholic priest; (2) I recognise that it was wrong to be married by a Roman Catholic priest instead of my own pastor; (3) I recognise that it was wrong and a very great sin to promise that my children be baptised and reared in the Roman Catholic Church instead of in my own (Protestant) Church; (4) I declare that this promise is null and void (made to a priest) and that I do not consider myself bound by it in any way; (5) I declare that instead of keeping this promise, I now break it and shall have my children baptised and reared in the Protestant Church; (6) I declare that my husband (or wife) has read this entire declaration and knows that I am signing it and giving it to my pastor." This is a step in the right direction to counteract the machinations of the priests. The children should be instructed in the Protestant schools and in the Sabbath schools, of the danger and curse of mixed marriages. We know that the most of Protestant parents are so ignorant of the menace of Romanism that they cannot teach their poor children, and the priest is quite aware of this and takes full advantage of it. The ignorant Roman Catholic is in the hands of his priest, and being obedient to his father confessor (in case he will send him at death deeper than his purgatory), from birth to death the priest is the boss; but not so the Protestant child, conscious of his freedom from childhood to manhood and to his old age, he never thinks of the danger of youth if not properly instructed and educated, that through neglect the poor boy or girl may fall a victim to the craftiness of the "Whore of Rome." There is no doubt whatever Protestant children are neglected, and that is the cause of so many mixed marriages in Scotland to-day. Although the priest of Rome is making steady advances in many ways in this land, the press, pulpit and virtually all religious magazines, are silent or semi-silent, on the most menacing question that confronts us. We are fairly free of the curse of Communism, but can we say that about the greatest curse that ever polluted the minds, lives, nations and generations of men—the Roman Catholic menace? No, we can not. The public press is virtually at their bidding. The Roman Catholic authorities (like vultures) are concentrating all their efforts on Scotland, much more so than on England or Wales. It is a sad day for Scotland!

What effect has mixed marriages on the fifty thousand divorce cases per annum in this nation? We cannot quote figures, but there is no doubt the broken-up marriages through mixed marriage must be quite formidable. In the United States, the number of broken-up marriages between Roman Catholics, Jews, and Protestants run into scores of thousands every year.

The Church of Rome officially does not admit any cause whatever for separation or divorce. The husband or wife, or both, may be guilty of adultery, but the "Church" does not accept adultery to be cause or reason for divorce. The Council of Trent and the Vatican Council is opposed to divorce among "Catholics" and bolts the door against the innocent party to seek redress and separation from the guilty party in any Court, ecclesiastical or civil. The Bishop and the Pope are the supreme arbitrators *volens-volens*! Is it not a fact that the priest in some cases interferes between husband and wife, where one party is Catholic and the other non-Catholic? Yes, in hundreds of cases of these mixed marriages. Here is a case in point (from among hundreds of cases). We quote from the same magazine:—"A well-known pastor in Southern California and a young army officer just back from the war, were directed to us for some advice. As the pastor introduced the officer to us, our hearts were deeply moved when the officer suddenly broke out in tears and explained in a voice of one who had suffered much: 'I love my wife; I love my children; I will do anything to have them back.' What was the story behind this tragic situation? The officer was a Protestant who had married a Roman Catholic girl. Because of their love for each other, she consented to be married to him in a Protestant church by a Protestant minister. After the marriage, the officer was called into his country's service, and was sent overseas. While he was away fighting for his country, the local priest began visiting his wife and children. From the lips of the priest she discovered the awful fact, according to the Roman Catholic Church, that she was not legally married. When she went to the altar and answered, 'I do' to the minister's question regarding her love for the young man at her side, the priest explained to her she only entered into a life of sin. He continued, according to the Roman Catholic Church, in her present marital state she was excluded from the blessing of God and the communion of the Roman Catholic Church, and her status was that of a mother of illegitimate children. While fighting for his country, and unaware of his wife's repeated visitor, the young army officer was wounded and sent back to America. He arrived with hope and visions, the deepest love for his wife, and tender sentiments for his children. He was ecstatic with happiness when the ship's whistle announced port was near. Shortly after they landed, a letter was given him. As he started reading the first paragraph, his heart began pounding: 'Don't come home,' it read, 'I will not receive you. I do not want the children to see you'." That happened quite recently in California, U.S.A., the home of the free! That is the "Catholic Church" in all her diabolical nakedness, cruelty, and barefaced hypocrisy. She does not believe in "divorce," but she believes in separating man and wife, children and all, when it suits her own satanic ends! The wife "living in sin" and the children born in sin, because the Vatican Council says it! How many wives and husbands in Scotland and England have the Roman priests separated in the same way—"when the husband was away from home." Our *Confession of Faith* says, "In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and, after the divorce, to marry another, as if the offending party were dead." Proof: Matt. v. 31, 32; Matt. xix. 9. The only ground given in the New Testament for divorce is adultery or desertion of either party. The innocent party is free to marry as "if the offending party were dead," but the guilty party is not free to marry again—"for whoremongers and

adulterers God will judge." This land is polluted with men and women guilty of adultery, divorced from their husbands or wives, marrying again, and some several times guilty, and several times divorced, and marrying "again"! God's Word is against these guilty marriages. For the adulterer or adulteress must not marry the second time; if they do they sin against God, and "God will judge." It is absolutely necessary for parents and the pastors of congregations to instruct the young under their care and charge (however disagreeable in some cases) of the sin of adultery, and how they should avoid all appearance of evil and loose talk as if marriage was a mere pastime to make sport of it. That is God-provoking, dishonourable and often has disastrous results among young folk. The morality of the nation is very low. The influence of Hollywood, Paris, Rome and other countries had on this country for the last forty years is ruinous to the religious and moral conduct of the nation. If we are to recover from the effects of our relation to such nations and places, the parents, pulpits, school-room, doctors, nurses, civil magistrates, sheriffs, and all in authority must not be silent, but witness against fornication, adultery, as well as against theft and murder. The Government, through the Board of Health, should appoint men and women qualified to conduct classes in centres like Glasgow, Dundee, Edinburgh, and to the utmost corners of the land, to educate the youth of the nation of the curse of immorality. From a purely moral point of view, the remedy is in the hands of the parents, school teachers, ministers of religion, and all classes of the people who have the welfare of the young at heart! Doctors in the course of their daily duties can do a lot of good by advising and warning the people with whom they are in contact, and know better than the ordinary person the disastrous effects of living immoral lives. It can be done, and should be done, by all decent citizens in the Commonwealth.

There is a deceitful (which is extremely carnal), crafty modesty among some people, and instead of explaining to their sons and daughters how to behave themselves and avoid evil company, as they would shun some deadly plague, they pretend that they cannot do it as it is too delicate for them to warn their poor ignorant children of the sin of immorality! The most delicate Book in the world is the Word of God, but the plainest in its divine addresses to mothers, fathers, sons and daughters! Dare men think that they can be more modest than God's Word? What plain speaking in the book of Proverbs, Ezekiel, Romans, etc. Christ invites us to learn of Him, that is of Him in the Bible, from Genesis to Revelation. It is His Book, given for our instruction in righteousness and holiness. We know full well that the political governments of the world (our own among the rest), care precious little about these solemn and awful questions that face us as never before, at least not from the blessed days of the glorious Reformation. The law courts make divorce so easy, as if it were common, general, and of no consequence to the well-being of the State and rising generation. What God forbids cannot be made legal by all the Parliaments of the world. No human law can supersede, or cancel God's law! Men may try it, but their folly and madness shall be made clear, plain, at the Tribunal of God at the Great Day of Judgment! Murder is murder; adultery is adultery; sin is sin; and man cannot alter the Law of God! "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word" (Ps. cxix. 9). "Remember now thy Creator in

the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Prov. xii. 1). "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience" (Col. iii. 5, 6). "For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence even as the Gentiles which know not God" (I Thess. iv. 3, 4, 5).

The late Mrs. Brown, Oban.

"AND many others ministered to him of their substance." Unlike Queen Esther and Dorcas, the names of these women who ministered to the Lord are not given, and the particular form of their ministrations is not mentioned, but we are told that there were "many" of them. Of those whose services pass unrecorded the number is still a large one, and the ministrations of the "many" often consists of no more than the doing of many small and apparently insignificant things for Christ. Yet the "cups of cold water" and the unknown helpers who met Paul at Appii Forum must not be permitted to pass unnoticed. Very often, the main contribution of these good people to the cause of Christ is found in what they *are*, rather than in what they *give*. Even when their gifts are on a lavish scale this is true. A personality made gracious by the Holy Spirit is a constant contribution to the cause of Christ. The influence of such a person is difficult to measure. It is like a perfume: difficult to catch and contain in words. We are definitely and pleasurably aware of its presence, and we register its absence by a sharp sense of loss, but we find it difficult to explain our reasons for these reactions. It is in this company of reserved, and hidden and helpful Christians we find the late Mrs. Brown, Oban.

The Church of Christ is deeper in debt to Christians of this order than is known. Though less striking and less noticeable than others, their services are nevertheless most positive. They are positive because they are constant in their bearing on some side of Christian living. In the presence of a quiet, humble, patient and gracious person like Mrs. Brown, the uprisings of fallen nature in fellow Christians were constantly rebuked and discouraged. The rash word, the censorious remark, the prideful assertion, the unbelieving complaint and the boastful look found rebuke and condemnation in the sweet restraint of her presence. The "ornament of a meek and quiet spirit" was carried by her, on a scale so large, that the little gods of fallen nature found themselves ousted and silenced.

Mrs. Brown's parents were natives of Kishorn—Gillanders to name—and they removed to South Harris in pursuit of their labour in the Gospel. Her father was a West Coast missionary, and her mother was a Bible woman. The Lord largely used Christians of this stamp in a past age as leaders in Highland communities, and thus it will be seen that Mrs. Brown was brought up under the shadow of a virile and sturdy Christianity. After qualifying as a teacher, Mrs. Brown occupied various posts in the country. In 1911 she married Captain John Brown and came to reside in Oban.

In 1917 Mrs. Brown came before the Session with the intention of making a public profession, and spoke of the encouragement given to her by the words, "I will never leave thee nor forsake thee." We know that to the end this wonderful keeping was on her profession. At a later date she took over the duties of Sabbath School teacher in Oban, and it is gratifying to remember, that she was made recipient of a gift, in token of love and gratitude, by her former Sabbath School pupils.

On its arrival, old age brought among other changes, that of loss of memory to Mrs. Brown, and it was often distressing to notice her efforts to find the correct word in conversation. Yet she never complained. I remarked one day that there would be no loss of memory in Heaven. Her reply showed that this had been a question which had exercised her mind. "No, there will be loss of nothing in Heaven, for we shall see Him as He is and be like Him, perfect in every way, and the memory of His goodness great they largely shall express." This was said with her face beaming with holy appreciation.

I suppose that from their position in the pulpit most ministers are witnesses to happenings, sometimes sorrowful and sometimes joyful in congregations, and at a Communion service two years ago it was our privilege to view what must have been a measure of that joy which is unspeakable and full of glory. At 80 years of age, Captain J. Brown came forward for membership, and he and Mrs. Brown went to the table together. One will not soon forget the radiance of Mrs. Brown's tear-stained face as together they came away from the ordinance. We believe that in this experience of a new unity with her husband in his declining years, her cup was full and running over. For her, a long period of prayerful waiting came to an end that day.

When her condition became worse, kind friends in Kishorn took her there to nurse her. It soon became clear that she required more expert nursing, and she returned to Oban and entered the hospital there. She lingered only a few days after her return, and died in her 75th year. We may not speak of her removal as death, rather we think of it as a transplantation. A rose among thorns, now a rose among roses, and eternally before the Sun. A transplantation by the Father's hand.

We desire in this public way, to extend our sympathy to all relatives, especially Mrs. Brown's husband, who is now a very lonely old man. We recall for him that precious promise, once her staff, "I will never leave thee, nor forsake thee"; and pray that the Lord's loving companionship therein made sure to her, may be his increasing experience during the remainder of his days here.—J. T.

Aonadh Ri Crìosd.

Leis an Urr. IAIN MAC A' CHOMBAICH, D.D., Lite.

(*Air a leantuinm bho. t.d. 179.*)

(4) Ma's eil am peacach, ann an rathad beo, air aonadh ri Crìosd, tha e air aonadh ris a cheud Adhamh (Rom. v. 12). Tha uile chlànn nan daoine, na'n staid nàduir, air an aonadh ris a cheud Adhamh mar an ceann laghail. 'S e am bann leis am bheil iad ceangailt' ris, bann a cheud cho-cheangail. Thainig esan a be am freumh nàdurra gu bhli na fhèumh

moralta dhoibh, ga'n giùlain mar am fear-ionaid anns a' chùmhanta sin (Rom. v. 19). "Tre eas-ùmhachd aon duine rinneadh mòran na'm peacaich." "Ann an Adhamh tha na h-uile a faigheal a bhàis." Bha bann moralta eadar Adhamh agus a shliochd leis an robh iad air an aonadh ri cheile, 's e sin, bann cùmhanta nan gnìomh. Tha peacaich thaghta, ged a tha iad nan staid nàduir, gu cùmhantail air an aonadh ris an dara h-Adhamh, gidheadh tha iad fathas, do bhrìgh cùmhanta nan gnìomh, gu cinnteach air an aonadh ris a cheud Adhamh. Cha'n eil an t-aonadh so eadar a cheud Adhamh agus am peacach taghta gu bràth air a bhriseadh gus am bheil am peacach air aonadh ann an rathad beo, ris an dara Adhamh; na, mar a tha'n t-Abstol Pòl ga chur, gus am "bithidh sibh pòda ri fear eil, eadhon ris-san a thogadh 'o na mairbh" (Rom. vii. 4). Mar a tha aonadh ris an dara Adhamh a briseadh aonadh ris a cheud Adhamh, mar sin cha'n eil neach air aonadh ris an dara Adhamh ach a mhuinntir a tha air an aonadh ris a cheud Adhamh.

(5) Ged is e nàdur an aonaidh a tha eadar Crìosd agus an creidmheach gu bh'eil iad le cheil a co-chòrdadh uime, gidheadh thoisich e'n toiseach air taobh Chrìosd. 'S e sin, dh'aon Crìosd e fein, le a' Spiorad, ris a pheacach mharbh, a reir a gheallaidh ghràs-mhor so, "Cuiridh mi mo Spiorad an taobh a stigh dhihbh." Tha'n Spiorad Naomh go aonadh fein ris a pheacach le bhì tighinn a stigh do anam anns an aimsir ghràidh, aig an am shubhach sin a shònraicheadh air-son a phòsaidh spioradail ri Fear-posda neamhaidh na h-eaglais; agus tha e beothachadh an anam air a leithid de dhòigh agus nach eil e ni's fhaide marbh gu spioradail, ach beo. "Eadhon 'n uair a bha sinn marbh anns a pheacadh," tha'n t-Abstol ag ràdh, "bheothaich e sinn." Mar a tha co-chomunn a sruthadh bho aonadh, mar sin tha aonadh beo ag eirigh bho Chrìosd a bhì tighinn dlùth ann an latha de chumhachd, agus ga aonadh fein, le a' Spiorad, ris a pheacach bhòchd a tha marbh anns a pheacadh. Ged nach eil e air a thoirt gu coimhliontachd gus am bheil am peacach ag earbsa anns an Tighearn Iosa le creidimh slàn-teil, gidheadh tha e toiseachadh air a thaobh-san.

(6) 'S e innealan, na meadhanan an aonaidh so, an Lagh agus an Soisgeul. Mar sin tha sinn a leughadh, "Gu bràth cha di-chuimhnich mi do reachdan; oir leo-san bheothaich thu mi." "Is iomlan lagh an Tighearn; ag iompachadh an anama." "Tha mise tre'n lagh, marbh do'n lagh, chum agus gu'm bithinn beo do Dhia." "Gu'm bithidh na Cinnich na'n co-oighreachabh, agus na'n co-chorp, agus na'n luchd-comhphairt da ghealladh-san ann an Crìosd, tre an t-soisgeul." Tha'n Lagh, le bhì foillseachadh do'n pheacach a shuidheachadh peacach agus a thruaigh, ga threorachadh a chum an t-Slànuighear os iosal, am feadh a tha'n Soisgeul le bhì foillseachadh Iosa na ghlòir, na lànachd, agus na chomas gu bhì saoradh, ga threorachadh ga ionnsuidh gu dìreach. Tha'n Lagh ann an làimh an Spioraid, air a chur dhachaidh a dh'ionnsuidh na coguis, a toirt do'n pheacach a bhì faicinn gu'm bheile e air aonadh ris a cheud Adhamh, agus gu'm bheil co-chomunn aige ris, anns a pheacadh a tha air a mheas agus ann am peacadh a nàduir; agus tha'n Soisgeul, 'n uair a thig e le foillseachadh an Spioraid, gu cumhachdach a foillseachadh dha, gu'n gabh e bhì air aonadh ris an dara Adhamh, agus co-chomunn a bhì aige ris, ann am fireantachd a tha air a meas da, agus ann an naomhachd a tha tighinn bh'uaith mar Cheann a chùmhanta. Is ann le bhì creidsinn an t-Soisgeil, mar a tha e toirt fianuis mu Chrìosd, agus le bhì'g earbsa ann mar a tha e'n sin air fhoillseachadh, a tha'm peacach ann an rathad beo air aonadh

ris. Is ann an sin a tha'n t-anam bochd, eritheanach, a coinneachadh ri Slànuighear iochdmhor sùil ri sùil agus eridhe ri eridhe.

(7) Is e sàcramaidean a Bhaistidh agus Suipeir an Tighearn seulaichean bho'n leth a' mugh an aonaidh so ri Crìosd. Cha'n e mhàin gu'm bheil iad a ciallachadh, ach tha iad a seulachadh. Tha'm Baisteadh a seulachadh suidheachadh spioradail a chreidmheach ann an Crìosd, na an t-aonadh a thòisich ris: tha Suipeir an Tighearn a seulachadh an aonaidh so a bhi mairsinn, agus co-chomunn na chorp agus na fhuil, ann na Phearsa, fhìreantachd agus a lànachd.

(8) Ged than'n t-aonadh eadar Crìosd agus an creidmheach glé dhiomhair, gidheadh tha e fad bho bhi'n aghaidh reusan ceart. Tha e fada gu dearbh 'os ceann reusain, ach cha'n eil e's an t-seadh is lugha an aghaidh reusan air a naomhachadh. Mar a' robh ar Slànuighear, ann an nàdur na daonnachd, na bu mhotha na bhi na dhuine, bhitheadh e'n aghaidh reusain a bhi smuainteachadh, aig a leithid a dh'astar bh'uainn ris an treas neamh, gu'm b'urrainn e bhi gu dlùth air aonadh ri creidmheach air an talamh, ach a thaobh gur e Dia agus duine e ann an aon Phearsa, cha'n eil ni an aghaidh reusain a bhi ga smuainteachadh agus ga chreidsinn. Ged a tha a nàdur daonnachdail ann an neamh, tha a Phearsa anns gach àite. "Feuch, tha mise maille ribh a ghuàth, gu deireadh an t-saoghail." Ma dh'fheoraicheas neach air bith, e'ait am bheil Crìosd air fhaotainn air an talamh, chùm agus gu'm bitheadh e air aonadh ris, faodaidh e bhi air a fhreagairt, gu'm bheil e ri bhi air fhaotainn ann am focal na firinn, a tha ghuàth dlùth dhuinn. "Tha'm focal am fagus duit, ann 'n d' bheul, agus ann 'n d' chridhe: 's e sin focal a chreidimh a tha sinne a searmonachadh" (Rom. x. 8).

(R'a leantuinn.)

Notes and Comments.

American Diplomatic Relations with the Vatican.

During last October it was reported in the press that President Truman had decided to re-appoint a diplomatic representative to the Vatican. General Mark Clark was nominated. Even Dr. Edward Prouden, Mr. Truman's own pastor at Washington's First Baptist Church, made a pulpit protest. Other Protestants in America have vigorously manifested their objections. The nomination of the General will not be confirmed for some time as it has to be approved by the American Senate. The Roman Catholic Church in U.S.A. is undoubtedly behind this move. We trust the President will think again and retract from his decision. If (we don't say he is) he is seeking Roman Catholic votes at the next Presidential Election by this un-Protestant procedure, he may lose a good many Protestant votes.

Illiteracy in Italy.

In the land of the Pope, the priest and the Vatican, the nerve centre of Roman Catholicism, 10 per cent. of Italy's 46 million people are unable to read or write. So writes a correspondent from Rome, to the *Glasgow Herald* of 23rd October, 1951. We briefly note this as a modern fact which exposes to view the backwardness of the Pope's land as to the first

rudiments of education. The same 10 per cent. well know how to observe the blasphemy of the Mass; but in *modern* Italy, if these millions had a Bible put into their hands they could not read it. Space will not allow further comment.

Dean Inge Again Anti-Bible.

Dr. W. R. Inge, former Dean of St. Paul's, in an article in the London *Evening Standard* of 5th October, on the B.B.C. Hymn Book, writes these unscriptural words, viz., "... the Lutheran doctrine of the utter damnable worthiness of all men and women, owing (in some incomprehensible way) to Adam's fall is no longer held by intelligent persons." And so the aging and once religious leader of St. Paul's Cathedral, continues to pour out the utter unbelief of his heart respecting the doctrines of God's Word. Men who were never converted may express many a strange and dangerous view from under the cloak of a Doctor of Divinity, as part of spiritual judgment upon a generation.

"A King's Story," by the Duke of Windsor.

Many reviewers of this recently published book, by the Duke of Windsor, have emphasised the fact that it was only towards the end of his kingship that he began to realise the implications of the British Constitution, relative to a morganatic marriage, but the book shows clearly that the implications of the Tenth Commandment have not even yet dawned on the Royal author. It is to be feared that this lack of understanding is due, to a great extent, to a misconception of duty, not only on the part of the ministers of religion more immediately and officially connected with the Royal family, but on the part of ministers of the Gospel generally. While it is the clear and definite duty of every British subject and citizen to render unquestioning loyalty to our constitutional monarchy, uncompromising faithfulness in rebuking the sins of Royalty, on the part of ministers of the Gospel, is perfectly consistent with such loyalty. What the Duke of Windsor, for instance, repeatedly refers to as "the woman I loved," while she was yet the undivorced wife of her former husband, is actually the sin of covetousness, and therefore a breach of the Tenth Commandment, "Thou shalt not covet thy neighbour's wife." Though his faithfulness, in this connection, ultimately cost him his life, John the Baptist did not hesitate to rebuke and denounce King Herod, notwithstanding the imperial purple of royalty: "It is not lawful for thee to have thy brother's wife" (Mark vi. 18). Bishop Latimer likewise faithfully and loyally rebuked King Henry VIII in a sermon on the Seventh Commandment, while the faithful rebuke of Rev. Andrew Melville to King James VI of Scotland (and James I of England), is a well-known incident in Scottish history.—*J. P. MacQ.*

Literary Notice.

The Book and The Parchments: Some Chapters on the Transmission of the Bible, by F. F. BRUCE, M.A. Pickering & Inglis Ltd., 229 Bothwell Street, Glasgow; 1950. 12s. 6d. net.

Mr. Bruce has done, in general, good service to conservative theology in issuing the above book. The research he was able to put in such small

compass reveals lucidity, ability and scholarship. It is comprehensive and informative; and should prove useful to Divinity students and young ministers. Men of learning and ability were the means under God to hand down to us the Word of God that liveth and abideth forever. Our thanks are due to those who were faithful, upright and sincere in translating the Text of Scripture into the mother tongue of many nations. That work is still going on. It is hardly necessary for us to say that we do not agree with every word and verse in the above book, but on the whole it is very informative.—*J. M.*

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; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong, Breascleite and Stoer; second, London and Fort William; third, Greenock; fourth, Glasgow and Wick.

*Corrections in the above dates to be notified at once
to the Editor.*

The Royal Commission on Marriage and Divorce.

The Religion and Morals Committee of the Church has sent a Memorandum to the recently appointed Royal Commission on Marriage and Divorce, the gist of which is, that the teaching of Scripture on the subject of divorce is epitomised in the Westminster Confession of Faith where it is stated that “Although the corruption of men be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein a public and orderly course of proceeding is to be observed and the persons concerned in it not left to their own wills and discretion in their own case” (Chapter xxiv. Sect. 6).

On the question of “Marriage with certain relations by kindred or affinity,” the attention of the Royal Commission is also directed to the Confession of Faith, Chapter xxiv. Sect. 4, where it is stated: “Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those parties may live together as man and wife. The man may not marry any of his wife’s kindred nearer in blood than he may of his own, nor the woman of her husband’s kindred nearer in blood than of her own.”

The Committee suggested that the following remedies should be recommended by the Royal Commission:—(1) The grounds for the granting of divorce should be restricted to the limits which the Scriptures set forth, that is, adultery and wilful desertion; (2) Only the innocent party should be allowed to marry again; (3) Where a married person, for the purpose of obtaining a divorce, is known to be cohabiting, or has cohabited, at a known resort, with other than his or her lawfully wedded spouse, and is convicted of such conduct, the same should be severely punished by fine or imprisonment, or both.—*JOHN COLQUHOUN, Convener.*

Form of Bequest.

The Finance Committee, having been instructed by the Synod to draw up a Form of Bequest for the assistance and guidance of such as may desire to bequeath sums of money to the various funds of the Church, have approved of the following:—

FORM OF BEQUEST.

I hereby leave and bequeath to the Free Presbyterian Church of Scotland for behoof of (here specify the particular fund or funds) the sum of *Sterling*
(this sum should be stated in words, and not in figures) free of legacy duty, the legacy to be payable upon the receipt of the General Treasurer for the time being of the said Church, whose receipt shall be a valid and sufficient discharge.

(Signature) _____

Note.—The above must be included in a properly executed will or signed before two witnesses or have the words “adopted as holograph” in the writer’s own handwriting above his or her signature.

General Building Fund: Notice by Finance Committee.

In these days of rising costs, both in labour and material, combined with difficulty in building new churches and manse, our present Church Buildings assume a value out of all proportion to their original cost. It is, therefore, in the interests of all to ensure that these buildings are kept in a good state of repair, and it is a grave dereliction of duty on the part of any Deacons’ Court to neglect such a serious matter.

The last meeting of Synod adopted a motion to the effect that the functions of the *General Building Fund* should be briefly explained in a notice in the Magazine, for the benefit of Deacons’ Courts and Congregational Treasurers. The following should be of assistance to such as intend claiming from this Fund:—

- (1) The Fund exists to assist in paying off *debts* incurred in the purchase or construction of new buildings.
- (2) While it is a settled principle that each congregation is responsible for the state of repair of its own existing buildings, it is recognised that when considerable structural alterations or repairs are carried out, a congregation, involved in such heavy expenditure, may find itself in debt. Claims of this nature will be considered on their merits.
- (3) In the case of (1) above, the Congregational Treasurer should send a statement of the amount outstanding to the General Treasurer, Mr. John Grant. Claims in respect of (2) should also be lodged with the General Treasurer, giving in addition, a brief indication of the nature and extent of the work carried out.
- (4) These claims are considered by the Finance Committee, who make allocations from the Fund.

Binding Church Magazines.

The following directions are now given to those who have Magazines ready for binding:—

1. Between 7th and 28th January, send your Magazines direct to Messrs. N. Adshead & Son, 34 Cadogan Street, Glasgow.
2. Please have each year's Magazines from Number 1 to 12 carefully put together. (Synod Proceedings for that year may be added.)
3. Give distinctly your name and address, with instructions in the parcel, saying if you wish the Magazines bound in yearly or two-yearly volumes.
4. *The Young People's Magazine* should be kept separate from the ordinary monthly, and note that they are to be three years to one volume.
5. The contract price is to be paid to Messrs. Adshead, as follows:—
 - 2s. 6d. for yearly volume.
 - 2s. 8d. for two years in one volume.
 - 2s. 8d. for three years of *Young People's Magazine* in one volume.

W. GRANT, F.P. Manse, Halkirk.

Acknowledgment of Donations.

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

Sustentation Fund.—Interested, Dornoch post-mark, £7; Anonymous Friend, Psalm exi. 3, £6; Mr. N. S., George Street, Dunoon, £2.

Home Mission Fund.—Interested, Dornoch post-mark, £2; Mr. W. B., 36 Lamond View, Stenhousemuir, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Psalm exi. 3, £3; Friend, Broadford, £1.

College Fund.—Psalm exi. 3, £3.

General Building Fund.—Interested, Dornoch post-mark, £2.

Organisation Fund.—Interested, Dornoch post-mark, £2.

Publication Fund.—Friend, Broadford, £1; From Sale of Catechisms, per Rev. W. Grant, £1 4/3; Interested, Dornoch post-mark, o/a Trinitarian Bible Society, £2.

Jewish and Foreign Missions.—Anonymous Friend, Psalm exi. 3, £16; Interested, Dornoch post-mark, £5; A Well-Wisher, £10; A Friend, Broadford, £2; Mr. H. McR., Kelwood, Manitoba, Canada, £1 13/5; Mr. N. S., George Street, Dunoon, £2; C. and W. S., Halkirk, o/a Mission

Lorry, per Rev. W. Grant, £1; I. McA., Glendaruel, 10/-; Free Presbyterian, Skye, Psalm xxviii, o/a Rev. Jas. Fraser's House—in memory of the late Rev. W. Scott, Australia, £3.

Magazine Free Distribution Fund.—Psalm cxi. 3, £3; Mr. H. McR., Kelwood, Manitoba, Canada, £1 13/5; Mr. L. R., Badeall, Seourie, 18/-.

Synod Proceedings Fund.—Two Friends, Dornoch, per Rev. F. McLeod, 8/6; Mrs. M. S., Rose City, Mich., U.S.A., 5/4; Mr. A. McL., 6 Cheesebay, Lochmaddy, 8/4.

The following lists sent in for publication:—

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Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following donations:—Friend, Gairloch, £3; Friend, Portree, £2; Mrs. B., Portree, £1; also o/a Home Mission Fund, £1, from A Friend, in memory of beloved Sister.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, acknowledges with sincere thanks a donation of £1 from Mr. D. M., Dumfries, o/a Shieldaig Sustentation Fund.