

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

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Witnessing for the Sabbath.

THE extraordinary change, for the worse, which has come over the observance of the Sabbath in Scotland has long been foreseen by all true lovers of God's commandments, but a condition of things now exists which has awakened deep concern in the minds of many who were indifferent to the signs of the times which so ominously pointed in the direction of the glaring and open defiance of the Fourth Commandment that now prevails. Motor 'buses, by offering cheap fares, are doing a roaring trade on the Lord's Day. The Railway Companies, following suit, have now inaugurated a series of cheap trips by train and steamer which are patronised by thousands of the people. So busy are some of the stations in Glasgow on the Sabbath, owing to these cheap fares, that the scenes are compared by newspaper men to those witnessed on the annual exodus at the Glasgow Fair Holiday, when this great city pours out its inhabitants all over the country. Behind all this catering for the public stands the god of commercialism—with brazen face and unbowed head—boldly asserting that something must be done to give return for the money invested in railway stock. An extraordinary change has come over the people. In them is fulfilled the words of Scripture—lovers of pleasures more than lovers of God. The mania for sport, which has swept the country as a whirlwind, is not satiated with six days of the week. It is boldly challenging its right to the seventh, and already its demands have been acknowledged in too many cases, and the claims of the Sabbath set aside. If ever there was a time since the Revolution Settlement when the lovers of the Lord's Day in Scotland had reason to pray the Psalmist's prayer, "It is time for thee, Lord, to work : for they have made void Thy law," it is now. As a

master strategist, Satan began with the outworks, and enlisted in his army professing Christians,—ministers, elders, deacons, and communicants, and once he had them enlisted he took good care to keep them busy in battering away at the outposts until respect and reverence for God's commandment were well nigh dead. It is not for us to discuss at present some of these methods, but for those of us who have been watching the strategy of the god of this world for years, we cannot help acknowledging that there was a Satanic mastery about it which disconcerted and depressed the minds of those who saw all too plainly where the present trend of matters would end. Fortunately, in God's over-ruling providence, Satan outwits himself at times. This has been eminently seen in the case of Mr Norman Shaw, to whose dismissal from the service of the Clyde Lighthouses Trustees we made a brief reference in our last issue. Mr Shaw had been in the service of the above body for over ten years, and had been appointed assistant lighthouse keeper at Toward Point, in Argyllshire. On Sabbath, 1st May, he was asked to attend for the purpose of testing a new wireless installation between Cumbrae and Toward. The head lighthouse keeper, Mr Buchanan, undertook to listen in and pass on the messages. Late on Sabbath afternoon, Mr Liddell, the master of works at Port Glasgow, found that the head keeper's voice was very indistinct on the 'phone, and he asked him to call Mr Shaw, who refused, on conscientious grounds, to carry out this request. The correspondence between Mr Liddell, the master of works; Mr Anderson, Clerk to the Clyde Lighthouses Trustees; Sir William Raeburn, Chairman of the Trustees, and Mr Shaw has been published in the press, and wide publicity given to it. Mr Shaw, in his reply to Mr Liddell, said:—"I am quite prepared to attend at any time to an emergency call from the Cumbrae, but I am not all prepared indifferently and indiscriminately to throw away all the liberties and privileges of the Sabbath Day altogether; they are none too great in any lighthouse service." Mr Anderson then took up the matter, and in his letter to Mr Shaw informed him that "it is not for you to dictate the terms upon which the lighthouse service is to be carried on." Mr Shaw replied in a dignified way, saying he should be sorry to give the impression that he had any desire to dictate. The issue, as the public know, ended in Mr Shaw being dismissed from the service of the Trustees. Throughout the correspondence Mr Shaw writes as one

who had a good conscience and a good cause. The Trustees, stung by the public criticism of their tyrannical action, issued to the press through their Clerk an official version of the events leading up to Mr Shaw's dismissal. It has not in any way improved their case. There is revealed throughout the statement a spirit of domineering that found itself face to face with something it had never reckoned on, and which was stronger than the tyrant's petty power—a conscience that feared God. The Trustees showed they were utter strangers to what demands an enlightened conscience can make on a man who seeks to honour God and wishes to keep His law. Sir William Raeburn, in one of his letters, in characterising Mr Shaw as a “dour, bigoted Sabbatarian,” reveals the spirit that has placed him and his fellow-Trustees in such an unenviable light in the eyes of the public generally. There is the bigotry of the so-called narrow-minded, but of all kinds of bigotry there is none so hateful and tyrannical as the bigotry of the broad-minded. When it strikes it strikes like a serpent and pours its venom into its helpless and hapless victim. It is this kind of bigotry that kindled the martyr pile and harassed the lives of God's saints in this world, and we do not think Mr Macquisten, M.P. for Argyllshire, went too far when he characterised the act of the Trustees in dismissing Mr Shaw as no better than the Russian Soviet, who wish to destroy all religion. The case between the Trustees and Mr Shaw was admirably put by Mr Macquisten, M.P., in his reply to a letter by Sir William Raeburn when he says:—“You dismiss a man with a wife and family, and expel him from his home after ten and a-half years' service, for no other reason than that he declines to do a job on the Sabbath which can be done equally well on a week-day.” It is here the tyranny of the Trustees is glaringly shown. The work could and ought to have been done on a week-day, but the Trustees, with their little brief authority, unfeelingly turned out on the world a man with a delicate wife and four children because he would not break the law of his God to suit the plans of some of their officials. Fortunately there are still some in Scotland who can admire men with a conscience, and we have been struck at the widespread sympathy that this case has called forth. The matter, as our readers are aware, came up in the House of Commons in a series of questions to the President of the Board of Trade, who replied that he could do nothing, as the Clyde Lighthouses

Trustees were not under the jurisdiction of the Board of Trade. Public meetings have also been called in connection with the case. Mr Macquisten, the M.P. for Argyllshire, deserves the hearty thanks of the public generally for his strong and able advocacy of Mr Shaw's case in his excellent letters, and for opening a fund on Mr Shaw's behalf. Dr Duff, Lecturer on Moral Philosophy, Glasgow University, also wrote excellent letters to the "Glasgow Herald," and Mr H. S. Macgillivray, Ardenlee, Dunoon, took up Mr Shaw's case with his usual energy and enthusiasm.

We have devoted considerable space to this case, because we believe that God is speaking through it to the Free Presbyterian Church particularly, and to the people of the whole country generally. It is not without a purpose that so much publicity has been given to the matter, and we sincerely hope and trust that it will encourage others who, because of the nature of their employment, are continually faced with the menace of doing unnecessary work on Sabbath, so that they may get sufficient courage to obey the law of their God. We believe that in doing so the Lord will not allow them to want their daily bread. The splendid example of the Hebrew youths is set before us for all time. Let us read their noble confession:—"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel iii. 16-18). There is something nobly inspiring in these words, rising high above all merely natural courage—"But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." The devouring flames had to deal with material that could not be consumed.

Free Presbyterian Services at Newcastle-on-Tyne.—

Services in connection with our Church have been begun at Newcastle. The services are held in the Rechabite Hall, 22 Ellison Place, Newcastle, at 3 p.m. on Sabbath afternoons. Friends of the cause interested in these meetings may get additional information from Mr Frederick Bentley, 2 Leazes Terrace, Newcastle.

A Sermon

BY THE REV. JAMES A. TALLACH.

Preached at Winnipeg, Canada, 24th April 1927.

"The Lord will perfect that which concerneth me" (Psalm cxxxviii. 8).

THE conviction expressed in this verse is one of the highest attainments of faith. It signifies the reliance of a poor, imperfect sinner upon the power and will of the great God our Saviour. Notice particularly the personal pronoun, "me." Far too many who ought to know better, content themselves with vague, impersonal ideas about religious things. This leaves them ignorant of the inner sanctuary of Christ's heart. While they acknowledge Him as the Saviour of sinners, they have never known the comfort of being saved by Him. Oh, sinner, seek to deal with God always on the ground of personal responsibility. It is a very common mistake for us to imagine that God concerns Himself only with what we conceive to be big things. In nature we find it comparatively easy to be convinced that the mind of the Creator is occupied with the vast revolutions of the sun, moon and stars in their orbits; we see the glory of God silently and eloquently expressed in the daily and nightly movements of these heavenly bodies in the firmament. We think that because they are so great, so immense, they are worthy of His interest. In our foolish blindness we miss the lesson taught by each lowly flower of the field; a lesson, moreover, which is full of comfort to Christ's spiritual lilies, growing in obscurity, neglected by the great ones of the earth, and too often overlooked even by the Church in the world. Christ seeks to correct this mistake when He directs us to "Consider the lilies how they grow, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." Each flower, one of countless millions, is perfect. It grows out in the field unseen, unknown, yet God gives it a form of beauty. Does God care for little things, then? Surely. Listen to this Psalm, verse 6—"Though God be high, yet hath He respect unto the lowly," and again, in verse 7—"Though I walk in the midst of trouble, thou wilt revive me," and again in our text, where faith reaches to heavenly heights—"The Lord will perfect that which concerneth me," poor, guilty, imperfect me, one single soul among countless millions. Taking these words as

being true of all who have come behind and touched the hem of Christ's garment, we proceed to notice :—

I. The believer is not a perfect person.

II. He will yet be made perfect.

III. What is the foundation of our confidence.

I. The believer is not a perfect person. There is certainly a great difference between him and the world lying in the wicked one. He has made great advances towards perfection compared with what he was before he believed, but he is still far from being perfect. (1) He is profoundly conscious of his shortcomings when he considers the condition of his heart in relation to his Redeemer. The heart of every believer has but one object of supreme desire—that is Christ—a complete Christ, glorious, fairer than the children of men, altogether lovely; this, he says, is my beloved, this is my friend. There are other friends and companions, gracious, like-minded people, some very near and very dear to him, but in point of supremacy, Christ stands unrivalled. As one star after another gradually loses its lustre under the increasing glory of the rising sun, so under the glory that shines from the person of the only begotten of the Father, full of grace and truth, all other objects of attraction are gradually shorn of their brightness, and the believer is left with Jesus only. Christ is seen to be most worthy of love, and it is just here that a sense of imperfection strikes chill upon your heart if He has been made precious to you. You do not love Him as He deserves to be loved. You are frequently more conscious of your lack of love than of its presence. You cannot even love Him as you would wish to. You love, but what a poor, selfish attempt it is. Dare you say you love Him when your heart is cold and unfeeling? Can such a gloriously perfect heart as Christ's is, love you? Can it recognise and respond to such feeble efforts? In answer to these questions, the plain truth is, you are dissatisfied with yourself just because you are so well satisfied with Him. You are impatient with your own imperfections because you are so intensely conscious of His perfection. The world passes by light-heartedly, knowing nothing of such sorrow, while you retire to pray and weep alone. Yet, even in such retirement there is a holy sweetness which the world knows not of, nor can they know it, because they know not Christ as you do.

(2) Again, the child of God is reminded of his shortcomings when he examines himself concerning his

duty to Christ. In regeneration the Holy Spirit implants a principle of new obedience in the mind of the sinner, and the Scriptures of the Old and New Testaments supply him with his rule of duty. These are a perfect standard of righteousness, and this is the test by which all believers try themselves. It matters not where the sinner is who has been saved, we always find that he honours God's Word, and his whole effort is, not to lower that standard to his attainments, but to be raised himself, at whatever cost, to the level of this holy rule. It is a very high standard—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbour as thyself." Again—"Be ye holy, for I am holy," and "If ye love me, keep my commandments." When that holy law in its spirituality tries the lives even of the most pious souls, they are ready to exclaim with Daniel—"We have sinned and committed iniquity and have done wickedly, and have rebelled even by departing from Thy precepts and from Thy judgments . . . unto us belongeth confusion of face." When it shines in its holy purity into the heart, it makes manifest a condition of things which tends to utter wretchedness, as with Paul—"I find then a law that when I would do good, evil is present with me, for I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin and death which is in my members. Oh, wretched man that I am." So there is no perfection in heart or life. Note how severe the true believer is with himself. The hypocrite easily assures himself that he is rich, increased with goods and needs nothing; but your conscience, enlightened by the Holy Spirit of truth, and your heart influenced by the constraining power of the love of Christ, is not so easily satisfied. Your mind acknowledges and glories in the perfection and holiness of the law of Christ, even while it is grieved at its own imperfection as seen in the light of that very law. This is a disposition of mind the hypocrite never attains to.

(3) Pursuing this matter further, just think for a little of the Scriptural teaching about heaven. It is the believer's privilege to get foretastes of glory here below, and under the impulse of these his desires and longings often travel far ahead of himself, and he looks forward by hope to the rest that remains within the veil. Such exercises of mind are right and proper, but he is reminded that these blessings are only to be

enjoyed by saints. Heaven is rest only because it is a state of purity, the very atmosphere breathed is "Holiness to the Lord." The fellowship of heaven is holy—God in the three persons, angels and the spirits of just men made perfect. How dare he presume to join company with such perfect beings. There is no imperfection encountered anywhere, and "nothing shall enter that defileth, or worketh abomination, or that maketh a lie." The nearer he is in his apprehension to glory, the more conscious he is of his own utter sinfulness and unfitness for its society. Feelings similar to these occupied the breast of godly Isaiah when he saw the Lord sitting on a throne, and heard the seraphims crying one to another—"Holy, Holy, Holy, is the Lord of Hosts." "Woe is me," he says, "for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Yet it is questionable if he was ever nearer to God in the world than just then.

We have attempted to describe the case of a man who delights in the glorious perfection revealed concerning Christ, the law of love, and heaven. While he delights to contemplate these objects of his desire, he is then most acutely conscious of his own unfitness to claim them. Is this your case? It is more or less the experience of every gracious soul. It is a most humiliating condition, yet it is full of hope. There is every reason to rejoice even while cleaving to the dust. You also can truly say—"The Lord will perfect that which concerneth me." Oh, happy soul.

II. We come now to consider that the believer will yet be made perfect. (1) Perfection is the end aimed at in sanctification. A sinner is wholly justified by faith in Jesus Christ. Justification is an act affecting the legal standing of a sinner before God, and is complete from the moment the sinner closes with Christ. Sanctification, however, being a process, is never complete on earth. There is a growth in grace and in the knowledge of God, there is advance in holiness and purity. Now, as long as anything is growing there is no absolute perfection. In the case of the corn there is first the blade, then the ear, then the full corn in the ear; but in the blade just appearing above the soil there is the promise of perfection. In the helpless infant there is the promise of full-grown manhood in the future. This development is not apparent from day to day, indeed, there are times when through illness the infant's growth may be greatly retarded, but the general tendency is onwards. He does not perceive it so much

as do others, and they exclaim on seeing him again after a period of time, "Well, how the child grows." He is already perfect in nature, but not in degree. So with the gracious soul; the new-born nature in him is perfect as an infant, but it has not yet attained to the measure of the stature of the fulness of Jesus Christ, but the promise is there. The tendency also is onward—"He must increase, I must decrease." There are times of spiritual sickness when growth is retarded, but that which has begun with God shall end with God. In spite of all opposition and imperfection, God will perfect what He has begun. He will give grace and glory.

(2) As ripe corn is cut down and gathered home, so with believers when their sanctification is complete. Their bodies fall asleep in Jesus and rest in the grave until the resurrection, their souls being made perfect in holiness do immediately pass into glory. Being made perfect in holiness! what an unspeakable mercy! But the full capacity to enjoy that perfection must remain until the resurrection. Then this corruptible must put on incorruption, and this mortal must put on immortality; death shall be swallowed up in eternal victory. A perfect soul shall be re-united to a perfect body, never to part. Henceforth, joy, peace, harmony shall reign triumphant. Paul now shall not say "the flesh lusteth against the spirit and the spirit against the flesh. These two are contrary the one to the other." That warfare is ended. Ever more the single effort of each glorified saint will be the praise and glory of redeeming grace. As with each one, so with all the innumerable host of redeemed ones. Not only is each one perfect, being like Christ even as they see Him, but amongst all that company absolute concord exists. There is no anger, malice, misunderstanding, but the songs pouring out from every living soul unite together to form one unanimous chorus—"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever, Amen." Does that not savour of perfection? And again—"God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Have patience, tried Christian.

(3) And what shall we say of the employment of those happy beings throughout eternity? The powers of body and soul being clarified, are fitted for the full enjoyment of God. Of these we just consider know-

ledge, love and joy. In this life our knowledge of God is but imperfect, even in the most advanced of God's scholars. For "now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as also I am known." Knowing Him as He is will produce an ever-deepening sense of love, a love that casts out every fear, for "perfect love casts out fear." There will be no fear of man nor fear of presuming, nor fear of hypocrisy to mar or retard the free, spontaneous acting of a heart made perfect in love. The combination of these two—the knowing God and the loving God—will produce joy unspeakable and full of glory. Knowing God in His grace and beauty, having continued intercourse with Him, and loving Him without fear with all the fervour of a holy being. This is joy unspeakable. Add to this the full consciousness of being loved in return, that even in His sight whose eyes are as a flame of fire, you stand perfect without blemish, knowing that you have every right to love and to be loved; this is perfect joy. Oh, beloved! these are great and precious truths; we see them through a glass darkly, and sometimes the glass is very, very dark, but even so, it is good to look, and to remember, that they are truths, their existence not depending on our understanding of them, but upon the testimony of God concerning them.

III. We now come to examine the foundation we have for entertaining the hope of perfection. The merely nominal Christian would dispense altogether with this consideration. His own assurance is quite sufficient warrant to him of his interest in heaven. He is not so sensible of his imperfections as to trouble much over them. He easily assures himself that with very little alteration he can take his place with the saints in light. Not so the true believer. In order to carry such a weight of glory he knows that the foundation must be capable of bearing it. His expectation is not based on his good resolutions, nor on his will power, nor yet on his graces. These all are sandy foundations. It is founded on the Lord—"the Lord will perfect that which concerneth me." "The Lord is my Rock." Is this true of you? How many are there to-day who have lively enough views of heaven as a place of rest from toil and worry, and they pursue an unclouded way in this world, confident in the hope of a peaceful eternity. How many of those who so live shall ever realise their hope? Oh, sinner, I would have you know that to entertain even a faint hope of glory is a most serious

matter, and in order to enjoy that hope in any measure it must be secure. The Lord alone provides such security. He is the Rock, His work is perfect. Any sinner whatsoever, building his hope upon such a foundation will never be put to shame.

(1) In considering the nature of this foundation very briefly, let me remind you of the love of God. The fact that God loves is undeniable; Scripture declares it, Christ manifests it, and experience confirms it. The matter we are dealing with just now is—What is the relation of this love to the perfecting of the saints? Well, is it conceivable that the holy love of God should be satisfied with the slightest imperfection in any of its objects? Such a thought cannot be entertained for a moment. He necessarily hates all imperfection. Even while loving the souls of His people, He hates their sins. Now, in order to satisfy the demands of His own love, He has made abundant provision in the world for the purification of believers. For this end the ministry of the Church exists—"And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints . . . till we all come . . . unto a perfect man unto the measure of the stature of the fulness of Christ." To this end also all matters of a providential and gracious nature terminating upon the creature tend. "For we know that all things work together for good to them that love God." In order that none of these things should fail of their appointed end, they are under the direct supervision of the Holy Spirit—God all wise, all powerful; from whose presence they receive that living power which makes them efficacious in the case of each and every believer. The end in view is—"That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." The motive behind all, giving meaning and direction to all, and assuring the ultimate attainment of the object aimed at, is Love—infinite, incomprehensible, irresistible; love that will not be denied. It is thus, caught in the arms of Jehovah's love, a poor, weak, imperfect sinner may bid defiance to every power and artifice of the world, the flesh and the devil, secure in the hope of everlasting glory. Oh, let us wonder; let us adore; let us hope.

(2) Consider again the righteousness of the Lord with special reference to the Covenant of Grace. In a past eternity the three persons of the glorious Trinity entered into covenant relations. The terms of that covenant

were that the Son of God, the second Person of the God-head, should undertake to provide a redemption by which the elect of God might be redeemed, perfected, and glorified. In accordance with these terms, and in the fulness of time, He came into the world, taking their nature into union with His divine nature, obeyed, suffered, and died in their room. The price demanded was paid to the uttermost farthing. In token of its acceptance Christ was raised from the dead, ascended on high, was crowned with glory and honour, and sat down at the right hand of the Father in glory. The infinite value of the blood of Christ provides for the perfection of all that innumerable company who have believed, who are believing, and who will yet believe on His name. Now, would it be a righteous thing in God to accept the price and not to meet the ends for which the price was paid? Is it conceivable that God should take more pleasure in the suffering and agony of His Son than He will have in the glorifying of His Son in His saints? The righteousness of a covenant-making and covenant-keeping God demands that all who believe in Christ should be perfected—His finished work demands it. They shall all be as perfect as the perfect work of Christ can make them. "Perfect even as their Father in heaven is perfect." It is upon this basis that the prayer in the 17th Chapter of John is founded—"I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (verse 13). Verse 10—"And all mine are thine and thine are mine; and I am glorified in them." Verse 17—"Sanctify them through thy truth, thy word is truth." Verse 28—"I in them and thou in me that they may be made perfect in one." The whole appeal is addressed to righteousness—"O righteous Father." I make no comment on these Scriptures, they speak plainly for themselves. O poor trembling believer, let them speak to you! Let them comfort you and establish you! "What shall we say to these things; if God be for us, who can be against us?"

(3) Finally, I wish to draw your attention to the faithfulness of God. We lose much by comparing the faithfulness of God with that of men, and forget that "God is not a man, that He should lie; neither the son of man that He should repent; hath He said and will He not do it." We overlook the fact that one day is with the Lord as a thousand years and a thousand years

as one day. In such forgetfulness we lose much solid ground for humble confidence. God promised to bless Abraham with a numberless seed; He promised also to give Canaan to them for an inheritance. It was over 400 years before that promise was fulfilled. To us, 400 years is a long time and many changes occur. Abraham died, Isaac, Jacob, Joseph all died. Had God forgotten His promise? Where was His faithfulness? What changes took place during those years! Jacob tried to settle down in Canaan, but was removed to Egypt by famine. "All these things are against me," he says. Joseph died, not in Canaan but in Egypt. The children of Israel, from enjoying the favour of Egypt for a time, were later reduced to the condition of abject slavery. Where was God during these trying years? Had he forgotten His promise? Let the plagues of Egypt answer: let the song of Moses and Miriam answer—"Sing ye to the Lord for He hath triumphed gloriously." Four hundred years! Changes! Wanderings! Death! Famine! Enemies!—What are these to the everlasting, unchanging One who fainteth not, neither is weary. There is no searching of His understanding.

While on this pilgrimage way there will always be a good deal of the Jacob nature in all believers. Fightings without and fears within. The more worthy I see Christ to be, the less worthy I appear to be of Him; the more honour I see in the law of Christ, the more I blush for shame at my own shortcomings; the more desirable heaven is to me, the less I appear to be fit for it. The consideration of these things brings us to the point of fretfulness and despondency, everything seems to go contrary to us. But into the darkness, God, our covenant God, stretches out His arm, grasps us in the hand of promise—a promise made strong with unchanging faithfulness—"Even if we believe not, yet He abideth faithful, He cannot deny Himself." "Where He hath begun the good work, He will perform it unto the day of Jesus Christ." The time may seem long to us, the obstacles insuperable, but the word of our God shall stand for ever—"Fear not thou worm Jacob."

Repentance, if genuine, is not the passing sorrow of the day, but the real feeling and habit of the heart.—*Rowland Hill.*

Sanctified afflictions are spiritual promotions: what a mercy to be better for the rod!—*Rowland Hill.*

The Religion of Freemasonry and the Christian Faith.

II.

(Continued from p. 132.)

IN our last issue we saw that Freemasons of eminence admitted that Freemasonry was a religious system. Here is what a Methodist minister, a prominent Freemason, says of the religion of the Craft:—"It is not possible to conceive of anything more religious in its ceremonies, its ritual and its atmosphere, than Freemasonry. . . . No other institution has ever brought together men of such diversity of type, temper, and training, and united them at the altar of prayer, in the worship of God, and the service of humanity." Lord Amphyll, the Provincial Grand Master, has warmly eulogised the writings of this minister, and urged his audience to read his writings (Hunt's "Menace of Freemasonry to the Christian Faith," p. 25). Dr Mackey, in his "Encyclopædia," a recognised Masonic work, says emphatically:—"Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life. . . . Hence it is an indispensable obligation that the Lodge should be opened and closed with prayer" (p. 594). He further adds:—"Masonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should religious Masons defend it." In his "Text-Book of Masonic Jurisprudence," he is even more emphatic, saying:—"The truth is, that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree." It is scarcely worth while quoting other passages from recognised Masonic writers setting forth that Masonry is a religion—in fact, the universal religion; for what is so readily acknowledged by prominent members of the Lodge need not be denied by outsiders. As Free Presbyterians, we have not charged Freemasonry with being irreligious, as has wrongly been attributed to us, but we have charged it with having a religion that is Christless and therefore un-Christian. It remains for us now to show the nature of the religion professed by the Lodge. We bring against it three damaging indictments—(1) It is a religion which perpetuates elements of the worship of ancient pagan gods; (2) It is dishonouring to God and to

Jesus Christ ; (3) It is composed of the most incongruous elements.

(1) Freemasonry perpetuates elements of the worship of the ancient pagan gods. Mr J. S. M. Ward, the Secretary-General of the Masonic Study Society, and the author of many books on Masonry, has written a work of 400 pages, whose very title speaks for itself—"Freemasonry and the Ancient Gods" He shows, in this book, that "every bit of Masonic ritual is derived from the religious worship of modern India, ancient Mexico, and the mystery religions of pagan Rome and Egypt" (Hunt's "Menace," p. 9). This book contains the glaringly pagan sentiment and damaging indictment against the religion of the Lodge when the writer says:—"The Hindoo conception of the Deity [is] the same as that taught in our Lodges." Mr Hunt, after his exhaustive examination of Masonic literature, writes thus:—"Freemasonry is simply Theosophy. It is the perpetuation of the worship of the old pagan gods of ancient Egypt, Greece, India, etc., among English-speaking peoples. While the missionary is seeking to carry Christianity into Eastern lands, the pagan gods are taking their revenge by establishing themselves, through Masonry, under the veil of secrecy, throughout the West. The contention is that God revealed Himself ages ago, long before the Christian era, to the whole world ; that there is no essential difference between the gods of this land or of that" ("Menace," p. 6).

(2) The religion of the Lodge is dishonouring to (a) God and (b) to Jesus Christ. The God of the Christian is the living and true God, besides whom there is no other. It is daring impiety and reveals a mind steeped in darkness when anyone attempts to place alongside of Him any other God, and especially one that is a god only in the imagination of the deluded worshipper. The Christian's God is the God and Father of our Lord Jesus Christ. And the Christian is not at liberty to acknowledge the God of the Unitarian, still less of the Jew or the Mohammedan. Yet Masonry has no objection to these gods. It says to the Christian Mason, you may have your distinctive Christian view about your God outside the Lodge, but you are not to bring it in here. We are too broad-minded, says the Lodge, for the narrow view of God entertained by the Christian. In the Lodge we acknowledge the God of the Jew, the Mohammedan, etc. Is this an exaggeration of the real situation, or is this sober truth? Let us hear what

Masons have to say on the subject. Mackey, in his "Lexicon," says:—"The religion, then, of Masonry is pure theism, in which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the Lodge, or to connect their truth or falsehood with the truth of Masonry" (p. 404). "So broad," says another authority, Robert Morris, in his Webb's Monitor of Freemasonry, "is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, the Mohammedan, in all their numberless sects and divisions, may, and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshipper of Diety under every form" (p. 280). And lest it be objected that these are American writers, though the objection is pointless, because two years ago the Provincial Grand Master visited the U.S.A. Lodges, carrying with him a letter by the Grand Master, the Duke of Connaught, expressing cordial relationships between the English and American Lodges (Hunt's Menace, p. 11), it may be advisable to quote from English writers. Here is what Hutchinson, in his "Spirit of Freemasonry," says:—"All Masons, therefore, whether Christian, Jew or Mohammedan . . . although we take different routes . . . we mean to travel to the same place. . . . We know that the end of our journey is the same." This book received the sanction of the Grand Lodge as an authoritative exposition of Freemasonry in 1802. Now what are we to make of a religion that plays fast and loose with the claims of the only living and the true God like this? We picture to ourselves a Moses, a Jeremiah, an Isaiah, an Elijah thundering against the Craft with words that would burn as fire in the consciences of members of the Lodge. Anything said at our Synod was far too tame when we think of the enormity of the dishonour done to God by the religion of the Lodge. What is all the lip service to Him as the Great Architect of the Universe if He is not given His rightful place as the God and Father of our Lord Jesus Christ? But we have another very serious charge to bring against this religion, viz., that it dishonours Christ, and we have the authority of the Great Judge who shall decide the issues on the Great Day that "he that honoureth not the Son honoureth not the Father which sent Him" (John v. 23), and no amount of so-called honour paid to God, though it be continued till the Day of Doom, if the Son is not honoured in like

manner can be anything else but barren and is already sentenced by the Judge of the whole earth.

(b) The religion of the Lodge dishonours Christ. Any acknowledgment made to Christianity in the religion of Freemasonry was eliminated in 1723, when the Grand Lodge formed in 1717 drew up its new Constitution. Prior to this date the religion of Freemasonry was a mixture of Paganism and Christianity. The chilling breath of Deism was withering vital religion, and the Deists though very broad-minded gentlemen in many things, were excessively narrow-minded and bigoted as far as Christianity—we mean true religion—was concerned. In fact they were—to quote Dr Johnson's biting jibe—bigots to laxness. Now, though it was thought that the Christian element had been carefully excluded from Masonry, it was found that there were still elements lurking there—so the good Masons set in search for the leaven with a keenness and thoroughness that would have done credit to any orthodox Jew seeking for the old leaven before the great Passover Feast. Freemasonry had been broken up under two central authorities, but now when the last elements of Christianity were excluded, they came together in 1823. Here is the decision:—"It is declared and pronounced that Ancient Masonry consists of three degrees and no more, viz., those of the Entered Apprentices, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." The man who gets credit for this open dishonour to the Christian religion was the Duke of Sussex, an open and an avowed Deist. We shall see later on that in the prayers of the Lodge Christ's blessed name is excluded: the name of Him through whom all the nations of the earth are to be blessed. In two passages of Scripture in connection with the ritual of the Mark Master Degree and the Royal Arch Degree the name of Jesus is deliberately and intentionally omitted. These are I. Pet. ii. 5, and II. Thes. iii. 6-16. Why should His name be razed from the place where the Holy Ghost has placed it? What daring mind planned it, and what hand carried it out? Masonry says to the Christian Mason, you may honour your Saviour, but you are not to bring Him into the Lodge. The best and kindest Friend that ever the believer met may accompany him to the door of the Lodge, but into the Lodge the Beloved of the Father must not enter. Oh, Christian men! if you have parted with Him there once, can you

ever do it again? Will you bind yourself to a system by the most solemn oaths that treats your Lord and Master so. If it is a question between Christ and the Lodge—let the Lodge go and cleave to Christ. This is all that was implied by the discussion at the Synod. And shall we, as believers, be ashamed to vindicate the honour of His name and maintain His cause though Masonry was ten million times stronger than it is? Unitarianism robs Him of His Deity, but Freemasonry will not acknowledge Him at all in any sense worthy of the name. It gives the cold-shoulder, deliberately and intentionally, to the well-beloved of God. In support of the foregoing contention read the following taken from the "Treasury of Masonic Thought." The book was issued by the Masons of Dundee to raise money for the erection of a new temple in the city. The following quotation is from an article by Dr Churchward, and the volume has a preface by the Rev. W. Paxton, F.R.S., who is now pastor of Great George Street Congregational Church, Liverpool:—"It is a Christian belief," says the writer, "that life and immortality were brought to light, and death, the last enemy, was destroyed by a personal Jesus only 1923 years ago, whereas the same revelation had been accredited to Horus, the anointed at least 300,000 years before. . . . The Egyptians, who were the authors of the Mysteries . . . did not pervert the meaning by an ignorant literalisation of mythical matters, and had no Fall to encounter in the Christian sense. Consequently they had no need of a Redeemer from the effects of that which never occurred. They did not rejoice over the death of their suffering Saviour, because his agony and shame and bloody sweat were falsely supposed to rescue them from the consequences of broken laws" (quoted in Hunt's "Menace," p. 40).

(3) The religion of the Lodge is composed of the most incongruous elements. It is generally speaking described as the religion of all good men, whatever that may mean. In its worship so-called Christians, Jews, Mohammedans, Unitarians, Deists, Confucians, etc., are all bound together by the most solemn oaths, and have fellowship in religious worship. Dr Mackey, in his Text-book explains the reason of this, and coming from a Masonic authority, no Mason can object to it:—"The precepts of Jesus," he says, "could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have re-

jected the law of Moses, and a disciple of Zoroaster would have turned from all the teachings of his Zend Avesta. The universal law of nature, which the authors of the old charges have properly called the moral law, is, therefore, the only law suited in every respect to be adopted as the Masonic code." The Deism of Freemasonry comes out glaringly in this quotation. The "moral law," as understood by Freemasonry, is not the Decalogue, but "the universal law of nature."

The more we probe into the religion of Freemasonry the more do we feel that half enough was not said against it at the Synod. Though the hue and cry raised throughout the land against us by Masons, as if we were a set of obscure, bigoted, ignorant men, was great, we hope whatever else may be said about us, they will not now charge us with ignorance on this particular subject at any rate, and we may be able to turn the tables on our critics and show that it is they who were befogged, and because of their plight were incapable of realising their own dense ignorance.

(To be continued.)

A Canadian Judge's Sharp Sentence on a Blasphemer*

IN papers kindly sent us some time ago by Canadian friends there was an account of a trial for blasphemy. The case is interesting in view of the remarks made by the judge and the sharp sentence passed on the blasphemer. We will not quote the coarse and ribald jesting and the daring blasphemy of the man put on trial—Ernest V. Sterry, editor of the "Christian Inquirer"—but it is some satisfaction to know that the laws of Canada can deal with those who "set their mouth against the heavens in their blasphemous talk." Sterry was sent to jail for sixty days and recommended to be deported. The Judge (Judge Coatsworth), in addressing the jury, said:—"Probably nothing is more sacred to us than our religion. We have ever been taught to reverence the name of God. I know I am right in saying that this is so strongly imprest upon our lives that we not only speak but think of God with reverence. All that we have in this world worth

* This article has been in print for a few months, but had to give place to other matter. Though, appearing somewhat late, it is still worthy a place in the Magazine.—Editor

having, we believe, comes from God. We look to Him also for salvation in the world to come after we have passed out of his life. Our conception of God is so much a part of every life that it is an integral part of our national life. So much is this the case that we are prepared to say that love of God and trust in Him are the very foundation of our nation's greatness. The Bible, the Holy Scriptures, are to us the revelation of God's will concerning us and all His people. We look upon the Bible as the basis of every good law in our country. Sooner would we fail with every other book than the Bible. It is in reality to us the Book of Books. We do allow that any person may disbelieve in God and the Bible, and may express that belief in language or by writing. We insist, however, that in doing so the language or writing must be couched in respectful terms, such as are appropriate in dealing with a subject as is most sacred to nearly every person in our land. When the language is in such disrespectful and indecent terms as to be resented by, and be an offence to, all our God-fearing people, and to outrage their feelings and sense of propriety, then it becomes blasphemy."

The only comment we would make on the Judge's charge is in reference to the last paragraph. While it may be true that the Judge's definition of blasphemy is correct as far as the Canadian civil law is concerned, we question whether any one has the right to disbelieve in God and the Bible any more than we have the right to kill or steal. God's name is blasphemed by "profaning or abusing anything whereby God maketh Himself known." And it is well to recall the words of the Westminster Divines in reference to the Third Commandment—"That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment."

We are gratified to learn that the Court of Appeal confirmed this sentence of the Judge condemning the daring blasphemies of Sterry.

All penitent sinners will and must be constrained to seek after Christ as the only refuge for their guilty souls.—*Rowland Hill*.

Prayer is the breath of a newborn soul, and there can be no Christian life without it.—*Rowland Hill*.

An Leabhar-Ceasnachaidh Farsuinn.

(Air a leantainn).

C. 85. Air do 'n bhàs, bhi 'n a luigheachd do 'n pheacadh, c'ar son nach 'eil na fireanaich air an teasairginn o 'n bhàs, do bhrìgh gu bheil am peacaidhean-sa uile air am maitheadh dhoibh ann an Crìosd?

F. Bithidh na fireanaich air an teasairginn o 'n bhàs féin 's an là dheireannach; agus eadhon anns a' bhàs, tha iad air an teasairginn o a ghath, agus o a mhallachadh; air chor 's ged tha iad a' faghail a' bhàis, gidheadh, 's ann o ghràdh Dhé a tha sin, a chum an saoradh gu h-ìomlan, o pheacadh, agus o thruaighe, agus gu an dèanamh comasach air tuilleadh co-chomuinn bhi aca ri Crìosd ann an glòir, air am bheil iad an sin a' tòiseachadh.

C. 86. Ciod an co-chomunn glòire ri Crìosd, a tha buill na h-eaglais neo-fhaicsinneich, a' mealtuinn air ball an déigh bàis?

F. 'Se 'n co-chomunn glòire maille ri Crìosd a tha buill na h-eaglais neo-fhaicsinneich a' mealtuinn air ball an déigh am bàis, gu bheil an anama, an sin, air an dèanamh foirfe ann an naomhachd, agus air an gabhail a steach do na nèamhaibh a 's àirde, far am bheil iad a' faicinn gnùis Dhé ann an solus agus ann an glòir, a' feitheamh ri làn-shaoradh an cuirp, a ta 's a' bhàs féin gnàth-cheangailte ri Crìosd, agus a' gabhail tàimh 'n an uaighibh, mar ann an leapaichibh, gus am bi iad anns an là dheireannach air an cur a ris ri 'n anamaibh; ach 's ann a bhios anama nan aingidh 'n am bàs, air an tilgeadh do ifrinn, anns am fan iad ann am piantaibh agus ann an dorchadas iomallach, mar ann am prìosanaibh, gu aiseirigh agus breitheanas an là mhòir.

C. 87. Ciod is còir dhuinn a chreidsinn mu 'n aiseirigh?

F. 'S còir dhuinn a chreidsinn gu 'm bi anns an là dheireannach aiseirigh choitchionn nam marbh, araon do na fireanaibh agus na neo-fhìreanaibh, an uair a bhios iadsan a gheibhear beò aig an àm sin air an caochladh ann am mionaid, agus an sin air do chuirp cheudna nam marbh a chuireadh 's an uaigh, bhi air an cur a ris ri 'n anamaibh gu bràth, bithidh iad air an dùsgadh as an uaighibh le cumhachd Chrìosd, bithidh cuirp nam firean, le cumhachd Chrìosd, agus trid éifeachd 'aiseirigh-san mar an ceudna air an dùsgadh, ann an cumhachd, agus bithidh iad 'n an cuirp spioradail neo-thruaillidh, agus air an dèanamh cosmhuil r' a chorp glòrmhorsan, agus bithidh

cuirp nan aingidh air an dùsgadh ann an eas-onoir, leis-san mar Bhreitheamh air an do chuireadh corruich.

C. 88. Ciod a thàrlas air ball an déigh na h-aiseirigh?

F. Air ball an déigh na h-aiseirigh, tàrlaidh breitheanas coitcheionn agus deireannach ainglean agus dhaoine, nì nach fiosrach duine air bith, air an là, no air an uair; a chum gu déanadh na h-uile dhaoine faire agus ùrnuigh, agus gu 'm biodh iad ullamh do ghnàth, fa choinneamh teachd an Tighearna.

C. 89. Ciod a nithear ris na h-aingidh aig là a' bhreitheanasais?

F. Aig là a' bhreitheanasais, cuirear na h-aingidh air làimh chli Chriosd, agus an lorg air dearbhadh soilleir, agus làn-mhothachadh an coguisean féin, bithidh breth uamhasach, ach gidheadh breth cheart an ditidh, air a tabhairt a mach 'n an aghaidh, agus 'n a lorg sin, bithidh iad air an tilgeadh a mach o làthair fhàbhorach Dhé, agus o' n cho-chomunn ghlòrmhor sin ri Chriosd, r' a naomhaibh, agus r' a ainglibh naomha uile, gu h-ifrinn, chum gu bi dioghaltas air a dhèanamh orra, le piantaidh cuirp anama nach feudar a chur an céill, maille ris an Diabhl agus 'ainglibh gu sìorruidh.

C. 90. Ciod a nithear ris na fireanaibh aig là a' bhreitheanasais?

F. Aig là a' bhreitheanasais, air do na fireanaibh bhi air an glacadh suas, a dh' ionnsuidh Chriosd anns na neulaibh, suidhichear iad air a làimh dheis, agus air dhoibh an sin bhi air an aithneachadh, agus air an làn-shaoradh gu folluiseach, bithidh iad a' tabhairt breith maille ris, air na h-ainglibh, agus air na daoineibh ris an do chuireadh cùl, agus air an gabhail a steach gu nèamh, far am bi iad saor gu h-iomlan, agus am feasd, o gach uile pheacadh agus truaighe, air an lìonadh le h-aoibhneas, nach fheudar a smuaineachadh, air an dèanamh iomlan, naomh, agus sona, 'n an corpaibh 's 'n an anamaibh araon, ann an co-chomunn nan naomh, agus nan naomh-aingeal, nach feudar 'àireamh, ach gu h-àraid a bhi gu neo-mheadhonach, a' faicinn agus a mealtuinn Dhé an Athar, agus ar Tighearna Iosa Chriosd, agus an Spioraid Naomh, gu sìorruidh suthain, agus is e so an co-chomunn, farsuinn agus iomlan, a mhealas buill na h-eaglais neo-fhaicsinneich, maille ri Chriosd ann an glòir anns an aiseirigh, aig là a' bhreitheanasais.

Air dhuinn fhaicinn ciod a tha 'n Sgriobtuir, gu h-àraid a' teagasg dhuinn a chreidsinn mu Dhia, tha nis againn r' a thabhairt fainear, ciod a tha iad ag iarraidh mar dhleasdanas air an duine.

C. 91. Ciod an dleasdanas a tha Dia iarraidh air an duine?

F. 'S e 'n dleasdanas a tha Dia ag iarraidh air an duine, ùmhlachd d' a thoil fhoillsichte.

C. 92. Ciod an riaghailt ùmhlachd a thug Dia do 'n duine air tùs?

F. B' e lagh nam modhanna an riaghailt ùmhlachd a dh' fhoillsich Dia do Adhamh ann an staid na neo-chiontachd, agus do 'n chinne dhaoine uile ann-san, agus a tnuill-eadh air sin àithne shònruichte, gun ni itheadh do mheas na craoibh eòlais mhaith agus uile.

C. 93. Ciod e lagh nam modhanna?

F. 'S e lagh nam modhanna taisbeanadh toil Dhé do 'n chinne-dhaoine, gu bhi a' stiùradh agus a' ceangal gach aon neach ri co-choslas agus ùmhlachd iomlan agus shior-bhuan, 'n a phearsa féin air leth dha-sa, ann an gleus agus gnè an duine gu h-iomlan, eadar anam agus chorp, agus ann an coimhlionadh uile dhleasdanasa na naomhachd sin, agus na fireantachd, a dhlighear do Dhia agus do dhuine, Dia a' gealltuinn beatha, an lorg a choimhlionaidh, agus a' bagradh a' bhàis an lorg a bhrisidh.

C. 94. Am bheil feum 's am bith ann an lagh nam modhanna, do 'n duine, o thruiteam ar ceud sinnsear?

F. Ged nach feud duine air bith, o thruiteam ar ceud sinnsear, ruigsinn air fireantachd agus beatha, trid lagh nam modhanna, gidheadh is mòr 'fheum, do na h-uile dhaoinibh gu coitchionn, agus mar an ceudna gu sonruichte, araon do na daoinibh nach 'eil air an ath-ghineamhuinn agus do na daoinibh a ta air an ath-gineamhuinn.

C. 95. Ciod am feum a ta ann an lagh nam modhanna do na h-uile dhaoinibh?

F. Tha feum ann an lagh nam modhanna do na h-uile dhaoinibh, a chum fios a thoirt dhoibh air nàdur agus toil naomha Dhé, air an dleasdanas féin, a' cur ceangail orra, gluasad d' a réir, a chum am fàgail ris, annta féin, mu thimchioll am michomas féin air an lagh a choimhead, agus mu thruaillidheachad pheacach an nàdur féin 'n an cridhe agus 'n an caithe-beatha; chum an irioslachadh trid mothachaidh am peacaidhean, agus an truaighe, agus d' a thaobh so, chum an cuideachadh gu sealladh ni 's soilleire air an fheum a ta aca air Criosd, agus air iomlanachd na h-ùmhlachd a thug esan 'n an ait.

C. 96. Ciod am feum sònruichte a ta ann an lagh nam modhanna do na daoinibh nach 'eil air an ath-ghineamhuinn?

F. Tha feum ann an lagh nam modhanna, do na daoinibh nach 'eil air an ath-ghineamhuinn, chum an coguisean a dhùsgadh, gu teicheadh o 'n fheirg ri teachd, agus a chum

an iomain gu Criosd, no, ma bhunaicheas iad ann an staid agus ann an slighe pheacaich, am fàgail gun lethseul, agus fuidh mhallachadh.

C. 97. Ciod am feum sònruichte a tha ann an lagh nam modhanna, do na daoineibh a tha air an athghin eamhuinn.?

F. Ged tha na daoine tha air an ath ghineamhuinn agus a tha creidsinn ann an Criosd, air an saoradh o lagh nam modhanna, mar is co-cheangal nan oibre e, air chor 's d' a thaobh-sa nach 'eil iad air an fireanachadh no air am fàgail fuidh bhinn dìtidh, gidheadh a thuilleadh air gach feum coitchionn a ta ann, a bhuineas dhoibh-san, mar do dhaoineibh eile, tha feum sònruichte ann, gu bhi a' taisbeanadh dhoibh meud nan comain a chuir Criosd orra, air son a choimhlionaidh féin air an lagh, agus a mhallachd fhulang 'n an àite-sa, agus a chum am maith-sa; agus d' a thrìd so, gu 'm brosnuchadh gu tuilleadh buidheachais, agus gu sin a cur an céill, le 'n tuilleadh cùrain mu iad féin a chumadh ris an lagh mar riaghailt an ùmhlachd.

C. 98. C' àit am bheil lagh nam modhanna air a chur sìos gu h-aithghearr, iomlan?

F. Tha lagh nam modhanna air a chur sìos gu h-aithghearr, iomlan, anns na deich àitheantaibh, a thugadh seachad le guth Dhé air Sliabh Shinai, agus a sgriobhadh leis, air dà chlàr chloiche; agus tha iad air an cur sìos anns an fhicheadamh Caibideil do leabhar Ecsodus. Tha ar dleasdanas do Dhia air a chur sìos anns a' cheud cheithir do na h-àitheantaibh ar dleasdanas do dhaoineibh, anns na sè àitheantaibh mu dheireadh.

Ri leantuinn.

Greyhound Racing on the Lord's Day.

A GLARING and daring attempt to desecrate the Sabbath has, for the time being, been frustrated at Southend. The popular sport of greyhound racing has taken hold of the sporting public, and godless men, seeing money in the business, have gone beyond all restraint in seeking to commandeer the Lord's Day. The promoters of the dog races at Southend, when challenged by the Lord's Day Observance Society, shouted out that their liberty was interfered with. Fortunately, however, as some of the newspaper bills had it, "Southend [was] saved from the Dogs." But we may rest assured the promoters of these races will make another attempt.

Christian at Interpreter's House.

BY JOHN BUNYAN.

II.

(Continued from p. 63.)

I SAW also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted: he saw also upon the top thereof certain persons walking, who were clothed all in gold. Then said Christian, May we go in thither? Then the Interpreter took him, and led him up toward the door of the palace; and behold at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man, at a little distance from the door, at a table side, with a book and his inkhorn before him, to take the name of him that should enter therein: he saw also that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze: at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, Sir: the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely: so after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

"Come in, come in;

Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now the man to look on seemed very sad : he sat with his eyes looking down to the ground, his hands folded together and he sighed as if he would break his heart. Then Christian said. What means this ? At which the Interpreter bid him talk with the man. Then said Christian to the man, What art thou ? The man answered, I am what I was not once. Christian—What wast thou once ? The man said, I was once a fair and flourishing professor, both in mine own eyes and also in the eyes of others : I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither.

Christian—Well, but what art thou now ? Man—I am now a man of despair, and am shut up in it as in this iron cage. I cannot get out ; O now I cannot ! Christian—Boy how camest thou in this condition ? Man—I left off to watch and be sober : I laid the reins upon the neck of my lusts ; I sinned against the light of the word, and the goodness of God : I have grieved the Spirit, and he is gone ; I tempted the Devil, and he is come to me ; I have provoked God to anger, and he has left me ; I have so hardened my heart that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this ? Ask him, said the Interpreter. Then said Christian, Is there no hope, but you must be kept in the iron cage of despair ? Man—No, none at all. Christian—Why, the Son of the Blessed is very pitiful. Man—I have crucified Him to myself afresh ; I have despised His person, I have despised His righteousness, I have counted His blood an unholy thing, I have done despite to the Spirit of Grace ; therefore I have shut myself out of all the promises ; and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary.

Christian—For what did you bring yourself into this condition ?

Man—For the lusts, pleasures, and profits of this world ; in the enjoyment of which I did then promise myself much delight ; but now every one of those things also bite me, and gnaw me like a burning worm.

Christian—But canst thou not now repent and turn ?

Man—God hath denied me repentance ; His word gives me no encouragement to believe ; yea, Himself hath shut me up in this iron cage ; nor can all the men in the world let me out. O eternity ; eternity ! how

shall I grapple with the misery that I must meet with in eternity?

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

Interpreter—Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

A Treasure from Fiji

BY THE REV. JOHN TALLACH, SOUTH AFRICA.

OUR field is so wide that it embraces the islands of the sea, and for the present we purpose to visit one of these. To us it is so remote that its name may not come up in our conversation more often than once in ten years. But as there is a peculiar delight in finding grace in out-of-the-way corners, and as this delight is heightened when we find that same grace duplicated in our own experience, the very remoteness of this part of the field may well give an added lustre to the treasures there. Earthly treasures are valuable just as they are uncommon, but often our treasures are valuable just because they are common. The incident which we are about to record is reproduced in the experience of thousands of Christians. It is therefore common. But it is reproduced by the Almighty alone, therefore it is precious.

The island we refer to is one of the Fiji group, and the treasure we desire to direct your notice to is the conversion of one of the islanders—Joel Bulu. He himself records it as follows:—"I was born in Vavan in the heathen days, nor was it till I was a big lad that the Gospel came to our land. When I heard the report of it I was full of anger, and my soul burned with hatred against it. 'And shall our gods be forsaken?' I cried, in great wrath. 'As for me, I will never forsake them.' One day I heard a man telling of the Gospel, who said it promised a land of the dead different from the place of which our fathers spoke—even a home in the sky for the good, while evil men were cast into a dreadful place whose fire none could quench. On that very night I went forth with the lads of the town. It was a fine night, and looking up to

the heavens, where the stars were shining, this thought suddenly smote me—'Oh, the beautiful land! If the words be true which were told us to-day, then indeed these Gospel people are happy,' and my soul longed with a great longing to reach that beautiful land. I could not rest, so I went to a town where dwelt a Christian Chief, to tell him that I wished to be a Christian. 'Good is your coming,' cried the Chief, for great was his joy. 'But why do you want to be a Christian?' 'I have heard,' was my reply, 'of the good land whither you go after death, wherefore do I wish to repent that I also may be a dweller in the sky.' So they prayed with me, and thus was I turned to Christianity, but of its meaning I knew nothing. Then came the missionary to Vavan, and standing under a tree in the public square, he preached to us of the tares among the wheat. It was a sermon that pierced my soul, for I had thought that I was one of the wheat, but now I found that I was among the tares. As I heard I wept and trembled, for I thought, 'I shall never see the good land.' When the sermon was over, and the people rose to go, I sat in my place quaking for fear and weeping in great anguish, for all the strength had gone out of my body. 'What is the matter with you?' they asked. I replied, 'Pray for me, pray for me, I beseech you!' So they knelt down and prayed for me, first one and then the other, till they were tired; but I found no comfort, so rose, and going into an empty outhouse, I knelt down there by myself, weeping and praying before the Lord, for now I felt I was a very great sinner, the wrath of God lay heavy on me, and I hated myself because of my evil ways. 'Oh! what is that repentance of which the preacher told us,' I cried. 'Lord, let me find it that I may live.' for so dark was my mind that I did not know that this sorrow and fear of mine were marks of repentance. Thus I continued a long time, seeking the Lord in prayer with many others.

At last there came a day in 1834, whereon the missionaries assembled us to communion. The missionary in preaching told of the work of God in his own soul. My heart burned within me as I listened to his words, for in speaking of himself he told me all I felt, and I said to myself, 'We are like two canoes sailing bow and bow, neither being swifter than the other.' Thus it was with me when he told of repentance, but when he began to speak of his faith in Christ, the forgiveness of sins, and the peace and joy which lift the

spirit he found in believing, then I said, 'My mast is broken, my sail is blown away, he has gone clean out of my sight, and I am here drifting helplessly over the waves.' But as I eagerly listened to his words, telling of the love of Christ, my eyes were opened, I saw the way, and I, even I, also believed and lived. I was like a man fleeing for his life from an enemy behind him, and groping along the wall of a house in the dark to find a door that he may enter in and escape, when, lo! a door suddenly is opened before his face, and straightway with one bound he leaps inside. Tears streamed down my cheeks. Often had I wept before, but not like my former weeping were the tears which I now shed. Then I wept out of sorrow and fear, but now for joy and gladness, and because my heart was full of love to Him who had loved me and given Himself for me. The people called on me and asked how it was with me. I tried to stand, but it seemed to me as if my soul was parted from its body, and I remembered nothing more until I found myself on a mat, and the missionaries anxiously gathered round me. 'What is the matter?' they said. 'I live, I live!' I cried, 'let me rise that I may declare the mercies of God! Oh, what a day! I can never forget it. The prayers! the praises! the tears of joy!'

Joel lived for nearly 40 years after the above incident, and was instrumental in bringing many others to experience both his sorrow and his joy. Three steps, three awakenings—one issued in self-righteousness, the next in true sorrow for sin, and the last in joy in the Redeemer. Hearing them from some fellow-Christian a dejected believer may recognise them in his own experience, and rejoice. A treasure has been dug up and put into his hand. Here in Joel is another treasure. We dig up some in Highland meeting-houses, and others of the same kind in the Fiji Islands. The names of many speakers in our Friday meetings may well be exchanged for Joel Bulu.

We shall have to bless God for the storm that heaves us into the harbour of eternal rest.—*Rowland Hill.*

We shall have more to do to bless God for what He denies us, than for what He gives us.—*Rowland Hill*

Sabbath Trading*

MR KENNETH MATHESON, Grocer, Dingwall, took part in the proceedings at the Convention of Scottish Grocers held in Dunblane when a resolution which expressed grave concern at the continued increase in Sabbath trading in Scotland and urging local and imperial action against the practice was moved by Mr Brown, Glasgow, and seconded by Bailie Leslie, Dundee, and carried.

Mr Matheson said—My only object in coming to this conference is to bring before you a matter which ought to be, to everyone who has the best interests of this nation at heart, one of paramount importance, I refer particularly to that form of Sabbath desecration known as Sabbath trading. The Fourth Commandment is as binding upon us as a people now as it was binding upon the children of Israel when Moses received it at the hand of God. There are laws anent Sabbath trading dating as far back as 1661 still on the Statute Book of this realm. From the Lord Advocate I have it that these laws have never been repealed, and that keeping open shop on Sabbath is declared an offence by the law of Scotland. I may well say in the words of that late eminent servant of Christ (Dr Love)—Cursed is that gain, cursed is that recreation, cursed is the wealth which is gained by criminal encroachments of the Sacred Day. I therefore beg to move that we as a conference ask the Government to enforce the Sabbath Trading Act of 1661, which makes it a punishable offence to have a shop open on Sabbath. The resolution carried substantially incorporated this motion.

Synod's Tribute to the Late Rev. D. Graham, Shildaig.

THE Synod would desire to express their sincere regret and deep-felt loss in the removal by death of the Rev. D. Graham, Shildaig, Lochcarron, which took place on 5th March 1927.

Mr Graham was born at Drumbeg, Parish of Assynt, on 4th January 1859. In early life he became the subject of deep spiritual impressions, but it was not until

* The report of this meeting escaped our notice at the time, but in view of the important resolution carried by the Convention, we deem it right to give it a place in the Magazine.—Editor.

he was serving as an apprentice joiner at Golspie about the age of 19 years, that he first experienced the saving power of the Gospel. His circumspect and consistent life and conversation as a professing young man soon won the confidence of the people to such an extent that at the age of 24 years he was ordained an elder of the congregation of Lochinver, where he was now residing.

In 1893, when Revs. D. Macfarlane and D. Macdonald refused to enter the Declaratory Act Church and formed the Free Presbyterian Church, Mr Graham unhesitatingly threw in his lot with them and took the leading part in organising the congregation of Lochinver. The majority of the people followed him into the Free Presbyterian Church. Soon after he was appointed missionary of the charge, in which capacity he acted for several years with much acceptance.

His chief aim was to consecrate his whole life to the preaching of the Gospel to his fellow-sinners, and with that object in view he took a theological course in preparation for the ministry. Having received a unanimous call from the joint congregation of Shiel-daig and Lochcarron, he was duly ordained and inducted to that charge in November 1905. Here he continued faithfully discharging his ministerial functions up to the time of his death. His services were much appreciated, especially by the more discerning people, and also blessed to not a few. He was a useful member of the Courts of the Church, being courteous, obliging, and ever ready to assist his brethren.

The first symptoms he felt of his trouble, which proved fatal, were manifested when serving our Naval men in Portsmouth and Chatham during the war. Three operations, two in Edinburgh and one at Shiel-daig, were performed, but each proved unsuccessful, and despite all that medical skill and love could do his malady finally ended in death. During his last illness he enjoyed much of the Lord's presence, being comforted and strengthened by His Word. He expressed himself in the following words when about to go through his first operation:—"I have no promise that I will get through this operation, but I have a promise of being with Christ for ever, and if I do not come back you will know that I am with Him in heaven." In this frame of mind he continued, his hope unclouded, until he passed away to the place where there are no clouds and where the sun shall no more go down, and the days of mourning are ended. His end was peace. "Mark the perfect and behold the upright, for the end of that man is peace."

His remains were interred in the church-yard at Lochcarron, where they await a glorious resurrection. The respect in which Mr Graham was held by all denominations was manifestly seen in the large gathering that assembled to show their last respects to his mortal remains, both at Shieldaig and Lochcarron.

The Synod would express their deepest sympathy with Mrs Graham and family in their great and sore loss of a beloved husband and an affectionate father, and also with the congregation in the loss of a faithful servant of Christ, and pray that the Lord would be a husband to the widow and a father to the fatherless, and that the Chief Shepherd would provide a pastor for the people after His own heart. May we all be enabled by grace to be "followers of those who through faith and patience inherit the promises."

Resolution by Southern Presbytery on Mr Norman Shaw's Case.

THE Southern Presbytery of the Free Presbyterian Church consider the conduct of the Clyde Lighthouses Trustees in the now notorious case of Mr Norman Shaw, Toward Lighthouse, who is a member of the Free Presbyterian Church, as having been tyrannical and a case in point of real persecution. Mr Shaw did not show unwillingness to attend to any duties which the Trustees had a right to require of him. The Lord, in the Fourth Commandment, which is of perpetual binding obligation upon all men, enacts—"Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou . . . thy manservant," etc. God binds here the Trustees, as well as Mr Shaw, to abstain from any work on the Sabbath, excepting works of necessity and mercy, which Mr Shaw offered to attend to. That the work Mr Shaw refused to do was neither that of necessity nor mercy has been made to appear very clearly from correspondence in the public press. Consequently, the Trustees, like the rulers of the Jews in apostolic times, have begun to coerce obedience to them contrary to God's command and his conscience of their servant. The answer given then is the only appropriate one now:—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The earnest, wise, and serious warning Mr Shaw gave the Trustees, after they dismissed him,

is worthy of being kept on record. It reads :—" It is sad that the Trustees in their official capacity should demand such disregard for the Lord's Day, seeing that neither masters nor servants can escape the righteous judgment of the Lord nor the terrors of their own consciences when they shall be awakened ; for rest assured that those who continue to despise the Lord's Day in time shall find eternity long enough to lament their folly when there is no more hope." Those are words which every man should lay seriously to heart. The Presbyterian desire to thank the public press for having thrown its valuable columns open so as to expose such arbitrary and unchristian conduct, and also all who manifested their sympathy towards Mr Shaw and the principle for which he suffered—liberty of conscience guided by God's Word. The mean, malicious, and slanderous effort put forth by the Chairman and Clerk of the Clyde Light-houses Trust to damage Mr Shaw's character may be considered in the proper place.

Literary Notices.

THE MENACE OF FREEMASONRY TO THE CHRISTIAN FAITH," by Rev. C. Penney Hunt, B.A. Nottingham : The Freedom Press, 8 South Parade. Price 1s net, post free.

For those who have all along remained in ignorance of the official religion of Freemasonry this exposure, as was truly said in a recent review in "The Christian," must come as a shock. Mr Hunt has presented a most damaging indictment against Freemasonry in its religious ritual and observances. He quotes what Masons have said themselves, and not what their opponents have said. "I confine myself," he says, "entirely to evidences obtained directly from Masonic sources of the highest order." He is not attacking individual Masons, he says, for many, perhaps most, who entered the Lodge did so without having the remotest idea of the significance of its religious ritual. Many never trouble to understand it. They have heard of its charitable undertakings, and have been told ministers of religion belonged to it, and acted as chaplains, and that satisfied them. This booklet will come as a revelation to all such, and will show that anything said against Freemasonry at our Synod erred on the side of the most restrained moderation. We recommend this

booklet to all our people, and hope they will purchase it and carefully read it, and if they, too, will not get a shock like "The Christian" reviewer when they discover the kind of religion acknowledged by the Lodge we will be greatly surprised.

KNOTS UNTIED, BEING PLAIN STATEMENTS ON DISPUTED POINTS IN RELIGION FROM AN EVANGELICAL STAND-POINT, by John Charles Ryle, D.D., first Bishop of Liverpool. London: Chas. J. Thynne & Jarvis, Ltd., Whitefriars Street, Fleet Street, London, E.C., 4. Price 3s 6d.

This excellent book by the late Bishop Ryle is now in its 29th edition. It deals, as many of our readers know, with some of the points of evangelical religion, and sets forth the scriptural truth on such doctrines as Baptism, Regeneration, the Lord's Supper, the Church, etc., in opposition to modern teaching, and especially the teaching of Rome. Messrs Thynne & Jarvis are to be complimented on the excellent finish of the book and the low price at which it is offered to the public.

MODERN ROMANISM EXAMINED, by the Rev. H. W. Dear-den, M.A. Prefatory Note by the late Bishop Moule. Same Publishers. Price 2s 6d.

This very useful text-book on the Romish Controversy has been issued in a cheap edition by Messrs Thynne & Jarvis. The book is all the more effective because of the fair way in which the writer states his opponents' case. It covers in an interesting way the whole field of controversy between Romanism and Protestantism. It is a book of over 400 pages, nicely printed and of a pleasing get-up, yet it is offered to the public for the remarkably low price of half-a-crown.

Notes and Comments.

Scotland's Departure.—At a demonstration under the auspices of the Scottish Protestant League, Mrs Walter Young, a converted Roman Catholic, told how, on her marriage to a Presbyterian she had to promise to the priest to use every effort to convert him to Romanism. After eight years she succeeded. Then their eyes were opened, and both of them left the Church of Rome, and also their children. When referring to her tours in Scotland and England, Mrs Young sometimes asked herself what country would be the

soonest to join Rome, and she had come to the conclusion that Scotland was in a more dangerous condition than England, and it saddened her to think this should be so in the land of the Covenanters. In a passing reference to Newman's hymn, "Lead Kindly Light," she said it should never be sung in a Protestant Church. It was written when Newman was passing over to Rome, and the "angelic faces" mentioned in the hymn referred to his sisters who died Anglican nuns. She said she was always glad to find churches keeping to the Psalms alone. It was far better to sing the Psalms than Popish hymns.

Going Too Far.—The modern trend of secularising the Church has made such extraordinary strides in Scotland that even "Life and Work" (the organ of the Established Church) has to utter a note of warning against (1) methods of raising money for church purposes, and (2) the popularising of services. "As to the former," it says, "the Assembly has spoken its mind with no uncertain voice, but, as far as many parishes and congregations are concerned, has spoken in vain. With regard to the latter, it fairly 'scunners' one to see what some ministers will advertise in the Saturday papers. . . 'Should women smoke?' was one we noticed lately; 'Ae fond kiss' was another.'" The best plan is to close the door against these practices, and if the Established Church with the other Churches in Scotland had done this, things would be very different in Scotland to-day. Nothing short of a day of power from Heaven will put the Churches right on these matters, and when that day comes it will not be necessary to condemn this secularising of the Church. She, in faithfulness to her Lord and Master, will have no place for these methods any longer, and the foolish men who would seek to continue them will at last be appraised at their true value, and their practices will not be tolerated within her borders.

A Bad Step.—In one of our notes in a recent issue we called attention to the fact that the Independent Labour Party held most of its meetings on the Sabbath, and now we find the Conservative and Liberal parties following them in the same evil direction. The Conservatives began meetings in Hyde Park, and these were found so successful, according to the "Morning Post," that the London Young Liberal Federation has decided to hold meetings on Sabbath afternoon. Politics at best is a very worldly and quirky business. It lives

and moves in a wholly worldly atmosphere, and one would think even the politicians might have enough of it on the six lawful days without dragging this disturbing and restless intruder into the calm and peace of the Lord's Day. It is another evidence if that were required that the god of this world is making tremendous strides in a successful propaganda to break down every vestige of true religion in this land. And were it not written that the Lord reigns, our hearts might well sink within us. But He has promised He will arise and have mercy upon His Sion.

A Step in the Right Direction.—Since the above note was written we are pleased to see in the London correspondence column of the "Glasgow Herald" that Mr A. Mackenzie Livingstone, M.P., has been active in trying to bring to an end this form of Sabbath desecration by politicians. A petition, in which the petitioners expressed their opposition to Sabbath meetings, was so largely signed that the London correspondent of the "Herald" says that it is not likely any more Sabbath meetings will be held at present.

Bad Advice.—In the June number of "New Health," the journal of the New Health Society, Sir W. Arbuthnot Lane, the editor, has an opening article entitled "Sunday for the People," in which he says:—"Anything more devastating to physical and moral health than the mid-Victorian Sunday would be hard to imagine." We hold no brief for the manner in which the mid-Victorian Sabbath was observed; neither can we offer an unqualified defence, for it was far from what it should be, but compared with the mad rush of the pleasure-loving crowds that make the Sabbath a holiday, it was neither inimical to physical or moral health. Sir Arbuthnot, in advocating liberty for the people to indulge in games on the Lord's Day and enjoy the benefits of the sun, gives expression to the heathen sentiment—"When all other creeds will have passed into oblivion, the oldest, namely, the worship of the sun will remain." If the Bible is true, and we believe it is, then this is a lie. Sir Arbuthnot Lane should remember that as surely as penalty dread and sure will be exacted of those who break the laws of health, so certain will it be that moral law will have its retribution. What matters it though you have the body of a giant, with a well-nigh perfect physique, if it lodges the soul of a demon?

Romish Propaganda.—The "Morning Post" had a paragraph recently on the Chicago Eucharistic Congress Film, which is now being shown in London. We quote a part of the paragraph:—"It was a remarkable experience to sit in the Philharmonic Hall and hear continuous applause from the audience for the personalities appearing in the film record of the twenty-eighth International Eucharistic Congress held recently in Chicago. The showing of the picture was financed by the "Universe" and the Fox Film Company, which produced the film. The picture itself is nothing but a long series of what is known in the trade as "topicals," pictures of current events. Every detail of the progress of the European Cardinals to New York, thence to Chicago, and finally to the vast Soldiers' Field near the shores of Lake Michigan, where an immense open-air celebration of Pontifical High Mass was held in the presence of 260,000." Rome is determined by all means to keep herself well in the sight of the world. The Picture House is by no means an inappropriate place for displaying the proceedings in connection with a gathering which has its central attraction the blasphemous rite of the mass. Rome by this method will familiarise millions who never saw a Eucharistic Congress with what it really is, and thus create in the hearts of many a desire to be present the next time one is held in this country.

Defeat of Atheists.—Reference in these Notes has already been made to an American Society with the ominous name of American Association for the Improvement of Atheism. Whatever the "improvement of Atheism" means, there can be little doubt the Association is out to do the work of the Devil more thoroughly than it has been done hitherto. One of the recent efforts was an attempt to prohibit the children of White Plains in the State of New York being allowed half-an-hour each week from the school hours for religious instruction. It appears that the plan in operation at White Plains is that the children devote this half-hour to religious instruction in any church school chosen by their parents. The Atheists wished to rob the children of this privilege, and carried the case from the court of first instance to the Appellate Division, in both of which they were defeated. They threaten to carry the case to the Supreme Court. One of the American papers pertinently remarks that the Freethinkers have not objected to school leave for lessons in dancing and music. They "magnanimously tolerated the additional vacation in

Syracuse during State Fair week. Yet in the eyes of these noble guardians of the Constitution and the compulsory Education Law, the White Plains allocation of half-an-hour each week—less than the time required for a ball game—to education in the principles of religion, is an intolerable abomination. It is well that the courts have stamped out the last vestige of this vicious nonsense." The plan followed in White Plains School is that adopted by Minnesota, Oregon, and South Dakota. In nine States the courts recognise the practice as legal, viz., Connecticut, Illinois, Indiana, Maine, Michigan, Nebraska, Nevada, Ohio, and Rhode Island. We call attention to these happenings in America because of our confirmed belief that children should not be denied the benefit of religious instruction in the public schools, provided it is given strictly in accordance with the Bible.

Dundee "Sunday" Concerts.—A recent report by the Chief-Constable of Dundee, as given in the "Evening Telegraph" (Dundee) reveals a scandalous condition of things. Card playing, betting, shouting during the performances, swearing, whistling, wrestling, etc., were a few of the counts in the indictment. One would need, however, to read the Chief-Constable's report to get a faint idea of the horseplay and rowdiness that forms part of the unintended programme of these "Sunday" concerts. The devil is likely to outwit himself in this hooliganism, for unless he controls his emissaries it is likely that even the most latitudinarian of the magistrates will require for the sake of mere decency to put a stop to these concerts. We used to hear the argument of the refining influence of these concerts, and we were told that music had charms to soothe the savage breast, but the kind of music purveyed at these concerts seems to have the effect of turning men and women (mostly young) into howling savages, and make them act more like demons on the Lord's Day than human beings.

Church Notes.

Communion.—September — First Sabbath, Vatten and Ullapool; second, Strathy; third, Tarbert (Harris) and Stoer. October — First Sabbath, North Tolsta; second, Gairloch and Ness; third, Scourie; fourth Lochinver; fifth, Wick. November — First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch. South African Mission.—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—

Notice of any additions to, or alterations of, the above list should be sent to the Editor.

Collection for this Month.—As intimated in the August issue, the collection for the Organization Fund is to be taken up this month. This collection used to be taken up in January, but the date was changed at last Synod.

Death of Mr Andrew Sinclair, Elder.—We regret to have to record so soon again the passing away of another of the elders of St Jude's. Mr Andrew Sinclair was a much younger man than Mr MacColl, to whose death we referred in last issue. He had been formerly an elder in John Knox's F.P. congregation, Glasgow. We extend our heartfelt sympathy to his widow and family, and the Session of St Jude's, and also to the congregation which in so short a time has lost two of its elders. A fuller notice will (D.V.) appear later on.

Thurso.—Friends of the cause will be pleased to learn that mainly through the efforts of the Rev. William Grant, Halkirk, our people in Thurso have successfully negotiated the purchase of the church formerly belonging to the Reformed Presbyterians. The church was handed over on exceptionally reasonable terms, and we owe our Reformed Presbyterian friends our sincere thanks for the generous way in which they carried through the negotiations. The opening service will be held (D.V.) on Monday, 12th September, at 7.30 p.m. We congratulate our people in Thurso in obtaining a place of worship at such a reasonable price.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—A. Macvicar, 2122 Union Street, Vancouver, per D. Matheson, 17s; John Macleod, Crianlarich, 3s; Ewen Fraser, Cicero, U.S.A., £1 0s 6d; Rev. N. Cameron acknowledges, with sincere thanks, £2, "in memory of a beloved brother," o/a St Jude's Sustentation Fund.

HOME MISSION FUND.—A Friend, Bombay, £2.

JEWISH AND FOREIGN MISSIONS.—Miss E. Macdonald, Bath, per Rev. N. Cameron, 10s; Miss J. Morrison, do. do., 3s 6d; Friend, Skye, per do., £1 10s; J. Macleod, Crianlarich, for Sewing School, per do., £1; Friend, Lochcarron, do. do., 7s; Mrs C. Munro, Simcoe, Ontario, do. do., 8s 3d; F.P., Shieldaig, 3s 6d; D. Clark, Valencia, U.S.A., £6; Alex. Nicolson, Borge Stores, Portree, for Kaffir Bibles, 10s; a Friend, Clashnessie postmark, for Clothing Fund, 10s; a Glasgow Friend, Oban, 10s; Mrs Evans, Simcoe, Ontario, per Rev. N. Cameron, 4s 1d; Miss E. Munro, do. do., 4s 1d; John Munro, do. do., 4s 1d; Mrs C. Munro, do. do., £1 0s 7d; Rev. N. Cameron gratefully acknowledges, "in memory of a beloved brother and three sisters," for Kaffir Bibles, £100.

The following lists have been sent in for publication:—

DUNOON CHURCH DEBT FUND.—Rev. N. Cameron acknowledges, with thanks—A Friend, Oban, £1; Well-wisher, Drumbuie, £1; Friend, Luss, £1.

GLENDALE CHURCH BUILDING FUND.—Rev. James Macleod, Glendale, acknowledges, with sincere thanks, 10s from Mrs Young, North Berwick.

GREENOCK CHURCH PURCHASE FUND.—Mr John Urquhart, 12 Lyne-doch Street, Greenock, acknowledges, with sincere thanks:—Friend, Greenock, per J. Mackay, £1; Duncan Macallister, St Thomas, Ontario, Canada, \$12 10 cents.

HELMSDALE CHURCH BUILDING FUND.—Rev. William Grant acknowledges, with sincere thanks, the following donations:—Anonymous, Thurso postmark, £1; two Friends, £1; Miss Mackenzie, Newton-Stewart, Wigtown-shire, £1; Mrs D. Sutherland, Assreay, Westfield, £1.

THURSO CHURCH PURCHASE AND REPAIR FUND.—Rev. William Grant, Halkirk, acknowledges, with sincere thanks, the following donations:—A. Sinclair, Halkirk, £1; per Miss J. Campbell, Thurso—Mrs Auld, Thurso, £5 5s; Misses Campbell, £5 5s; Miss Durran, £5; a Friend, £5; Mrs Macivor, £3; Messrs Swanson, £2 10s; Mr and Mrs Lied, Cambuslang, £2 10s; Miss C. Campbell, Glasgow, £2 10s; Miss B. Campbell, do., £2 10s; Miss Harper, Thurso, £2; Miss Bruce, £1; Miss Macleod, £1; Misses Leitch, £1; a Friend, £1; Mr and Mrs B. Swanson, £1; Mr and Mrs Mowat, £1; R. Sutherland, Scotscaider, £1; Miss J. Gunn, Spittal, £1; G. Manson, Thurso, 10s; Miss Ross, do., 10s; Miss Sutherland, do., 10s; Miss Smith, 10s; Mrs Swanson, Toftingall, 5s 6d; Mrs Macaskill, 5s.

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