

# THE Free Presbyterian Magazine

## AND MONTHLY RECORD

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

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

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**Free Presbyterian Magazine**  
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**A Prosperous Journey by the Will of God.**

**A**MONG the many letters of welcome received on my return from Australia there was one in which was enclosed a leaf from a Scripture text calendar on which the above words appeared and which was accompanied by an extract from the writings of Robert Haldane. The words which head the article are from Paul's Epistle to the Romans (i. 10) and form part of his expressed desire to reach the believers in Rome—"For God is my witness whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers; making request (if by any means now at length I might have a *prosperous journey by the will of God*) to come unto you (Roms. i., 9, 10). The extract from Robert Haldane referred to above is as follows: "There is nothing with which Christians should be more habitually impressed than that God is the disposer of events. They should look to His will in the smallest concerns of life, as well as in affairs of the greatest moment. Even a prosperous voyage is from the Lord. In this way they glorify God by acknowledging His providence in all things, and have the greatest confidence and happiness in walking before Him."

After my long voyage over the Atlantic and the Pacific Oceans both the text (the significance of which I had not noticed hitherto) and the extract appealed to me as peculiarly appropriate. In times of peace a prosperous voyage may not be thought much of but in days when ships are exposed to attack from under and on the water and from the air one, unless he is hardened indeed, cannot help feeling that a prosperous journey is by the will of God. It is true, that at all times in peace as well as in war our safety is from the Lord. This is too often forgotten and it is only when threatened with danger we think, if we think at all, of the Lord's care over us. It is told of the famous Dr. Hodge, Princeton, that a friend burst into his study one day in great excitement exclaiming: "Oh! Dr. Hodge, let us give thanks to God for His great kindness. My horse bolted and the buggy was smashed to pieces and I escaped without injury." The Doctor quietly replied: "I have ridden over that road a hundred times and nothing ever happened to me to cause alarm." When one comes to think of it surely this was more wonderful than escape when danger was encountered. In experiencing safety in journeying from place to place it is well that the wise should lay to heart that God's care should be acknowledged in these travelling mercies and it is with this end in view this article is written.

To voyage over mine-strewn waters and submarine infested seas with the added danger of attack from the air and from raiders without seeing anything in all these thousands of miles to cause alarm is surely something demanding public acknowledgement of the Lord's goodness and His gracious answer to the prayers of so many of our people at home and abroad.

We encountered one of the worst storms I ever experienced crossing the Atlantic and this was the eighth trip. In these days, however, one does not think much of storms, it is other dangers which cause anxiety.

In this brief narrative the writer hopes no one will think he is indulging in heroics as if his experiences were unique when thousands of the men of the Royal Navy and the Merchant Navy are crossing these dangerous waters continually doing their duty right nobly to their country and to us. One has only to envisage a little of what they are exposed to to realise how instant in prayer we should be for them at a throne of grace. The purpose of giving this narrative, which could be made much more interesting were it not for the eagle eye of the censor, is to magnify the goodness of the Lord and to publicly acknowledge how abundantly He answered the prayers of our people on my behalf.

For years the words of the Lord to Baruch have been ringing in my ears—"Behold that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? Seek them not for I will bring evil upon all flesh, saith the Lord, but thy life will I give unto thee for a prey in all places whither thou goest" (Jer. xlv., 4, 5). I could scarcely believe that such judgments would fall on our country neither did I understand what the promise implied—"thy life will I give unto thee for a prey in all places whither thou goest." With these words ringing anew in my ears I left the shores of my native land and on my return witnessed the plucking up of that which had been built up and also the fulfilment of the promise—"thy life will I give unto thee for a prey in all places whither thou goest." Well may I and those who remembered me at a throne of grace join in saying: "What shall I render unto the Lord for all His benefits toward me?"

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### "That Will Do It."

THOSE who are familiar with their *Pilgrim's Progress* will remember that these are Christian's words in reply to a question put by Prudence while they sat awaiting for supper in the House Beautiful. Christian had fallen asleep in the arbor and had lost his roll which he used to read and which gave him comfort. So he had to retrace his steps to the place where he lost it and after finding it he set out on his journey bemoaning his carelessness in sleeping so long in the arbor. As he continued his journey on lifting his eyes he saw a very stately palace before him. The name of the palace was Beautiful. As he was anxious to get a lodging there for the night he pressed on. But right in the way he saw two lions of which Mistrust and Timorous had given him anything but an encouraging account. He hesitated and thought to go back but

Watchful, the Porter at the lodge of the Palace, cried to him saying: "Fear not the lions for they are chained. *Keep in the midst of the path* and no hurt shall come to thee." He heard the lions roar but they did not touch him as Watchful had told him for they were chained. When he came to the gate of the House Beautiful he asked the Porter who had built the House and was told that it was built by the Lord of the Hill and that it was for the relief and security of pilgrims. Christian then asked if he might lodge there for the night. Watchful after putting some questions to him rang a bell and a grave and beautiful damsel, Discretion by name, answered the bell. She was informed by Watchful that this pilgrim was on his way from the City of Destruction to the Celestial City and that he wished a lodging for the night. Discretion put a number of questions to him and then called other members of the family—Prudence, Piety and Charity. Quite a number of the Lord's people while quite familiar with Piety and Charity don't seem to have even a nodding acquaintance with Discretion and Prudence but it is significant that Bunyan places Christian's acquaintanceship with these grave and beautiful damsels so early in his journey. While supper was being prepared Piety put a number of questions to Christian. She was followed by Prudence who among other questions asked: Did he not bear away with him some of the things of the country from which he came. Christian confessed that he had but it was much against his will especially his inward and carnal thoughts. He was then asked if he did not find at times as if these things were vanquished. "Yes," replied Christian, "but that is but *seldom*; but they are to me *golden hours* in which such things happen to me." He was again asked if he could tell by what means he gained the victory over his inward and carnal thoughts. This question he answered in these beautiful words: "Yes; when I think what I saw on the cross, *that will do it*; and when I look upon my brodered coat (which he had received from one of the Shining Ones at the cross), *that will do it*; also when I look into the roll which I carry in my bosom (which also he had received at the cross from one of the Shining Ones), *that will do it*; and when my thoughts wax warm about whither I am going, *that will do it*." This is one of the most beautiful descriptions of a spiritual experience in a book that is full of such beautiful descriptions. It breathes the very fragrance of heaven in its divine teaching.

After having undergone a long catechism at the hands of Prudence, Piety and Charity they all sat down to supper; at the table their conversation was about the Lord of the Hill and after they had committed themselves to their Lord for protection they retired to rest. Christian was given a large upper chamber whose window opened towards the sun-rising. The name of the chamber was Peace. Next day he was taken to the study where he was shown the pedigree of the Lord of the Hill, who was the Son of the Ancient of Days by eternal generation. After seeing many other wonderful records and the armour provided for pilgrims he remained for another day. When he purposed to set out on his journey he was persuaded to wait for another day when, if the weather would be clear, he would be shown the Delectable Mountains. After the night's rest he was taken to the top of the house and asked to look towards the south. "At a great distance, he saw a most pleasant, mountainous country, beautiful with woods, vineyards, fruits of all sorts, flowers also, with



springs and fountains, very delectable to behold." On asking the name of the country he was told it was Immanuel's Land. He was further informed that, when he came to this goodly country he would see the gate of the Celestial City. At length being minded to set out on his journey he was taken to the armoury and equipped from head to foot with pilgrim-armour. He was accompanied on the first stage of the journey by Discretion, Prudence, Piety and Charity and was warned by Prudence to watch his steps going down the hill into the valley of humiliation. He took the advice but notwithstanding his care "he caught a slip or two" for it is more difficult to go down *this* hill than to ascend it. In parting, Christian received from these damsels a loaf of bread, a bottle of wine, and a cluster of raisins. This is Bunyan's way of saying: "Arise and eat for the journey is too great for thee."

He has been called the immortal dreamer but surely he has in the above description spoken the words of soberness and truth albeit they be clothed in an allegorical dress. How true it is to experience that the Valley of Humiliation generally follows the happy and soul-entrancing experiences of the House Beautiful.

### The Christian Sabbath.

THE following is a quotation from a tract on the Christian Sabbath by the late Rev. W. McIntyre, M.A., Sydney, Australia, 1879. It is worth recording in the pages of our Church Magazine.

"In our remarks on the works of necessity and mercy, we made no express reference to the use on the Lord's Day, of omnibuses, hackney carriages or the railway, which is sometimes pleaded for and justified on the ground of necessity. The use on the Sabbath of one or other of the modes of conveyance mentioned may be necessary it is said for him who uses it to enable him, for example, to attend a place of worship; but, that we may determine whether such use of it is or is not a violation of the Sabbath law, we must view it in its relations to all on whom it imposes work, or who in any way are parties to it. Let us suppose that the conveyance used is an omnibus. That it may be used on the Sabbath, it is obvious that the proprietor must use it on that day; that is, he must to that extent pursue his secular calling on that day which, by a special enactment, God has set apart from the portion of our time which He has allotted for secular occupations; or, in other words, he must disregard the character which God has impressed upon the Sabbath as the consecrated portion of our time, and disobey the law in which He requires that, employing it in accordance with that character, we 'keep it holy.' Need we ask whether it can be right for him to do so? Can it be right for him to set at nought God's distribution of our time, and His express and authoritative requirement with respect to our employment of it? Nor can it be alleged that the running of his vehicle on the Sabbath is on his part a work of necessity. Though it might be necessary for him to add Sabbath work to the work of the six working days, that he might realise a profit, this would not constitute the kind of necessity under the pressure of which work may be done on the Sabbath that, under other circumstances, are to

be excluded from it. And quite as little is the work in question a work of mercy. It is not from a compassionate desire to afford succour or relief that it is performed. We must, therefore, hold that the omnibus proprietor, in running his vehicle on the Lord's Day is guilty of desecrating what God has hallowed. He breaks the divine law, 'Remember the Sabbath day to keep it holy,' and if he thus sins in running his vehicle on the Sabbath, does not he who uses it on that day participate in the sin? Does he not accept, and endorse the arrangement that the omnibus shall be run on the Sabbath? He clearly does. But there are other parties to the arrangement. At least the driver and conductor are parties to it. These, in carrying out the arrangement, are required to work and do work on the Lord's Day. And there is this aggravation of the evil in their case, that, while the proprietor, though he runs his omnibus on the Sabbath, may himself, if so disposed, attend on the public ordinance of religion, they are deprived of this privilege. The Sabbath is no Sabbath to them. Now, is there not sin, unmitigated Sabbath desecration in all this? Does not the proprietor desecrate the Sabbath in requiring his servants to reduce it, and in reducing it by their agency, to the character of a working day? And do they not desecrate it in complying with his requirements? But the desecration of the Sabbath in the case does not stop here. The proprietor of the vehicle employs the driver and conductor to act for him in doing the Sabbath-desecrating work under consideration; and constituted thus the agents of the proprietor, he who uses the vehicle employs them to do so much of that work for him as he deems requisite for his purpose; and employing others to do work for him, by doing which they desecrate the Sabbath, he desecrates it himself. It affords no relief from the condemnation that the omnibus used is specially hired to convey those who use it to church, for the arrangement precludes the driver and conductor from attending on the public ordinances of religion, and thus observing the Sabbath Day as the Sabbath. It implies and requires Sabbath desecration on their part; and those who make a contract with them which they cannot fulfil without desecrating the Sabbath, are clearly parties to all the Sabbath desecration which the fulfilment of it involves. And in this respect, those who use their own carriages are in precisely the same position, if their use of them prevents their coachmen from attending on the public services of the Sanctuary."

The above statement is Scriptural, and most excellently stated. Sabbath desecration has been on the increase in recent years to an alarming extent everywhere, which clearly shows the tendency of man's ruined nature to oppose God, His law, word, and ordinances. It is of the utmost importance to the Lord's people and to the cause of Christ in general that men who profess His holy name should observe the Sabbath Day holy to the Lord. Jews, and Roman Catholics have been the bitterest, and most relentless enemies to the Christian Sabbath.—J. M.

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### **The Blind Catechist.**

**A**BOUT a century ago there lived in the Island of Skye one of the most remarkable lay preachers that Scotland ever produced. He was Donald Munro, a native of the parish of Portree. His life and

labours have been described by Mr. MacKinnon, Portree, in a Gaelic booklet, from whose interesting pages some of the information for this article has been culled.

At the age of 14 years (*circa* 1787) Donald suffered so severely from smallpox that he became totally blind. This affliction, aggravated by poverty, drove the unfortunate boy to earn his living as a wandering fiddler. Readers should not mistake him for the blind harper (*An Clàrsair Dall*); nor for Donald Munro, Dean of the Isles, who wrote "A Description of the Western Isles" in 1549. His lot was cast in the dark days of the Moderates, when vital religion was at such a low ebb in our land that this fiddler, literally and spiritually blind, was duly appointed catechist. Here, indeed, was the blind leading the blind, the latter attracted not only by his skilful playing but also by his eloquence and marvellous memory. Although he could read nothing, for Braille was not introduced till 1834, he could repeat most of the Bible and Shorter Catechism, and, it is said, could give chapter and verse anywhere between Genesis and Revelation.

In 1805 this blind but capable leader was led into the light of the Gospel under the preaching of Mr. Farquharson, a missionary sent out by the Haldanes. Donald not only flung away his fiddle but persuaded his audiences in Snizort to make "a mountain" of bagpipes and fiddles and set them on fire. Bitter persecution from former companions inevitably followed, and he was expelled from office; but he was aided and defended by a few influential Christians throughout Skye. At this time the Rev. Roderick MacLeod, a grandson of MacLeod of Raasay, was assistant to his father at Snizort and was a gay and light-hearted man of the world; but Donald, who had the secret of the Lord, would not listen to any criticism of this careless man. After his conversion, Mr. MacLeod became a mighty instrument in the hand of God. He now spent so much time with the despised catechist that some of his parishioners remonstrated with him. His reply, "I expect to spend eternity with Donald Munro," silenced them.

Not one of Donald's numerous converts was known to backslide; they were all bright Christians; and among them was a galaxy of Gaelic schoolmasters and catechists. To mention a few, Malcolm Nicolson, the Gaelic hymn-writer, laboured in Barvas, Lewis; John MacSween in Islay; Donald MacDonald in Duirinish; Neil Stewart in North Uist; and John Munro, his nephew, in Rona.

As the fame of this burning and shining light spread, friends of Truth throughout the Highlands and Islands came to see him—though he could not see them—and to rejoice in his light. "I never met a brighter Christian," declared the Rev. John MacRae (*Mac Rath Mòr*). John Morrison (*Gobha na h-Earradh*), the most famous of the Harris Men, visited him, eulogised him in one of his hymns, and called one of his sons after him. From Lewis came the saintly Murdo MacDonald who, while in Skye, fell seriously ill and became anxious about his place of burial. "You will be buried with me and we shall rise together," was his friend's prophetic assurance. Murdo expired in Donald's arms. They are buried in the Old Churchyard of Snizort.

When this remarkable man died in 1830, his faithful friend, the Rev. B. MacLeod, standing beside the corpse, and shedding copious tears,

exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof" (II. Kings 2: 12).

On his tombstone, erected by many sorrowing friends, is an epitaph with the title, "The Father of Evangelical Religion in the Isle of Skye." Justly does the Rev. J. S. MacPhail claim in "Disruption Worthies": "When the history of living religion in Skye shall be written, one of its most interesting chapters will be the life and labours of this man of God."—M.G.

### **The Late Mr. Hugh Grant, Brushgrove, Australia.**

IT is with unfeigned regret we record the death of Mr. Hugh Grant, Brushgrove, N.S.W., Australia. The news of Mr. Grant's death reached us the same day as that of Mr. Alexander Murray, Badbea, Creich. They knew each other in their early youth and though in the course of time oceans divided them yet now, we believe, they are together for evermore where there is no more sea. Both of them reached a patriarchal age. Mr. Grant was highly respected in the Clarence River District by people of all denominations for his sterling integrity. His honesty of purpose was recognised even by those who had little or no sympathy with his religious views. People of all denominations requested his prayers when they were ill. As one who knew him has well said: The Church at home and abroad is indeed the poorer by the passing of these two men of intrinsic excellence of piety. In his removal the Church in Australia and at home has lost an earnest pleader at the throne of grace. When I reached Australia he was practically bed-ridden but the welcome to the Church's deputy was none the less hearty. At the meetings held in his house, when he was able to attend, it was touching to hear him and others in prayer pleading for God's blessing on the Home Church and it is to be hoped our friends at home will be no less instant for the scattered groups in Australia. But Hugh Grant's prayers will be heard no more on earth for us—prayer for him has passed into praise. A friend who had considerable intercourse with him ere he was stricken down by the infirmities of age has given the following account of him: "Mr. Grant, as is well-known to readers of the Magazine, was one of our elders in connection with the Brushgrove Grafton congregation, Australia. He was a man of tried piety, whose consistent life and correct and industrious habits had won for him the respect of those with whom he had come in contact. The more one saw of him the more apparent it became that he was taught from above, and had learned at least these two great lessons, namely, that "the just shall live by faith," and "that faith without works is dead." The loss of two sons through war service, and of his truly gracious wife, had introduced an element of sorrow into his life, which he bore quietly, mourning without murmuring. The elder of the sons referred to, John by name, of whom a short notice appeared in these pages, was a young man of great promise, and had been ordained a deacon in the congregation shortly before enlisting in the Army in the World War.

Originally, Mr. Grant belonged to Suordale, parish of Creich, Sutherlandshire, where as a boy he had attended the old Free Church at Creich,

Bonar Bridge. In Australia he cast in his lot with those ministers of the Synod of Eastern Australia, who in 1884 were excluded from the Synod by an act of gross ecclesiastical tyranny. His sense of the wrong perpetrated by this notorious Expulsion Act (as it has been called), which raised a widespread and spirited protest at the time, and which has not since been repented of, remained unaffected by the circumstances which led many of his fellow-protesters to return to the Church which they had formerly condemned. To the end he continued faithful to his convictions in the matter evidencing thorough-going sincerity and consistency in face of many difficulties. The same discriminating and loyal attachment to principle characterised his relationship to the Free Presbyterian Church of Scotland ever since he became associated with it. From the beginning of the Church's separate existence his interest and sympathies had been warmly engaged, nor did the many trials which both he and the Church had to undergo in connection with maintaining their testimony inviolate serve to alienate or even to abate these. Truly through his removal the Church has lost a faithful friend and warm-hearted supporter."

To his daughter, Margaret, who devotedly nursed her father and to his two sons who survive we extend sincere sympathy, while we commend them to God and to the Word of His grace, which is able to build them up and to give them an inheritance among all them that are sanctified. We would also seek to extend to the Brushgrove-Grafton our deep sympathy for the great loss they have sustained in the removal of a faithful elder and a wise counsellor.

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### The Red Sea.

Have you come to the Red Sea place in your life,

Where, in spite of all you can do

There is no way out, there is no way back,

There is no other way but through?

Then, wait on the Lord with a trust serene,

Till the night of your fear is gone,

He will send the winds, He will heap the floods,

When He says to your soul: "Go on."

And His hand shall lead you through, clear through,

Ere the watery walls roll down;

No wave can touch you, no foe can smite,

No mightiest sea can drown.

The tossing billows may rear their crests,

Their foam at your feet may break;

But over their head you shall walk dryshod

In the path your Lord shall make.—

*Dreams in the Desert*, quoted in Capt. H. E. Beresford Mash's *Up from the Gates*.

## Case's "Correction, Instruction: The Rod and the Word."

**I**N 1672 an interesting book appeared from the pen of the Rev. Thomas Case who was ejected from his living in 1662. He died in 1680. It is entitled *Correction, Instruction: The Rod and the Word*. It is a remarkable work; full of the rich experimental and scriptural teaching that was a feature of the best Puritan preaching. Thomas Manton in a letter to the author writes: "Good sir, be persuaded to publish these discourses; the subject is useful and your manner of handling it warm and affectionate; do not deprive the world of the comfort of your experiences. Certainly my heart is none of the tenderest; yet, if heart answereth heart, I can easily foresee much success, and that you will not repent of the publication." We hope to give extracts from it from time to time in the Magazine being mindful of what is written that—"Man is born unto trouble as the sparks fly upwards" (*Job* v., 7).

### What Heaven Is.

To the *weary* it is rest, *Isai.* lvii., 2; *Rev.* xiv., 13. To the *banished* it is home, *II. Cor.* v., 6. To the *scorned* and *reproached* it is glory, *Roms.* v., 2. To the *captive* it is liberty, *Roms.* viii., 21. To the *conflicting soul* it is conquest, *Roms.* viii., 37. And to the *conqueror* it is a crown of life, *Rev.* ii., 10, of righteousness, *II. Tim.* iv., 8, of glory, *I. Pet.* v., 4. To the *hungry* it is hidden manna, *Rev.* ii., 17. To the *thirsty* it is the fountain and waters of life, and rivers of pleasure, *Rev.* xxii., 17, *Psalms* xxxvi., 8, 9. To the *grieved soul* whether with sin or sorrow, it is fulness of joy. To the *mourner* it is pleasure for evermore, *Psalms* xvi., 11. In a word, to them who have lain on the dunghill and kept their integrity, it is a throne on which they shall sit with Christ for ever, *Rev.* iii., 21; *xxii.*, 5.—Case's *Correction, Instruction: The Rod and the Word*.

### Notable Utterances.

#### 1. CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.

He did all that is included in the great word *save*. He did not come to induce us to *save ourselves*, or to *help* us to save ourselves, or to *enable* us to save ourselves. He came to save us, and, therefore, His name was called Jesus—because He should save His people from their sins. The glory of our Lord, surpassing all His other glories to usward, is just that He is our actual and complete Saviour; our Saviour to the uttermost. Nothing that we are and nothing that we can do enters in the slightest measure into the ground of our acceptance with God. *Jesus did it all*, and by doing it all He became in the fullest and widest and deepest sense the word can bear, our Saviour. For this end did He come into the world, to save sinners; and nothing short of the actual and complete saving of sinners will satisfy the account of His work given by His own lips and repeated from them by all His apostles. It is in this great fact,

indeed, that there lies the whole essence of the gospel, for let us never forget that the gospel is not *good advice* but *good news*. It does not come to us to make known to us what we *must do* to earn salvation for ourselves, but proclaiming what Jesus *has done* to save us. It is salvation, a completed salvation, that it announces to us; and the burden of its message is just this—that Christ Jesus came into the world to save sinners.—*Prof. B. B. Warfield*, Princeton Theological Seminary, U.S.A.

### Some Excuses for Not Attending Church.

THE preaching of God's Word has been blessed to so many that one would think that every sinner would do his utmost to attend on it as often as possible, and that it would require to be a very important matter which would keep them away. This, however, is not the case for we find that men and women within reach of the public means of grace will remain at home Sabbath after Sabbath for very trifling reasons. They put forth every effort to be at their lawful calling during the week, and for years perhaps they have not lost an hour, but when it comes to attending the house of God no such diligence is practised. This is all the more remarkable when one considers that diligence in our lawful calling affects the needs of the body, whereas attendance on the means of grace vitally concerns the needs of the soul, therefore, attendance on the latter is of far more importance than attendance on the former.

Some remain away from God's house through a contempt of religion of which they make no secret. In the providence of the Most High some of them had a good upbringing, but have forsaken the guide of their youth, and are now in the company of those who say, "It is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." In their own estimation they are as good as their neighbours, and are far ahead of them in intellectual attainments. When they condescend to attend church it is not to learn but to criticise, and if they judge that the preacher has not attained to the standard which they have set up for him, it confirms them in their view that they are justified in staying at home. This amounts to thinking that they can do far better themselves, and prompts the question, Why should I go to church, for I hear nothing but what I know already?

Others remain away from the house of God because the Sabbath is a day of rest, and they have no conception of rest but that which the body needs. During the week they work hard and are tired, and when the Sabbath comes they are deluded with the idea that, because it is a day in which no work should be done, they are keeping the Sabbath by remaining in their beds. This is a conception of rest which does not raise man above the brute creation, and ignores, or even denies, the existence of the soul. To remain away from church for that reason is to act contrary to the best interests of man, and to betray a hatred to Him who appointed the means of grace. These means were set up for the benefit of souls and where the soul gets a blessing it will prove beneficial to the body also.

Another excuse which many have for remaining away from church on Sabbath is that they are not feeling well on that day. It will be readily granted that sickness will come on that day as well as on other days, but with some it must be admitted that it comes with extraordinary regularity on Sabbath. During the whole week they are busy in the world and there are no signs of ill-health, but when Sabbath comes their bodily condition is of such a nature that it is out of the question to think of going to the house of God. A strange feature of this sickness is that while the symptoms of ordinary sickness are noticeable to others, the symptoms of this special trouble cannot be seen by any except the sufferer. Very often under this affliction they become very pious and express their desire to go to church, but in the same breath express the fear that should they venture to go they might faint in church and cause such a commotion that they would spoil the service. This is not at all an over-drawn picture of matters, but something that is more common than many would be inclined to believe. Its regularity with some people forces the conviction on one that they are to an alarming extent the dupes of Satan and led captive at his will. In the same category may be placed those whose chief use for the Sabbath Day is to set it apart for endeavouring to cure the ailments of the body. They may not be feeling well during the week but will postpone taking any medicine till Sabbath, thus manifesting that in their estimation it is a great loss to unfit them for the duties of one working day, but of no account though they should be unfitted for the services of God's house.

Again there are others for whom their secular affairs are a greater concern than attending on the means of grace. In the Gospel according to Luke we find the Lord speaking of the excuses for not coming to the Great Supper, given by those who were originally bidden. One bought land, another bought oxen, while a third married a wife, and they considered these matters sufficient to excuse them from coming to the Supper. How often the most trifling things are taken as excuses for remaining from church, and these trifling things are taken as unsurmountable obstacles, when a slight alteration of existing arrangements in the home, and a little more regard for the glory of God and the concerns of the soul would make those obstacles vanish away. No doubt many whose worldly concerns are made an excuse for staying at home on the Sabbath would object that altered arrangements would cause them loss, and much of that loss would only be imaginary. Let such, however, remember that the Lord Jesus says, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The excuse which many have for remaining away from church, especially on Sabbath mornings, is that they have to cook the dinner for the rest of the family. Will this excuse stand at last? Many will urge that it comes under the category of works of necessity or mercy. This, of course, raises the question, What are works of necessity and mercy? Christ instances the case of an animal being led to water, and the delivering of animals fallen into a pit, as works of necessity and mercy which are lawful to do on the Sabbath Day. Taking this as our basis we might say that anything which could not be foreseen and done on the Saturday, and which



could not be left over till Monday without loss or suffering are works of necessity and mercy. Can the cooking of a Sabbath dinner be justified by that rule? There are many housewives in Scotland who will testify that it cannot be justified. Many of them were brought up in homes where all the food for Sabbath was cooked on the Saturday except what was absolutely necessary; they brought up their children, and their children's children in the same way, and they are at least as healthy as those of their neighbours who had no such scruples, and along with that they availed themselves of more opportunities of waiting at the posts of Wisdom's door.

As a sop to their conscience some assume an attitude of being well-exercised on the Sabbath. When cornered by some pointed argument they say: "Yes, but I am not idle, I read my Bible if I am not going to church." If God meant the reading of the Bible in private to take the place of the public means He would have given some intimation of the same in His Word.

These are but a few of the many excuses which men and women have for remaining away from church. The question ought to be asked, Will our excuses stand the test at the bar of God? There are many valid reasons for remaining away from church, such as real illness, attending to the sick, and living at so great a distance from the public means as not to be able to get there without transgressing the Fourth Commandment, but the excuses of many are so flimsy that they will not stand the test even of men of the world. How much less will they stand the test of Him who searches the hearts and tries the reins of the children of men. Let those who neglect God's house beware that they have yet to meet with God and give an account to Him of the opportunities He gave them of waiting upon Him.—*J. C.*

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## The Healing of the Conscience.

By the late DAVID DICKSON, Irvine.

### VIII. OF THE COVENANT OF REDEMPTION.

(Continued from page 224).

THE first article of the covenant of redemption concerns the persons redeemed. The redeemed, in Scripture, are pointed forth under sundry expressions. Sometimes they are called the "predestinated"; sometimes the "elect"; sometimes those "whom God foreknew"; sometimes they who are "called according to his purpose"; sometimes "they that are given" to Christ of the Father; sometimes "Christ's sheep"; sometimes the "children of God." But whatsoever name they have, the persons are the same, according to that of the apostle: "Whom he did foreknow, them he did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified"—Rom. viii., 29, 30. The number of the names of the persons here spoken of, are the same; and they are called the "predestinated," in regard that

God has appointed them to a certain end, to wit, eternal life, to be brought thereunto effectually by certain means for the glory of God's grace. They are called "elect" (verse 33), in regard that God, in the purpose of His good pleasure, has severed them from among the rest of men, lying with them in the state of perdition by their own procurement, and has designed them to be partakers of eternal salvation. They are called "foreknown," and written in the book of life, in regard God has comprehended them in His special love, no less distinctly and unchangeably, than if He had their names written in a catalogue or book. And they are called "given unto Christ," in regard the redeeming of them, and bringing them to life, is committed to Christ. But by whatsoever name they are designed, the persons redeemed are still the same.

But whereas the elect, given to Christ, are called "the redeemed," it presupposes, that they are considered and looked upon as now fallen by their own fault, and lying by their own demerit in sin and misery, enemies to God, and altogether unable to help themselves. For this much does the notion of redemption, or buying back again, import; and that it is so, is clear, because the mercy of God, the grace of God, the good-will of God, is put in Scripture for the only motive and impulsive cause of redemption. "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself"—Ephes. i., 7—9. The Scriptures, show us that there is an innumerable multitude of redeemed persons, and a sort of universality of them extended into all nations, and ages, and states of men; so that this huge multitude for whose redemption Christ's blood was shed (Matt. xxvi., 28), is justly called by the name of a world, an elect world (John iii., 16); to be called out of that reprobate world, for which Christ refuses to intercede (John xvii., 9). The truth of this matter, the redeemed do acknowledge, in their worshipping Christ their Mediator: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation"—Rev. v., 9. These are the "all men" of whom the apostle speaks (II. Peter iii., 9). God is patient toward us (to wit, His elect), not willing that any of us should perish, but that we all should come to repentance. And this the apostle gives for a reason of the Lord's deferring His coming, till all the elect should be brought in, of many were not yet converted in the apostle's time, and many were not yet born; and if Christ should not delay His coming, till they were born, and brought in to reconciliation with God, the number of the elect should be cut short.

In no place of Scripture is it said, that all and every man is elect, or every man is given to Christ, or every man is predestinate unto life; in no place of Scripture is it said, that Christ has made paction with the Father for all and every man without exception; but by the contrary it is sure from Scripture, that Christ has merited and procured salvation for all them for whom He entered Himself surety. Their sins were laid only on Christ, and in Him condemned, satisfied for, and expiated (Isaiah liii.); for these and in their place, He offered Himself to satisfy justice; for

them He prayed; them only He justifies and glorifies: for the sentence of the Apostle in II. Cor. v., 15, stands firm, "in Christ all are dead" (to the law), for whom and in whose room Christ did die. And therefore for these His people, the law is satisfied; from these, the curse is taken away; to them heaven and all things necessary to salvation are purchased, and shall infallibly in due time, yea, invincibly, be applied. Christ has not sanctified, consecrated, and perfected all and everyone (Heb. x., 14). Only for His sheep predestinated, He laid down His life (John x., 15, 16, 26). He did not buy with His blood all and everyone, but His church, called out, and severed from the world (Acts xx., 28). He saved not all and every man from his sins, but His own people only; to wit, whom He has bought with His blood to be His own (Matt. i., 21), whom He has purchased to be His own peculiar people, whom He purifies, and kindles with a fervent desire to bring forth good works (Tit. ii., 14).

Such as Christ has redeemed, He loves them infinitely, and counted them dearer to Him than His life. But many shall be found to whom Christ shall say, "I never knew you," to wit, with approbation and affection (Matt. vii., 23). They for whom Christ died, shall sometime glory against all condemnation; but so shall not every man be able to glory (Rom. viii., 34, 35). Christ never purposed to lay down His life for those, whom going to die, He refuses to pray for; only for those who are given to Him out of the world will He pray, and die, and rise, and will raise them to eternal life (John xvii., 9). So far is it from God's purpose and Christ's to redeem all and every man, that He has not decreed to give every nation so much as the external necessary means for conversion and salvation: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation; and as for his judgments they have not known them"—Psalm cxlvii., 19, 20. And for this wise and holy course of hiding the mystery of salvation from many, even wise men in the world, Christ Jesus glorifies and thanks the Father: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemed good in thy sight"—Matt. xi., 25.

*The Second Article.*—As to the second article of the covenant of redemption, concerning the price of redemption, and the fitting of the Redeemer for accomplishing the work of redemption, God would not have silver or gold, or any corruptible thing (I. Peter i., 18). He refuses all ransom that can come from a mere man (Psalm xlix., 7, 8). But He would have His own co-eternal and only begotten Son to become a man, to take on the yoke of the law, and to do all His will, that He alone might redeem the elect, who by nature are under the curse of the law. He would have Him, the second Adam, to be obedient even to the death of the cross, that by His obedience many might be justified (Rom. v., 19). This is clearly confirmed by the apostle (Heb. x., 5—7, 10), commenting upon the 7th and 8th verses of Psalm xl. "In burnt-offerings and sacrifices for sin thou hast had no pleasure": then said Christ coming into the world, "Lo, I come (in the volume of the book it is written of me) to do thy will O God," by the which will we are sanctified, by the offering up of the blood of Jesus once for all.

By Christ's obedience we understand, not only that which some call His active obedience, nor that which some call His passive obedience; for His

active and passive obedience are but two notions of one thing: for His incarnation, subjection to the law, and the whole course of His life was a continued course of suffering; and in all His suffering, He was a free and voluntary agent, fulfilling all which He had undertaken unto the Father, for making out the promised price of redemption, and accomplishing what the Father had given Him command to do. His obedience even to the death of the cross, did begin in His emptying Himself to take on our nature, and the form of a servant, and did run on till His resurrection and ascension. As for these His sufferings in the end of His life, which He suffered both in soul and body, they were the completing of His formerly begun and running obedience, but were not His only obedience for us, or His only suffering for us; for He had done and suffered much from His incarnation, before His last passion and death. But the highest degree of His obedience, whereby He bought deliverance unto us from sin and misery, and whereby He bought unto us immortality and eternal blessedness in heaven, was His death on the cross completing our ransom.

Whereas some have said, that one drop of His blood was sufficient to redeem more worlds than one, if there were any more, it is but an inconsiderate speech, and destitute of Scriptural authority; for when Christ had suffered all things before the time of His death, it behoved Him to be crucified also (Luke xxiv., 26). But it behoved Him not to suffer more than justice required for a ransom, but only as much as was agreed upon; and no less could satisfy. Now, this commandment He received of the Father, that He should lay down His life for His sheep (John x., 18). For the wisdom of God thought good to testify His own holiness, and hatred of sin, and to testify His love to the elect world, and riches of His grace toward them to whom He would be merciful, by inflicting no less punishment of sin on the Mediator, His own dear Son (taking upon Himself full satisfaction to justice for all the sins of all the elect given unto Him to redeem), than the death both of His body and soul for a season. And indeed, it was suitable to His holy and sovereign majesty, that for the ransom of so many thousands and millions of damnable sinners, and saving of them from everlasting torment of body and soul, no less price should be paid by the Son of God, made man and surety for them, than His sufferings both in His body and soul for a season, as much as should be equivalent to the due deserved punishment of them whom He should redeem. And it became the justice of the infinite majesty offended, to be reconciled with so many rebels, and to bestow upon them heaven and eternal blessedness, for no less price than the sufferings of the eternal Son made man, whose humiliation and voluntary obedience, even to the death of the cross, was of infinite worth and value; and therefore He yielded Himself to the sufferings agreed upon in the covenant of redemption both in body and soul.

(To be continued.)

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"All that the Father giveth me shall come." Put these three things together—(1) they will not come, (2) they cannot come, (3) and yet they shall come. They *will not* come is in their proud Arminianism; they *cannot* come is in their ruin by the fall; and they *shall* come is in the Holy Spirit's operations.—*Rev. Joseph Irons.*

## Notes and Comments.

*The Rationalist Press Association.*—Our readers, especially among the young, should be on their guard against cheap rationalistic literature sent forth by Watts & Co., 5 and 6 Johnson's Court, Fleet Street, London, E.C.4. A selection of names of well-known people who are honorary associates of the Rationalist Press are given, among these being: Marjorie Bowen; Prof. Albert Einstein; Prof. J. B. S. Haldane; Sir John Hammerton, Editor of the *World Review*, etc.; Lord Horder; Prof. Julian S. Huxley; Prof. Sir Arthur Keith; Prof. H. J. Laski; W. Somerset Maugham; Eden Phillpotts; Bertrand Russell; and H. G. Wells. These are men and women whose voice is listened to and whose writings are read by the thousand. The Rationalist Press Association is not a dead and alive publishing concern but exceedingly active in promulgating rationalist views and literature.

*The B.B.C. Again.*—The B.B.C. is evidently out to popularise Evolution. Recently there was a talk on "Fossil Apes and Their Descendants." This talk was given to schools. The youthful auditors were taken back twenty million years as if the lecturer or the children knew what that meant. The rest of the talk was on the same high imaginative plane when this lecturer's imagination outran his facts. This is the second talk that has been given on the subject. Is the licence money collected by this Corporation to be used in the propagation of pseudo-science? In these days when falsehood in high places is making a bid to catch the ear and minds of men it becomes us to utter a protest against Higher Criticism and Evolution both of which have found a congenial home in Germany and alas! in our own country also. Why is it that the B.B.C. will not give the distinguished scientist, Sir Ambrose Fleming, an opportunity of showing the falsity of this pseudo-science?

*The Deadliest Blow Ever Delivered by Germany to this Country.*—A writer in the *Daily Telegraph* (London) recently wrote: "The deadliest blow ever delivered by Germany to this country was the destructive criticism of the Old Testament." This witness is true. Is it any wonder when God's infallible truth should be treated as fables, that lying and disregard of treaties should be the order of the day. Yet notwithstanding all this the Rev. L. B. Ashby in his Saturday column in the above paper in an article dealing with the Story of the Creation scouts the plain statements of Genesis and speaks of Genesis narratives as containing sometimes what is legendary. It is this kind of insidious poison which is undermining the faith of thousands—a sowing to the wind with the harvest of the whirlwind. Better have no religious column at all than having such crude, benighted ideas served up as if they were the truth.

"*What hast thou to do with Peace!*"—The Pope has been praying for peace—rather ominous for peace! "When it is remembered," says *The Covenanters* (Londonderry) "that this call is issued by the head of the greatest war-mongering organisation on earth, the retort which Jehu made to Joram and his messengers when they came to him asking, 'Is it peace?' is much to the point: "What hast thou to do with peace? Turn thee behind me . . . what peace so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many" (II. Kings ix., 18—22).

*Three Miracles Wrought in Honour of the Sabbath.*—Robert Haldane writes: "We may here observe that three miracles in honour of the Sabbath, and to secure it against desecration, were wrought every week before the promulgation of the Law at Sinai. (1) Double the quantity of manna fell on the sixth day. (2) None fell on the Sabbath. (3) The manna preserved for that day did not corrupt."

*Anti-Evolutionist Scientists.*—Replying to a correspondent who declared that "modern scientists never dream of questioning inorganic evolution," Mr. Douglas Dewar gives the following list of biologists who have done so since 1928, with references to their published works:—L. Vialleton, Professor of Comparative Anatomy, Montpellier, *L'origine des etres vivants; L'illusion transformiste* (1929). G. B. O'Toole, Ph.D., Professor of Animal Biology, Seton Hill College, U.S.A., *The Case against Evolution* (1933). A. Fleischmann, Professor of Comparative Anatomy, Erlagen, *Die Descendenz Theorie; The Doctrine of Organic Evolution in the Light of Modern Research* (Trans. Vic. Inst., Vol. LXIV, 1933). L. Merson Davies, F.R.S.E., G.F.S., palæontologist (*ibid.*, Vol. LXVII, 1933). Heribert Nilsson, plant geneticist, Lund, Sweden, *The Problem of the Origin of Species* (*Hereditas*, Vol. XX, 1935); *Der Evolutionsgedanke und die vergangene Pflanzenwelt* (*ibid.*, Vol. XXIV, 1939). E. L. Grant Watson, zoologist, *Facts at Variance with the Theory of Organic Evolution* (Trans. V. I., Vol. LXX, 1938). D. Dewar, F.Z.S., ornithologist, *Difficulties of the Evolution Theory* (1931); *More Difficulties of the Evolution Theory* (1938). G. K. Hebbert, lepidopterist, *A Biologist's Views on Evolution* (1928). P. Lemoine, Director of the Natural History Museum, Paris, *Encyclopédie Française* (Vol. V, 1928). J. Lèfevre, Directeur du Laboratoire de Bioenergetique, Paris, *Manuel Critique de Biologie* (1938). M. Thomas, entomologist, *Paléontologie des Arachnéidesum* (*Revue des Questions Scientifiques*, 1940). Edgar Chance, ornithologist, *The Cuckoo's Secret* (1922). E. P. Kelley, M.A., Ph.D., botanist, Director of the Landenberg Laboratory, U.S.A., *Some Hiatuses in the Plant Kingdom and their Significance*, a paper read before the Victoria Institute on April 7th, 1941. Mr. Dewar adds: "The above list does not include biologists who certainly question transformism, but do not appear to have repudiated the doctrine openly, such as Prof. Emile Guyénot, zoologist (*La Variation et L'Evolution*, 1930), Dr. W. R. Thompson, F.R.S., entomologist (*Science and Common Sense*, 1938), Prof. A. Rendle Short, Bristol University (*Some Recent Literature Concerning the Origin of Man* (Trans. V. I., Vol. LXVII, 1935), and D. Wragg Morley, M.I.C., entomologist, *Ants' Ninth Sense* (Trans. V. I., Vol. LXXI, 1939)."—*Peace and Truth*.

*Another Blow to Our Pride.*—The fall of Singapore is a humiliation to our pride. Millions of pounds were poured out on its fortifications and we were led to believe it was impregnable. But in the day of trial, it was like another Maginot Line, and our enemies soon had it in their grasp. These reverses strike at our national pride and if they would only send us to Him who is able to help us they would be a blessing. We feel for our loyal people in Australia and especially for those connected with as a Church scattered throughout the Island Continent in the serious situation with which they are confronted.

*Some Points Worth Noting.*—The Roman Catholic *Universe* (London) informs its readers that Sir Cecil Graves, one of the two new Directors-General of the B.B.C., is a Roman Catholic. It also intimates under the heading: "Catholic Wins Big Labour Victory in the U.S.A.," that Mr. Philip Murray, who smashed the Lewis-Hutcheson Isolationist Confederacy of Labour, is a Papist and a Scotsman to boot. The *Universe* adds: "Mr. Murray, for many years a coal-miner, bases all his social beliefs and actions on Papal Encyclicals, particularly *Rerum Novarum Quadragesimo*. It is a pity that Mr. Murray in his spare time would not study something more profitable than the Papal Encyclicals. *Who's Who* it seems credits Hitler with retaining the religion of his childhood. In a brief notice of this entry a reviewer in the *Universe* says: "Well, he hasn't been formally excommunicated, and no priest would refuse to answer a sick call from him." If he were a Protestant of a virile type it is likely the thunders of the Vatican would thunder in all Roman Catholic countries. It is worth while watching the Vatican in these days.

### Church Notes.

*COMMUNIONS.*—*March.*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie; fifth, North Tolsta. *April.*—First Sabbath, Portnalong and Stoer and Achmore; second, Lochgilphead and Fort William; third, Greenock; fourth, Glasgow and Wick. *South African Mission.*—The following are dates of the Communion:—Last Sabbath of March, June, September and December. *NOTE.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

*An Invitation.*—Mr. James White, 41 Connaught Way, Tunbridge Wells, Kent, has sent us a letter in which he gives a kindly invitation of welcome to any men or women in the Services belonging to families of the Free Presbyterian Church who may be in the above district. We are sure that from what we know of Mr. White that any young men or women belonging to our Church will receive a kindly welcome. We take this opportunity of thanking Mr. White for his kindly invitation.

*Payment of Synod Proceedings.*—Would all those who received parcels of copies of Synod Proceedings, and who have not yet forwarded payment, kindly send remittance to Rev. R. E. Sinclair, F.P. Manse, Wick, before the end of March?

*Subscriptions to the Magazines.*—As the financial year for the Magazines ends on 31st March, subscriptions are now due, and should be sent to the General Treasurer, Mr. John Grant, Palmerston Villa, Millburn Road, Inverness. The subscriptions are 4/6, post free for the *Free Presbyterian Magazine* and 3/-, post free for the *Young People's Magazine*.

*Notice to Convenors of Standing Committees.*—Convenors of the Standing Committees of the Synod are reminded that, by the Synod's decision, the Reports of their Committees are to be presented to and approved by

the respective Committees, and further that the Reports should be in the hands of the Clerk of Synod (Rev. Robert R. Sinclair) not less than one calendar month before the meeting of Synod so that they may be printed and issued with the agenda paper.

*A Word of Thanks.*—The Editor would take this opportunity of thanking the many friends who sent him telegrams and letters of welcome on his return safely to this country. He would also tender his thanks to the great number of our people who evinced interest in his welfare by their prayers. These prayers were abundantly answered and it ought to be with grateful thanks to the Lord that he is spared to pen these lines.

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*Unbelief.*—(1) It would limit God—"He did not many mighty there because of their unbelief. (2) It fails to appropriate—"They could not enter in because of unbelief." (3) It would make the promises void—"He staggered not at the promise through unbelief." (4) It would hinder service—"Why could not we cast him out? Because of your unbelief." Adapted from a quotation in *Up from the Gates* by Capt. H. E. Beresford Mash.

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### Literary Notices.

*Up from the Gates*, by Capt. E. H. Beresford Mash, London: Marshall, Morgan and Scott. Price, 1/3.

THIS is an interesting narrative in which the writer gives examples of God's wonderful answers to prayer in his own experience. The chapter referring to the Dunkirk evacuation—surely one of the miracles of modern times—is full of thrilling incidents. Like so many modern religious books this booklet is not free from expressions that are of an Arminian tendency.

*The Roman Catholic System Destructive of our Spiritual, Domestic, and Social Welfare*, by Dr. William Hammond. Price 2/-; post free, 2/4.

THIS booklet consists of a series of lectures by Dr. Hammond, an ex-Roman Catholic priest, with comments on Rome's schools, Indulgences, Roman Catholic Saints, etc. It is a reprint of an edition issued over fifty years ago but its testimony against Romanism in its various aspects has a vigour which holds the reader's attention. Dr. Hammond is unsparing in his condemnation of a system that has deceived millions and which had also deceived himself for a season. The booklet is issued by the Protestant Society of South Africa, P.O. Box 2976, Cape Town. It may be had in this country from the Protestant Truth Society, 28 Queen Victoria Street, London, E.C.4.



*Youth and the Future*, by Newman Watts ("A London Journalist"). Price 2d.

**M**R. WATTS calls attention in this pamphlet to the serious increase in juvenile crime. He traces this to lack of parental authority, the want of religious teaching in the national schools, the secularisation of youth societies, etc. This is what he says of Scouts, Guides, Boys' and Girls' Life Brigades, Y.M.C.A. and Y.W.C.A.: "The truth is that in the course of the years these organisations have become increasingly de-Christianised or secularised. They have become largely indistinguishable from mere boys' and girls' clubs. As one who has studied this subject very closely, I say, with deep regret, but with equally deep conviction, that these organisations have not given the Church of Christ a fair deal." The pamphlet may be had from Mr. Watts, 50 Ladydell Road, Worthing.

*A Scriptural Witness against Romanism and Ritualism*, by R. L. Wheeler.

**T**HIS is an instructive booklet which should be helpful to all who desire instruction on the subjects with which it deals. It may be had from Mr. Wheeler, 111 Capel Road, London, E.7.

### Acknowledgment of Donations.

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

*Sustentation Fund*.—Jas. M'L., New Westminster, B.C., £2; R. M'L., Unapool, 10/-.

*Colonial Mission*.—Mr. and Mrs. M'P. and Family, New Zealand, per Rev. D. Beaton, £4/4/-; Rev. D. Beaton, o/a expenses, £18/17/6.

*Prospective China Mission*.—Anon., 10/-.

*Home Mission Fund*.—Mr. G. S. Skelpick, per Mr. M. Mackay, £1.

*Jewish and Foreign Missions*.—Anon., £5; D. J. D., Arrina, 7/6; Jas. M'L., New Westminster, B.C., £1/15/6.

*R.A.F. Benevolent Fund*.—Mrs. M'G., Tyndrum, per Mrs. McPherson, £1; E. McK., Carr Bridge, 10/-; Miss A. C. M., Bannachra, 4/-. Received from the following Congregations: Dunoon, £1; Strathy, £4; Vatten, £5/5/-; Bayhead, £3/15/2; Waternish, £5; Helmsdale, £2; London, £5; Lochinver, £5/12/6; Bracadale, £1/17/-; Flashadder, £5/6/-.

### The Magazine.

*Free Distribution*.—"A Friend," per Mr. P. Anderson, Edinburgh, 2/6; Miss MacGillivray, School House, Errozie, 2/6; D. Macdonald, Cove, Gairloch, per Wm. Sim, 5/-; Mrs. M. MacKenzie, Balacladich, Culkein, 5/-; D. J. Gillanders, Arrina, Shieldaig, 5/-.