

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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**The Harmony of Free Grace and the
Free Offer.**

SOME time ago a few remarks were made in the pages of this Magazine on the *Scripturalness of the Free Offer of the Gospel* which called forth a reply from the editor of the *Gospel Standard*, couched in language which shows a beautiful Christian spirit. In these days, when creed subscription sits lightly on men who profess to be ministers of Christ, it is refreshing to us to find that Mr. Gosden took up this matter out of loyalty to the Articles of Faith to which he is bound by a solemn subscription, and if we have used the occasion to "mildly assail" these Articles, we hope it was out of a sincere regard for the teaching of God's Word. We are fully in harmony with our friend when he writes, "Better, immeasurably, violate all tradition and usage, however time-honoured, than knowingly violate the holy Word of God." There are, however, certain matters in his reply which that attitude to God's Word on our part constrains us to criticise, we hope, in the spirit of love.

Attention has already been drawn to the fact that while Articles XXVI. and XXIX. of the *Gospel Standard* Articles of Faith have several passages of Scripture attached to them proving man's inability to do any good thing and showing how totally depraved he is, yet there is not one single passage given

to forbid the free offer of the gospel to such a ruined creature. This is rather strange in view of the fact that these two Articles were expressly framed to forbid the free offer. After carefully reading Mr. Gosden's reply we have noticed that it shows the same defect on this point as the Articles of Faith. If there are Scripture proofs to support the view of our Strict Baptist friends why are they not given? If no such proofs can be given we are forced to the conclusion that our friends, believing with us in the total depravity and inability of fallen man, concluded that it was inconsistent with the Divine perfections and the condition of man to offer him salvation. Thus they have, unconsciously, we believe, fallen back on the logic of human wisdom which is not a safe guide in religious matters.

From the days of Calvin to the present day we find that men whose orthodoxy could not be questioned, and whose labours in the Church of Christ had been greatly blessed held to the "free offer," while at the same time they preached against "free will." Were they contradicting themselves? We deny, emphatically, that they were. They were going strictly in accordance with God's revelation of His mind in the Scriptures, the Holy Spirit setting before them there, not only *what* they were to preach, but *how* they were to preach. Our *Gospel Standard* friends deny that it is "every man's duty to spiritually and savingly repent and believe," but this is manifestly inconsistent with what the Holy Spirit reveals of the Saviour's preaching during His public ministry on earth. As recorded in Mark i., 15, we find that the substance of that preaching was, "The time is fulfilled and the kingdom of God is at hand: repent ye, and believe the Gospel." All who listened to Him in these large congregations which He addressed were not convinced sinners, yet they were exhorted both to repent and to believe. He who "needed not that any should testify of man: for he knew what was in man" must have known man's inability to repent and believe, yet by His exhortation He teaches them that it is their *duty* to do both. Other examples of this kind could be brought forward if space would permit.

To our mind our friends seem to be approaching this question

solely from the point of view of man's inability to repent and believe, forgetting that there is another point of view, and that is, the obligation under which man is to God to repent and believe, and, if we grant that, we must also concede that it is the duty of man to obey that command. If, as Mr. Gosden admits, the inability and unwillingness of the finally impenitent "either to keep the law or to repent and believe the gospel, being not innocent infirmities, but part of their guilt and condemnation," surely there must be a duty laid on them to repent and believe, for how, otherwise, could it be part of their guilt and condemnation? In the Gospel this duty which is obligatory on all is made known to all to whom it comes, and Christ as the suitable and sufficient remedy for all is offered indiscriminately to all. The elect, as well as the non-elect, are by nature unwilling to receive Him and it is only through the supernatural work of the Holy Spirit that they are made willing. As for the rest, Christ being offered to them serves to show in a clearer light their condemnation, as it is written, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. Those who framed the Articles of Faith referred to seemed to have failed to distinguish between the external call and the effectual call of the Gospel. The external call is universal while the effectual call comes only to the elect. Principal Cunningham puts the matter clearly when he says, "Calvinists admit that all to whom the gospel is preached, are called or invited to come to Christ and to embrace Him; but they deny that this flows from, or indicates on God's part, a design or purpose to save all; and they deny that grace or gracious assistance sufficient to enable them to repent and believe, is communicated to them all. They distinguish between the outward call addressed to all by the word, and the inward or effectual call addressed to some by the Spirit, whereby they are really enabled to accept the offer—to comply with the invitation, and thus to believe in Christ and to turn to God."—*Historical Theology*, Vol. II., page 402.

In his reply, Mr. Gosden says, "We do not find that the apostles offered the gospel indiscriminately, but that they first

charged sin on the people, showing them their state as lost sinners needing mercy and salvation." Those of us who hold the "free offer" hope that we endeavour to show sinners "their state as lost sinners needing mercy and salvation," but we deny that in offering Christ we are going beyond what the apostles did, and deny also that our statements in any way imply creature power. We find the Apostle Peter in Acts, iii., 19, saying to "all the people" who were gathered together in Solomon's porch, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Will our friends charge Peter with words which imply creature power? In his language there is an exhortation to the duty of repenting of their sins and turning to Him who says, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." But did Peter and the rest of the Apostles offer Christ? We hold that they did, and that for the simple reason that they had no other remedy to offer them. The gospel which they proclaimed, was not merely a gospel which required men to forsake sin, but a gospel which also set before sinners a great and glorious Object, even "the Lamb of God, which taketh away the sin of the world." Was creature power implied when these Apostles, as Christ's ambassadors, said, in fulfilling their office, "We pray you in Christ's stead, be ye reconciled to God." No, but they were going in accordance with Christ's commission to them to preach the gospel to every creature, and thus were fully in harmony with such Old Testament passages as Isaiah xlv. 22 and lv. 7, which we have already maintained furnish complete proofs that men in a state of nature are to be invited to come and partake of salvation. We think that Mr. Gosden will find it a very difficult matter to prove that these passages are addressed only to convinced sinners who already give indications of supernatural light and life. Again the same thing can be said of his assertion in connection with Acts xvii. 30, 31. With reference to this passage we may say that we see a great difference between the statement "but now commandeth all men every where to repent" as we have it in verse 30, and Mr.

Gosden's statement explanatory of it—"To this end (that is, that the gospel would be extended to all men, Jew and Gentile) He would have all men *warned of their need of repentance.*" (italics ours). We fail to see how the "all men" applying to Jew and Gentile, should alter the *command to repent to a warning of their need of repentance.*

In his reply to our previous article Mr. Gosden has somewhat arbitrarily associated "free grace, free will, and the free offer." The truth is, and our friends of the *Gospel Standard* denomination have all along failed to realise it, that the free offer is in complete harmony with free grace and does in no way imply free will. We, who hold the free offer, have as much horror as Mr. Gosden has, of the clap-trap which he instanced of a "popular evangelical" taking out his watch and saying, "It is now half-past seven. By eight o'clock to night, each person here may be a believer if he will." That is contrary to the Word of God which says of the believer that he is born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13. The Word of God clearly sets before us that of God's free grace some men have been predestinated unto everlasting life, and that their number is so certain and definite, that it cannot be either increased or diminished. It is of the **same free grace** that these are effectually called, justified, adopted and sanctified, but when Christ sent out His ambassadors He put no distinguishing mark on those who were thus the subjects of free grace, but said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned"—Mark xvi. 15, 16. What was the line of action which these ambassadors were to follow in preaching to every creature? They were to take as their example, not men, but their Divine Master, and would no doubt remember that the substance of His preaching was "Repent ye, and believe the Gospel." When these ambassadors went forth they were fully conscious of the fact that the Gospel they had to preach was that the Lord Jesus "was delivered for our offences, and was raised again for our justification." As ambassadors they were fully com-

missioned to set before their hearers the terms on which sinners could be reconciled to God, and as men who had in view the glory of their Master and the good of souls, they could hardly be expected to be so indifferent as not to exhort men to close in with these terms of reconciliation. "Knowing therefore the terror of the Lord, we persuade men." II. Cor. v. 11. Nothing more and nothing less than that is meant by a free offer of Christ in the preaching of the Gospel. This has been the stand of the Church of Christ in its best days, in this country and in foreign lands. Men like the Puritans of England and the divines of the First and Second Reformation in Scotland held to the free offer of the Gospel, but where could there be found men who held more tenaciously to the doctrines of free grace, or who denounced more unsparingly any teaching that gave the least place to creature power? Those in the north Highlands whose ministrations were most acknowledged were distinguished for their soundness in the faith, and specially for proclaiming the free, unfettered call of the gospel to lost sinners. Some may profess dubiety as to this, but there is no foundation for dubiety in the matter. One of the most eminent and successful of them could say, when on his deathbed giving his successor a dying charge: "I have at times felt, when proclaiming the free call of the gospel to every sinner in my hearing, as if breathing the very air of heaven." Dr. MacDonald of Fernitosh, the Apostle of the North, gave the testimony towards the close of his ministry that "from the day he entered a pulpit until then, he was unconscious of having ever left it without giving a free, unfettered call to every sinner in his audience to accept Christ freely offered in the gospel, on the warrant of God's call." (Dr. Aird's address to the F.C. Assembly which met at Inverness in 1888.)

It is true, as Mr. Gosden points out, that the term "offer" is not used in the New Testament in relation to gospel preaching, for which reason he eschews it, but he must also remember that there are other terms which our esteemed friends use very frequently, such as "immersion" and "believer's baptism" which

cannot be found in the New Testament, yet it is not on that ground that we would eschew them.

In the light of the foregoing and the previous article which appeared in these pages our friends would be well advised to reconsider Articles XXIV., XXVI., and XXIX of their Articles of Faith, and to have Scripture proofs annexed to them, showing not only man's inability, but also, where the mind of the Holy Spirit is given, that men in a state of nature should not be exhorted to believe in or turn to God." If no such Scripture proofs can be produced we must adhere to our present conviction that these Articles have their foundation elsewhere than in the Word of God. In saying this we have no desire to hurt any of the Lord's people in the *Gospel Standard* denomination and if we have anywhere throughout this article been carried away by our feelings into making a statement which might appear to be harsh we regret it very much, for our aim has been more to conserve the truth than to censure.

Marriage with Roman Catholics.

"**M**ARRIAGE is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Heb. xiii., 4. "A civil contract, by which a man and a woman are joined together, which was instituted by God for the prevention of uncleanness, the propagation of mankind and that the parties so contracting might be mutual helps to one another." Gen. ii., 18. The union between husband and wife is so near, that thereby is represented the mystical union, the sacred and spiritual marriage of Christ with His Church. Eph. v. 30,—32. "Marriage is honourable in all." It is a divine institution. It is for the propagation of the race. It is for mutual help. It is for the prevention of uncleanness. It is common to all nations, tribes, pagans, Christians and non-Christians. Our man, and principal purpose in drawing attention to this subject at the present time is that on several occasions for the last odd thirty years we have been in this country and elsewhere confronted with painful experiences of marriages between Free Presbyterians and Roman

Catholics. We believe ministers of other Protestant denominations met with the same painful experiences. It is most painful, and trying to parents when their children marry Roman Catholics. The priests of Rome make a bid for Protestant young women, and young men for their Church. We should bear in mind that no Roman Catholic male or female can marry without the knowledge of the priest, for marriage in the Church of Rome is one of her seven irreligious sacraments. It is not an ordinary "civil contract" in the Church of Rome, but what Roman Catholic theologians call a sacrament! The priest appoints, selects, decrees, consents, or refuses whom to marry, who to marry, where to marry, and when to marry. The priest is the sole arbiter, judge, and governor in every case where marriage is concerned. The young Roman Catholic woman about to marry a Protestant must consult her priest. She must be able to tell the priest all about the young man of her choice. His age, work, wages, prospects, about his sisters, brothers, parents, and relatives. We should understand that the priest is the active registrar in every family in his parish. His eye is to the future. His principal business is to serve the Church, gain votes, wealth, and power. If he is successful in "converting" Protestants through his young women, or young men, the more highly his Bishop, and his Church will advance his claims to still higher spheres of influence. The priest is ambitious. His meshes are wide, or narrow as the case demands his personal attention. He will adapt himself to all circumstances. He likes to converse with "intelligent" men of the Protestant faith, play a game of cards, and if offered, drink bumpers of whisky and soda, and whisky without soda. Rev. Dr. Chiniquy informs us of the priest's fondness for Scotch whisky! Chiniquy knew the drunken priests of Rome well.

The priest loves to be free, easy, jolly, and liberal with his funny, suggestive stories when among Protestants. His object is to create an impression of how broad-minded, educated, secular, free of cares; and if it suits his present purpose to crack jokes at priests, Irishmen, Barramen, or French "Catholics." He has an eye to business! When he leaves the Protestant company,

the silly buffoons are ready to say "what a nice man the priest is, how full of fun, and what a first rate story teller he is, and one of the best at 'card-playing' I ever met." They were never at his "Confessional Box"—they only saw the outside of the "cup" of his soul destroying, and God dishonouring religion. Let us now hear what the same priest says about having a Bible:—"If anyone shall have the presumption to read or possess it (the Bible) without such written permission, he shall not receive absolution until he has first delivered up such Bible to the ordinary. Booksellers who shall sell, or otherwise dispose of Bibles in the vulgar tongue to any persons not having such permission, shall forfeit the values of the books, and be subject to such other penalties as the Bishop shall judge proper according to the quality of the offence."

At a Council held in Toulouse a canon was passed in which it was said:—"We prohibit also the permitting of the laity to have the books of the Old or New Testament, unless any one should wish from a feeling of devotion to have a psalter or breviary for Divine service, or the hours of the blessed Mary. But we strictly forbid them to have the above mentioned books in the vulgar tongue." The Irish Bishops say:—"Hence brethren such books (the Bible or Protestant literature) have been, and ever will be execrated by the 'Catholic' Church, and hence also those salutary laws and ordinances whereby she has frequently ordered them to be committed to the flames." Cardinal Manning declared:—"It seems hardly necessary to say that Christianity was not derived from the Scriptures, nor depends upon it: that the master error of the Reformation was the fallacy, contrary both to fact and to faith, that Christianity was to be derived from the Bible." How can Protestants marry the pagans of Rome?

From her first confession, the deluded woman is in the grasp of the priest. He and not her husband is her master. Indeed her husband is of a secondary consideration. Men of the Protestant faith, and principle, delude themselves if they think they can keep the priest away from their wives, or their wives from the priest. Never! She must attend to the "Confessional box," and the

priest will attend to her purse, the hard earnings of her miserable husband must be shared with "Mother Church" through her beloved "father confessor." She must not and dare not believe father, mother, husband, or brother before her priest. Her hope for eternity centres in the priest. Take the priest away and her miserable hope fades into despair in her bosom. Her priest is her bible, her god, her nearest and most valuable friend on this earth. She can rush to him in her many conflicting moments of trouble, worries, and despair, pour forth her complaints against her mother, daughter, husband, sister, or neighbour into the ears of her priest. Her supreme object of veneration, affection, and consideration is her "father confessor." She confessed to her priest matters she knew not in her infant days. He put questions, and answers into her inexperienced mouth long before she was of the age of puberty! Chiniquy tells us that the infant female came away from her first "confession" intoxicated with ideas which would cause a woman of mature age to blush with shame. The priest had his prey with his first well aimed shot! The child was in his clutches for all time unless the sovereign grace of God would intervene. In after life atheism, infidelity, or Communism might supersede the priest; but her natural affections were perforated and spoiled on friend and foe alike. The only conceivable possible "union" in the Pope's Church is the priest, and the woman. The class of females in the Church of Rome called nuns are coadjutors with the priest in retaining, upholding, and cementing the "union" of the priest, and the other females in childhood, school, college days, or behind the shop counter. They (the nuns) are designated "Sisters of mercy," "Little sisters of the poor," "The sisters in the 'closed convent'." The female teachers in the public schools are also "sisters," and in fact their designations, and divisions are too numerous to be written all down in a short article like this. They all co-operate with the priest, always begging, always poor, and always interfering with the domestic life of the deluded Roman Catholic families.

The Canon Law of the Church of Rome says that all Protestants are heretics, and all Protestant children are born illegitimate

and die under the curse of the Pope. How then can Protestants marry Roman Catholics? The Pope says that heretics should be exterminated, and that the killing of heretics is made a means of obtaining salvation! Cardinal Bellarmine declared:—"so the only remedy is to send them (Protestants) soon to their own place." I knew of a case where the husband (an R.C.) went with his child to the priest on a Sabbath morning to be baptised, and the priest baptised the infant according to the rites of Rome. The mother got suspicious (she was Protestant), asked her husband where he had been with the child. He told her. The mother set off to a Protestant clergyman and got the infant baptised the same day at 2 p.m.! "Marriage is honourable in all" but marriage with Roman Catholics is utterly unwise, unhappy, and with few exceptions, full of snares, and disastrous results. If the Protestant party should desire to marry one of the Roman Catholic Church, he or she should first of all require of him or her to leave the church of the priest, nun, and "Confessional Box" for ever. On no other condition should a Protestant marry a Roman Catholic. If Protestants were instrumental even by marriage to extricate deluded Roman Catholics out of the clutches of the priest such an "honourable marriage" might be a great blessing to both of them.

To be married by a priest is most sinful because the priest idolises this civil contract into a "Sacrament" which is false and blasphemous. Marriage is not a "sacrament." The priest says it is, and on par with the Lord's supper, or Baptism. The Word of God makes no reference to marriage as a "sacrament." It is a solemn engagement, a divine institution, and a civil contract according to our national laws, but not a "sacrament" in any sense of the term. The priest claims that the issue of the marriage belongs to the Church. Here the priest makes full use of the service of the party which belongs to his church. He is a past master in the art of deceit, craftiness, and trickery. The priest prefers a female R.C. to marry a heretic of a Protestant than a male R.C. to marry a heretic. He can play his tricks much easier on the female, visit her in her home (while the husband is at his lawful calling), make

plans for her, and suggest to her what will be her next line of action to weaken and destroy any moral leanings that may remain in her husband's deluded mind towards the truth of God. The priest is an actor. She must teach her children the R.C. Catechism secretly and persistently. She dare not disobey her priest. She may under certain circumstances send her children to a Protestant school, provided she will carry out the requests and instructions of the priest otherwise. The priest is her lord and master. We advise young men, and women of our Church, and the young folk who may read the above never to marry a Roman Catholic unless you are positively certain they are separated from the Church of Rome for ever. We feel deeply for poor Roman Catholics, but we abominate their religion, for it is a snare, a delusion, a curse, a ruination for the life that now is, and spells destruction for the future. We should, by all lawful means within our reach, help Roman Catholics to turn away for ever from the blasphemous religion of the Pope; but by marrying them we only confirm them in their delusion, irreligion, and tighten the iron chain of the priest about their necks. "Hearken unto me now therefore, O ye children, and attend to the words of my mouth," Proverbs, vii., 24.—J. MacL.

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuin bhò t-d 18.*)

'San dara àite, Bithidh aig na naoimh ann an nèamh làn-mhealtainn Dhé agus an Uain. Is e so an nì a shàsuicheas gu h-ìomlan an creutair reusonta, agus is e so fois shiorruidh nan naomh. Nì so suas an uile uireasbhuidhean, agus lìonaidh e iarrtuis an anama, a ta 'n déigh na h-uile nì a fhuair iad an so, do ghnàth ag éigheachd le mór-thrioblaid, "tabhair, tabhair, caileigin do ro-churam"; a chionn ged tha iad a' mealtuinn Dhé, gidheadh nach 'eil iad 'ga mealtuinn gu h-ìomlan. A thaobh slighe agus gnè na mealtuinn so tha ar Tighearn ag innseadh duinn, *Eoin* xvii. 3. "Is i so a' bheatha mhaireannach, eòlas a bhi aca ortsa an t-aon Dia fìor, agus air Iosa Crìosd a chuir thu uait." A nis tha dà rathad, air an aithnichear cuspair taitneach

gu ro iomlan agus gu ro-thaitneach; tha aon diubh tre shealladh, agus an aon eile tre-fhaireachdain : Sàsuichidh sealladh an tuigse, agus sàsuichidh faireachdain an toil : A rèir sin, feudaidh neach a ràdh, gu meal na naoimh Dia agus an t-Uan ann an nèamh, (1.) Le eòlas tuigse. (2.) Le eòlas faireachdain. Tha iad araon iomlan, tha mi ciallachadh, a thaobh comas a' chreutair. Oir, air dhoigh 'sam bith eile, cha'n 'eil e'n comas do chreutair eòlas iomlan a ghabhail air Bith neo-chrìochnaichte. Tha na naoimh a bhos a' mealtuinn Dhé, anns an eòlas a th' aca uime le iomradh, o fhocal naomh, a ta iad a' creidsinn : tha iad 'ga fhaicinn gu dorchach ann an gloine nan òrduighean; a ta, mar gu b' ann, a' taisbeanadh dealbh no sgàile an Fhir-nuaidh-phòsda, am feadh a ta e as an làthair : Tha aca mar an ceudna cuid a dh' eòlas faireachdain uime; tha iad a' blasad gu bheil Dia maith, agus gu bheil an Tighearna gràs-mhor. Ach cha'n fheum na naoimh shuas, deadh iomradh air an Rìgh, chi iad e féin; uime sin sguiridh creidimh : Chi iad 'aghaidh féin; uime sin cha bhi òrduighean ann na 's mò; cha bhi feum na 's mo air sgàthan. Olaidh iad, agus òlaidh iad gu pailte, dheth sin d' an do bhlais iad; agus mar sin sguiridh dòchas, oir tha iad aig na crìochaibh a's fhaide mach d' an iarrtuis.

1. Ann an nèamh, mealaidh na naoimh Dia agus an t-Uan, tre shealladh, agus sin air dhòigh ro-iomlan : 1 *Cor.*, xiii 12. "Oir tha sinn a' faicinn 'san àm so gu dorchach tre ghloine, ach an sin chì sinn aghaidh ri h-aghaidh." Anns an àm so cha'n 'eil ar sealladh ach meadhonach, mar tre ghloine, anns nach 'eil sinn a' faicinn nan nithe féin, ach dealbhan nan nithe : ach ann an sin gheibh sinn beachd soilleir air Dia agus air an Uan. Ann an so, cha'n 'eil ar n-eòlas ach dorchach : Ann an sin bithidh e soilleir, gun an coimeasga a's lugha de dhorchadas. Tha 'n Tighearna 'san àm so a' labhairt ri naoimh, tre chliath nan òrduighean : Ach an sin bithidh iad anns an t-seòmar làthair eachd maille ris. Tha sgàile 'san àm so air an aghaidh ghlàrmhor d'ar taobh-ne : Ach 'nuair a thig sinn chum an tighe a's àirde bithidh an sgàile sin, tre 'm bheil cuid de ghathan maiseach a nis a' dealrachadh, air an tabhairt air falbh; agus an sin bithidh le maisealachd ghlàrmhor agus iomlaineachd, nach facas annsan

le sùilibh bàsmhor, air am faicinn gu soilleir, oir chì sinn aghaidh *Taisb.* xxii. 4. Tha' m focal air a thoirt o'n urram a chuireadh air cuid ann an cùirtibh rìghrean, gu bhi 'nan luchd-feithidh, *Ier.* lii. 25. mu "sheachd fir dhiubhsan a bha dlùth do phearsa an rìgh." O glòir do-labhairt! cumaidh an Rìgh mór a chùirt air nèamh, agus bithidh na naoimh uile 'nan cùirteirean aige, a ghnàth dlùth do phearsa an Rìgh, a' faicinn 'aghaidh! "Bithidh rìgh-chaithir Dhé agus an Uain innte; agus mi a sheirbhisich seirbhis dha, agus chì iad 'aghaidh."

(1.) Chi iad Iosa Crìosd le 'n sùilibh corporra, a chionn nach cuir e gu bràth a thaobh nàdur an duine. Chì iad a ghnàth an corp glòrmhor beannaichte sin, a ta gu pearsanta comh-cheangailte ris an nàdur dhiadhaidh agus a ta air àrdachadh fad os ceann uachdranachd agus cumhachda, agus na h-uile ainm a dh' ainmichear. Ann an sin chì sinn le 'r sùilibh, an ceart chorp sin a bha air a bhreith le Muire ann am Betlehem agus a cheusadh an an Ierusalem eadar dà ghaduiche; an ceann beannaichte sin a bha air a chrùnadh le droighionn; an aghaidh air an do thilgeadh smugaid; na làmhnan agus na cosan, a bha air an tarruingeachadh ris a' chrann-cheusaidh, uile a' dealrachadh a mach le glòir do-bhreanuichte! Tarruingidh glòir an duine Crìosd, sùilean nan naomh uile, agus bithidh e gu bràth air a dheanamh iongantach annta-san uile a ta creidsinn! 2 *Tes.* i. 10. Ge do bhiodh gach aon reul a ta 'sna speuraibh, a' dealradh mar a ghrian, ann an àirde mheadhon là, agus ge do bhitheadh solus na grèine cho mòr air a mheudachadh, as gun rachadh e cho fada thairis air na reultaibh anns an t-solus sin, 'sa tha e nis, dh' fheudadh beagan de shamhladh lag a bhi ann an sin, air glòir an duine Crìosd, ann an coimeas ri glòir nan naomh. Oir, ge do dhealruicheas na naoimh a mach mar a' ghrian, gidheadh, cha'n iadsan ach an t-Uan, a bhitheas 'na sholus do 'n chaithir. Thuit na daoine glìce sìos agus rinn iad aoradh dha, 'nuair a chunnaic iad e 'na leanabh òg, le Muire, a mhàthair anns an tigh: Ach, O! ciod an sealladh taitneach thar tomhas a bhitheas e, a bhi 'ga fhaicinn sa 'na rìoghachd, air a rìgh-chaithir, aig deis-làimh an Athar! "Rinneadh am Focal 'na fheòil" Eoin i. 14. agus dealruichidh

glòir Dhé tre 'n fheòil sin, agus sruthaidh aoibhneis nan neamh a mach uaithe, do na naoimh, a chì agus a mhealas Dia, ann an Crìosd. Oir, do bhrìgh nach bi an t-aonadh a ta eadar Crìosd, agus na naoimh, a chaidh air a sgaoileadh, ach gu mair iad 'nam buill dha gu bràth; agus nach urrainn na buill am beatha tharruing ach o 'n Ceann, do bhrìgh nach 'eil an ni sin nach 'eil an crochadh ris a' cheann air son beatha, 'na bhall: Uime sin, mairidh Iosa Crìosd 'na bhann ceangail sìorruidh eadar Dia agus na naoimh; o 'n sruth am beatha mhaireannach, *Eoin* xvii. 23. "Thug thu cumhachd dha air gach feòil, chum na h-uile a thug thu dha, gu 'n tugadh esan dhoibh a' bheatha mhaireannach. Agus is i so a' bheatha mhaireannach, eòlas a bhi aca ortsa an t-aon Dia fìor," rann 22, 23. "Agus thug mise dhoibhsan a' ghlòir a thug thusa dhomhsa, chum gu 'm bi iad 'nan aon, mar a ta sinne 'nar n-aon. Mise annta-san, agus thusa annamsa chum gu 'n deànar coimhlionto iad ann an aon." Uime sin, tha mealtuinn làthaireachl Dhé ann an nèamh, ri bhi air a thuigsinn, ann an cur a thaobh an fhocail agus na sàcramainge, agus an leithide sin do mheadhonna faicsinneach, leis am bheil sinn a' mealtuinn Dhé 'san t-saoghal: ach cha'n ann, mar gu'n tilgeadh na naoimh an sin diubh an taice air an Ceann air son beatha; cha'n ann, "Beathaichidh an t-Uan a tha am meadhon na rìgh-chaitheach iad, agus treòraichidh e iad gu tobraichibh de uisge na beatha."

A nis 'nuair a chì sinn esan, a bhàsaich air ar son, chum gu bitheamaid beò gu sìorruidh, esan air an d' thug a ghràdh gu'n choimeas snàmh tre fhairge ruaidh feirge Dhé, a dheanamh slighe 'na meadhon dhuinne, tre 'n rachamaid teàruinge gu tìr Chanaain; an sin chì sinn cìod an neach glòrmhor a bh' annsan a dh' fhuiling so uile air ar son-ne! cìod an aoidheachd a bh' aige san tigh àrd! cìod na h-alleluidhean aingil nach b' urrainn a bhacadh o éisdeachd ri osnaibh an t-sluaigh chaillte air thalamh, agus o theachd a nuas chum an còmhnaidh! agus cìod a' ghlòir a chuir e thaobh air ar son-ne! "An sin bithidh sinn na 's comasaiche maille ris na naoimh uile, air a thuigsinn cìod e leud agus fad, agus doimhne, agus àirde, agus air gràdh Chriosd aithneachadh, a chaidh thar gach uile eòlas!" *Eph.* iii. 17, 19. 'nuair a

chumhnicheas na naoimh, gur iad uisgeacha na feirge gus an robh esan air a thumadh, na tobraichean slàinte o 'n tarruing iadsan an uile aoibhneas; gu 'n d' fhuair iad cupan na slàinte, an àite cupan na feirge a thug an t-Athair dha ri òl, roimh an do chrìothnaich nàdur neo-chiontach an duine; cia mar a leumas an cridheacha an taobh a stigh dhiubh, a lasas iad le gràdh aingle, cosmhuil ri éibhlibh aiteil, agus buailidh bogha nan nèamh le 'n òranaibh slàinte! Chaidh na h-Iudhaich, ann an cuimhneachadh féisd nam pàillionna, (an fhéisd a b' aoibhniche a bh' aca, agus a mhair seachd laithean,) aon uair 'san là mu 'n cuairt do 'n altair, 'a seinn hosanna, le 'n geuga miortail, pailme agus seilich, 'nan làimh, (a cheud dithis dhiubh sin 'nan comharra air buaidh; an ni mu dheireadh air geamnuidheachd,) aig an àm cheudna a' lùbadh am meanglain a dh' ionnsuidh na h-altair: 'Nuair a bhios na naoimh air an taisbeanadh an làthair Chrìosd mar òigh gheamnuidh, agus an uair a gheibh iad mar luchd-buaidh am pailme 'nan làmhaibh; cia aoibhneach a chuairticheas iad an altair gu saoghal nan saoghal, agus a sheinneas iad an hosannah, no an aleluiah, mu thimechioll, a' lùbadh am pailme rithe, ag aideachadh gu bheil iad fo fhiachaibh air son gach ni do 'n Uan a chaidh a mharbhadh, agus a shaor iad le 'fhuil! Agus ri so tha còrdadh an ni chunnaic Eoin, *Taib.* vii. 9, 10 "Sluagh mòr—'nan seasamh an làthair na rìgh-chaithreach, agus an làthair an Uain, air an sgeadachadh le trusganaibh fada geala, agus pailm aca 'nan làmhaibh: Agus ghlaodh iad le guth àrd, ag ràdh, Slàinte d' ar Dia-ne, a ta 'na shuidhe air an rìgh-chaithir, agus do 'n Uain!" *(Ri leantuinne)*

Sabbath Observance.

THE following extract from a book—*The Lord's Day**—published in the United States of America in 1885—more than half a century ago, is of interest in view of uninformed

* The book referred to above was written by Prof. A. E. Waffle, Professor of Rhetoric and English Literature in Lewisburg University, Lewisburg, Pa., U.S.A. It was awarded a prize of 1,000 dollars (£200) by the American Sunday School Union. The extract is given verbatim with the exception that "Sabbath" is substituted for "Sunday" in a few places.—D.B.

criticisms brought against the Free Presbyterian position in regard to certain phases of Sabbath observance:—

“It may be that some Christian readers of this book will desire to know more specifically what they can do to promote the proper observance of the Lord’s day. The following suggestions are made in the hope that they may be of practical value to such inquirers. For the sake of a better classification I have divided these hints into two classes: *first*, those which relate to the things which Christians should not do on Sabbath, if they wish to promote its better observance; *second*, those relating to some positive duties which they must perform before this object will be accomplished. To one class I will give the name Negative Duties, and to the other, Positive Duties, of Christians in regard to The Lord’s Day and its better observance.

“*Negative Duties.* 1. Abstain not only from all labour for gain and all unnecessary work, but also from pleasure riding, worldly visiting, feasting and everything of the kind on the Sabbath. 2. Do not patronise any Sabbath-breaking institution, corporation or individual. Do not buy or read ‘Sunday’ newspapers. Do not ride on the horse cars or steam-cars on the Sabbath. 3. Do not receive at your house, on Sabbath, meat, ice*, milk or any other article of consumption, unless sickness or some other cause makes it absolutely necessary. 4. Do not allow your servants to buy anything for your family on the Sabbath. 5. Do not write and mail letters, go to the post-office or receive letters from carriers on Sabbath. 6. Do not go on ‘Sunday’ excursions, or allow anyone to go who is under your control. 7. Do not join the crowd who go to the seashore or to watering places to spend Sabbath. 8. Do not employ the barber, the cigar vendor or the boot-black on Sabbath. 9. Do not allow your children to play in the street on Sabbath, or to play noisily in the yard. 10. Do not belong to a corporation or own stock in a company which persistently violates the Sabbath.

“If all Christians would abstain from these and similar forms of Sabbath desecration, they would not tempt others to break the

* Our readers will understand that these references are to conditions existing in the U.S.A.

Sabbath, and their example would have a mighty influence in promoting its better observance. Many kinds of Sabbath-breaking are sustained by the patronage of professed Christians; other forms are allowed to go on because of their silent approval. They have it in their power to destroy much of it by steadily and faithfully refusing to have any share in it.

“Positive Duties.” 1. Make the better observance of the Lord’s Day a subject of prayer in private and Christian assemblies. 2. Hold meetings to promote this object. 3. Let these meetings request pastors to preach on the subject at stated times or whenever they may see fit. Pastors should give more attention to the subject both in their private and public ministrations. 4. Introduce in assemblies, conferences, and associational meetings resolutions condemning current violations of the Sabbath, and urging Christians to be faithful in its observance. 5. Let churches discipline their members who openly violate the Sabbath. 6. Let Sabbath-schools be so conducted as to cultivate reverence for the day. 7. Parents and teachers should carefully instruct the young in regard to the proper observance of the Sabbath. 8. As a means of instruction and exhortation, circulate the tracts furnished by the various Sabbath associations. 9. Use your influence against opening reading rooms, museums, libraries, etc., on Sabbath. 10. If you are an employer and pay weekly wages, make Monday instead of Saturday your pay day. Urge others to do the same. 11. Promote the Saturday half-holiday movement by every means in your power. 12. Take note of any proposed violations of the Sabbath by railroads, steamboat companies or other corporations, and thwart them by petitions or by appeals to the law. 13. Enforce the law on all persistent Sabbath-breakers. 14. Watch against the repeal of any but unwise Sabbath laws, and be ready to circulate petitions to your legislative. 15. Circulate petitions to Congress for the abolition of the ‘Sunday’ mails. 16. Give all in your employ, household servants as well as others, the greatest possible immunity from Sabbath labour. 17. Make a thoroughly religious use of the Lord’s Day yourself, attending religious services and engaging

in religious reading and meditation, and in the exercise of family religion."

It is said that "eternal vigilance is the price of liberty." We shall find that it is also the price of our Sabbath.

The late Mrs. M. Mackay, Quidinish, Harris.

THE above mentioned was comparatively young when taken away from our midst as a congregation. She complained of illness on the Sabbath night of the communion at Finsbay and was in eternity shortly afterwards, having only a brief illness. Having been awakened to a sense of her sins and lost condition, she was in the greatest distress of mind concerning eternal realities, and was on the point of being bereft of reason, when she was mercifully delivered from bondage under the law to the glorious liberty of the sons of God. She was most exemplary in her attendance on the means of grace at all seasons of the year, and did her utmost to instil the fear of God in her family, for whose souls she was concerned more even than for their temporal welfare. One verse of truth she often quoted was, "What shall it profit a man if he shall gain the whole world and lose his own soul." In her letters to her sons she continually warned them to read the Bible and to observe the Lord's Day at all times.

It would be well if all mothers and fathers did so in their letters. She was of a very happy disposition and welcomed the Lord's people to her home. When not otherwise employed she was accustomed to sing the spiritual songs of Peter Grant which were much in vogue among the godly in a former generation. Being only of middle age her premature death was a severe blow to her husband and children, as well as to the cause of Christ here. We miss her presence and prayers. "Ye are the salt of the earth. Ye are the light of the world." The world is all the darker for the removal of God's witnesses. We believe it is better for them to be absent from the body and to be present with the Lord.—*D. J. McA.*

Notes and Comments.

Is President Dr. John A. Mackay, Princeton, a Barthian?—In a notice of Dr. John A. Mackay's recently issued book, "A Preface to Christian Theology," *Christianity To-day* (Philadelphia, Pa., U.S.A.), makes the following comment : "These lectures apparently support the position of those who hold that Dr. Mackay as a theologian is to be classed with the school of Kierkegaard and Barth and Brunner rather than with the school of Hodge and Warfield and Patton. Their emphases are largely Barthian emphases. However, as both schools look upon the Bible as the Word of God in a unique sense as the record of His revelation, the fundamental emphases of these schools are largely the same* This does not mean, however, that the difference between them at this point is small. For while, according to Hodge and Warfield and Patton, the Bible as a whole is the Word of God, the infallible rule of faith and practice, according to Kierkegaard and Barth and Brunner the Bible is the Word of God only in so far as it is the record or witness to God's self-revelation. The Barthians never say that the Bible is the Word of God, at most they say that it contains the Word of God. Hence such belief as they have in the Bible as the Word of God is consistent with the supposition that the Bible contains many errors and inconsistencies. We could wish that Dr. Mackay had been more explicit in his references to the Bible as the Word of God. We have been glad to note that unlike Brunner he does not ascribe errors or inconsistencies to the Bible. At the same time he nowhere ascribes infallibility to it. All his positive statements concerning the Bible, if we mistake not, might have been written by Brunner. The most that he says is that the Bible is the record of God's self-revelation (page 21). In view of this, his reference to the "irrelevance of many of the issues that have been raised regarding the character and extent of the inspiration in Holy Scripture" (page 67) is rather disquieting, especially in view

*This is a statement that is open to serious objections. The Bible is viewed from different angles by the Barthian and the Princeton School of former days.—D.B.

of his desire to have Emil Brunner occupy the chair of theology in Princeton Seminary. We wish that Dr. Mackay had expressed himself as to exclude the notion that he holds the Barthian rather than the Westminster doctrine of Holy Scripture. The latter alone is consistent with the historic position of Princeton Seminary."

Keeping One's Head.—"Keeping one's head" is a phrase often used to describe well-balanced level-headed people who maintain a calm exterior, poise, and composure, in the midst of severely-testing unusual experiences, which sweep the average person off his, or her, feet in the swirl of the current of human emotions. This may manifest itself in a panic-stricken stampeding, or in merely following the popular line of least resistance, as, for instance, in the desire to be in the majority and to avoid the stigma of being peculiar, even if it means following the multitude to do the greatest evil. This balanced level-headedness and sanctified common-sense were never more conspicuously manifested in the ecclesiastical life of Scotland than in the history of the Free Presbyterian Church of Scotland. Present-day events are demonstrating and vindicating the truth of this statement to the hilt. There are not wanting signs, though we would like to see more and more of them, that denominations that once set off "to move with the times" in the name of modern scholarship during the past fifty years especially, are beginning to suspect and even realise that, after all their once dogmatically assured results are not so assured after all. Because we, as a denomination, refused to go a step with them, trusting the infallible light and guidance of an inspired Bible, we were, with all the ridicule, sneering, sarcasm, and bitterness imaginable, described as narrow-minded, bigoted, obscurantist, over-righteous, strict, proudly-orthodox, antediluvian, strait-laced, kill-joys, and hopelessly behind the times. Our refusal to commercialise and secularise the Sabbath, in the form of sanctioning travelling by public-conveyances, run in systematic disregard of the Fourth Commandment, has been described as legalism, while our refusal to unite ecclesiastically with those who sheltered heresies earned for us the stigma of isolationists. Truly, as a denomination,

we should be deeply grateful and humble before the Most High for His gracious condescension in enabling us to maintain a level-headed balance amidst the clamouring agitations and spiteful abuse of precipitate hurrying ecclesiastics rushing past to move with the times. To-day many of our quondam traducees, without acknowledging their wrong-doing, are being gradually disillusioned, as they discover that the times with which they so anxiously and hurriedly moved, disastrously deceived them, notwithstanding its boasted twentieth-century refinement, culture, and scholarship. As an evangelical minister of the Church of England recently put it, "It is difficult to be truly orthodox without being proud of it." A denomination kept faithful and level-headed by the undeserved favour of Heaven has no more reason to be proud than a condemned sinner saved by grace. The perpetual becoming attitude in the one case, as in the other, is humble gratitude to God alone.

Popular Misinterpretations of Scripture.—Among the many proofs of the Most High's gracious condescension and favour in enabling the Free Presbyterian Church of Scotland to maintain a level-headed balance and composure in refusing "to move with the times," when the times were and are ecclesiastically and otherwise out of joint, is the solid denominational imperviousness, to the subtle infiltration of popular misinterpretations of Scripture, which is a conspicuous feature of our sustained distinctive denominational testimony. For instance, the 1900 Free Church, which claims exclusive heirship of, and ecclesiastical identity with the Free Church of 1843, publishes articles in its official organ against Antimonianism, Arminianism, and Modernism, yet mixes with denominations holding these heresies and adopts their Antimonian and Arminian methods of so-called evangelistic campaigning. This type of ecclesiastical mixing is very common and even popular among various professedly evangelical and Protestant denominations not only in Britain but throughout nominal Christendom. Among Wesleyan Methodists and Church of England evangelicals, for instance, it is a common occurrence to find otherwise fundamentally sound professed

evangelicals preaching and practising Antimonianism, Arminianism, and Pre-Millenarianism. No doubt the former two false interpretations of Scripture owe their past and present popularity, in these ecclesiastical circles, to the evil influence of John Wesley, the founder of Arminian Wesleyan Methodism. With obstinately persistent repetition the saving of England in the eighteenth century from the perils of deism and atheism is falsely attributed to John Wesley. in these and other ecclesiastical quarters, to this day. The truth of the matter is that anything that was doctrinally sound and of permanent value in the Eighteenth Century English Revival owed its origin, development, and blessed results, under God, to such Calvinistic evangelicals as George Whitefield, Augustus M. Toplady, and William Romaine, with their like-minded fellow-labourers, while John Wesley's Arminian Methodism has been as subversive in England of evangelical Calvinism as the hyper-evangelism of Moody and Sankey has been all over the English speaking world. It is amazing that it is generally among the same class of people that that other popular present-day misinterpretation of Scripture—Pre-Millennarianism has taken deep root. It is simply painful to find not only among otherwise sound American fundamentalists this popular carnal view of the Millennium, but it is also widespread and prevalent among English Methodists and Church of England Evangelicals. These people fail evidently to realise that this Dispensation, since Pentecost, is peculiarly the Dispensation of the Holy Spirit. It is He who is the Glorifier of Christ in His people by His supernatural manifestation of Christ to their souls, by His Word. He is God and He is a Person as well as Christ, and without His quickening, regenerating, and sanctifying power in producing a Millennium, no personal advent of Christ would avail. The Word of God makes it abundantly plain that the time is coming when nation shall not lift up sword against nation, but that will be by the spiritual reign of Christ in His people world-wide, and not by a personal visible reign.

Britain's Greatest Post-War Danger.—Readers of our

magazine are already well aware of the subtle surreptitious methods too successfully employed by Jesuitical Romanism in this country to capture all the national sources of information, such as the B.B.C. and the public Press, in the interests of the satanic Papal System. During the Abyssinian Massacre by the Italians, as during the Spanish Civil War, the Papal System had an army of Jesuitically-trained newspaper correspondents spread all over the country, under the auspices of "Catholic Action," writing articles and letters in our daily and provincial newspapers favourable to Mussolini, Franco, and Hitler, and their blood-thirsty Nazi-Fascist hordes. Conspicuous among these writers in the Scottish newspaper Press, for instance, was the Romanist Lady Maxwell-Scott, and her Romanist husband, Major-General Sir Walter J. Maxwell-Scott, whose perfervid feverish activities in support of Mussolini's ruthless massacres constitute a disgrace to civilisation, while the Romanist Colonel Romanes of Pitcairney, Nigg, was outstanding in the same connection relative to letters in the Highland newspapers. In England the daily newspapers were full of such propaganda articles and letters by aristocratic Romanist writers, by which they succeeded amazingly in imposing upon the credulity of the British reading public generally. The favourite bugbear of these subtle Jesuits was "Red" Bolshevism, implying, when and where they did not actually express it, that the Papal System was the only bulwark of civilisation against world chaos and the "Red" International revolution. The result was, and still is, that the vast majority of the non-Romanist English aristocracy fervently believe that Romanist domination after the war is the only bulwark capable of restraining the flood of "Red" international revolution, and retaining to them their accustomed privileges. Needless to say, Anglo-Catholic and Scots-Catholic pulpit propagandists are exploiting these fears to the utmost, and imposing upon the credulity of the Scottish and English aristocracy. The result is that Romanist ritualism is very popular in Anglo-Catholic and Scots-Catholic churches in preparation for the post-war so-called "Reunion of Christendom," under the headship of the anti-Christian Pope of Rome. The Archbishop of Canterbury

is helping forward and popularising this Romeward movement by the characteristically satanic subtle method of ecclesiastical self-effacement in voluntary subservience to the Romanist Archbishop Hinsley of Westminster R.C. Cathedral. Letters to the Press on the subject indicate that the Archbishop of Canterbury never now makes any important national ecclesiastical pronouncement without first consulting the Romanist Cardinal Hinsley for his approval. The English Free Church Federal Council at their meeting on the 1st April, 1941, manifested a similar betrayal of their Protestant trust in favour of Cardinal Hinsley. We accordingly solemnly and earnestly appeal to the praying people among our readers to plead fervently, importunately, and perseveringly with the Most High to disclose, in undeserved mercy, to our nation and generation the satanic nature of this great conspiracy and betrayal, and to hasten the downfall and utter destruction of the Papal System, to the glory of His great Name, and for the peace of nations.

The Supreme Earthly Enemy of God and Man.—

There appeared in "The Gospel Witness" for 2nd January, 1941, the letter that the Editor, the Rev. T. T. Shields, D.D., Baptist Church, Toronto, Canada, wrote in reply to a letter he received from the Press Censor, taking exception to Dr. Shields' criticism of the unpatriotic obstructionist tactics of Romanist French-Canadians. It may not be so well-known among our readers as it ought to be that the Canadian Broadcasting Corporation is being used as a Romanist propaganda agency in its weekly "Catholic Hour" programmes in which sectarian and purely Romanist dogmas and beliefs are discussed. The influence and power of Rome in connection with the Canadian Newspaper Press is also manifest in the Jesuitic pressure being brought to bear on the Press Censorship to suppress all criticism of Romanist obstructionist methods, as exposed in the pages of "The Gospel Witness." Dr. Shields made a long and spirited reply, in which, *inter alia*, he said "Here at least is one man who will never submit to such tyranny, even if my protest should cost the last drop of my blood." The learned Dr. concluded with the following significant paragraph:—"There is in this

country a religious propaganda that has a political expression, and that is the propaganda of the Roman Catholic Church. I am a loyal subject of His Majesty King George VI. I recognise only one higher loyalty, and that to One who is King of kings and Lord of lords. If I know my own heart I am willing cheerfully, if necessity should arise, to die for either of them, and such necessity, as related to the war, would be to die for both, or otherwise to serve both. And it is my profoundest religious conviction that the supreme earthly enemy of both is the Papacy."

War Expenditure and Sabbath Labour.—Mr. Richard S. Brownlow, Managing Director, Berkefeld Filters and Water Softeners Ltd., London, recently writing to the *Daily Telegraph* says, "Our war expenditure is mounting and will no doubt increase. Has it occurred to our authorities and employers how much might be saved by reducing 'Sunday' work wherever possible? . . . In an engineering factory employing a considerable number of workers on war work the manager found that the production was steadily decreasing owing to excessive hours. The workers were tired and listless. They did not run their machines at full production, and their keenness and interest in their work declined. He has stopped 'Sunday' work and finds that the output of the other six days is actually greater than that of the previous seven, and that the workers are fresher and happier with a dividing line between the weeks." It is refreshing to find one in Mr. Brownlow's position penning the foregoing. It is but another testimony added to the ever-increasing volume of evidence against Sabbath labour that has been accumulating for many years back, but such is the madness of our rulers that it seems even material loss will not cause them to refrain from showing their enmity to God's holy day.

Correction.—On page 23 of the May issue of the Magazine and the fifth line from the bottom "ex-Free Church ministers" should have been "ex-Free Presbyterian Ministers." We do not mean but that what appeared was quite correct in the sense that these ministers ceased to represent the Free Church of the Disruption, but that was not the point which we particularly wanted to stress at the time.

Church Notes.

Communions.—*June*—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig; third, Helmsdale, Lochcarron, Glendale, Dornoch, and Uig (Lewis); fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Raasay, Lairg and Beaul; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Bracadale, Stratherrick, Plockton and North Uist. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to or alterations of the above dates of Communions should be sent to the Editor.

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

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