

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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The Sin Against the Holy Ghost.

IN the Free Church *Monthly Record* for July the editor, in passing strictures on a paragraph of ours which appeared in these pages some time ago, appears to be on the horns of a dilemma as to whether to be amused or shocked at being charged with blasphemy against the Holy Ghost for what he considers merely "a reproachful word" against the Free Presbyterian Church. In the paragraph in question we think it has been shown very clearly that the "reproachful word" was not uttered merely against the Free Presbyterian Church but against the Holy Spirit who moved godly men to raise a testimony on behalf of God's truth in Scotland when the majority in the Free Church—Voluntaries and pseudo-Constitutionalists—accepted the notorious and ever-to-be-abominated Declaratory Act. It is true that the editor of the *Monthly Record* can argue that he did not mention the Holy Spirit, and that he never made any reference to His work, but nevertheless we consider that he has no reason to be either amused or shocked at the charge made, but has every reason to consider where he stands before that God to whom both he and us have to render an account.

In the twelfth chapter of the Gospel according to Matthew we find the Pharisees saying in reference to Christ curing the man possessed with a devil, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." It is true that they did not mention the Holy Spirit, nor made any reference to His work, yea they might as well vehemently deny this miracle to be the work of the Holy Ghost as the editor of the *Monthly Record* has done that the Free Presbyterian movement was from the same source when he says that from its inception

it has proved a disruptive influence, yet Christ implies that they had committed the unpardonable sin when He says, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." The sin of the Pharisees was that they had directed their hatred against the peculiar operation of the Holy Spirit, as manifested in the miracle performed by Christ, and fathered that miracle on the prince of devils. Thus, logically, they would have to maintain that the miracle in question was calculated to deceive and to work for evil, a conclusion which is maintained in the charge that the Free Presbyterian Church has been a disruptive influence throughout its history.

For this sin against the Holy Spirit there is no forgiveness, ". . . but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt., xii., 32. It is a sin committed without fear and with delight, and therefore committed with that presumption by which the Lord is reproached. It is worthy of note that under the Old Testament dispensation there was no sacrifice for the sin of presumption. "But the soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Numbers, xv., 30. By this we ought to learn how highly dangerous it is to wilfully and maliciously refer to a movement originated, and in its subsequent history acknowledged, by the Holy Spirit, in a way which indicates it to be a rending of the Body of Christ.

That the Free Presbyterian Church was thus originated and acknowledged by the Spirit of God needs no proof here. Ample proof may be found in the facts that those who formed it, and their successors, have been enabled to maintain a testimony for God's truth in Scotland, and far beyond its shores, in the face of bitter opposition, and that they were made instrumental in turning men and women from sin unto God, thus showing that they were called not only to office in the church by the Holy Spirit, but that they were called to occupy the honoured position of uphold-

ing the standard which the Spirit of the Lord raised against the flood of the enemy. That the founders of the Free Presbyterian Church were men of acknowledged worth and piety more than the friends of our Church had to acknowledge. Some of our readers may have seen a book, *The Free Church of Scotland*, published under the joint authorship of the late Dr. Alexander Stewart, Edinburgh, and Professor J. Kennedy Cameron. Neither of these gentlemen were lovers of the Free Presbyterian Church although one of them was a minister in it for a period, but their testimony on this occasion suits us very well. On page 78 of the book in question it is said of the Rev. Donald Macfarlane that he was "a man of unquestioned standing for depth of piety and earnestness of conviction," while the following glowing description is given of the Rev. Donald MacDonald, Shieldaig. "He prayed, almost literally, without ceasing. Day and night, for long hours together, he lived in solitary fellowship with Christ. He cared to speak of little else than the things of the Kingdom of Heaven. And when he preached, the man was almost transfigured. His whole being was yielded up to his Master's work. All the powers of his soul were stretched to their utmost capacity in making known the tidings of redeeming love. His face would be suffused with a winsome radiance; his thoughts would find expression in language of singular poetic beauty; his voice would vibrate with earnestness of appeal, and in moments of deep feeling would break into a strange little sob. It was no rare thing for congregations to break into 'a rap of calm weeping' under his preaching. His one theme, of course was Christ crucified, and when thoroughly imbued with the spirit of his message, not Samuel Rutherford himself could describe the rose of Sharon with more moving tenderness."

These were men who had a tender love for Christ who were willing to suffer hardship in His service, who had implicit trust in the guidance of the Holy Spirit, and who had the secret of the Lord above many. Did they go about the business of forming the Free Presbyterian Church rashly. We trow not. They well knew what bitter opposition and persecution was in store for them but faithfulness to Christ and their ordination vows

weighed heavier with them. They and the godly men and women who cast in their lot with them could say with a clear conscience before the Most High that it was His Word coming with power to their souls which caused them to take the step which they took, and that ought to make any person bold in the path of duty. They took joyfully to the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance, and the promise was fulfilled to them, "But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Even their most bitter enemies can see the fulfilment of that promise to them to the present day, but there is one thing more which their enemies do not see, and would wish to ignore, and that is, that these men and women had a clean conscience, and liberty in approaching a throne of grace. Could this be so if they were schismatics, rending the Church of Christ? We think not. These very things prove beyond the shadow of a doubt that the movement in which they were but weak and uninfluential instruments was originated and carried along by the Holy Spirit. All unbiassed Christians outside our own denomination who know the contentings of the Free Presbyterian Church will acknowledge this, and men who had no sympathy with the Presbyterian form of Church government but who were eminent for their piety and their gifts have often publicly expressed their thankfulness to the Most High for having, by the forming and continuing of the Free Presbyterian Church, kept a witness for Himself in Scotland, in the midst of an otherwise universal yielding to German Rationalism. In the opposite camp to these men we find the editor of the *Monthly Record*. In the meantime it has suited his purpose to couple his chariot to that of Dr. Rainy, and to adopt his views of the Free Presbyterian movement when he said of the two godly ministers who were at the beginning of it that they had been "laid hold of and exploded, as it were, into space by forces with the origination of which they had very little to do, and for the effects of which they had no very special responsibility."

We have been charged with manifesting an unchristian spirit because we dared to refer to the language of the editor of the *Monthly Record*, in characterising what is admitted by unbiassed minds as the work of the Holy Spirit as evil in its origin and evil in its influence, as blasphemy against the Holy Ghost. No doubt it has hurt him to be placed in the same category as the Pharisees, but we believe that they would not be less vehement in fixing the same charge on the Saviour. However, we are sure that did Him no harm whatever loss was theirs. We have no desire to gain the approbation of any within the pale of the Free Church but we can say sincerely that we have no desire to hurt any in that Church. We regret the painful necessity which compels us to write as we do, but we do it in faithfulness to their souls, to the distinctive testimony of our Church, and to the good of the professing church at large. In this we hope we have nothing in view but the glory of God, and a true desire for the day when it will not be necessary for one in our position to point out the errors of any branch of the Christian Church. As for the charge of indulging in "scurrilous and provocative language" we leave it to men less biassed than the editor of the *Monthly Record* to judge of this, but we give more credit to the integrity of our brethren in the ministry of the Free Presbyterian Church than to believe that he is correct in imagining that even one of them will forget his ordination vows so far as to interfere with what is but a feeble attempt at defending our position as a Church, when that position is attacked, but should there be any such we fail to see why he should remain with us any longer for the Free Church would receive such a one with open arms, and certainly it would be no loss for us that such should leave us. With reference to the hint that our internal condition "was never more transparent or more brittle than now," and that unpalatable things could be said about us, we can only say that if the editor of the *Monthly Record* knows of such things it is his duty, in faithfulness to his ordination vows, to expose them and bring them to the notice of those who should put right what may be wrong. In the meantime we would give him timely warning to make sure of his facts, for, in the case of

anyone acting otherwise, we consider ourselves justified in having such a one pilloried at the bar of public opinion as a wilful transgressor of the ninth commandment, and an obstinate enemy of all righteousness.

Healing of the Conscience.

By the late DAVID DICKSON, *Irvine.*

IV.

Of Regeneration, What is is; and the Regenerate Man, Who he is.

(Continued from Vol. xlv., page 111).

WE speak not here of the regeneration of elect infants dying in their infancy; God has His own way of dealing with them; but of the regeneration of those who are capable of being outwardly called by the ministry of the word, which we may thus describe. Regeneration (being one in effect with effectual calling) is the work of God's invincible power and mere grace, wherein, by His Spirit accompanying His word, He quickens a redeemed person lying dead in his sins, and renews him in his mind, will, and all the powers of his soul; convincing him savingly of sin, righteousness and judgment, and making him heartily to embrace Christ and salvation, and to consecrate himself to the service of God in Christ all the days of his life.

The main thing we must take heed to in this work, is to give to God entirely the glory of His grace, and power, and wisdom, so that the glory of man's regeneration be neither given to man, nor man made sharer of the glory with God; but God may have the whole glory of His free grace, because out of His own good will, not for anything at all foreseen in man, He lets forth His special love on the redeemed in a time acceptable. And the glory of His almighty power, because by His omnipotent and invincible working, He makes the man dead in sins to live, opens his eyes to take up savingly the things of God, takes away the heart of stone, and makes him a new creature, to will and to do His holy will. And the glory of His wisdom, who deals so with

His creature, as He does not destroy, but perfect the natural power of man's will; making the man regenerated, most freely, deliberately, and heartily to embrace Christ, and to consecrate himself to God's service. The reason why we urge this, is, because Satan, by corrupting the doctrine of regeneration, and persuading men that they are able of themselves, by the common and the natural strength of their own free will, without the special and effectual grace of God, both to convert themselves and others also, does foster the native pride of men; hinders them from emptying and humbling themselves before God; keeps them from self-denial; does mar the regeneration of them that are deluded with this error, and obscures what he can, the shining glory of God's grace, power, and wisdom in the conversion of men. For whatsoever praise proud men let go toward God for making men's conversion possible, yet they give the whole glory of actual conversion to the man himself, which Christ ascribes to God only, and leaves no more for man to glory in his spiritual regeneration, than he has to glory in his natural generation. John iii., 5-8. And the same does the Apostle teach, Ephes., ii., 8-10, and Philip. ii., 13. "It is God," says he, "which worketh in you both to will and to do of his own good pleasure." And, therefore, it is the duty of all Christ's disciples, but chiefly their duty who are consecrated to God, to preach up the glory of God's free grace, omnipotent power, and unsearchable wisdom; to live in the sense of their own emptiness, and to depend upon the furniture of grace for grace, out of Christ's fulness; and zealously to oppose the proud error of man's natural ability for converting himself; as they love to see and find the effectual blessing of the ministry of the gospel, and themselves accepted for true disciples, at the day of their meeting with Christ the Judge at His second coming.

For opening up of regeneration, these five propositions must be holden. The first is this—"The natural man receiveth not the things of the Spirit of God; for, they are foolishness unto him; neither can he know them, because they are spiritually discerned." I. Cor., ii., 14.

The second is this—It is the Spirit of God which convinceeth

man of sin, of true righteousness, and of judgment. John xvii., 9, 10, 11.

The third is this—In the regeneration, conversion, and quickening of a sinner, God, by His invincible power, creates and infuses a new life, and principles thereof. “Thy people shall be willing in the day of thy power.” Psalms, cx., 3; John v., 21, vi., 63.

The fourth is this—The invincible grace of God, working regeneration and a man’s conversion, does not destroy the freedom of man’s will, but makes it truly free, and perfects it. “I will make a covenant with the house of Israel, and with the house of Judah, and will put my law in their inward parts, and write it in their hearts.” Jer., xxxi., 31.

The fifth is this—Albeit a man, in the act of God’s quickening and converting of him, be passive, and in a spiritual sense dead in sins and trespasses, yet for exercising external means, whereof God makes use unto his conversion, for fitting him, and preparing him for a gracious change (such as are, hearing of the word, reading it, meditating on it, inquiring after the meaning of it), the natural man has a natural power thereunto as to other external actions; which suffices to take away excuse from them who have occasion of using the means, and will not use them. Matt., xxiii., 37.

For clearing of the first proposition, we must remember, that the object of actual regeneration, conversion, and effectual calling, is the man elected or redeemed by Christ, lying in the state of defection from God, destitute of original righteousness, at enmity with God, bently inclined to all evil, altogether unfit and impotent, yea, even spiritually dead to every spiritual good, and especially to convert, regenerate, or quicken himself. For albeit after the fall of Adam, there are some sparks of common reason remaining, whereby he may confusedly know that which is called spiritual good, acceptable and pleasant unto God, and fit to save his soul; yet the understanding of the unrenewed man judges of that good, and of the truth of the Evangel wherein that good is proponed, to be mere foolishness; and does represent the spiritual

object, and sets it before the will, as a thing uncertain or vain : and the will of the unrenewed man, after deliberation and comparison made of objects, some honest, some pleasant, and some profitable in appearance, naturally is inclined to prefer and choose any seemingly pleasant or profitable thing, whether the object be natural or civil, rather than that which is truly honest, and morally good. But if it fall out that a spiritual good be well, and in fair colours described to the unrenewed man, yet he sees it not, but under the notion of a natural good, and as it is clothed with the image of some natural good, and profitable for preserving its standing in a natural being and welfare therein. So did the false prophet Balaam look upon the felicity of the righteous in their death, when he did separate eternal life from faith and the sanctification, and did rend asunder the means from the end appointed of God, saying, "Let me die the death of the righteous, and let my latter end be like his." Numbers, xxiii., 10.

After this manner the woman of Samaria apprehended the gift and grace of the Holy Ghost, and saving grace offered to her by Christ: "Sir," saith she, "give me this water, that I thirst not, neither come hither to draw." John, iv., 15. So also did the unbelieving Jews judge of the application of Christ's incarnation and suffering, for their spiritual feeding. John, vi., 33-35; for the natural man cannot know the things of the Spirit of God, because they are spiritually discerned, and the natural man is destitute of the spirit of illumination. I. Cor. ii., 14. And the wisdom of the flesh is enmity to God; for it is not subject to the law of God, yea, it cannot be subject unto it. Rom., viii., 7. The power, therefore, of the natural or unrenewed man, is not fitted for the discerning, and loving of a spiritual good, because he is altogether natural and not spiritual; for a supernatural object requires a supernatural power of the understanding and will to take it up, and rightly conceive it. But of this supernatural faculty the unrenewed man is destitute, and in respect of spiritual discerning, he is dead, that he cannot discern spiritual things spiritually.

As for the second proposition anent a man's regeneration,

the Lord, that He may break the carnal confidence of the person whom He is to convert, first shows him his duty by the doctrine of the law and covenant of works, making him to see the same by the powerful illumination of the Holy Spirit, and so, takes away all pretext of ignorance. Secondly, He shows him his guiltiness and deserved damnation wherein he is involved, and so takes away all conceit and imagination of his innocency. Thirdly, He does convince him of his utter inability to satisfy the law, or to deliver himself from the curse thereof, either by way of action or obedience, or by way of suffering, and paying of the penalty of the violated law of God; and so, overturns all confidence in himself, and in his own works. Whence follows the elect man's desperation to be delivered by himself, because he sees himself a sinner, and that all hope of justification by his own deeds or sufferings is cut off. Now, that this is the work of the Holy Spirit, is plain: "When the Comforter, the Spirit of truth shall come, he shall convince the world of sin." John xvi., 8. And in this condition sundry of God's dear children, for a time, are kept under the bonds of the law, under the spirit of bondage and sad conviction.

As for the third proposition—the Lord, after He has laid the sin of His elect child, who is to be converted, to his charge, by the doctrine of the law, first, opens up a light unto him in the doctrine of the gospel, and lets him see that his absolution from sin, and his salvation is possible, and may be had, by flying unto Christ the Redeemer. Secondly, the Lord drawing near the humbled self-condemned soul, deals with him by way of moral persuasion, sweetly inviting him in the preaching of the gospel, to receive the Redeemer, Christ Jesus, the eternal Son of God manifested in the flesh, that by receiving of Him as He is offered in the evangel, for remission of sin, renovation of life, and eternal salvation, he may close the Covenant of Grace and reconciliation with God. Thirdly, because the fall of Adam has bereft man of all spiritual and supernatural power, till he be supernaturally quickened and converted by the omnipotent power of God's grace, therefore, the Lord superadds unto moral persuasion, effectual operation, and forms in the soul a spiritual

faculty and ability for doing what is pleasant unto God, and tends to save himself according to the will of God. This infusion of a new life, sometimes is called the forming of a new creature; sometimes regeneration; sometimes rising from the dead, and vivification, or quickening of the man; sometimes saving grace, and the life of God, and the seed of God; having in it the principle of all saving graces and habits, which are brought forth afterward to acts and exercise.

Meantime, true it is that all men, because of their inborn corruption, have an inclination and bent disposition to resist the Holy Ghost; but when the Lord will actually convert the man, He overcomes and takes away actual resistance, and does so break the power of natural rebellion, that it does not for ever after reign in him. For if God did not take away actual resistance of the man in his conversion, no conversion would certainly follow, and God would be disappointed of His purpose to convert the man, even when He has put forth His almighty power to work conversion. But God does so wisely and powerfully stir up this newly infused life of grace, and sets it so to work, that the understanding and judgment, like a counsellor, and the will, like a commanding emperor, and the active power of the new infused faculty, as an officer, do all bestir themselves to bring forth supernatural operations, Whence it comes to pass that the new creature begins to look kindly on Christ the Redeemer, and to desire to be united unto Him, and does stretch forth itself to embrace Him heartily, for obtaining in Him righteousness and salvation, as He is offered in the gospel. And so, he casts himself over on Christ, with full purpose never to separate from Him, but by faith to draw out of Him grace for grace, till he be perfected. And here, the man that was merely passive in his quickening and regeneration, begins presently to be active in his conversion, and following conversation, for God gives to him to will and to do of His good pleasure; and he, having obtained by God's effectual operation to will and to do, does formally will and do the good which is done.

(To be continued.)

Donald MacKay, Skigersta, Ness.

DONALD MACKAY died on the 10th day of March, 1941, at the age of 39. Indifferent health was the cause of his return home some nine years ago from New York where he had been employed. During the last few years he was confined for the most part to the house, but able to be up until within a few weeks of his end. Affable in manner and of ready wit, he was one in whom the Scripture "patient in tribulation" was exemplified in a rare degree. His father, the late Finlay Mackay, was a man of prayer, and a devoted adherent of the standard raised by the late James Finlayson and Malcolm MacLeod in the parish of Ness on the side of Christ and His cause in the year 1893.

Donald's trouble was blessed to him. He was taught from on high his fall in Adam, and the awful depravity of his nature. A fortnight before the end he suffered much and passed through a period of great darkness of soul. In his sufferings such expressions would often fall from his lips as, "O body of sin and death, thou art suffering, and well dost thou deserve it for thy sin," "This grief I have because Thy wrath is forth against me gone, and in my bones there is no rest for sins that I have done." "If we had no actual sins to account for," he would exclaim, "but the depravity of our hearts, it would suffice to cut us off eternity." "O, our need of making our calling and election sure; the awfulness of building for eternity on a false foundation!"

On the Thursday of the communion 6th March, he took a turn for the worse and was prayed for in the church. His case appeared to be like that of the prophet when he said, "My strength and my hope is perished from the Lord." To his sister, who lovingly nursed him, he remarked that if the ministers should call to see him on the Saturday they never came across one so dark as he was. On Friday he was very low. The relations were called and the end was expected at any moment. On Saturday morning he experienced a wonderful deliverance. He was taken out of the miry clay of spiritual bondage, his feet set on the

Rock, and a new song put in his mouth. Turning to his sister and to other friends who had spent an anxious night with him he said, "Blessed is the man Thou chast'nest Lord, and mak'st Thy laws to learn," and from then on until he closed his eyes in death he gloried in Christ his Saviour. The physical change seemed no less a miracle than the spiritual. The voice which before was broken and hardly audible was now strong and clear, the breathing regular and the countenance which on Thursday and Friday bore sad traces of anguish and deep dejection of soul now seemed to shine. The lame man leaped as a hart, and the tongue of the dumb sang. Again and again he would quote the words, "Father, I will that they also whom Thou hast given me, be with me where I am, that they may behold my glory, which Thou hast given me: for Thou lovedst me before the foundation of the world." In the evening of Saturday several of the people who had come to the mount of ordinances, including the ministers called to see him and left his bedside refreshed in soul. When advised that he might be tiring himself by speaking too much, he replied he would want to testify to the love of Christ until his head would drop on the pillow, "But," he remarked, "we should not do any injustice to the body, it was redeemed as well as the soul." "O," he would exclaim, "the love of Christ, the love of Christ, but let us not lose sight of the love of the Father in giving Him." "Christ to be all and in all." "O, He was worth waiting for, He is worth seeking."

On Sabbath he said, "Christ will be visiting His guests at His table to-day. I have a hope of sitting at the table above, and there I will love the soul of the black African as much as I will my father. Natural ties do not enter there, and it will be part of the sweetness of glory that I will love all who were redeemed by the precious blood. I find the more love I have to Christ, the more love I have to His people." Many instances could be adduced of the tenderness of his conscience with regard to God's holy day. At night he confessed that he was going through deep waters, but that he was being sustained in his hope. On Monday morning he was again brought into "a wealthy place." He told it was his last day on earth. "What need," he said,

"of having the seal in one's bosom to show at the gate! This is a bed that calls for honesty. O that the dead of the village were here to see the struggle of death, that they might take warning and flee to Christ!" Then raising his hands he quoted the words, "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." "O, what a blessing that it is the angels of glory that will be around my bed to receive my soul and not the devils of hell!" At worship he requested that the concluding verses of Psalm 87 should be sung. In the evening he passed through a period of intense suffering. "I thought," he remarked, "I was to be taken home in the fulness I had in the morning, but there is need of further cleansing." "O Lord," he would pray, "take me home with clean feet, keep me from repining." At 10 p.m. calling upon the Lord to receive his soul he peacefully slept in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace."—W.M.

From a German Prison Camp.

To the Editor of the F.P. Magazine.

DEAR SIR—I received the following letter from a prisoner of war in Germany, and I thought it would interest your readers to know that there are some among them who "remember Jerusalem" and who ask for the prayers of those who wrestle at the Throne of Grace.—I am etc., A READER.

My Dear Friend—I hope these few lines will find you in the best of health, they leave myself and W. in a good measure of health. By the time you will have this note the Communion will be on or past. How I wish I was there! but I know that you will be remembering me, though I am not worthy that any would think of me. How I miss you all! But if I had that Friend that sticketh closer than any brother I would not lack. But oh! how I lack everything that is to the glory of God. I had two of your letters. I hope you received those I sent you.

I am sorry that I am not able to write you oftener. Give my love to . . . and . . . , also to other friends. I only had one short note from I hope he hasn't forgotten me though I am not worth being remembered. It is so hard to be separated from friends, but what is it compared with being separate from Christ? The lost world is separate from Christ. May God grant us to be among Christ's flock. Tell Mr. . . . , London, I would like to get a few lines from him. I should be thankful to be alive and have another opportunity to seek preparation for eternity. All my fondest love, etc. . . .

Notes and Comments.

The Blackness and Vileness of Popery.—It is to be feared that in these days of easy-going satanic religious indifference and lamentable lack of spiritual discernment many otherwise orthodox believers themselves may fall asleep with the foolish virgins as to the really dreadful and satanic nature of Popery. It will not be our fault, 'God willing, if our readers ever become so deluded by the Judas kisses of Popery as to lose all sense of that salutary dread of Romanism which hitherto characterised the godly in this land. It is therefore, with sincere appreciation that we reproduce the following paragraph that appeared in the Grove Chapel, Camberwell, London, *Quarterly Review* for July, 1941. The *Quarterly Review* is the organ of the Calvinistic Independent Grove Chapel:—"True religion is at a low ebb at the present time in the land, and hence the spirit of compromise with error we now witness in the 'united' efforts sponsored by the Church of England, the Church of Rome, and the Free Churches under the disarming title of 'The Sword of the Spirit.' But let no one be deceived by this papal propaganda so ingeniously devised to trap the unwary. The Romish Church has not changed and the warning given by our founder, Mr. Joseph Irons, in 1844, can be appropriately reiterated to-day:—"I think that very few Christians are aware of the double devilish blackness and vileness of Popery now. It is putting on, in the

days in which we live, especially in England, all the forms of apparent innocency, and beguiling, bewitching meekness, with all deceivableness of unrighteous, as the apostle says, so that many are duped by its false pretensions? This condition of things spiritual has been largely aided by the spreading of that popular drug, Arminianism, by which one can pick up or put down religion at will. To be an 'almost' Christian is like a spineless body. May the Lord Jehovah send us a revival of true religion in the land, with the virility of sound doctrine accompanied by the blessedness of a gracious personal experience!"

Church Notes.

Communion.—*September*—First Sabbath, Ullapool, Breas-clete; second, Strathy; third, Tarbert (Harris and Stoer. *October*—First Sabbath, North Tolsta; second, Ness, and Gairloch; fourth, Lochinver, and Greenock; fifth, Wick. *November*—First Sabbath, Oban; second, Glasgow, and Halkirk; third, Edinburgh, and Dornoch. *South African Mission*—The following are the dates of the Communion—last Sabbath of March, June, September, and December. *Note*—Notice of any additions to, or alteration of, the above dates of the Communion should be sent to the Editor.

The late Angus Mackay, Innisfail, Alberta, Canada.

This highly esteemed Missionary—Elder of our Church in Canada—passed away a few months ago. At the advanced age of 84 years, he was gathered as a ripe sheaf into the heavenly garner. A native of Rogart, Sutherlandshire, and an elder there in the early years of our Church, his departure is a loss felt on both sides of the Atlantic. Prayerful sympathy is extended to the bereaved widow and family. We hope to have a fuller notice in due course.—W.G.

The Church's Colonial Deputy.—The last word that has been heard of Rev. D. Beaton, he was still in Grafton, N.S.W. War conditions have made it impossible for him to leave Australia so far. We would ask our praying people to be remembering him at a Throne of Grace, that he would be brought safely home.