



# 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 Papal Conquest"—A Review.

(Continued from page 404.)

DR. ROBERTSON, in his fourth chapter, shows that the Roman Church is "bankrupt in France and in other continental nations." As our readers know, France has recently passed laws that have effectually broken the power of the so-called Church within her borders, and have driven a vast number of Romish ecclesiastics out of the country. The *Law of Associations* was passed in 1901, and required all associations to register themselves, and to give an account of their real estate and incomes, "under pain of dissolution." Many Orders of the Roman Catholic Church were engaged in commerce—"manufacturing wine and spirits, perfumes, medicines, and soap"—and the new law had the effect of suppressing these Orders, as well as of closing "monastic and nunnery schools." The monks and nuns refused to submit to the Law. Again, the *Law of the Separation of Church and State* came into operation in 1906. The reign of Popery in France was thus brought to an end. And Dr. Robertson maintains that "people in general in France are not drifting into infidelity or atheism, just as they are not doing so in Italy, although the Papal Church declares such is the case in both countries." There are signs of a movement towards Protestant Churches. He then passes on to notice Austria, which used to bear the title, "Most Catholic," and proves from various facts and statistics that Protestant Christianity is gaining many converts there, and that not less than three-fourths of the people "are out of sympathy with Rome." From Austria he proceeds to "Catholic Germany," and shows that there is active revolt in that quarter among Romanists against the authority and influence of their Church. Then he briefly notices Spain, Portugal, and Belgium, and finds a similar state of matters obtaining. In Spain only five millions out of twenty-five millions of professed Papists "ever go to Confession." It is rather remarkable to learn that in all these

Roman Catholic countries, as sadly contrasted with Protestant Britain, "the monasteries and nunneries have all been placed under State supervision and control," and are open to regular Government inspection. Surely our legislators are dreadfully deluded and bewitched when they refuse to pass a law of a similar kind. No wonder that the Romish hordes are fleeing from the continent to these islands of ours, and availing themselves of the too great freedom which prevails among us. They, indeed, are taking advantage of a freedom which they themselves explicitly condemn in their creed, and which, in like circumstances of power, they never grant to any other. Let it be noted, however, that the freedom of a false charity is only a subtle form of bondage. The man is in bondage to sin who deliberately allows the criminal to pursue his nefarious task without check, and that when he has perfect power to stop him. And it is because iniquity is beginning to abound in the heart of Great Britain that she does not discern the evil of Popery as she once did, but gives it free entrance within her borders.

In an interesting fifth chapter, entitled "English Gold to fill Empty Coffers," Dr. Robertson makes it very plain that "an insatiable gold-hunger" has been one of the ruling passions of the Roman Church, and that the present inrush to our country is nothing less than a demand for money by fair means or foul. The Pope is losing his Peter's Pence in other countries, and under the pretence of a consuming desire for the welfare of the souls of English and Scottish people, he is determined to convert their money to his own pockets. The circumstance is suggestive that his agents carry on their work, to a very large extent, among the richer classes. It appears that there is a good field for this in England. "There are, at the present time, some forty Roman Catholic peers in the House of Lords. These men, for the most part, are not only unfit to sit in the British Legislature, but unfit to hold property in the kingdom at all; for their purses and estates, as well as their votes, are controlled wholly by their Jesuit Confessors in the interests of their mundane Church, the enemy of England. . . . Besides the peers, there are some fifty or sixty Roman Catholic baronets and knights, all of whom are wealthy, and not a few of whom are in the House of Commons, and whose wealth is to a large extent at the command of the Church." A practical example of the unhallowed greed of the Papal Church has appeared in connection with the *Old Age Pensions*. An Irish writer to the *Protestant Observer* states that "under the care of a community of nuns there is a home for old ladies in the north side of the city of Dublin. Most of the inmates, on entering, carried with them some money, which they handed to the sisters. Now, the old ladies have received Old Age Pensions, and the decree has gone forth that four shillings of each pension are to pass into the community coffer, and one shilling is to be retained by the pensioner." Dr. Robertson also

points out that "the true explanation of Irish emigration" is not the supposed despotic rule of Great Britain, but the never-ending tyranny and greed of the priests. Is it not also an alarming fact that the value of the gross estate of the Roman Catholic Church in Great Britain and Ireland is not less than one hundred million pounds? This is a very large nest egg, and she has every hope that she will be able to multiply it indefinitely. Like the monster she is, Rome wants Britain's life and purse. No wonder Dr. Robertson concludes this chapter with the words: "A brigand Church is at your pockets! Wake up, John Bull!"

The next four chapters deal with the Popish Army of Invasion in this country, and are packed with information as to the proceedings and methods of the priests, monks, and nuns who have come to stay among us. He shows very vividly and powerfully the wily plan of campaign that is pursued, and attended with so much success. Then there follow three very instructive and telling chapters, which deal in a most convincing manner with the baneful influence of the Church of Rome, as promoting Intellectual, Moral, and Family Deterioration. These pages are illustrated with two striking cartoons. One is headed "The School of the Priests," and the picture is given of a priest teacher, with fierce countenance, inoculating a little crying boy, laid on his knee, with poison from several bottles he has beside him. The second cartoon is far and away the most graphic and terribly suggestive picture of the kind our eyes have ever happened to rest upon, while it is at the same time an exact and unexaggerated representation of truth. Its title is "The Snares of the Confessional," and it exhibits the priest in the form of a tremendous spider that has got a little family of husband, wife, and two children into his far-reaching web. The spider, with the priest's head and face, has laid hold of the mother, who is nearest him, with his long arms, and she, though in a frenzy of alarm, seems helpless in his grasp. Still she holds fast, with one hand, the children, who are clasping each other on her right side, while the father, who is on the outside of all, has his grasp on the little ones, and seems to be attempting to rescue them, but is apparently dragged along also. The picture is altogether one that expresses a volume of meaning, and will not easily be forgot by anyone who has seen it. Dr. Robertson gives various practical examples in present-day life of the efforts which priests and nuns make to get hold of Protestant families.

His thirteenth chapter, on "Hoodwinking British Travellers in Rome," supplies a vivid account of the tactics adopted at the chief seat to get British Protestant people to visit the Pope at the Vatican. Every art is employed to accomplish this end, and it is melancholy to think how successful these wiles are. Everything possible is done to break down really Protestant feeling, and the Pope is delighted to welcome Protestants, and to send them away charmed with his genial manners. Personally we give very little



for the Protestantism of people who would pay any such homage to the representative of "the man of sin," but the evil is very near our doors, when not long ago two daughters of an Edinburgh United Free Church minister paid him a visit, and brought home the pleasant report that they were not merely inclined to kiss the Pope's ring, but to kiss himself. "He was charming," they said. "The carnal mind" is evidently the same in the Protestant as in the Papist, and is in love with Popery in its essence, root and branch. What is lamentable, however, is that this "mind" is getting full play now-a-days in surroundings where better things might be expected, and that it is only a very thin partition that seems to stand between many nominal Protestants and the Church of Rome.

Dr. Robertson, in his fourteenth chapter, deals at length with "The Eucharistic Procession Device." He points out that "religious processions are pagan in their origin," and that the Roman Church is only more pagan in these performances than the ancient heathen. Addressing England, he says: "The Eucharistic Congress held in your capital, and its procession—like the huge fabric of the Cathedral with which they were associated—have a very ominous, a very sinister, a very menacing look. They all form part of a deeply-laid Papal plot for your subjugation. They all say as plainly as language can: 'See what a power we Roman Catholics have become in England. Already we can treat with the State on equal terms. Already we can say to England's Prime Minister, "We count on your protection for our procession." Already we can invoke the secular arm in aid of our projects. But we do not mean to rest here. For just as we have built our Cathedral tower proudly to overlook the Houses of Parliament, Buckingham Palace, and half of London, so our hope is that one day we will dominate State, Throne, and People.'"

A very important and informative chapter is the fifteenth, headed "Capturing the English Press." It is quite apparent to any who have been watching the press of this country for years back, that great deference is shown by newspaper editors to the Roman Catholic Church. The popular thing seems to be—much charity to Romanism and very little to those who strongly condemn its fallacies. The leading papers of Scotland and England are almost alike in this matter. Decidedly Protestant news and letters find a cold reception and small space, while Roman Catholic events and opinions are extensively reported. This state of matters is very alarming for the future. Dr. Robertson takes notice of the manner in which reviewers of books—not a few of whom are Papists—show little mercy to Protestant writers, and sometimes advance erroneous opinions about the superiority of the Roman Catholic Church. He gives a quotation from a Romish reviewer, who maintained that "the adoration of the Virgin Mary" helped greatly to raise the status of women, and to

increase the respect in which they are held in modern as compared with ancient times. Dr. Robertson answers this ignorant idea very pungently and effectively. He recalls the fact that "the Council of Trent only decided by a majority of three that women have *souls*," and he then adds: "At the present day in every Roman Catholic country, women are considered by the Roman Catholic clergy and by the *clericali* amongst laymen, as little more than animals, formed for man's service and pleasure. As long as the Church was in power in Italy, women were left completely uneducated. . . . Then, nothing could be more erroneous than the reviewer's statements about the effect of 'the Catholic adoration of the Virgin Mary' in instilling reverence for women and a 'knightly ideal of womanhood' in the minds of men. . . . A Judge of the Supreme Court in Venice told me that Mariolatry is the influence that first leads many young men into a life of vice. And I believe that all in Italy who have to do with the criminal classes could confirm the statement. Amongst Roman Catholics Mary is simply Venus, the goddess of material love. It is a curious and significant thing that the worship of the Virgin does not find the same favour among sisterhoods and women in general. A feminine jealousy prevents it. But amongst priests and monks and bigoted laymen, she is their all-in-all." Our author also calls attention to the facts that many novels are written now-a-days with a view to glorify the Roman Church, and that "text-books used in schools—especially text-books of history," are written under Roman Catholic influence, and contain statements designed to damage the Protestant cause and advance the Roman. He concludes by noticing present-day attempts by the Romanists in England "to muzzle free speech and free writing altogether." The persecution of the Rev. George Wise, Liverpool, whose case has been so much before the law-courts, is mentioned as one of the illustrations.

Dr. Robertson, in his sixteenth chapter, devotes special attention to "The Roman Catholic Disabilities (Removal) Bill," and from a very full statement of facts, leads up to the conclusion, that the ultimate end aimed at by the promoters of this Bill, is "the bringing in of a Roman Catholic Sovereign." He carefully points out, as has already been done in these pages, that if the changes proposed in the King's Declaration be carried out, "then the Declaration could be made by any sovereign, Protestant or Papal, and so the way would be cleared for the placing of a Roman Catholic upon the throne;" and for consequent evils which he enumerates—"for the stamping out of our civil and religious liberties; for the re-introduction of Bishops' Courts and prisons, so ardently desired; for the setting up, in fact, of the Inquisition, and for the re-lighting of the fires of Smithfield." He takes note of the fact, that many of those who are in favour of this Bill, passionately assert that they have no design upon the throne, or the Protestant Succession, but over against their averments, he

sets a number of weighty considerations, one of which runs in part as follows: "Many, if not all, of those who are taking a leading part in promoting this Bill in Parliament, and in advocating its claims before the public, are members of such societies as *The White Rose League, The Royalist League, The Legitimist Jacobite League, The Forget-me-not Royalist Club*, and similar societies, everyone of which exists for the very purpose of ousting our Protestant Hanoverian Dynasty, and of reinstating the Papal Stuart line, in the person of a foreign princess, whom they speak of as Queen Mary III." Some people will hardly believe that societies with such an object exist, but Dr. Robertson is a careful writer, whose statements may be relied upon. The very names of the societies mentioned, suggest the great object that is at heart.

Perhaps the most startling chapter in the whole book is the seventeenth, the subject of which is "The Military Invasion." Dr. Robertson distinctly anticipates, from the various signs of the nations and the times, that an attempt will be made in the not too distant future to send a foreign army into our country—an attempt which will be in the interest of the restoration of the temporal power to the Pope. He gives a pretty large quotation from even a prominent Roman Catholic, who complains in strong and vigorous terms that "the Pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it," and that as "they did everything they could to stir up the war between Austria and Prussia in 1866," and the war between France and Prussia in 1870, so "now they are doing all they can to arouse hatred, even to deluge Italy in blood in the vain attempt to recover its temporal power." Still further, Dr. Robertson mentions that in 1874, Cardinal Manning said: "There is only one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of continental war. . . . And it is my firm conviction that in spite of all obstacles, the Vicar of Jesus Christ will be put again in His own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction." Dr. Robertson considers that the Emperor of Germany is the man who is likely to plunge our nation into war, and that, among other things, he possesses "these two qualifications for the task—hatred of England and love of the Pope." He goes further and says that "it has been long known in Italy that the original date fixed upon by the Pope and the Kaiser for the carrying out of their nefarious enterprise was 1911-1912," but that as England is partially awakening to the danger, the date may now be deferred to a more distant time. Truly this chapter is worthy of the most careful study and reflection on the part of our legislators and people. The Pope with the blood-red sword of war is standing at our door! "It is high time to awake out of sleep."

Dr. Robertson's last chapter is "Measures of Defence and Reform." The measures he proposes are not so much political and material, as religious and spiritual. He sees that we have material blemishes and backslidings. One of these is "an excessive devotion to sport," which the Roman Church encourages. Another and more outstanding is "the depreciation and neglect of the Bible." He observes that Great Britain is losing its hold of God's Word, and the closing passages of his book consist of an eloquent, earnest, and evangelical appeal to the people of his native country "to hold firmly, and guard faithfully, their glorious heritage of Christian Protestantism." He declares in sound gospel terms, that "it is only in the natural soil of the unrenewed heart that Roman Catholicism can ever take root; that no Christian, no one who has been regenerated, redeemed, born again, could ever be induced to enter" its fold, and that "therefore only those who are unconverted, who are still in the grip and power of Satan, will ever be found entering Satan's Church." He pleads with preachers, scholars, teachers, parents, to adhere closely to the "glorious Gospel of the blessed God" in its simplicity and purity, and to make the young familiar with the Holy Scriptures from their earliest years. "I would plead with my countrymen everywhere, to reinstate the Bible in its old place of sovereignty in their homes and in their hearts." He also recommends parents to teach their children what He well describes as "that most marvellous compendium of Christian doctrine—*The Shorter Catechism*."

We cannot conclude our review of this timely and valuable book, without again expressing the hope that its publication may be blessed to the enlightenment of many, and may be the means, in the Lord's hand, of checking the ascendancy in Great Britain of that woeful enemy, "whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." We are very pleased to learn that by the kindness of friends of the Protestant cause, a copy has been sent to every member of the new Parliament.

**The Railway Companies and Sabbath Traffic.**—At the annual meetings of the directors and shareholders of the Scottish Railway Companies the question came up at two of the meetings. The spokesmen of the directors cannot be said to have given anything like satisfactory answers to the questions put to them. They did not hide the damaging fact that increased dividends was a factor in the situation that appealed to them. It was encouraging to observe that Mr. Whitelaw uttered a strong protest against increased Sabbath travelling as a money-making concern. We could have wished that he had gone further and condemned the use of Sabbath trains altogether, which he did not, justifying them on the plea of necessity and mercy.

## Notes of a Sermon.

BY THE LATE REV. DONALD MACDONALD, SHIELDSDAIG.

(Taken from his MS. and hitherto unpublished.)

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 "The officers answered, Never man spake like this man."—JOHN vii. 46.  
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THE enemies of Christ sent messengers on this occasion to apprehend Him. On their return, the chief priests and Pharisees put the question, "Why have ye not brought Him?" "The officers answered, Never man spake like this man." It is evident that they were restrained that they could not touch Him until His hour would come. They were struck not only with the order and wisdom wherewith He spoke, shutting the mouths of His adversaries, but with the works done by Him in a miraculous manner. They observed that He had nothing to do but to speak, and the dead were restored to life. He healed all manner of diseases, cast out devils, and restored the dumb, the deaf, and the blind to their respective senses. They were struck also with awe at His holy appearance and language, and probably a divine restraint was exercised to keep them in check, so that it was not in their power to touch Him.

We shall observe some of the times at which Christ spoke, *both before and after* He came into the world.

1. He spoke as God before the world was created. He called into existence by His word a world of holy beings, such as angels, cherubim and seraphim, some of whom are in their order and rank higher, brighter, and more glorious than others, the same as exists among the Church in earth and in heaven. Yet they are perfectly happy in the rank in which God placed them at their creation. It appears that angels are the highest in rank of the various orders of created beings. Christ, as the eternal Son of God, spoke when He commanded these holy beings to be created and delighted in.

2. He spoke in the eternal counsels, when the scheme of Redemption was devised. God foresaw man's fall, and made provision for the redemption of the elect, as Joseph made for the years of famine in Egypt to keep his brethren alive. Christ spoke then, and was filled with joy when the plan of redemption was delineated by divine wisdom, and spread out, as it were, in the council of peace, and God set Him apart as the Redeemer of His people. Then they entered into the covenant of grace. Christ spoke, when He acquiesced in all its conditions, and undertook most willingly to become man, and to suffer and die and perform every work implied therein. He spoke consenting to God's proposals and rejoicing at the prospect that His people would be redeemed, and that He would possess additional glory by becoming man and working out their redemption. (Prov. viii. 30-31; Ephes. i. 18.)

3. He spoke when the time of the world's creation came, according to the eternal decree. He was the Word by whom "all things were made." (John i. 3.) It was the voice of the eternal God that was then heard accompanied with infinite wisdom and power, and as He stood at the womb of non-existence, the dawn of the visible world appeared. Every material object came forth in order, as it was previously arranged in the divine mind. On the first day the heavens and the earth were created, and the work of each day came forth in succession, until the great object for whom all these things were, was made, with more solemnity than anything else. The Three Persons assembled, and man was made in the divine image. The world was filled with all kinds of creatures useful to man—the heavens were garnished with lights, and the sea was filled with fishes—all showing forth the power and glory of God. (Psalms cvii. 28, and civ. 25-26.) Nobles among men build castles, and make many improvements on their estates, not merely for their own comfort, but for the benefit of their heirs that they may possess all and be comfortable. So God created all things, not only for His own glory, but for the benefit of His Church who were to be His heirs, "heirs of God and joint heirs with Christ." (Rom. viii. 17.)

4. He spoke in time. Christ spoke to the Church in the Old Dispensation, before He assumed human nature. He spoke to the patriarchs, to Moses, Joshua, David, Solomon and others with an audible voice. He assumed the appearance of a man, and spoke the language of man, and yet had not the tongue of man. He that made the tongue of man and put language into it, could easily speak without the aid of man's tongue. But there was a time coming when He was to speak with man's tongue in our nature.

Christ spoke when He came into the world. He spoke then, not only as man, but as the great God in human nature. He became "a man of sorrows and acquainted with grief," but His words were different from those of other men. His was the voice of the eternal God, accompanied with irresistible power and wisdom. A veil was drawn over His divine glory, so that He could associate with men. For the measure of infinite glory He displayed in heaven would have been intolerable to men on earth. Moses said to the Lord, "Show me thy glory," but the Lord said, "Thou shalt see my back parts; but my face shall not be seen." A little of this glory was seen on the Mount of Transfiguration, and in the Isle of Patmos. (Rev. i. 12-17.)

At times the Lord Jesus laid aside the veil and spoke with double power. He spoke to the grave and to death, destroying their power, and restoring life to the dead. He spoke to devils, and they were obliged to leave their prey which they had in their possession, going to hell. He spoke to all kinds of bodily diseases and healed them—the deaf, the blind, and the lame. He spoke to them who had spiritual diseases, such as ignorance of God,



unbelief, hardness of heart, and healed them who were wallowing in the mire of the carnal mind. He imparted salvation to the most notorious sinners that others guilty of the same sins should not lose hope of being saved—such as the Samaritan woman and Saul of Tarsus. (1 Tim. i. 13.)

Christ first speaks generally through the terrors of the law. "Cursed is everyone that continueth not in all things that are written in the book of the law to do them." He speaks to man's reason, and awakens the sinner to a sense of his awful danger, and then imparts spiritual life. He opens up the memory and enumerates his sins, the most aggravated first. Then guilt fastens upon the conscience and God's fiery wrath goes over his head. Some souls in this condition continue long to view and mourn their misery. They carry *three burdens*, a burden of guilt, a burden of God's wrath, and a burden of fear of being lost. (Psalm cxvi. 3.) The Lord spoke to Elijah with the stormy wind which brake the rocks in pieces, but the Lord was not in it. He then spoke by the earthquake, but the Lord was not in the earthquake; "and after the earthquake, a fire; but the Lord was not in the fire." (1 Kings xix. 11-12.) So, He passes in His terrors of wrath through the soul, but does not speak as a God of comfort. Godly sorrow and repentance, however, go on in the soul.

When the soul is entirely lost in his own estimation, then God speaks after the storm, the earthquake and the fire of His wrath have abated, with "a still small voice," in the promise, imparting all needed comforts. The power of the remission of sins is in that voice, and the virtue of the blood of Christ which extinguished the fire of His wrath, restores peace to the troubled conscience. The light of God's face shines in the heart, giving the knowledge of the glory of God in the face of Jesus Christ. Such souls behold that glory with their understanding, and embrace Christ and believe in Him. They behold Him in His death, meeting the demands of the law in their room and stead as their surety.

God in Christ continues to speak to them, like a father whose affections are yearning over them with love. A father frowns, and smiles, and gives. So does Christ. He frowns upon them when they go astray; He smiles upon them when they walk in the truth and keep His commandments. He speaks to them when cast down and deserted. (John xiv. 1-3.) They find themselves so filthy that they are wondering that He ever spoke to them. They are surprised that He continues to speak and to convey life to them, comforting them with His presence. Christ shall never give up supplying your wants and speaking comfort to you. Although all the angels in glory, and all His servants on earth would speak to me, they could not satisfy me without Christ. Still, when His servants speak, Christ often speaks through them.

5. Christ's voice shall be heard at the judgment day. "All that are in the graves shall hear his voice." (John v. 28.) He shall come in the clouds of heaven, and, as on Mount Sinai, fire

shall go before him, to destroy the heavens and the earth. He shall sit on a great white throne, which shall not be fixed upon the earth, but set between heaven and earth. (Rev. xx. 11, 12.) He will not thus honour the world in which He was crucified, and which wicked men and devils have polluted. He shall be accompanied by a number of angels to minister to Him. All believers shall be with Him whose bodies have been mouldering in the dust. Then death and the grave shall hear His voice. They kept the human race under their power for ages, but Christ's voice shall raise first all the bodies of the saints: neither death nor the grave can keep them. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea xiii. 14.) The bodies, that were useful in spreading the Gospel, shall rise, whose members were engaged in advancing His kingdom. The tongue, the feet, and the hands shall rise to partake of the enjoyments of glory. Their bodies were weak and diseased on earth, but they shall leave all their deformities in the grave. Being now holy and free from sin, the diseases that came in through sin shall go out with it. Their bodies shall be spiritual, refined by divine power out of the corrupt bodies that were buried in the grave. When you sow any seed, it is not the seed you sow that grows and bears fruit, but its substance. So their bodies shall be spiritual and glorious, like Christ's. (Phil. iii. 21.) As they were adapted for this world—to work, to eat, and to drink—so shall they be adapted to the nature of heaven. Their souls shall meet their glorious bodies at the grave, and shall enter into them. Both shall be happy to meet one another in such a holy and happy condition in Christ's possession. Then they shall meet the Lord in the heavens. Their bodies shall be strong to bear the glory of eternity. Moses will not need to go to the rock to hide; John will not fall at His feet as dead. Being perfectly holy, they can bear the glory of the heavenly host. One of them could kill thousands, as the angel slew the army of the Assyrians. They shall be of a bright appearance, like a shroud of crystal on a mountain-top, when the sun shines upon it; its brightness shines all over. They will be a fit company for the exercises of heaven. Christ, the Sun of Righteousness, shall shine in and upon them, and they shall shine as the stars for ever and ever. (Daniel xii. 3.) Being heirs of God, they shall enjoy the inheritance after gaining a full victory over their enemies that caused them sighs and tears on earth. No dart from Satan, no blasphemous word from the world, no poison from sin, can ever molest them. They shall never mourn after Christ's face; He shall be the companion and joy of their hearts eternally. When they met Him first, their joy was inexpressible; that joy shall never abate. Their bodies and minds shall be fitted to worship Him eternally without weariness, and they shall feel no pain, no poverty, no fears of death. Christ, and what He has

done for them, shall be the subject of their contemplations. Their obscure knowledge shall be made perfect, and they shall increase in their understanding of the scheme of redemption. All the mysteries in the Bible shall then be opened up to them; the Bible shall be in their hearts; and the reasons of their trials on earth shall be revealed.

In that day of the Lord, the heavens shall be on fire. The air between heaven and earth shall be in a flame, mingled with the smoke rising from the earth and the sea which shall be on fire. (Rev. vi. 14, 15.) Every living thing on land and sea shall die, except man. The palaces, castles, and strong forts shall be on fire. All the cities with their ungodly citizens shall be terror-stricken and changed. All warehouses and banks shall be on fire. All the vessels in the seas shall be in flames, and all that were drowned in the ocean shall rise from the dead. The wicked everywhere shall rise from their graves, and shall find themselves between *three* fires—the fire of conscience, the fire of the wrath of the Judge, and the fire of the body. The fire in the conscience shall be most intense. Their memories will revive their sins, and this shall be most intolerable with Christ, the judge, frowning upon them. The justice of God in the exercise of infinite power shall drag their souls from hell, and cause them to re-enter their bodies, which shall curse one another for meeting. The soul will blame the body for being so active in sin, and the body will blame the soul for making it its slave to yield to its suggestions to sin, and to expose both to eternal torments. God shall make the bodies of the wicked like iron, to be able to bear the intensity of the fire of hell. Then they shall begin to weep and to pray to the mountains to fall upon them and to hide them from the face of the Lamb. (Rev. vi. 15-17.)

The books shall be opened. The book of God's omniscience which contains a record of all things shall be opened; the book of man's memory and conscience shall be opened; and the book of Scripture, by which the hearts and lives of men shall be tried, shall be opened. (Rev. xx. 11-15.) The condition of the lost at the judgment seat shall be most awful—speechless and trembling before God, whose holy face frowns upon them, and looking at the devil at their side in whose possession and company they are to go to hell. Satan shall be condemned for all the evils he has done in dishonouring God and destroying so many of the human race, and in tempting the saints and persecuting them through the instrumentality of wicked men.

Christ as the glorious judge shall then speak and say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," while all the ungodly shall hear the final sentence from His mouth, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." (Matt. xxv. 34-41.) All the saints shall also be judges, and shall put their Amen to the condemnation of the

ungodly. It is likely there shall be degrees of suffering in hell according to degrees of guilt. Some sins are more heinous in the sight of God than others. Persecutors of God's people, and despisers of Christ in the gospel shall be subject to more torments than others who never heard of Christ, and shall have their portion with drunkards, murderers, adulterers, and all unclean persons in the place of woe. The treasures of God's wrath shall be let loose upon them in outer darkness, and the smoke of their torment shall ascend for ever and ever.

"Never man spake like this Man" in a past eternity or in the days of His flesh; no man speaks like Him now as He does by His Word and Spirit; and no man shall speak like Him at the great day of judgment.

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### **Interesting Letter from Rev. John B. Radasi.**

THE following letter has been received by the Rev. Neil Cameron, Glasgow:—

C/O NATIVE COMMISSIONER, BEMBESI,  
MATABELELAND, SOUTH AFRICA, 31st January, 1910.

MY DEAR MR. CAMERON,—I was very glad to get your kind letter, . . . . . We were all very sorry indeed about the death of Chief Ngege, as he was very friendly to our Church. His death also caused a great commotion amongst his uncivilized people, who foolishly went to a witch-doctor to ascertain the cause of his death. The witch-doctor said that he had been bewitched, and the person who had bewitched him was Mleya and his wife. Mleya is Ngege's brother, and the reason why he bewitched him, he said, was because he wanted to be Chief in Ngege's place, and also to secure his inheritance. Mleya and his wife were therefore driven out of their kraal by the uncivilized natives, and had it not been for British rule they would have been killed on the spot, and, as Mleya and his wife were living in a European farm, the farmer brought an action against the witch-doctor and his assistant. The case went before the High Court of Bulawayo, and the judge sentenced the old witch-doctor to two-and-a-half years' imprisonment with hard labour and his assistant to six months; and the judge also said that he wished all natives in Rhodesia to know that no witchcraft, whether the powers came from on high or otherwise, could be allowed, and that it would be suppressed with a firm hand.

I hope that this case will have a salutary effect on all witch-doctors. The uncivilized natives are steeped in superstition and believe very much in witchcraft. May the Lord in His mercy hasten the time when the kingdom of darkness will be destroyed and the kingdom of grace advanced, and that many may be brought to the knowledge of the truth as it is in Christ Jesus!

Your words are true that the Lord can bring order out of confusion in His own time and way, as there is nothing impossible for the Lord.

We were all very glad to have Mr. Mackay with us here. His visit has greatly strengthened the cause here, and I was myself encouraged and strengthened by it. Even the native Chiefs and people took a great interest in his visit here. One Chief came from over a hundred miles to see and hear Mr. Mackay preach, and I also noticed many new faces which had never been to the services before, living a long way from the Mission, who are now regular attendants in our Church. The women who were baptized by Mr. Mackay, and the man, are all very regular in their attendance at the services, although they have five miles to walk in order to come to the services. Two of the women who were baptized wished Mr. Mackay to give them names; they did not wish to be baptized by their native names; and he did so, and so they seemed pleased with their names.

It is the custom with some of the uncivilized natives to make great beer drinking parties, and kill a sheep, or a goat, and invite a large number of natives to come and assist them in weeding their lands. They do this by turns. I am sorry to say that even on the Sabbath day this weeding of lands is being done by the uncivilized natives. But the Lord has shown his displeasure at this Sabbath-breaking in a very remarkable way. An uncivilized native, named Xakana, living about a mile from our Mission here, invited a large number of natives, men and women, to come and assist him in weeding his lands on the Sabbath day. He had ordered to be made a barrel of Kaffir beer; this attracted a large number of uncivilized natives; and they all went with their hoes to the land. They were not long there, when the clouds began to gather, and it rained, and so they went home for a time. On their way home, the lightning uprooted a large tree just in front of them, and threw it at them. They all fell down stunned, but none of them were killed, and so some of the women returned home at once to their houses, but the rest went to Xakana's house to wait there, until the storm had passed over, so that they might go again to weed his land. The storm passed in a short time, and so they set out again to go and weed his lands. As soon as they arrived in the land and before they started to work, the clouds gathered again and it began to rain, and the lightning uprooted another tree which was in the land they were about to weed. And they were so alarmed, that they all returned to their homes without going to drink the barrel of Kaffir beer that Xakana had made for them. His crops have now withered; and he will not be able to reap anything from that land, whereas the crops belonging to other natives are still in good condition. Some of the women who were there and who came to the services the following Sabbath, were saying that they will never again go and weed lands on the Sabbath day, and that what had happened that

day had taught them a lesson which they will never forget. We see now they said, that (Mlimo) God does not wish people to weed their lands on the Sabbath day.

I have been to Bulawayo and made enquiries about the cotton suits and calico. Boys' cotton suits begin from 5/- and upwards, and men's suits from 10/- and upwards, and calico, 6d. per yard. The population is so scattered, that I am unable to tell the exact number who may be entirely destitute. And when I made enquiries from kraals, nearly everyone would say that they were in need of clothes. I think the best plan would be for you, to send me about ten suits of men's clothes, sizes five and six, and ten boys' suits, or you can send me some boys' shirts, different sizes. Women's ready-made dresses begin from 5/- and upwards, girls, 4/- and upwards, made of light material called print, ten of each. I shall see that these clothes are given to those who are entirely destitute; I am afraid I am unable to tell the height and girth of each. The light stuff called print is 6d. per yard, out of which dresses are made; calico is also 6d. per yard. If you think it best, you might send the material here for making the women's dresses and the girls', and the material for making boys' shirts, and we could make them here. I think that these things will be got much cheaper in Glasgow than here.

I must now close with kindest regards to you all, Mrs. Radasi joining.—Yours sincerely,

J. B. RADASI.

## **Revivals of Religion in the Isle of Skye.\***

*(Concluded from page 415.)*

FOR about two years the awakening was general. As already stated, it began in the parish of Kilmuir. Snizort next enjoyed the life-giving influence, then Bracadale, and finally Diurinish—all contiguous parishes. Wherever Donald Munro proceeded, the effects described followed; and for a time it was estimated three or four individuals were savingly converted at every meeting where he presided. Not only so; but when these converts engaged in spiritual exercises throughout the country—for they often came from a distance, and returned to their remote homes laden with the “unsearchable riches of Christ”—great power accompanied their services. It was a “time of refreshing from the presence of the Lord,” and by every event connected with it He forcibly announced to all: “Not by might nor by power, but by my Spirit.”

The effects were twofold—of a primary or direct, and of a secondary or indirect character.

The primary effects were the genuine conversion of many sinners to the knowledge and obedience of the truth as it is in

\* Extracted from the Tracts on Revivals, *Scottish Christian Herald*, 1839.



Jesus. In such a matter it is difficult, and may be dangerous, to speak of numbers; but it is well known that during the general awakening several hundreds were brought "from darkness to light and from the power of Satan to God." The genuineness of their conversion was evidenced by the change of life which accompanied their profession. Persons who had openly served sin with their whole heart did truly abandon it, embraced the cause of godliness, and walked—as those of them who still survive do—so as to "adorn the doctrine of God, their Saviour, by a life and conversation becoming it in all things." Some who had been noted for wickedness became eminent as Christians; and until this day they labour in the vineyard in their various stations as "servants who need not to be ashamed." Those are not, in any case, the results of a vain enthusiasm, any more than the fruits of the day of Pentecost were the effect of "new wine." But "mockers" now judge by the same rule as they did then, being blinded by the same evil influence.

Among the secondary effects may be stated, first, the suppression of the openly sinful practices common in the country. As the image of Dagon fell, mutilated, before the ark of the Lord, so did they before the divine power now present in the district where they had prevailed. Those practices were no longer in repute—discarded and abandoned by such even as were still secretly "joined to their idols." Whilst the devil was certainly cast out of many "by the finger of God," so that he shall never return to find a resting-place in them again—he also went out of many more; and for a time the "house was swept and garnished."

In the next place, a large body was formed whose religion, instead of being a reflection of the image of Christ, was no more than a reflection of that of His people—the work in whom was not of God but of man. They constituted the tares among the wheat—the chaff among the true grain—the growth of the rocky ground contrasted with that of the good soil. They attached themselves to the others—appeared under the same circumstances; and thus, as in all revivals which have occurred in the various periods of the Church's history, offences in course of time came. These, we believe, were less numerous and momentous than the hatred of enemies represented them, and probably might have been made less of but for the anxiety of the real friends of Christ to vindicate His holy work from the imputation thrown on it from such a cause. They might have remembered that the existence of such offences most truly declared the genuineness of the work of God among them; for where the good seed is made to take root, there the enemy will come and sow the evil.

In the third place, there followed from this awakening that abandonment of ordinances, as administered by the parochial clergy, which at present attracts the eyes of the supreme Church Court to Skye and the adjacent districts. All the professors of religion—both real converts and others—remained devotedly

attached to the national establishment, and resisted efforts made to draw them aside, in which mind they continue. But the evident and striking countenance granted to the *meetings* attracted the people to them, and secured their reverence for these services. The churches were, in consequence, very much forsaken. In these circumstances the clergy began to refuse sealing ordinances to those who did not hear them; and, on the other hand, the "professors" lifted their protest against the clergy by refusing to accept ordinances as by them administered—Mr. Shaw being the only minister excepted at that time from the application of this rule. Hence—especially from this latter cause—it soon ceased to be matter of reproach to live in the non-enjoyment of the ordinances. More than this, it came to be counted an evidence of seriousness not to apply to the clergy, or a mark of carelessness and irreligion when application was made. And thus have we, in the bosom of the Church, the anomalous state of things of a large body of professing Christians, distinguished for the fervency of their piety, the purity of their lives, and the warmth of their attachment to her constitution, still maintaining their union with us under the deprivation of ordinances which they earnestly long for—receiving them, when permitted to do so, from ministers whom they approve, and with whom they conceive they can hold Christian communion—and justifying separation, not from the Church, but from her ordinances on the ground of their alleged prostitution by those who ought to be the guardians of their purity! This is not the place to discuss a question beset with many difficulties; but those who seek the true reformation of our national Sion, throughout her whole extent, will do well to pause ere they condemn so many of the "excellent of the earth," who, under such obloquy, have never let down their solemn protest, raised against abuses which they declare exist—whether more in Skye than elsewhere they know not—nor abandoned their pledged attachment to the Church of their fathers.

A few additional particulars must conclude this narrative. The good work related above was not hindered by any divisions. Enemies attempted to take advantage of the offences alluded to, which, however, but the more closely united the friends of truth; and as all were of one mind on the question regarding the ordinances, neither did this oppose any obstacle to the progress of the Word of Life.

We have stated that the parish of Diurinish was the most lately visited by the divine influence. The awakening there took place a few years after the general revival in the country, and also by means of the meetings already described. The same effects—both as to external appearances and permanent good—followed in the one as in the other; and a great number, for the extent of the population, were turned unto the Lord. The desire to hear and be benefited by the word of salvation equalled now what existed in the earlier revival; and it was often a stirring sight to witness

the multitudes assembling during the dark winter evenings—to trace their progress, as they came in all directions across moors and mountains, by the blazing torches which they carried to light their way to the places of meeting. The word of the Lord was precious in those days, and personal inconvenience was little thought of when the hungering soul sought to be satisfied.

The awakening now, as during the period of the greater effusion of the Spirit, was principally confined to those not much advanced in life—of the age of *fifteen*, and under, to *thirty*, both married and unmarried. But there were some striking exceptions to this rule on both occasions. One man, *eighty years of age*, was brought under great concern, lived a few years as a professed Christian, and died, it is believed, in the Lord. A still more wonderful instance of the power of divine grace was afforded in the case of a poor man, residing in the parish of Bracadale, above one hundred years old, who, in the judgment of charity, passed from death to life, having, from being ignorant and unholy, renounced his dependence on a covenant of works, and embraced the faith which purifies the heart and overcomes the world. The conversion of an idiot—or rather half-witted person—who afterwards emigrated with his relations to America, constituted another triumph of that grace which was so bountifully communicated in this hitherto barren wilderness. But time would fail to enumerate all the instances of this kind which occurred—including some of persons little known, during their life, to be more than mere professors, who on their death-bed evinced the reality of the change that had been wrought upon their souls. These are mentioned as illustrative of the sovereignty of God in the communications of His grace, and to encourage all who plead for them to remember that with Him nothing is impossible—that He doth “wonderful things,” and that His “counsels of old are faithfulness and truth.”

In 1823 Mr. Shaw died, but the Lord had prepared one to do more than fill his place in the person of Mr. Roderick M'Leod, who was appointed to succeed him in Bracadale. As a missionary in the neighbourhood, he had for a few years filled the office without possessing the spirit or doing the work of an evangelist; but when thus “far off,” it pleased God to “call him by his grace, and to reveal his Son in him”—so preparing and qualifying him to preach the “glorious Gospel.” With his change of views and practice, as a minister of the New Testament, he adopted the sentiments prevalent among the religious in the country on the question regarding the ordinances. His unflinching adherence to these, and a consequently unusual strictness in the rule of admission, soon involved him in troubles in the Church Courts, whilst it endeared him to all those in the country who had turned from their idols to serve the living God. If any one thing could have succeeded in separating for ever from our Church this valuable body of devoted adherents, it would have been the deposition of this estimable man. Let us hope that the days have gone by when such a risk might exist; nay, let us hope that

the time has come for the calm discussion of the principle of such vital importance to the interests of true religion, for which he has so long contended.

Under Mr. M'Leod's ministry the good work was prolonged, and from time to time, through his instrumentality, many were "added to the church of such as should be saved." A door was still kept open for Mr. M'Donald, of Urquhart, whose apostolic visits continued to be regularly paid, and whose faithful ministrations during the whole progress of the work had been evidently acknowledged. Still more recently another door was opened for him in Snizort, where Mr. M'Lachlan, now of Cawdor, during a short ministerial course, zealously preached the doctrine of the Cross, and did not run in vain.

In 1830 Donald Munro died—a man highly honoured of the Lord, and whose memory will be had in everlasting remembrance. It is impossible to reflect on his career without being impressed with the truth that God is "no respecter of persons," and that the distinctions of which men are apt to make so much are often lightly set by of Him. He can choose His instruments from the most unlikely materials, and in performing His works of wonder, strikingly prove that "the excellency of the power is of himself." He once selected a child of tender years through whom to speak to His people, passing by a regularly appointed and aged servant; and not more forcibly did he then announce than He has done among us by the history of Donald Munro, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

This good man's seivices, although principally confined to Skye, were not exclusively so. He sometimes visited the mainland, especially on sacramental occasions; but wherever he proceeded the same holy influence was made to accompany him, and the Lord honoured him as the means of promoting His cause. A little anecdote, well known, will illustrate his zeal and manner of proceeding during such solemn occasions as we refer to. In this district of the Highlands immense numbers from incredibly remote points assemble to the ordinance of the Supper, where faithful preaching or esteemed ministers are expected. They are usually accommodated at night in barns or large outhouses—the males occupying one department of the building, the females the other. A stranger who had never heard of Donald came to attend on an occasion at Lochcarron, during the ministry of the late Mr. Lachlan M'Kenzie—a man most eminent among his own people in his day and generation. The stranger had his bed allotted him in a large barn, with a multitude accommodated in the same way. During the darkness of the night he was aroused from his slumbers by a voice calling aloud, "Awake, awake!" The summons seemed to be obeyed, as if expected, judging by the movement which he perceived all around him. He then heard, "Let us sing to the praise of God," pronounced by the same voice. Several verses were distinctly enunciated amidst the darkness and the stillness of the night. They were sung, each line being regularly

announced, with thrilling effect. Prayer was then offered up, the stranger perceiving all his fellow-lodgers on their knees, and instinctively following their example. This duty ended, a long portion of Scripture was distinctly pronounced. He was amazed; but much more was this the case when he listened to a striking and powerful exposition, with references to other Scriptures in proof or in illustration of doctrine, concluding with an irresistible appeal to the consciences of all who were present. It is not said that the stranger had "come to scoff," but it is to be feared an idle curiosity, which too often guides many to such places, had led him thither. There is reason to believe, however, that he "remained to pray." The Lord had conducted him by a way which he knew not, when He directed his steps to the place to which he had come. He had touched his heart, and from that day forth this wanderer on the mountains of vanity sought Sion with his face thitherward.

It only remains to be added that the meetings are still maintained in Skye, and that they prosper through the blessing of God. Donald Munro has several worthy successors. Places of assembly have been erected, and from time to time the "Good Shepherd," by means of the services there engaged in, brings home some lost sheep, and feeds those who are already in the fold. In any parish in which the privilege of faithful and acceptable preaching in the Church is enjoyed, the meetings are not held on the Sabbath, except in districts so remote as to preclude the possibility of attending there. But in all the parishes which enjoyed the divine influence they are maintained on week-days, the Sabbath being likewise appropriated in cases where the views of the ministers do not accord with those of the large body who adhere to the meetings. The attachment to the Established Church, on the part of this body, remains unaltered, whilst they continue to long for the time when the Lord will again beautify His Sion by reviving His work in midst of the years, and by sending times of refreshing from His presence throughout her whole extent.

The preceding narrative may well encourage all who pray for Jerusalem to continue instant in that duty—to wait patiently for Him who will come and not tarry, and who is to be inquired of to do for Israel the good thing which He has purposed. It forcibly teaches also that we are not to despise the day of small things. To the eye of sense, how hopeless was the cause of religion in Skye when Munro stood there alone, friends as yet being few and opponents many! Yet how striking at last was the testimony given to the persevering faithfulness of that humble man, who went out without the camp, bearing the reproach of Christ, and though he had little to lose, willingly suffered the loss of what he had, to follow Him. May every one who loves the Lord Jesus hear and obey the commandment, "Go thou and do likewise."

The divine sovereignty, manifested in the work in Skye, ought to give encouragement to those who long for such manifestations of grace as were there afforded. No circumstances can be so

hopeless as to justify a cessation of diligence in the use of such means as are ordinarily employed by the eternal Spirit in His work, or to warrant us in saying that His day of power is not to come with its many blessings. On the contrary, there is every thing in the Word, and in His dealings with the Church—as the foregoing narrative illustrates—to animate us in the exercise of increased faith and a more lively hope even as to situations where the darkness is deepest and the “spirit of slumber” the most profound. Let us therefore “gird up the loins of our mind, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.”

### **The Hope of a Dying Believer.**

ON the writer's visiting an aged member of Brushgrove Congregation (New South Wales), then nearing the close of his earthly pilgrimage, the conversation turned on the preparation needed for eternity. He was a widower, and in his loneliness felt the frailty of his condition and a greater isolation from the world. He brightened up, however, in speaking of spiritual things. When able, he had been a regular attendant on the means of grace, along with his partner and her sisters (Skye ladies), whom, for many years, he was accustomed to drive some miles to the place of worship at Woodford Dale. Now, in comparison, he felt that for him the years had no pleasure in them. He longed the more, therefore, for private fellowship, and he always had the Bible ready when we entered. He himself dwelt much in his exercise on the eighth chapter of the Epistle to the Romans, and he loved to speak of the Christian warfare. On the occasion referred to he was much affected. He evidently felt that his time was short; and whilst recognising the solemnity of death and eternity—reference to which would bring tears to his eyes—yet he had that hope within him by which he was manifestly enabled to stay himself on God as his trust. As we conversed together alone on the nature of that hope, he was led, in his own simple, unaffected way, briefly to recount the manner of his conversion, and the changed life which it had meant to him in subsequent years. This he did to the following effect:—

“I came from Bury St. Edmund's, in the county of Suffolk, England. My surroundings there would do me no good. The preaching in the Church of England was dead. It was not a sermon, therefore, that first impressed me. God cried to me in His providence. A neighbouring man, returning from market with his cart, suddenly fell dead. I had known the man well, and the question came to my mind—Had it been myself, where would I have gone? Seeing, as the Bible tells us, ‘God turns the wicked into hell, and all the nations that forget God,’ I became greatly concerned. The commandment came to me wherein it is said, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.’ But



I felt that I did not love God at all. I tried to improve myself in every way I could, by a more careful and serious life. But all was in vain. The law of God condemned me as a transgressor. It stung me to the quick. It continued thus with me for some time. I was then in great darkness and misery, and cried to God for help. At last I was led to come to Jesus, and to look to the fountain opened in His blood for the cleansing away of my sin; and I rejoiced, believing in God. I now thought that I was done with sin. But I soon found my mistake. The corruptions of my heart discovered themselves, and I began to think that I was still lost, and had never really come to Christ. This greatly exercised me, until I was driven to look away from myself to Christ for righteousness as well as pardon. I was made to see that I had no righteousness of my own—that it was not by works of righteousness of mine, but according to His mercy, that He saved me. And thus I was brought to look to Christ's righteousness as a perfect and spotless righteousness, provided for me in Him. *THAT HAS BEEN MY HOPE SINCE.*" He spoke with great feeling. After a pause he referred to Christ as "the same yesterday, and to-day, and for ever," and added, "therefore He is a suitable Saviour for me, who am so changeful and inconstant. In my times of darkness I am enabled to hope in His Word. It is a lamp to my feet." "Thy word hath quickened me." (Psalm cxix. 50.)

The only book which he specially mentioned on this occasion as helpful to him was M'Cheyne's "Memoirs."

Such was the testimony of Mr. Josiah Carter, spontaneously given when tottering on the border of the grave. His wife, Margaret Matheson, who had sat under the Rev. Roderick M'Leod of Snizort, in early life, had been a true helpmeet for him; and they were both loyal and devoted communicants in the Free Presbyterian Church on the Clarence River. For some time Mr. Carter presided over Lower Southgate Mission Sabbath School in connection with the Congregation, and the simplicity and earnestness of his prayers at the opening and closing exercise were remarked upon at the time. He was latterly elected an elder, but age and failing health obviated against his acceptance of the office. He, however, took time prayerfully to consider his duty, and communicated his decision in a kindly note to his pastor. The above interview took place on 27th September, 1902: Mr. Carter died soon after. After his burial in Grafton Cemetery it was found that, amongst many other bequests, he had left a small property (value about £100) for the benefit of Woodford Dale Church, where he had so often worshipped. A man of comparatively few words, the deceased spoke deliberately, with an earnest gaze on the party addressed. This added to the impressiveness of his dying testimony. We took it as illustrative of that lively oracle—"The righteous hath hope in his death." (Proverbs xiv. 32.) Clarence River readers will be interested in this remembrance of one who so long went in and out amongst them. May it appeal to surviving relatives and others yet unawakened!

W. S.

## John Calvin.

*(Continued from page 365.)*

THE subject of Calvin and Servetus, already alluded to, may be briefly dealt with at this point. Calvin has been much blamed for the part he took in connection with the death of this man. His accusers, however, have been chiefly the Papists, who, on various grounds, should be entirely silent on the matter. The whole affair has been often misrepresented. The facts appear to be these in short compass:—Michael Servetus was a physician of considerable genius, but of an erratic temperament, who published two books of a theological kind, in which he wrote of the sublime doctrine of the Trinity in insulting and blasphemous terms. He was first arrested on this account by the Roman Catholic authorities at Lyons, but he escaped out of their hands. Notwithstanding this, in June, 1552, they pronounced upon him the sentence of death—"to be burned alive at a slow fire." The following month he appeared at Geneva, and he was arrested by the Council there. Calvin drew up thirty-eight articles of accusation against him, not without the earnest desire that he might be prevailed upon to retract his dreadful errors. After two examinations, the articles and answers of Servetus were sent to several of the surrounding Reformed Churches, and they all concurred in the view that Servetus was deserving of death. The final result was that, on the 20th October, the Councils of Geneva sentenced Servetus to death by fire. Now, let it be carefully noted that the one man in Geneva who stood up and pleaded for a milder sentence was John Calvin. He desired them to make it death by execution instead of by fire. Farel also, who came to the city, joined in this intercession, but their pleadings were in vain.

The explanation of the whole matter is that at that time in the history of the Church, the Reformers, as well as the Papists, considered that certain extreme forms of heresy deserved punishment by death. It was no wonder though they should carry with them out of the Church of Rome some remains of their former views. The whole history of the Reformation, however, bears testimony that the punishment of all heresy by death was no principle of the Reformers, but was the ruling and active principle of their Popish persecutors. The Papists to this day have it as one of the leading principles of their Church that heretics of all degrees are to be pursued to death, while no such principle in any form is to be found among Protestants. Let it be further remembered that the case of Servetus was one of high blasphemy—it was not merely the statement of certain errors, but the statement of them in a most irreverent and horrid manner, in which he poured contempt on the faith of the Gospel, with respect to the persons of the Godhead. Blasphemy of the very same kind is punishable with imprisonment in our country to-day. Still further, the offence was treated as a civil one, and was so dealt with. It was the State—

the Councils of Geneva—which sat upon Servetus, and not the Church, and the final decision was therefore a State sentence. Calvin's part was simply that of a witness for truth and against blasphemy. He was not one of the judges who condemned Servetus to death. He had no personal feeling whatever against the unhappy man, but treated him with much kindness in his last hours. In view, then, of all the circumstances, we can safely assert that there is nothing more to be laid to Calvin's charge than may be laid to the charge of the best men of the times in which he lived. Not so much, indeed; for he appears as the most Christian and sympathetic figure in the various steps of this whole transaction.

Modern Protestants having felt, however, that some reparation was due in view of the death of Servetus, erected a "monument of expiation" in 1903 on the spot near Geneva where he suffered. On one side of the monument, the birth and death of "Michel Servet" are recorded, while on the other is the following inscription (in French): "Dutiful and grateful followers of Calvin our great Reformer, yet condemning an error which was that of his age, and strongly attached to liberty of conscience, according to the true principles of the Reformation and of the Gospel, we have erected this expiatory monument. 27th October, 1903."

It is a commonplace to state that Calvin's influence as a theologian and a reformer extended far beyond Switzerland, in which he dwelt and laboured. His influence affected every country in Europe when the Reformation came. He corresponded with all the Protestant Churches, and many of his letters were addressed to persons of the highest social position. He dedicated his Commentary on the Hebrews to the Emperor of Poland; the first part of his Commentary on the Acts of the Apostles to Christian I., King of Denmark and Sweden, and the second to his son, Frederick. He wrote constantly to the Reformers in England, and addressed several letters to the Duke of Somerset who was appointed Protector, after the death of Henry VIII., until Edward VI. came of age. In one of these letters he gives a description of what he considered good preaching should be: "The people should be so taught as to be touched to the quick, and feel that the Word of God is a two-edged sword. I speak this, master, because it appears to me that there is very little preaching of a lively kind in the kingdom, but that the greater part deliver it by way of reading from a written discourse. This preaching ought not to be lifeless, but lively. Now, you know, my lord, how Paul speaks of the liveliness which ought to be in the mouth of good ministers of God, who ought not to make a parade of their rhetoric to show themselves off, but the Spirit of God must resound in their voice." He dedicated to Somerset his Commentary on 1st Timothy, and then to Edward VI. his works on the General Epistles. He wrote several letters to the godly young Edward who was cut off at an early age, and to Queen

Elizabeth at a later date. Calvin's *Institutes* became a prized book in England. It was fixed in some of the parish churches to read, and was used as a divinity text-book in Oxford and Cambridge. Then Calvin's influence reached Scotland mainly through the medium of his friend and fellow-Reformer, John Knox. Calvin and Knox were largely of one mind in the things of God, and they were mutually helpful to one another. Knox entertained the highest veneration for Calvin, and Calvin's Commentary on the Ephesians was one of the books he delighted to hear read to him when on his dying bed. The views of the two Reformers coincided as to Presbyterian Church government, and as to the relations of Church and State; and Calvin's name, and writings and labours have been regarded with profound and lively esteem in Scotland ever since Reformation days.

The great victory which Calvin obtained, by the grace of God, over the Libertines in 1553, marked an important period in the history of his life and work in Geneva. During the well-nigh eleven years which remained of his all too short career, he devoted himself with untiring energy, in spite of a delicate body, to his varied duties as minister of the gospel and professor of divinity. The amount of work which he accomplished was extraordinary, in lecturing, preaching, and writing. He ate and slept but little. One meal a day was frequently all that he could take, and a few hours' sleep sufficed his frame, while all the time the mental fire was burning with vigour, and the daily toil was arduous and incessant. During this period he secured the erection of a college or university at Geneva, which was opened in June, 1559. Five chairs were instituted, namely, Philosophy, Greek, Hebrew, and two in Theology. The motto that was engraven on the keystone was the following, in Hebrew: "The fear of the Lord is the beginning of wisdom." Calvin and Theodore Beza, his excellent friend and colleague, gave lectures in Theology. "The college, which thus began with Arts and Divinity, afterwards included Medicine and Law. From all parts of Europe, England and Scotland, students flocked to it." It appears that a "high school" was also organised in connection with it, and at the time of Calvin's death, this department had twelve hundred scholars, while the college had three hundred students. Geneva was indebted to Calvin for its first great advance in education, as well as in the sound doctrine of the gospel.

In pursuance of our brief outline, we now come to the close of this great and noble career. Calvin died in 1564. Worn out with self-denying, arduous labours, and strenuous conflicts in the cause of truth and righteousness, he was a prematurely old man at the age of fifty-four. His body had never been robust, and latterly asthma and other disorders supervened. On the 6th February, 1564, he preached his last sermon. His life, however, was prolonged for nearly four months. During this time, though suffering much, he continued active with his pen, revising and

translating some of his Commentaries. The one thing he could not endure was to be idle when the Lord should come for him. Marvellous industry was one of the talents he had received from above. On the 25th April he made his last will and testament—his wealth consisted of only two hundred and twenty-five crowns. In the course of his remarks, the following interesting passage occurs: "I thank God that He has not only had mercy on His poor creature—having delivered me from the abyss of idolatry—but that He has brought me into the clear light of His Gospel, and made me a partaker of the doctrine of salvation, of which I was altogether unworthy; yea, that His mercy and goodness have borne so tenderly with my numerous sins and offences, for which I deserve to be cast from Him and destroyed." On the 30th of the month the Council of Geneva visited him, and on the next day—1st May—he was visited by the pastors of the city. To both parties he addressed affectionate and suitable exhortations, begging pardon of God and of them for all his faults, and impressing upon them the importance of maintaining the Reformation and the Gospel in their midst. Once again—on the 19th—the pastors met at his house, and he was carried into the room, and sat with them a short time at table, saying, "I am come, my brethren, to see you for the last time, for I shall never again sit at table." He offered prayer, and attempted to eat a little; but before the meal was ended, "he requested to be carried back to his chamber." He gradually grew weaker, until, on Saturday evening, the 27th May, he gently passed into "the rest that remaineth to the people of God." Death came as he was repeating those precious and appropriate words of the inspired Apostle Paul, whom, in not a few things, he much resembled: "The sufferings of this present time are not worthy to be compared with the glory to be revealed in us." His breath departed before he uttered the words "revealed in us," and so it happened very beautifully that what his dying lips failed to express, his emancipated spirit, at that very moment, entered into the full and blessed realisation of. The glory was "revealed," which shall continue for ever and ever. Beza gave as the fitting inscription of his life: "He endured as seeing Him who is invisible."

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"**Los Von Rom.**"—Our contemporary, the *Christian Irishman*, says the *Bulwark*, devotes a page each month to a chronicle of this movement. The February issue tells of the people flocking to the ministrations of a Baptist missionary at Floridia, near Syracuse, because the clergy of the place were at open war with each other. It tells of the opening of a Protestant church (on a site gifted by the Town Council) at Leoben, a mining town in the Austrian Alps. In the surrounding region of Styria over 6,000 persons have been officially enrolled as Protestants since the "Los Von Rom" began ten years ago. Also in the Salzburg district of Austria there has been progress, though scarce as rapid.

## An Leabhar-Cheist Protastanach, le Ian Dearbhadh o na Sgrìobtuiribh.

(Continued from page 433.)

### AM BIOBULL AMHAIN RIAGHAILT A' CHREIDIMH.

C. 96.—Air dhuinn anis béul-eachdraidh agus an teagasg de'n goirear *neo-mhearachdas* eaglais na Ròimh àicheadh, ciod ì riaghailt a' chreidimh?—F.—Freagraidh mì a' cheist so an am briathraibh *Chillinguort*, “Is è am Biobull agus am Biobull amhain, creidimh nam Pròtastanach.”

C. 97.—Ach nach robh lagh sgrìobhte ànn roimh làithean Mhaois?—F.—Cha robh, agus an lorg sin, thruaill gach feòil a sligh, air an talamh.—Gen. vi. 12. A bhàrr air sin, bha aois gach aoin de na Prìomh-aithrichean cho fad air an talamh, agus riaghailtean a' chreidimh cho tearc anns na làithibh sin, 'us nach robh fèum cho mòr air focal sgrìobhte, 's a tha air anis.<sup>1</sup>

C. 98.—Nach 'eil Pàpanaich ag ràdh nach urrainnear atharrachadh na Sàbaid o'n t-seachdamh gus a' cheud là de'n t-seachduin, agus baisteadh naoidhean a dhearbhadh leis an Sgrìobtuir, agus air an aobhar sin, nach riaghailt iomlan am Biobull?—F.—Tha iad; ach is mearachdach a ràdh nach urrainnear na nithe sin a dhearbhadh leis an Sgrìobtuir. (1) Tha è soilleir gu'n robh sàbaid nan Iudhach air a cur air chùl.<sup>2</sup> (2) Tha è dearbhta gu'n robh an cheud là de 'n t-seachduin air a choimhead, mar shàbaid,

<sup>1</sup> Bha mu dhà mhille bliadhna còig ceud leth-cheud 's a trì (2553), eadar an là air an robh Adamh air a chruthachadh agus bàs Mhaois, an neach a fhuair an lagh o làimh Dhia. Anns a' chuairt aimsir so, bha ceithir ginealach a fheadh, ach o'n ùin mhòir a bha na h-aithrichean beò, bha làithean beatha gach aoin diubh air an sìneadh thairis air iomadh ginealach. Mar sin bha beatha Adhaimh a bha beò naodh ceud agus deich bliadhna a fheadh, air a sìneadh thairis air ochd ginealach aibh do'n robh comas aige teagasg a thoirt, agus mar sin bha comas aig Noah agus aig a mhic, a bha beò mu dhà mhille bliadhna, ceud gu leth 's a h-ochd, an-deigh là cruthachaidh Adhaimh, a bhi air an teagasg leo-san a bha air an teagasg le Adhamh féin; agus mar sin, bha comas aig Isaac a bha beò ann an làithibh Noah agus Sheim mac Noah, a bhi air a theagasg le Noah agus le Sem, cho maith as le Abraham, agus na naodh ginealach aibh a bha eadar Noah agus Isaac: o sin faodar a ràdh, ma bha àm riabh ann, air am faodadh eòlas na diadhachd a bhi air a ghleidheadh glan, le béul-eachdraidh, agus air am faodadh an saoghal a bhi air a ghleidheadh o chlaonadh, le labhairt lagh Dhia o bhéul gu béul, b' è sin làithean nam Prìomh-aithrichean. Ach ciod a thachair? Tha sin a' léughadh gu'n do “thruaill gach uile fheòil a slighe air an talamh.” Gen. vi. 11-13, ionnus gu'n robh an saoghal air a sgrìos leis an dille, an lorg truaillidheachd an t-sluaigh.

<sup>2</sup> Col. ii. 16.—Uime sin na tugadh aon neach breth oirbh air son bìdh, no dìbhe, no thaobh là féille, no gealaich nuaidhe, no shàbaide.



leis na h-Abstoil.<sup>1</sup> (3) Arist, tha è soilleir gu'm bheil baisteadh naoidhean, laghail; oir bha teaghlaichean iomlan air am baisteadh, agus cha n'-eil còir againn a ràdh gu'n robh an t-òrdugh so air a dhiùltadh do chloinn nan teaghlaichean sin.<sup>2</sup> (4) Thatar a' labhairt ri cloinn mar mhuinntir bhaiste 'measg nan Ephésianach.<sup>3</sup> (5) Bha an Timchioll-ghearradh air a fhrithealadh do naoidhean-aibh agus o'na bha è air òrduchadh leis an lagh, gu'm biodh naoidheanan air an gabhail astigh do'n eaglais Iudhaich tre òrdugh an Timchioll-ghearraidh, mar sin, féumaidh sinn a chreidsinn gu'm b'e rùn Chrìosd, gu'm biodh naoidheanan air an gabhail astigh do'n eaglais Chrìosdail, tre òrdugh a' Bhaistidh a tha nis air a chur an àit an Timchioll-ghearraidh.<sup>4</sup> (6) Cha n'-eil ùghdarras againn naoidheanan a chumail amach, mur urrainnear a dhearbhadh gu'n d'-àithn Chrìosd le lagh suidhichte, soilleir, an t-òrdugh so a chumail uatha. (7) Cha n'-eil è onrach do na Pàpanaich a ràdh nach urrainnear baisteadh naoidhean a dhearbhadh o'n Sgrìobtuir, agus iad-féin a' gabhail an Sgrìobtuir, anns a' Chòrr-sgrìobhadh (*Appendix*), a ta air a chur ris a' Bhìobull aca féin (*Douay Bible*), mar dearbhadh air baisteadh naoidhean.<sup>5</sup>

C. 99.—Ciamar a dhearbhas tu gu'm b'è an lagh sgrìobhte 'bu riaghailt do'n eaglais ann an làithibh Mhaois?—F.—Le caochladh earrannaibh a ta, mar-an-céudna, a' nochdadh cionnus is còir do lagh Dhia a bhi air a theagasg, agus air a choimhead ann ar là féin.<sup>6</sup>

<sup>1</sup> Eòin xx. 19.—Agus air teachd do'n fheasgar an là sin féin, air a' cheud là do'n t-seachduin, agus na dorsa dùinte far an robh na deisciobuil cruinn air eagal nan Iudhach, thàinig Iosa agus sheas e 's a' mheadhon, agus thubhairt e riu, Sith dhuibh. R. 26, Agus an ceann ochd làithean 'n a dhéigh sin, bha a dheisciobuil a ris a stigh, agus Tómas maille riu; thàinig Iosa, agus na dorsa dùinte, agus sheas e 's a' mheadhon, agus thubhairt e, Sith dhuibh. Gnìomh. xx. 7.—Agus an *ceud* là do'n t-seachduin, air do na deisciobuilbhr crìunneachadh an ceann a chéile a bhriseadh arain, shearmonaich Pòl doibh. 1 Cor. xvi. 2.—Air *ceud* là gach seachduin, cuireadh gach aon agaibh ni leis féin anns an ionmhas, a rèir mar a shoirbhich leis. Eabh. x. 25.—Gun bhi leigeadh dhinn sinn féin a chruinneachadh an ceann a chéile, mar is gnàth le dream àraidh. Taisb. i. x.—Bha mi 's an Spìorad air là an *Tighearn*.

<sup>2</sup> Gnìomh. xv. 15.—Agus an uair a bhaisteadh i, agus a teaghlach, ghuidh i oirn, ag ràdh, Ma mheas sibh mise bhi dileas do'n Tighearn, thigibh a steach do m' thigh, agus deanaibh còmhnuidh ann. Agus cho-éignich i sinn. Gnìomh. xvi. 33.—Agus air dhà an toirt leis air an uair sin féin do'n oidhche, nigh e an crèuchdan; agus bhaisteadh e *féin*, agus a *mhuinntir uile*, gun dàil. 1 Cor. i. 16.—Agus bhaist mi mar an ceudna *teaghlach* Stéphàna: a thuilleadh air so, cha'n fhios domh an do bhaist mi aon neach eile.

<sup>3</sup> Ephes. vi. 1.—A chlann, bithibh ùmhal do bhuir pàrantaibh féin 's an Tighearn: oir a ta so ceart.

<sup>4</sup> Gen. xvii. 12.—Agus am mac n'ur measg a bhàps ochd làithean a dh' aois, timchioll-ghearrar e.

<sup>5</sup> “Airson baisteadh naoidhean, Faic Lùcas xviii. 16, maille ri Eòin iii. 5.” Agus an *Clàr-amais* ann am Biobull Dhuidh (*Douay Bible*).

<sup>6</sup> Deut. vi. 6.—Agus bithidh na briathra so, a tha mi ag àithneadh dhuit an diugh, ann ad chridhe. R. 7, Agus teagaisgidh tu iad do d' chloinn, agus labhraidh tu orra 'nuair a shuidheas tu a'd' thigh, agus an uair a dh'imicheas tu air an t-slighe, agus an uair a luidheas tu sìos, agus an uair a dh'éireas tu

C. 100.—Dearbh gu'n do ghabh Criosd an Sgrìobtuir mar riaghailt a' chreidimh.—F.—Thilg è Sàtan air ais le ràdh, “Tha sgrìobhta.”<sup>1</sup> Thubhairt è gur ànn an lorg an aineolais air an Sgrìobtuir a bha mearachd nan Sadusach.<sup>2</sup> Labhair è do ghnàth mu Mhaois agus na fàidhean, mar fhianuisean a ta 'foillseachadh frinn Dhé, ach cha dubhairt è guth riamh mu na leabhraichean de'n goirear na h-Apocripa;<sup>3</sup> leabhraichean a tha Eaglais na Ròimh a' meas co-ionann ris a' Bhìobull.—(Faic *Apocripa*,—IUCHAIR.)

C. 101.—Carson a tha thu 'diùltadh nan leabhraichean sin de'n goirear na h-Apocripa?—F.—(1) Do bhrìgh nach robh iad air an gabhail leis na h-Iudhaich, mar leabhraichean naomha; agus tha an sluagh sin 'n an làn ùghdarras air a' chùis; oir, “is ann riutha-san a dh'earbadh briathran Dhé.” Ròm. iii. 2. (2) Do bhrìgh nach 'eil Criosd agus a chuid Abstol ag ràdh focail idir mu na h-Apocripa. (3) Do bhrìgh gu'n robh iad air an diùltadh leis na prìomh eaglaisean Criosdail. (4) Do bhrìgh gu'm bheil dearbhadh anns na leabhraichean sin féin nach 'eil iad air an deachdadh leis an Spiorad Naomh. Tha coslas molaidh air féin-mhortadh anns an aon diubh do'n ainm dara Maccabées xiv. 41, 42, agus tha an sgrìobhadair an sin, a' gabhail a leisgeil féin airson mhearachdan, 2 Maccab. xv. 39.

C. 102.—An urrainn thu 'dhearbhadh gu'n do labhair na h-Abstoil o'n Sgrìobtuir agus gu'n do theagaisg iad gur leòr è?—F.—Is urrainn mì. B' è an Sgrìobtuir an stéidh air an robh uile

suas. R. 8, Agus ceanglaidh tu iad mar chomharadh air do làimh, agus bithidh iad mar eudainn eadar do shùilibh. R. 9, Agus sgrìobhaidh tu iad air ursainnibh do thighè agus air do gheataibh. Deut. xxxi. 12.—Cruinnich an sluagh r'a chéile, fir, agus mnà, agus clann, agus do choigréach a tha 'n taobh a stigh do d' gheataibh, a chum gu'n cluinn iad, agus gu'm foghlum iad, agus gu'm bi eagal an Tighearna bhur Dé orra, agus gu'n toir iad fainear uile bhriathran an lagha so a dheanamh. R. 13, Agus gu'n cluinn an clann do nach b'aithne bheag, agus gu'm foghlum iad eagal an Tighearna bhur Dé a bhi orra, am fad 's is beò dhuibh 's am fhearann d'am bheil sibh 'dol thar Iordan g'a shealbhadh. Ios. i. 8.—Cha téid leabhar an lagha so as do bhéul; ach beachd-smuainichidh tu air a là agus a dh'oidhche, chum gu'n toir thu 'n aire gu'n dean thu a réir gach nì a ta sgrìobhta ann: oir an sin bheir thu air do shlighe soirbheachadh leat, agus an sin nì thu gu glic. 2 Eachd. xvii. 9.—Agus theagaisg iad ann an Iudah, agus leabhar lagha an Tighearn aca, agus chaidh iad mu'n cuairt air feadh uile bhailtean Iudah, agus theagaisg iad an sluagh. 2 Eachd. xxxiv. 30.—Agus chaidh an rìgh suas do thigh an Tighearn, agus fir Iudah uile, agus luchd-àiteachaidh Ierusalem, agus na sagairt agus na Lebhithich, agus an sluagh uile eadar bheag agus mhòr; agus léugh e 'n an éisdeachd uile bhriathran leabhair a' choimh-cheangail, a fhuaradh ann an tigh an Tighearn. Isà. viii. 20.—Iarradh iad chum an lagha agus chum na fianuis: mur labhair iad a réir an fhocail so, 's ann a chionn nach 'eil solus anna. Isà. xxxiv. 16.—Fiosraichibh do leabhar an Tighearn, agus léughaidh.

<sup>1</sup> Mata iv. 4.—Ach fhreagair esan agus thubhairt e, *A ta e sgrìobhta*, Cha'n ann le h-aran a mhàin a bheathaichear duine, ach leis gach uile fhocal a thig o bhéul Dé.—(Deut. viii. 3.)

<sup>2</sup> Mrta xxii. 29.—Agus fhreagair Iosa agus thubhairt e riu, *A ta sibh air seacharan, gun eòlas* agaibh air na sgrìobtuiribh, no air cumhachd Dhé.

<sup>3</sup> Lùc. xvi. 31.—Agus thubhairt e ris, Mur éisd iad ri Maois agus ris na fàidhibh, cha mhò a chreideas iad, ged éireadh neach o na marbhaibh.

theagasg, agus uile shearmonachadh nan Abstol, air a shuidh-eachadh.<sup>1</sup>

C. 103.—Nach 'eil na Pàpanaich a' gabhail nam briathran a ta ann an dara Litir Pheadair iii. 16, gu dhearbhadh gu'm bheil an Sgriobtuir do-thuigsinn, no ro chruidh ri 'thuigsinn? <sup>2</sup>

F.—Tha iad; ach tha an ràn sin a' dìteadh an teagasg aca-féin. (1) Tha è soilleir gu'n robh na Sgriobtuirean ann an làmhnan an t-sluaigh, oir mur bitheadh, cha b'urrainn iad “am fiaradh.” (2) Cha n'èil an t-Abstol ag àithneadh dhoibh sgar de bhi 'léughadh a' Bhìobuill, ni a dheanadh è, na'n robh è de bharail nam Pàpanach. (3) Tha è soilleir nach robh mìneachadh neo-mhearachdach an Sgriobtuir ànn, na'm biodh, dh'earalaicheadh è do'n t-sluagh an aire thoirt dà. (4) Cha b' iad “an dream neo-fhòghlumta, agus neo-sheasmhach,” sluagh neo-fhòghlumta anns an t-saoghail so, oir 's an t-seadh so, bu daoine neo-fhòghlumta agus aineolach na h-Abstol féin.<sup>3</sup> (5) Is ann a bha an t-Abstol, an àit a bhi 'bacadh do 'n t-sluagh a bhi 'léughadh nan Sgriobtuir, 'g an earalachadh gu “fàs ann an gràs,” &c.; agus a chum am fàs sin a chur air aghaidh, tha è ag ràdh riu, “Mar naoidheanan air an ùr-bhreith, iarraidh bainne fìor-ghlan an *fhocail*, chum gu'm fàs sibh leis.”—1 Pead. ii. 2.

C. 104.—Ach ciod bu riaghailt mu'n robh an Tiomnadh Nuadh air a sgrìobhadh?—F.—An Seànn Tiomnadh, agus an-deigh teachd Chrìosd, teagasg Chrìosd féin agus nan Abstol.

C. 105.—Ciamar anis a chithear gur i a' cheart riaghailt a ta againn-féin, a bha aig na Crìosduidhean ann an làithibh nan Abstol?—F.—Bha aca-san an Seànn Tiomnadh agus béul-theagasg nan Abstol. Tha againn-ne an Seànn Tiomnadh agus dearbh theagasg nan Abstol, air an cur ann an sgrìobhadh.

<sup>1</sup> Gnìomh xvii. 2.—Agus mar bu ghnàth le Pòl, chaidh e steach d'an ionnsuidh, agus air trì làithibh sàbaid résonaich e riu as na sgrìobtuiribh. Gnìomh. xviii. 24.—Agus thàinig gu h-Ephesus Iudhach àraidh d'am b' ainm Apollos, a rugadh an Alecsandria, duine deas-bhriathrach, agus cumhachdach anns na sgrìobtuiribh. R. 28, Oir le mòr-dhìchioll rinn e deasboireachd ris na h-Iudhaich gu follaiseach, a' dearbhadh leis na sgrìobtuiribh, gur e Iosa an Crìosd. Gnìomh. xxvi. 22.—Uime sin air dhomh còmhnaidh fhaotainn o Dhia, bhunaich mi gus an là'n diugh, a' deanamh fianuis do'n bheag agus do'n mhòr, gun ni air bith a' labhairt ach na nithe sin a thubhairt na fàidhean agus Maòis a bha gu teachd. 2 Tim. iii. 15.—Agus o bha thu a'd' leanabh gu'm b' aithne dhuit na sgrìobtuire naomna, a tha comasach air do dheanamh glè chum slàinte tre'n chreidimh a ta ann'an Iosa Crìosd. R. 16, Tha an sgrìobtuir uile air a dheachdadh le Spiorad Dé, agus tha e tarbhach chum teagasg, chum spreige, chum leasachaidh, chum oilein ann am fireantachd. R. 17, Chum gu'm bi òglach Dhé coimhlionta, làn deas chum gach uile dheadh oibre. Taisb. i. 3.—Is beannaichte an ti a léughas, agus iadsan a dh'éisdeas ri briathraibh na fàidheadaireachd so, agus a choimhideas na nithe a tha sgrìobhta innte.

<sup>2</sup> 2 Pead. iii. xvi.—Amhuil mar 'n a litricibh uile, a' labhairt ànnta mu na nithibh so: anns am bheil cuid do nithibh do-thuigsinn, a tha an dream a tha neo-fhòghlumta agus neo-sheasmheach a' fiaradh, amhuil mar na sgrìobtuirean eile, chum an sgrios féin.

<sup>3</sup> Gnìomh. iv. 13.—A nis an uair a chunnaic iad dànachd Pheadair agus Eoin, agus a thuig iad gu'm bu daoine gun fhòghlum agus cumanta iad, ghabh iad iongantas; agus dh'aithnich siad gu'n robh iadsan maille ri Iosa.

C. 106.—Ciamar a chithear gur éiginn gur è am Biobull amhàin an aon riaghailt?—F.—A chionn gur è am Biobull amhàin an t-aon leabhar a ta air a dheachdadh le Spiorad Dhia. Tha gach leabhar eile bho dhaoine. Air an aobhar sin, is è am Biobull an aon riaghailt a ta o Dhia.

C. 107.—Am bheil Eaglais na Ròimh an aghaidh a bhi 'saor-sgaoileadh an Sgrìobtuir amearic an t-sluaigh?—F.—Thà i; tha i gu soilleir ag àithnadh, anns a' cheathramh riaghailt a ta ann an Clàr (*Index*) Comhairle Thrent, nach faod aon neach gabhail air-féin na Sgrìobtuirean a léughadh, gun òrdugh sgrìobhte bho'n t-sagart.

C. 108.—Ciod am peanas a nithear air an neach a bhriseas an riaghailt so?—F.—Tha è air àithneadh do'n t-sagart maitheanas a chumail o'n chiontach sin, nì a ta 'tighinn gu bhi cho cruaidh ri ascaoin-eaglais, no 'bhi air a chur amach á comunn nan Crìosduidhean.

C. 109.—Ach nach ann amhàin an aghaidh a bhi 'léughadh Biobull nam Pròtastanach a tha an riaghailt so?—F.—Cha n-ànn; tha i ag ainmeachadh eadar-theangachaidh Chaitligich, no am Biobull mar tha è eadar-theangaichte le eaglais na Ròimh.

C. 110.—Ciamar, matà, 'tha na Biobuill aca-féin (*Douay Bibles*), air uairibh, air an cur ann am bùthaibh nam Pàpanach, gu bhi air an reic?—F.—Do bhrìgh, mar tha *Dens*, Pàpanach ainmeil, ag ràdh, nach 'eil an riaghailt air a coimhead cho tèann, ann an dùthchaibh Pròtastanach, ach cha n-'eil teagamh nach ann air sgàth seallaidh amhàin a tha na Biobuill air an nochdadh anns na bùthaibh aca.

C. 111.—Am bheil riaghailtean eile aca, a tha 'toirmeasg a bhi 'sgaoileadh nan Sgrìobtuirean amearic an t-sluaigh?—F.—Thà; achdan nam Pàp, agus Comhairle Thoulouse.

C. 112.—Dearbh gur i còir phrìseil nan uile dhaoine na Sgrìobtuirean a léughadh?—F.—Tha na Sgrìobtuirean air an cur a dh-ionnsuidh nan uile.—Isàiah i. 2; Ròm. i. 7; 1 Cor. i. 2. Tha briathran-toisich, no ro'-'ràdh na mòr chuid de Litricheibh nan Abstol, a' dearbhadh so. Tha è air àithneadh dhuinn na Sgrìobtuirean a léughadh.<sup>1</sup>—Deut. vi. 6-9; Iosua i. 8; Isàiah xxxiv. 6; Eòin v. 39; 1 Tes. v. 27; 1 Pead. ii. 2; Taisb. i. 1.

C. 113.—Am bheil è ceart a cheadachadh do shagartaibh Eaglais na Ròimh, an còir air a' Bhiobull, a thoirt bho 'n t-sluaigh?—F.—Cha n-'eil; bu cho maith a cheadachadh dhoibh solus na gréine, agus àile nan spéur, agus tiodhlacan lìonmhor eile Dhia, a thoirt o dhuine, ri seasamh eadar è's am Biobull. Is còir do gach neach Biobull a bhi aige, agus a bhi comasach a léughadh.—(Faic Laoidh II.)

<sup>1</sup> Eòin v. 39.—Rànnsaichibh na sgrìobtuirean. 1 Tes. v. 27.—Tha mi a' sparradh oirbh à h-uchd an Tighearna, gu'n leughar an litir so do na bràithribh naomha uile. Taisb. i. 3.—Is beannaichte an tì a lèughas.

## “Crìosd na h-uile agus anns-na h-uile.”

AIR dhomh bhi smuaincachadh san am so  
 Air a ghleann sa bheil mo chuairt,  
 Gun aite fuirich bhi ann dhomh,  
 Gun mo thuras an ro-bhuan;  
 Gach la is oidhche le luathas aimhne  
 Gam ghiulain a null gu luath,  
 Gus am fosgail mi mo shiule  
 Far nach duin iad chaoidh le suain.

Thainig bas a steach tre' n pheacadh  
 Air gach neach tha n'diugh san fheoil;  
 Chan fhaodar le aon dol as uaithe,  
 Ann an ceartas gheibh e choir;  
 Leagaidh e'n daonachd gu h'iosal,  
 G'a na sineadh foan fhoid  
 Theid an t'anam chuir air imrich  
 Mach a tim, le cabhaig mhòr.

Sgaoilidh e o'cheil am pailliunn  
 Chuireadh suas le lamh ar De,  
 Leagaidh e sìos chum an lair e  
 Dheth cha n'fhag e bun no geug  
 Thugadh sgriob air feadh gach ail leis,  
 Mar gu saitht ann't corran geur;  
 O, cha n'fhag e bun no barr dhinn  
 Ann's an aite san dh' fhas sinn fein.

Nuair fhuair e ughdaras o' n airde,  
 Chaidh e mach air aithne Dhe,  
 Thosaich e aig teaglach Adhamh  
 'S riamh cha dh'fhag e neach na dheigh;  
 'S ma dh'eisdeas tu le aire an trath so  
 Chluinn thu fh'uaim am Parras fein;  
 Nuair a gheall an dara h'Adhaimh  
 Seasamh ann an aite an treud.

Gheall E ann an Cumhnant Siorruidh,  
 Bhi tabhairt riarachadh 's gach ceum;  
 Don na bha Ceartas ag iarraidh  
 O'n an iafmad bu leis fein;  
 'Sann nan aite a phaigh E fiachan  
 Oir be miann a chridhe fein,  
 Nach biodh aon dhiubh aig an diabhl,  
 Chaoidh mar chreich da fhiachlaibh geur.

Pheacaich sinn uile thaobh naduir  
 'Sa cheud Adhamh mar ar ceann,  
 'S cha 'n eil creutair beo on lath sin  
 Nach d'fharaich a phlaigh a bh'ann;  
 Mhathaich na h'aighlean a b'airde e  
 Ged nach buin ar nadur dhoibh,  
 'S iad a faicinn Fear-an Graidh  
 A fulang nar n'aite air a chrann.

Cliu gun robh do'n Ti as airde  
 A dh'ullaich Slanuighear dhuinn,  
 Gu bhi seasamh anns a bhearna  
 Mar an t-Urras làidir treun;

Dh'fhosgail E dhuinn rathad tearnaidh  
'Sann na bhàs tha t'slighe reidh,  
Air a coisrigeadh na ghradh dhuinn  
'Steach a chaoidh gu fàbhar Dhé.

Is diomhaireachd ro-mhor an Diadhachd  
'Criosd a bhi teachd anns an fheoil,'  
'S E air fhoillseachadh mar chiochran  
An' crochadh air ciochan na h'oigh;  
'Sann an sud tha gaol neo-chriochnach  
'S tobar do fhior-uisge beo;  
Leaghaidh sud an cridhe iorgallt  
Mar ni ghrian air la rèota.

Bha 'n gradh ud folaicht' san Trionaid,  
Chan fhacas riamh a cheann-thall,  
'S cha mho chithear le neach crìoch air  
Tha e sìorruith anns gach am;  
Mun do chruithichadh an iarmailt,  
Mun robh grian no gealach ann;  
Ghabh e tamh 'am Pearsa Chriosd  
'S faic coimhlionte e air a chrann.

Is iongantach E 'an sealladh aingle  
Oir 's E dhaighnich dhoibh an coir,  
'S E a chruithich a's a rinn iad,  
Seadh, sann Ann a tha iad beo;  
Iad a faicinn Gloir an aoibhnais,  
Dh'fhag ri linn Dha teachd do'n fheoil  
Gu tabhairt air ais nam braighdean  
Le'n ceannach air suim ro-mhor.

Bhasaich E na 'n rùm 's nan àite,  
'S thug a ghradh E mhain do'n uaigh;  
Dh' fhuirich E innte trì laithean  
Fo chumhachd a bhais car uair;  
Ach sann dhuig E mach gun dail aist  
Chreach E i gu brath dheth buaidh,  
Faic a nis E, 's E air ardach—  
Mar Immanueil Nam Buadh.

Faic an diugh E 's E air eiridh  
Mar Ard-Shagart treun nam buadh,  
E dol a steach le 'iobairt-reite  
Ann a lathair Dhe nan Sluagh;  
Ainmean na h'uile treubh dhiu'  
Air uchd-eididh fein dol suas,  
Cha n'eil aon dhuibh sud nach d' éirich  
Còmhla ris Fein as an uaigh.

O bu mhaith gu robh sinn dhiubhsan  
Th' anns a Chumhnant aige fein;  
Ged bheireadh am bàs don uir sinn  
Bhi' mid dluth Dha an sud fein,  
'S nuair thig là a mhor-chunntais  
A leaghas gach duil mar cheir,  
Cha bhris e idir na cuird ud  
Tha gan ceanghal dlu ris Fein.

Is iongantach an ceanghal diomhair  
'Th' eadar Criosd 'us a chorp fein,  
Cha bhi aon de bhuill nach iarr E  
Gu bhi lionadh aite fein;

Theid iad uile steach na fhianuis  
 Mar oigh fhiorghlan 's gloinne sgeimh,  
 'S brat do obair-ghréis mar dhion orr  
 Shoillsicheas mar ghrian na speur.

Faic an diugh E meadhon Parras  
 Mar a chraobh as aille sgeimh,  
 Gu bheil toradh feadh gach la orr'  
 Pomegranat chum slainte a threud,  
 Gheibh thu fasgadh agus blathas innt'  
 'O na tairneanaich 's cruaidh beuchd  
 A chualas o shliabh Shinai  
 Bha bagradh ar bais gu leir.

Faic an diugh se n' Baile Dion E  
 'S luchd nam fiach a triall 'ad dheigh;  
 Feuch nach beir iad air an t'sliamh ort  
 Mar asal fhiadhaich 's tu gun sreìn;  
 Ach ma gheibh thu thar 'a chriochan  
 Cha chuir siorruitheachd 'an ceill  
 Na comaineàn fo' bi thu 'Chriosda  
 A riarach ceartas fìor-ghlan Dhe.

Seall a mach ri uamh an t' sleibhe  
 Luathaich do cheum th'ig air falbh;  
 Chi thu gun robh Faidh fein innte  
 Nuair a sheid a ghaoth ro-gharbh;  
 Nuair bhitheas an talamh 's na neamhan  
 Gan sgaoiladh 'o cheile le toirm,  
 Ma bhitheas tu innt cha ruig beud thu  
 Seasaidh tu mar chreutair foirf.

Cuimhniceamaid so an trath so  
 Mun th'eid la na slaint air chul,  
 Nach 'eil idir rathad tearnaidh,  
 Mar tha moran dhaoine an duil;  
 Chan fhaigh urnaigh no fuar-chrabhadh  
 Chaoidh dhuinn aite stigh na chuir,  
 Gus an loisgear sud mar lamhan  
 Chaoidh chan fhaigh saor-ghras a chliu.

Is duilich leam na bheil mi 'radh'  
 Mar e toradh grais a th'ann,  
 Tha sud an diugh toirt iomadh cradh dhomh  
 E gam fhagail maoth is fann;  
 Na comharean a bha cho laidir  
 Na mo lamhan aig aon am,  
 'N diugh cha leir dhomh aon air fair dhiubh  
 'S ann a dh'fhas iad orm ro-ghann.

Bithidh mi nis ri comhdhunadh  
 'S mor mo churam an diugh fhein,  
 Nach d'fhuair mi idir bhi dhiubhsan  
 Th'anns a Chumhnant aige Fein;  
 Ach tha mi 'n duil gur e mo dthurachd  
 Bhi sealltuinn a null ri neamh;  
 Gu bhi faotainn gras as ur uath'  
 Leis an cuir mi n' crun air Fein.

RUAIRIDH FEARGHUSON,  
 Tarbert, Harris.



### The late Alexander Fraser, Kiltarlity.

MANY of our readers will hear, with regret, of the removal by death of Alexander Fraser, Kiltarlity, an event which took place at his home on the 19th February of this year. Mr. Fraser was in the habit of attending, often, we believe, at no little inconvenience to himself, Communion gatherings almost in all parts of the North, and in this way came to be looked upon as a welcome friend and visitor by many beyond his native parish. We are not in circumstances enabling us to give a detailed account of his spiritual history, but the evidences were not a few that the "root of the matter" was in him. In bringing up a large family he was not a stranger to being often in straitened circumstances, and for years before the end came he was suffering from an internal trouble which at length proved fatal. But we believe these were some of the ordained means in the hands of the Blessed Spirit to prepare him for the place he was to fill in the house above. At Friday fellowship meetings he proved often an edifying speaker. Much sympathy is felt for his widow and family in the loss of a beloved and honoured husband and father.

J. R. M.

### Protestant Notes.

Letter from Rev. Dr. Robertson, Venice. — Dr. Robertson has been good enough to send us a kind letter expressing thanks for the review of his valuable book "The Papal Conquest." We subjoin the following extract bearing upon present events, etc.:—"It is an extraordinary thing how people shut their eyes to the teachings of history, that of their own and of other countries, and how they pay but little heed to the warnings of Scripture. A great trial is now going on in Liverpool, arising out of the riots that took place recently between Catholics and Protestants. What is called 'a Catholic atmosphere' seems to me to pervade the Court. I see the Commissioner said to the Catholic Advocate, 'I have great sympathy with your people, but you have better cards to play than those you are now using,' trying to dissuade him from some line of argument. Why 'great sympathy?' Just as the Vatican is the world's storm-centre, so everywhere the Roman Catholic Church is a public nuisance. Did you see that the Pope has sent decorations to the heads of the Metropolitan Police for having helped the Catholics at the Eucharistic Procession and, worse still, that the King has given them permission to wear them? See *Work and Witness* for February, published at 57 Berners Street, London.

"You will be glad to know that the Prince of Wales has accepted a copy of my work, and that through Mr. Henry Miller, Secretary of the Church Association, to whom some gentlemen have given money for the purpose, copies are being presented to each member of the new Parliament. Of the first edition of 5000 copies, the half has been sold.

"Would you kindly let me have six copies? I enclose some stamps in payment. With kind regards and renewed thanks.—  
I am, yours sincerely,  
ALEXANDER ROBERTSON."

**Spain and the Vatican.**—The relations between King Alfonso and the Vatican, says the *Dundee Evening Telegraph*, at the present moment do not seem of the happiest. The young ruler of Spain is divided between his allegiance to Rome and what he thinks is due to his people. The Spanish Government recognise that unless something is done to march with the times, and meet the desires of the nation in regard to lay schools, it is hopeless to attempt to carry on the government of the country. The Church of Rome apparently looks upon the latest Concordat by the Spanish Government on the school controversy as an attempt to override the Church, and will have none of it. The situation has become so aggravated that rather than submit to the demands of the Pope the Spanish Cabinet has resigned, and King Alfonso is left to make the best of matters. The King's declaration that, while ready to adhere to his allegiance to the Church, he must, as a constitutional monarch, bow to the wishes of his people, will meet with ready sympathy in this country, and the outcome of the crisis will be watched with the deepest interest.

**A Step in the Right Direction at Oban.**—In consequence, says the *Glasgow Herald*, of the Marquis of Bute having withdrawn his financial support, the Catholic Cathedral School, which has been in existence at Oban for about twenty-five years, has just been closed. Founded by the late Marquis of Bute, the Cathedral School of Choristers was under the charge of the Sisters known as the "Servants of the Sacred Heart." The late Marquis of Bute, who keenly interested himself in Church forms of worship and Gregorian music, entertained the hope that the daily singing of the Divine Office might be reintroduced in the various Catholic churches of the diocese, and it was in the hope that the example might be followed in other churches that his Lordship founded the Cathedral School in Oban. After his death the school, under the supervision of the Dowager-Marchioness of Bute, was continued by the trustees on the estate of the late Marquis until the present Marquis decided to discontinue his support to the work.

**Next Eucharistic Congress to be held at Montreal.**—The next "International Eucharistic Congress" is to be held in Montreal in September of this year, and we regret to see that special countenance is being already given to it by professed Protestants. Thus, it is stated that Lord Strathcona, High Commissioner of Canada, having been informed by "Mgr." Brucchesi, Roman Catholic Bishop of Montreal, of the plans for the Congress, replied, sending a personal subscription of £1000 and the offer of his house in Montreal for the accommodation of the Bishops. This offer has been accepted. Further, the prospective candidate for the Mayoralty of the city, also described

as a Protestant—presumably of the nominal sort—has withdrawn his candidature, says the *Times*, “out of courtesy to his Roman Catholic fellow-citizens, explaining that he considered it fitting that the Chief Magistrate of the city should be a Roman Catholic, in order that he might receive the Legate and take part in the religious ceremonies.” On Sunday, 11th September, the *Times* adds, “there will be a great procession of the Blessed Sacrament, borne on a car drawn by six white horses.” The probability is, however, that it is the Legate who is to be thus conveyed, and not the Host, which is always carried by an ecclesiastic on foot. Pontifical Mass is to be celebrated in the open-air in Mance Park, and, of course, if watchfulness be not exercised, an endeavour to carry the Host through the streets may be made.

### Notes and Comments.

**The Price of the Union in Money.**—The U.F. Commission heard in a masterly business speech from the lips of Mr. John Nicholson the real price of the Union in money. It is certainly a staggering bill. Mr. Nicholson said that the losses affecting particular specified funds such as Sustentation, Aged and Infirm Ministers', Home Missions Funds, etc., amounted to £455,269. The Committee recommended that these losses should be met by deduction from the amount under each head coming to the United Free Church. In addition to these losses of capital there had been losses of local funds and of properties not covered by the Special Building Fund. General losses and charges not otherwise met and requiring to be dealt with under a scheme of allocation were £134,850. This sum is made up of losses on allocation of properties, special expenditure and expenses of Free Church and Executive Commission. The United Free Church expenditure in the proceedings before the Royal Commission was given as £24,939, and in connection with the Act of 1905 the Executive Commission and financial arrangements following as £46,550. The whole cost of the Executive Commission, £15,048, was borne by the United Free Church. The expenses allowed to the Free Church by the Executive Commission amounted to £55,431. The Joint Committee held that this sum constituted a burden upon the funds recovered. Their estimate of funds available towards reducing the burdens falling on the various committees brought out the sum of £77,350, chiefly from the Emergency Fund. In speaking to the report, Mr. Nicholson said that happily there was a sumptuous balance on the Emergency Fund of £80,350. If they deducted £15,000 for contingencies and added £12,000 for income recoverable they had a net balance of £77,350 available for distribution among the committees. The light, jaunty air with which Principal Rainy and his followers treated the warnings of men who were wiser than they would not have been so apparent if this immense bill had been set down

before the late Principal and his followers. It is to be hoped that the gentlemen engineering the next great union movement will sit down and consider the cost lest they make a like astounding ecclesiastical and financial blunder.

**Church Litigations.**—In an interesting and instructive article on the above subject in the February number of the *Quarterly Register*, the organ of the Alliance of Reformed Churches holding the Presbyterian System, there occurs the following paragraph:—“The decision of the House of Lords has led several of the British Presbyterian Churches to adopt resolutions declaring their liberty to make, from time to time, such changes in their doctrinal standards as they may think desirable. We confess we cannot see that there was the slightest use in doing so. Every Church not connected with the State is, before the Law, a Voluntary Society, having perfect liberty to alter or modify its doctrinal Confession as often as it pleases, so long as its action is confined to *doctrinal* changes. But if there be any property held by the Society, then, in case of a change in doctrine, it is the right and duty of the State as the supreme *curator bonorum* to see that the *intent of the donor* will still be carried out—an organized Church or denomination being, after all, but a trustee acting for donors who had placed certain property in its hands for a specific and specified purpose. If property be involved, all the resolutions in the world, seeking to set aside one of the first principles of Common Law, are not worth the paper on which they are written.”

**Dr. Hay Fleming's Important Book.**—I am glad, says Mr. Walter Walsh in the *English Churchman*, that Dr. Hay Fleming's important book on “The Reformation in Scotland: Causes, Characteristics, Consequences” has at last been published by Messrs. Hodder & Stoughton. It makes a handsomely-printed volume of 666 pages. His exposure of the corrupt state of the Church of Scotland in pre-Reformation times is startling, and the urgent need of a Reformation is proved conclusively. In support of this many authorities are cited, chiefly Roman Catholic. Dr. Fleming justifies the way in which the Reformation was carried out. “If,” he writes, “the Reformation in Scotland had to be characterized in one word, that word would be ‘thorough.’ Its thoroughness was at once its chief characteristic and its glory.” Stern discipline was enforced by the Reformed Church. “In 1567 the Countess of Argyll, for assisting at the baptism of James VI. ‘in a Papisticall manner,’ was ordained ‘to make public repentance in the Chappell Royall of Striveling, upon ane Sondag in tyme of preaching.’ That was the Chapel in which the baptism had been performed.” Just fancy what a commotion such discipline as this would create in England were it enforced against the nobility and others in the present day! Dr. Fleming may well speak of the “Impartiality of Discipline” in Scotland at the Reformation. All classes of society had to submit to it. His book is a valuable

addition to our knowledge of the Scottish Kirk during the most momentous period of its history.

**A Jesuit on John Knox.**—Immediately after the appearance of Dr. Hay Fleming's book, referred to above, a Jesuit priest wrote a scurrilous letter to the *Glasgow Herald* of 3rd March, in which he described Knox as a man of the lowest moral character. Dr. Hay Fleming replied in the same journal, on the 10th ultimo, and had no difficulty in showing that the Jesuit priest had a few points yet to learn in Scottish Reformation history. A Jesuit can make a little knowledge go a long way without ever realising its danger, but when he is confronted by an historian of Dr. H. Fleming's standing—it is the case of the mouse facing the lion. The antics of the former may be nimble enough, but once the paw of the king of beasts comes down on the tiny creature—it is as near annihilation as anything we have in in this world.

**Good Books.**—Rev. D. Macfarlane, F.P. Manse, Dingwall, will send "Memoir and Sermons of the Rev. D. Macdonald, Shildaig," to any reader for 2/3, including postage. "The Papal Conquest," by the Rev. Dr. Robertson, Venice, may be had from Messrs. Morgan & Scott, 12 Paternoster Row, London, E.C., for 4/6—postage, 4d. extra.

## Church Notes.

**Communion.**—Stoer, Sutherlandshire, and John Knox's, Glasgow (Hall, 2 Carlton Place, South Side), first Sabbath of April; Lochgilphead, second; Greenock, third; St. Jude's, Glasgow (Jane Street, Blythswood Square), and Wick, Caithness, fourth. Oban, and Kames, first Sabbath of May. There was a mistake last month as to date of Stoer Communion.

**Notice to Congregational Treasurers in the Northern Presbytery.**—The Clerk of the Northern Presbytery (Rev. J. R. Mackay) begs to draw the attention of all Treasurers of congregations within the bounds of the Presbytery to the following decision, at which the said Presbytery arrived at a meeting which was held in Halkirk, on the 15th day of September, 1909: "The Presbytery decided that the recognised law of the Church as to Financial Statements, be hereafter strictly adhered to, viz., that all Financial Statements drawn up and carefully audited, be first presented to the Presbytery before being read at the respective congregational meetings, and that a notice of this be sent to the Magazine. The Presbytery decided that for the carrying out of this in all the congregations within its bounds, the Court arrange its meetings at the end of the financial year to suit, as far as possible, the different districts having congregations within its bounds." For the information of those concerned, it may be added that the next meeting of the Northern Presbytery takes place (D.V.) at Wick, on the 22nd April, 1910.

**Acknowledgments.**—Mr. Angus Clunas, Treasurer, 18 Ardconnell Terrace, Inverness, acknowledges with thanks the following donations for Kaffir Clothing Fund:—10/-, "Friend," South Uist; 5/-, "Sympathiser" (Tomatin P.O.), per Rev. J. R. Mackay; 5/-, "Free Presbyterian" (Lochinver P.O.); 2/-, "Anonymous" (Tain P.O.); 5/-, "A Reader of Magazine" (Strathcarron P.O.); 10/-, "Friend," Dingwall; 5/-, "Friend," Melvich. For Kaffir Psalms and Bibles:—£1, "Lewis," per Rev. N. M'Intyre; 2/6, Mrs. Maclean, Shieldaig (Strath P.O.); 2/-, J. Dingwall (Strath P.O.); 2/-, D. Mackintosh (Strath P.O.); 5/-, "A Friend" (Strath P.O.); £2, "A Free Presbyterian" (Kingussie P.O.), for Bibles and Foreign Mission. For Foreign Mission:—5/-, "A Friend" (Lochinver P.O.); 4/-, "An Adherent F.P. Church" (Lochinver P.O.); 1/-, "A Widow Member" (Lochinver P.O.). For Sustentation Fund:—£1, "Anonymous" (Fort William P.O.); 10/-, "Friend," per Rev. N. M'Intyre, Stornoway. Rev. N. Cameron acknowledges with thanks £1 for Kaffir Psalms and 10/- for Kaffir Clothing, per Rev. Neil Macintyre; three dollars for Kaffir Clothing, and two dollars for Mr. Radas's child, from "A Friend;" also 5/- from "Somerset" in aid of St. Jude's Sustentation Fund.

## The Magazine.

**Notice to Subscribers.**—We respectfully remind subscribers that April is the end of the Magazine year, and that payments for the past and future will now much oblige.—Address, Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow.

Subscribers, who change their addresses, are requested to notify the Editor without delay whenever these changes take place.

**Subscriptions Received for Magazine.**—John M'Leod, Lairg, 13/6; Mrs. Halsall, Wigan, 2/6; A. Fraser, Dunkeld, 5/-; Miss Crawford, Fort-William, 2/6; Rev. D. J. Masson, Washington, U.S.A., 2/6; W. Mackay, Dumbarton, 6/8; Miss M'Lean, New York, 2/6; W. M'Iver, Union Road, Inverness, 2/6; Mrs. Pratt, Devon, 2/6, and donation, 2/6; M. Beaton, Waterish, 4/10; R. Mackay, Shaftesbury Avenue, London, 5/-; J. M'Intosh, Badcall, 5/-; Miss Martin, Lodge, Kilfinan, 2/6; R. M'Beath, Applecross, 5/-; Malcolm Mackay, Manchester, 5/-; D. M'Donald, Roseland, U.S.A., 12/-; Miss D. Morrison, Bowmont Gardens, Kelvinside, 2/-; D. T. M'Kenzie, Lochalsh, Ontario, 2/6; A. Fraser, for St. Jude's Collectors, 30/-; Mrs. Campbell, Oban, 16/9; G. M'Donald, Ednam, Kelso, 2/6; Miss M'Leod, Gourlay Street, Springburn, 1/3; J. Anderson, St. Vincent Street, Glasgow, 1/0½; D. M'Lean, Jun., Ardocharnich, by Garve, 3/-; J. M'Lean, Dalnair Street, Glasgow, 9/-; Miss Sinclair, Merton, Ontario, 2/11; Miss J. Murray, Badbea, Bonar, 1/0½, and donation, 1/5½; Miss Banks, Tilney St., London, 2/6, and donation, 2/6; Miss E. Mackay, Halkirk, 10/4; J. Gordon, Newtonmore, 2/6; W. Mackay, stationer, Inverness, 46/3; Miss K. M'Kenzie, Denver, U.S.A., 2/6; Miss M'Innes, Myrtle Street, Liverpool, 2/6; R. M'Donald, Clydebank, 2/6; Miss J. M'Gregor, Douglas Castle, Lanark, 5/-; D. M'Lachlan, Hyndland, Glasgow, 2/6; J. Adamson, Helmsdale, 3/-; Miss Ross, Garryside, Blair Atholl, 1/6; D. M'Rae, Isle Ewe, Aultbea, 2/6.