



# THE Free Presbyterian Magazine

## AND MONTHLY RECORD.

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

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*"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  
**Free Presbyterian Magazine**  
*And MONTHLY RECORD.*

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### The Roman Congress at Montreal.

ROME has always been noted for her activity in advancing her interests. At the present time, when she is receiving encouragement in some quarters and discouragement in others, she is specially active in trying to impress the nations with her fancied religious superiority. The British dominions seem to be the special objects of her solicitude. Not long since she had an imposing "Eucharistic" Congress in the metropolis of the home country. During the past month she has had another display of the same kind in Montreal, one of the chief cities of our great Canadian colony. The Montreal Congress was in some respects the more successful of the two. The French Roman Catholic element in Canada no doubt contributed to this. We are indebted to the *English Churchman* and other papers for notes of the Congress.

It appears that Cardinal Vanutelli, the Pope's Legate, who presided at the English Congress, arrived in Montreal on Saturday afternoon, the 3rd September. He was accompanied by several important ecclesiastical dignitaries and two hundred delegates. There was a great display of flags and flowers by the Roman Catholics, and even by nominal Protestants, on the houses and in the streets, costing, it is said, £200,000; but the show had largely to be curtailed owing to the unfavourable weather, the downpour of rain being heavy and incessant. There is nothing that the Romish spirit delights so much in as outward pomp and display, and this providential circumstance must have been the occasion of great disappointment. It appears also that the opposition of local Protestants prevented any grant of the regular troops and militia as a guard of honour to the Papal Legate, and also "the placing of Government vessels at the disposal of the Romish dignitaries." Though the Congress received too much countenance from the authorities, it did not get as much as was desired.

On Sabbath morning, the 4th, Father Bernard Vaughan, of London, preached a sermon in St. Patrick's Church, in which he

made an attack on the Protestant religion, and declared that without the Sacrifice of the Mass it was a religion without a soul—a soul-less religion. He also said that Protestantism in England was divided into two sections. One section was drifting into Agnosticism and Rationalism, while the other was “creeping back to Catholicism.” Though Father Vaughan is far from right in his general views, it is to be feared that he expresses too much truth in some of these statements. We cannot well understand what is his point in regard to a “soul-less religion,” unless he is striking at the lack of sincerity and devotion that marks a lot of nominal Protestants. They attend religious services in a bare formal manner, and their souls are quite callous and unmoved by the religion they profess. The Papists, on the other hand, are deeply stirred by the extraordinary mysteries of their religion, and exhibit devotion and zeal in the various rites of their worship. The contrast is between lifeless Protestantism and devout Romanism. Father Vaughan is not aware that false religion will come to the same end at last as heartless formalism—eternal death. Both proceed from corruption, and both shall end in corruption. “Except a man be born again, he cannot see the kingdom of God” (John iii. 3). It is no doubt sadly true that of two sections of nominal Protestants, one is drifting to Rationalism and the other to Popery, but Father Vaughan forgets that there is a third section which, by the grace of God, still hold fast the faith of the Reformation—“the faith which was once delivered unto the saints,”—and that however small in numbers it may be, it has the power of Omnipotence behind it, and shall survive every flood of opposition. The Church which is built on the Rock—Christ—shall withstand the onset of all the gates of hell.

On Tuesday, the 6th, the Premier of Quebec gave a luncheon to the dignitaries of the Congress. At this function a very unusual—perhaps unprecedented—event took place. Cardinal Vanutelli actually proposed the health of King George V. before that of “The Pope.” On public Roman occasions of this kind, “The Pope” has been hitherto always toasted before “The King,” whereby Papists have shown unmistakably the plain truth that they hold allegiance to the Pope first and to the King second. But the present time calls for diplomacy and conciliatory measures, and so they reverse the order of the toasts to suit the occasion. Or, perhaps the meaning is that one good turn deserves another. Great Britain has foolishly changed the King’s Protestant Accession Declaration to please the Papists, and they now show, in the way indicated, their appreciation of Protestant simplicity. In any case let no one imagine that Rome has essentially changed—the whole thing is diplomacy—and the Pope has, no doubt, privately given a dispensation for the liberty taken of relegating him to a second place for a few minutes. There is no indulgence too great for the “holy Father” to bestow, if he is only certain that it will advance the interests of the so-called Church.

We learn that the Congress concluded on Sabbath, the 11th, with the Procession of the Host through the streets and an open-air Mass. Rome succeeded in this particular in Montreal, where she failed in London. Not only was this blasphemous procession allowed by the authorities, but permission was given to Colonel Labelle to parade the 65th regiment of the militia as an escort to the Host in the procession. Some of the Protestant papers, it is stated, protested against the proposal, but their protest was unheeded. The Government of Canada is subordinate to that of Great Britain. Has the latter no say in such matters? Or may the former violate, when it pleases, prescribed laws, to gratify the Church of Rome? This pandering to the ambitious demands of the Papacy will yet bear evil fruit.

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## A Sermon.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

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“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.”—ROM. iv. 5.

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IN drawing attention to this portion of God's Word, we shall, as the Holy Spirit may enable us,

I.—Consider what is here revealed to us concerning the mental activities of those who are saved ;

II.—Point out the profitableness of these exercises ;

III.—Make some use of the doctrine involved.

I.—The Lord does not deal with those whom He saves as if they were but blocks of wood or stone. He deals with them as with rational, accountable creatures. And it is as rational, accountable creatures that those who are saved are represented to us in the words of our text ; yea, and as making the best use possible of their rational faculties. We do not mean that the exercising of the understanding or intellect of a natural man upon the way of salvation, however powerful that intellect in a natural sense may be, will of itself bring the soul from death to life. Our contention simply is, that where the understanding is renewed, that understanding will be exercised in matters of law and of Gospel ; and that there is no exercise of the human intellect so truly deserving of the epithet “rational” as is that of the soul, when it is thus exercised in matters of law and of Gospel. Angus of the Hills, as he was called, was mentally such an imbecile that he could scarcely count up the fingers of one hand, and yet, according to his own account of his conversion, the Lord in saving him dealt with him as with a rational, responsible being. He had heard the late Rev. Alexander MacLeod, then minister of Uig, Lewis, several times without any apparent benefit. But one day, when Mr. MacLeod preached from the words, “If ye refuse and rebel,



ye shall be devoured with the sword" (Isaiah i. 20), it came home to Angus as something new, and fearful, that he himself should have been a rebel against God from his youth. It was the beginning of a good work in the imbecile's soul; and we will add that there are very many Gospel hearers, who are naturally gifted with much better talents than was Angus, who yet never put their understanding to the good use to which Angus, through grace, put his that day. We are, indeed, disposed to agree with those who interpret the stony-ground hearers of the parable of the sower, as meaning a people whose feelings have been touched, but whose understanding was never much exercised in law and Gospel.

In any case, our text brings before us one whom we must regard as making good use of his mental faculties, in regard to both law and Gospel. This person's soul exercise is seen first in the judgment passed upon himself. From his heart he regards himself as "one that does not work," as "ungodly," and it is with that conviction that he looks to God, the Saviour. What is meant by one that worketh not? It is one who is convinced that he has not merited salvation, or rather that he is incapable of meriting salvation. One may have been very diligent in the exercise of brain and of limb for worldly ends, but a natural man is unprofitable to God; he has not God in all his aims; and the person taught savingly will reckon that he has been unprofitable to God, that the glory of God had not been his aim at all. Nay more. When he comes into Christ's school, he learns that the law of God demands, in order to life, a clean heart and clean hands; that his heart is full of uncleanness; and that his hands, so far as restraining common grace permitted, were unclean as his heart; and that on all this account he is guilty.

What is meant by one that is ungodly? It is one who, so far from meriting life from God, has merited indignation and wrath, tribulation and anguish at the hands of the Righteous Judge. Now, it is a painful thing to pass a judgment like that upon one's own heart, and conduct, and condition. Yet it is very salutary, and indeed very necessary that one should do this. We do not mean that all the Lord's people have consciously had an equally deep and protracted law work before coming to Christ. We are inclined to say with the late Dr. Ronald Bayne of Kiltarlity, that if you had of law work but what might be compared to a pin-prick in your heart, if that experience turned you away from looking to the Covenant of works for salvation it was enough; you will know more of the law in your spiritual upbringing. At the same time, we have no doubt that all those who have been well taught in the law have received as true, touching themselves, what the Spirit of God in His word says about man by nature. They were brought to make a self-application of such passages as Romans iii. 10-18, Ephesians ii. 1-3. Now, that one should from the heart pass so severe a judgment upon oneself, surely involves soul activities which are not too common.

But, secondly, the exercise of the soul that is saved is revealed in its apprehension of God as Saviour. He is the God "that justifieth the ungodly." The fact is that if He had not revealed Himself thus, a sinner convinced of his ill deserts could not, as a rational being, put his trust in God. Let us then turn aside, and reverently seek to gaze upon this astonishing revelation which God gives of Himself, as One that justifieth the ungodly. For although the revelation be so astonishing as to appear a paradox, it is so true that through it, heaven itself will have for sinners all its light and life and happiness. According to the terms of the Covenant of works, God appeared as ready to justify the godly, to justify those who should continue to walk in the image in which mankind had been created. But in the Gospel, He appears as One who justifies the ungodly. Nor is it right to regard that revelation of Him as only partial, or as only one of many aspects. For this is His whole aspect and appearance as revealed upon the throne of Grace, as revealed in the Gospel.

A paradox is something which upon being first heard strikes one as an absurdity, but which, the more it is looked into, appears most truthful. In this sense, we say that the revelation which God gives of Himself in the Gospel is, in its surprisingness, paradoxical. For is it not a dictate even of natural conscience that certain deeds of which men have been guilty, were deserving only of death? Is it not the teaching of His word, that Jehovah is a God that hath not pleasure in wickedness? Evil shall not dwell with Him. The foolish shall not stand in His sight. He hates all workers of iniquity. He shall destroy them that speak leasing. He abhors the bloody and deceitful man (Psalms v.). Has He not demanded of earthly judges that they should justify the righteous, and condemn the wicked? (Deut. xxv. 1.) Do not both the word of God and the conscience of man teach us that if an earthly judge justifies the wicked and condemns the righteous, it is an outrage upon the law of righteousness? How, then, can we think of the Judge of all the earth as glorifying Himself when He justifieth the ungodly? And yet we say that to assert that He does justify the ungodly is, in principle, the whole Gospel.

It is only through Jesus Christ, the Mediator of the New Covenant, that God pardons sin or justifies the ungodly. If any have forgiveness of sins, it is a redemption to be had only through the blood of Him who is the image of the invisible God, the first-born of every creature, by whom all things were created that are in heaven and that are in earth, visible and invisible, who is before all things, and by whom all things consist, who is the Head of the body, the Church (Col. i. 15, 16). And God appears as righteous in every step of the process by which this revelation of Himself as a just God and a Saviour has been realised. It was in righteousness that He entered into covenant with His own eternal Son—the fore-ordained Saviour of that which was lost—before the foundations of the world were laid. It was in

righteousness, when the fulness of the time was come, that He sent this eternal Son—the same in His essential nature with Himself—into the world, made of a woman, made under the law. It was in righteousness that He laid the sins of the unjust upon the Just One.

It was in righteousness that He visited this great Sin-bearer—this Jesus, who came only to seek and to save that which was lost—with the stroke of the sword of avenging justice. All Christ's sufferings were inflicted in righteousness; and because God's purpose was to reveal Himself as the Justifier of the ungodly, His servant, Jesus Christ, came not to call the righteous but sinners to repentance. Yet how few receive Christ, a whole Christ, with their whole heart, in this sense!

It was in righteousness that God raised Christ from the dead and gave Him glory. Christ was as one arrested and made a prisoner until the debt which had been put to His account had been paid. But now that the debt was paid in His precious blood, it was an act of justice to take Him out of His prison-house. And every step of the exaltation of Him who was exalted far above all heavens, that He might fill all things, was a revelation of the righteousness of God. And when God pardons sins, for Christ's sake, He, in an infinitely merciful act or deed, gives an infinitely glorious revelation of Himself as a righteous Judge. Christ's exaltation is so great as that He is said to fill all things; but His exaltation is not greater than His merits, and His merits are co-extensive with the mercy of God, which is infinite. It is in Christ, the living One who was dead and is alive for evermore, that God addresses sinners, saying, "Look unto Me, and be ye saved, all ye ends of the earth, for I am God, and there is none else. There is no Saviour besides Me. I know not any." Here mercy and truth meet; righteousness and peace kiss mutually. In Christ justice and judgment are the foundations of God's throne of grace, while mercy and faithfulness to His promise go before His face.

But who among us have been brought to apprehend and to regard God in this way? Certain it is, however, that the soul that is saved so apprehends and so regards God. For how otherwise could one put one's trust in Him that justifieth the ungodly.

We have indicated that the person who is savingly taught will pass judgment upon himself as one that worketh not—as one that is ungodly. We have also briefly referred to the soul exercise which is implied in apprehending and regarding God as glorifying every attribute of His nature when He reveals Himself as One who justifieth the ungodly. But this twofold judgment must be a practical one. We mean that the view that this person takes of himself as a sinner, and of God in Christ reconciling a world to Himself, results in his going out from himself, and of his going out to God thus revealed. That is implied in its being said that he "believes" on Him that justifieth the ungodly. For to believe

is to trust, faith being, as one has put it, conviction passing over into trust. So much, for the present, touching the mental activities of the soul that is saved.

II.—We proceed to speak briefly concerning the profitableness of this exercise. For to such a believer his faith is counted for righteousness. That, as we shall see, spells true riches.

There are few passages of the New Testament that have been more the subject of debate among interpreters of the Scriptures than has been this last clause of our text. Arminians have understood the clause as asserting that the act of trust was itself the ground of pardon. But that is an interpretation which excludes Christ from His own place in the scheme of redemption, and of itself is the sufficient condemnation of the Arminian interpretation. When the Apostle (Romans v. 9) says that we are justified by the blood of Christ, that is as much as to say that Christ crucified is the ground or meritorious cause of our justification, and other foundation can no man lay than that which is thus already laid.

Others have taken the word "faith" in this clause to mean not the grace of faith, or the exercise of trust, but the object of faith, which is, in a word, Christ Himself. That interpretation is more in keeping with the analogy of the faith than is the Arminian view, but, for our own part, we reckon that faith means here that "trust," the nature and manner of which we have sought to set forth in the first part of this discourse, and we understand our text to teach that where God sees this going out from confidence in one's self, and this going towards God in Christ in an act of confidence, God will assuredly put to that soul's account Christ's obedience. This person's faith will be unto righteousness, because, according to the promises and terms of the New Covenant, every such believer will have the satisfaction, which Christ rendered to the justice of God, put to his account as surely and as amply, as though that person had been able of himself to give the said satisfaction to the justice of God; and God's righteousness, as a judge, giving each his own, will be not less illustriously exhibited than His mercy, in pardoning that believing sinner. When we take the passage in this sense the word "faith" is taken in its most natural sense. And at the same time, faith is seen to be but the receiving instrument, the eye to see, or the ear to hear, or the heart to receive, while Christ is held forth as being the meritorious cause, even as the grace of God is the moving cause of our justification. This exercise, then, of trust in God is surely most profitable, for what could be more profitable than that which results in the forgiveness, not of some, but of all our innumerable trespasses; which results in the acceptance of our person as righteous, having thus a title to eternal life, a title from which flows a certainty of the mortification of sin in all its members, and of a final complete redemption? And it enhances the value of this personal favour that it becomes one's own in perfect consistency with, and to the glory of, all the claims of law and of justice.

III.—We would make two uses of the doctrine involved (*a*) one pertaining to the publicly maintaining of a pure testimony for God's truth, (*b*) the other pertaining to individual responsibility and duty.

(*a*) The Protestant faith, at the Reformation, may be said to have turned upon two principles, as upon pivots. The first of these principles was the sufficiency, and divine authorship of the Scriptures of the Old and New Testaments. It is not necessary, at this time of day, to tell among us, how men professing to be Protestants have sought to undermine this first and formal principle of the Reformation, and have by their work of destruction been playing into the hands of the Church of Rome. For it is natural to men to seek some authority upon which to lean. Now as long as Protestants had implicit faith in the sufficiency and divine authorship of Holy Scripture, there was no temptation to ask for another prop. But when men have had their confidence in the finality of the Bible, as an authority, undermined, men are much more likely to fall a prey to the allurements of the Church of Rome, urging the Church's, or, in practice, the Pope's infallibility, in matters of faith. All that is very sad, but not more sad that what one witnesses nowadays in the case of men, calling themselves Protestants, who, nevertheless, try to undermine the material principle of the Reformation, as it used to be called, to wit, justification by faith, apart from works. How can we otherwise describe those who hold that "one is justified according as one is sanctified"? Yet that view is countenanced in the new edition of the Schaff-Herzog Religious Encyclopædia. Now what is this, but to shear the Gospel of its marvellous light? And besides, it is a view fitted to weaken one's confidence in the Reformation as a work of God. Against this new-fangled notion we enter an emphatic protest for the following among other reasons:—

(1) To say that the meritorious ground of a sinner's justification is some good disposition found in the person justified is clean contrary to the judgment which, as we have seen, those who are taught of God pass upon themselves. How should it be possible that the person capable of justification, in a Gospel sense, is one who regards himself as ungodly, if some good disposition were the meritorious ground of his pardon and acceptance? (2) The view contested is not in keeping with the revelation of God as one that justifieth the ungodly. If one is justified as one is sanctified, then God justifies the godly, not the ungodly. That were to make the Covenant of Grace one with the Covenant of Works. This contested view may delude one who has not been deeply taught that he is a corrupt and guilty creature, but it will be no Gospel for the lost. But the serious part of the matter is that the view contested, although apparently so pious, in reality leaves the Gospel shorn of its most marvellous light, tends, in a word, effectively to obscure the light of the knowledge of the glory of God, in the face of

Jesus Christ. If we lose that, we lose everything. Nor does the Reformation of the sixteenth century in anything manifest itself as a work of God more plainly than in the way in which its leaders asserted the contrary of the view here contested.

(3) The view contested is not only contradicted by the single verse which forms our text, but is contradicted by the structure of the Epistle to the Romans, regarded as a whole. We have sometimes wondered that there is so little specific reference in the first seven chapters of the Epistle to the Romans to the work of the Holy Spirit in the application of redemption. There is a reference to the Holy Spirit, and to His agency in redemption, in Romans v. 5, and possibly in Romans ii. 29, and vii. 6. But it is not until one comes to the eighth chapter that one finds the subject of the agency of the Spirit in the application of redemption discussed after a detailed, adequate and consecutive method. Why is this? Doubtless the presence of the Holy Spirit is felt in this epistle in the whole course of its argument, and that in a twofold sense. His presence and activity are felt in His being the true and primary Author of the epistle. His presence is also felt in every step of that process of salvation which the Apostle describes in the first seven chapters of this epistle—a process which would have been an impossibility apart from the Spirit's presence and activity. The fruit of His agency is seen in a sinner being brought, from the heart, to judge himself to be one that does not work—an ungodly person; it is seen in a sinner being able to apprehend the glory of God as, in Christ, a sin-forgiving God; it is seen in a sinner ceasing to seek shelter in himself and going forth to find shelter in God in Christ. Yet that there should be so little specific reference to the Spirit's agency until we come to the eighth chapter in an epistle which is really a treatise in systematic theology, is a circumstance fitted to raise the question—Why is this? We believe the true answer to be that what the Apostle has in view is to set forth the great doctrine of justification by faith. Now, although the work of the Spirit in the application of redemption is as indispensable as the work of Christ in procuring redemption, it is at the same time quite necessary that these two agencies should be clearly distinguished, for the work of the Holy Spirit in us is not the ground of forgiveness and acceptance. The Spirit, by His work, does not add anything to the work which Christ undertook and perfected. To suppose that He does would imply that, instead of glorifying Christ by revealing Him as a perfect Saviour, He should detract from His glory by adding something to Christ's work, in order to make Christ's specific work perfect or complete—the very suggestion of which is to be spurned as blasphemous. For the work of Christ is in itself complete, and incapable of being added to, and is the alone ground of a sinner's justification. Abraham has been, as to his soul, for thousands of years with the spirits of just men made perfect, and in all that time has not,



in spirit, done anything to grieve God, being perfect in holiness. But that perfection of holiness enters not into and adds nothing to the ground of his justification. For that ground is Christ crucified, a ground which is of its own peculiar kind, and is incapable of receiving any addition in time or in eternity from any agency whatsoever. Yet there is nothing to which one is more prone than to imagine that, if the Spirit's work in a sinner may not be substituted for Christ's work for the sinner, at the least the Spirit's work in us may be added to Christ's work for us, so as to make the ground of our justification more stable. Against that suggestion the Apostle urges the whole force of his argument. And we are convinced that the reason why in the Epistle to the Romans there is so little specific mention of the work of the Spirit, as long as the Apostle is directly dealing with the question of justification, is just in order to deliver his readers from the snare of imagining anything else whatsoever, than Christ crucified, to be the ground of a sinner's justification before God. Not even the work of the Holy Spirit may in this matter take the place of Christ crucified. For other foundation can no man lay than that which is laid, which is Jesus Christ

(4) In the last place, we protest against the view that one is justified according as one is sanctified, or, in other words, that the Spirit's work in one must be added to Christ's work for one as the ground of one's justification, because the Spirit does His necessary work in us in order to our coming to Christ in perfect keeping, according to the laws of our rational nature, with its being taught us that the alone ground of our justification is the blood of Christ. For when the Spirit is given in order to our union with Jesus Christ, He comes as the Spirit of truth. And what are the primary truths that He brings to us? They are these: (1) That we, in and of ourselves, are children of wrath; (2) That Christ is the perfect and only Saviour of those who are lost as we are.

(5) The second use we would make of the doctrine involved in our text is by way of a more personal application. (1) Christ's complaint against His rejecters under the Gospel is: "Ye will not come unto Me that ye might have life." God does indeed find fault with you who are rejecters because of your having violated His law. It is because you violated His law that there was need of a Mediator between God and creatures who had become sinful. But He finds not so much fault with you for breach of the Covenant of works, as for your spurning the New Covenant which He offers to make with you. He finds not so much fault with you for sinning against His law as for sinning against His Gospel. This is the crowning condemnation of sinners under the Gospel, that light hath come into the world, and men choose darkness rather than light. Oh, then, come as you are; being assured that although your sins be as scarlet, they shall be white as snow; that though they be red like crimson they

shall be as wool; yea, assured that when God accepts you, for Christ's sake, His own glory, and the glory of His Son Jesus Christ shines forth more illustriously than in any other of His works at all.

(2) The Lord's people who have for some time been followers of Christ know how little confidence they have reason to put in themselves, and the accuser of the brethren would have them fix their gaze constantly on their short-comings, on their unnatural conduct towards God, because the accuser is not so much opposed to anything as to the glory of Christ crucified, nor does anything please him so much as the thing that keeps the poor soul from believably looking towards Christ crucified. But our doctrine instructs the children of God to remind themselves of what they once thought of the glory of God as it was revealed in their forgiveness, that it was a grace so ample as to give them a permanent place among the children of God, and that therefore it is still their duty to maintain the permanency of the filial relation. For rest assured that if you are still satisfied that the ground of your justification should be Christ, and Christ alone, neither life nor death, nor things present, nor things to come, can ever separate you from the love of God which is in Jesus Christ our Lord.

## **The World Missionary Conference.**

FROM *The English Churchman.*

THE *Bombay Guardian* of 13th August contained an article upon the recent Edinburgh Conference. . . . The writer is "A Délégate," and to the article is prefixed the text 2 Cor. x. 4: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The article reads:—

"While we can thank God most heartily for all that was of His Spirit and according to His Word at this great Conference, and for the words of truth and faith that fell from the lips of many speakers, and for the devoted lives and incessant labours that are behind these, yet we cannot but recall that the World Missionary Conference began with the rigid exclusion of Missions to Roman Catholic countries, including even such a Continent of gross superstition and idolatry as South America, this compact or understanding being faithfully observed by the eight Commissions into whose reports no reference to Missions to Roman Catholics has been permitted to enter. A significant colouring was given to this attitude when Anglican bishops and others in sympathy with the Roman Catholics were allowed to break through this reticence without apology during the course of the Debates in Conference, and it has culminated, alas, in the suggested recognition of the Roman Catholic Church as an ally in the great missionary enterprise directed towards the 1,000 millions of non-Christian races of the world, and in the proposal that no

future Missionary Conference can pretend to be Œcumenical that does not include the Propaganda of the Vatican. It was stated by the Bishop of Southwark that the Church of Rome had a greater past as a missionary Church and had to-day more missionaries in the foreign field than all the Protestant Churches combined, and that the eminent saints of the Church of Christ had been in the Roman community, and he could understand and appreciate the position of any Christian in regard to the Pope enthroned at Rome, that it gave someone to look up to and from whom order and authority proceeded, but that in respect to that kind of evangelicalism represented in its extreme form by the Plymouth Brethren, it was something to look down upon as having no directive force or ability to rule, and that the position of the Anglican Church was that of a *via media* to keep open the door of approach and reconciliation between Rome and Protestantism. He was supported in these views by the Bishop of Birmingham, Bishop Brent of the Philippines, Bishop Montgomery of the S.P.G., and others who endeavoured to show that Rome was an integral part of the Christian Missionary forces in the world, and that every possible effort should be made to secure that in any really Œcumenical Missionary Conference she was represented, if not by Delegates because of her own aloofness as a result of persistent slander and misrepresentation, then at least by honorary associates expressive of her responsiveness. It was said also by a Bishop that not only was Undenominationalism dead but that this Conference showed it was buried and gone for ever. He very clearly was not aware in how many hearts, thank God, there is still an echo to Whitfield's prayer.

‘Let sects and names and parties fall,  
And Christ alone be Lord of all.’

It was, moreover, advocated by speakers in sympathy with Rome that Union should commence, if it had not already begun, in the nascent Churches of the East; that converts won by Protestant Missions in China and India and Africa should seek, under the guidance of their missionaries, to found a native Church that would be wide enough to include the converts of the Roman Catholic Church, so that there should be one National Church of Christ in China and one in India and one in Africa. But other voices were heard, both in the Conference Hall and outside it, albeit they were not called upon to speak from the platform, saying that while they were ready to recognize that there have been and doubtless are still in the Roman Catholic Church many individuals who have found eternal life by entrusting their souls to Christ for salvation, yet she could not be regarded as a missionary agency to win a lost and ruined world for Christ, but, on the contrary, she was herself sunk in darkness and superstition and in sore need of all the loving self-sacrificing missionary help that can be extended to her. If they followed the counsels of these speakers and recalled some of the saints of the Roman Catholic Church, it would be by

remembering her whom Louis Quatorze, impelled by Roman Catholic prelates, cast into the dungeons of la Bastille, where she (Madame Guyon) wrote the hymn,

‘A little bird am I,  
Shut from the fields of air,  
Yet in my cage I sit and sing  
To Him Who placed me there,’

and those who fill the canvas of the historical painting of the massacre of St. Bartholomew, who may claim to share with the Piedmontese Milton’s sublime sonnet,

‘Avenge, O Lord, Thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold;  
E’en them who kept Thy truth so pure of old.’

Nor is it in vain that the blood of the Covenanters has stained the soil of Scotland. God does not repent of His mighty works. To some there seemed a mute warning in the uplifted arm of the colossal statue of John Knox which stands at the entrance to the Assembly Hall of the United Free Church of Scotland, in which had grown in barely ten days an atmosphere that he could not have breathed. To them there seemed a strange import in the moments of darkness that fell upon the hall while the Bishop of Southwark and Bishop Brent of the Philippines were urging union with Rome, and in the loud crash of thunder in the heavens, while the electric lights were turned on to supply the light that suddenly failed at noon on a midsummer day, that excepting for this one half-hour gave light to read by till 10 o’clock at night. A great and solemn responsibility rests upon those who propose supporting ‘the Continuation Committee’ that has been called into existence in such an atmosphere, and that by the presence of the Right Rev. the Bishop of Southwark and Mr. Silas M’Bee and others on its Board of Management, is not likely to disassociate itself from the pursuance of a policy of sympathetic approachment to Rome during the ten years that must elapse before the assembling of the next World Missionary Conference. There has been too much engineering of this Conference, so that a large number of Delegates, who repudiate and reject the proposal to hold out hands to seek the co-operation of the Roman Catholic Church in preaching the Gospel to all the world, have not only been outnumbered, but also made to appear as contributing to a universal unanimity on the part of this vast assembly of missionary Delegates.

The word ‘Unity’ was used countless times by speakers in the Assembly Hall: it was a sort of keyword, but only in their own special sense. In the New Testament, however, it occurs but twice: both passages are in the fourth chapter of Ephesians. It may be said at once that there was not throughout this Conference any discussion of the unity of the Fourth of Ephesians. Had this been raised, the Conference would have fallen to pieces. It was held together by a common consent, and under what is now realised to have been a mistaken estimate of the value of co-operation at all costs when in the presence of Heathendom.

The Continuation Committee will seek to impose an official unification upon the Missionary Boards that will, after years of effort, lead them into a gigantic Federation; and 'the irreducible minimum' of fixed beliefs that will survive that fining pot will be indeed small. Officialism will take the place of spiritual methods, and an outward federated unification will obscure the absence of true inward unity that is brought about by the Holy Spirit. Necessarily, in such a pursuit, prominence must be given to the points on which it is expected the various Missionary Societies will agree. Common ground for agreement will perhaps be found in certain doctrines widely accepted in the present day, such as the universal Fatherhood of God, and that Christendom is identical with the Church of Christ, and should be purified and extended over the nations still outside it; while matters of faith and practice in which it is impossible to reach agreement could be relegated to an Appendix, that may be eventually dropped out and a broad basis be laid for the initiation of union through the various Missionary Societies. There is little doubt as to what will go into the Appendix. One speaker appointed to open with prayer thanked God on behalf of the Conference that in like manner as He had given Prophets to Israel of old to be their instructors until the coming of Jesus Christ, so also He had given Leaders of Light to other nations throughout the world, such as Confucius and Buddha, and that those who accepted their teaching would find, when they came under the influence of Christianity, in it the fulfilment of what their religious teachers had taught them. Another speaker, in a masterly address to the Conference, attributed the descriptions and terrors of Hell, and belief in Satan and evil spirits, that were once so prominent a characteristic of the Christian religion, but had now happily almost disappeared, to the same materialistic source that is found in the earliest times in the Animistic cults, as attested by efforts to appease and make friendly an angry God. Another speaker delivered a most eloquent address before the Conference, vehemently affirming our Lord to be the man Jesus, but never once calling Him the Son of God; it was a magnificent exposition of the best type of Christian Unitarianism inside the Church.

Some earnest and devoted servants of God purposely absented themselves from the hall, aware that particular speakers were reputed to hold such views as were, in their opinion, subversive of the very foundations of the Christian Faith, but there were many ignorant of all this, who had relied on the management to exclude such views, and who afterwards regretted having been led to give by their presence an apparent support to what they entirely disagreed with. It is surely time that those who feel increasingly the tremendous responsibility of identifying themselves with such things, should speak plainly and should consider well before giving their support to the 'Continuation Committee' that has been called into existence in order to perpetuate and carry farther such a scheme of world-wide missionary union."

## A Brief Sketch of a Christian Lady of Last Century.

BY THE REV. JOHN ROBERTSON, GREENOCK.

MANY of the excellent ones of the earth pass through this world almost unknown, either in consequence of the afflictions they endure, or through their retiring disposition. One of the most godly women ever known to the writer, was almost wholly confined to bed for the long period of fully forty years. After a short married life, her husband and only child were removed by death, and she discovered, with regret, that he had left behind him a number of unpaid debts. Feeling a moral obligation lying upon her to discharge these, she entered into service, and remained at this employment until she had paid them all. But in the inscrutable wisdom of the Most High, further trials awaited her, as she was soon after entirely laid aside by an internal and incurable complaint, from which she suffered more or less for the rest of her life. For a long part of her time on earth she was, in addition to her inward trouble, quite blind, and thus wholly dependent on the gifts which were gladly bestowed upon her by the friends whom the righteous Lord raised up to attend to her wants. Her remarkably pious character drew around her many who valued divine things and felt that they were benefited by her conversation, and prudent counsels, for she was one deeply taught of God, and knew more of the wiles of Satan than most. Many of her striking sayings are now lost, but one or two that are recalled may be quoted. Referring to the words, "They have no changes, therefore they fear not God," she remarked, "That is not like me, for I have many changes in a day." Again, when speaking of the love of Christ, and of the soul's love to Him, she said, "If I had a thousand hearts I would give them all to Him." Shortly before her death, she expressed a wish that some Free Church Ministers, whom she named, might see how a Christian could die. On another occasion, she remarked that the Lord had taken her from the beginning of Genesis to the end of Revelation, and opened up to her such a glory as she was unable to express. Her name was Martha Fraser, and she was an attached member of the Rev. Jonathan R. Anderson's Congregation of John Knox Church, Bedford Street, Glasgow. As long as he remained in that Congregation, she regularly gave a little of what she received to the Sustentation Fund, so that it may be said of her as of the Macedonian Church, "That in a great trial of affliction the abundance of her joy, and her deep poverty, abounded unto the riches of her liberality." As the memory of the just is blessed, it is pleasant to have this opportunity of bearing a very imperfect testimony to one, who it cannot be



doubted, "walked worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God!"

The subject of the following brief sketch was a type of the other class. Though not robust she appears to have enjoyed tolerably fair health most of her life, but was naturally of a very reserved disposition. On this account she did not come much before the public, and was not intimately known except to her more immediate friends. Miss Jane Moody was born in Paisley on the 29th of August, 1803. She was the eldest daughter of Andrew Moody of Muirshiel, who was long a leading citizen of that town, and a sister of the late Rev. Dr. Moody Stuart of Edinburgh. She was of a quiet, retiring nature, and never allowed herself to speak unguardedly, so that by her retiring disposition she was not readily known. No one, however, could be long in her company without recognising that "she walked in the light of the world to come," and as under the eyes of Him before whom all things are naked and open. She took a deep interest in the cause of God in the world, and evidently made it a matter of much prayer in secret. She devoted herself in a quiet way in endeavouring to do good in the locality in which she lived, visiting among rich and poor, and made it a practice to pray with her friends before leaving them. For many years she had a meeting for prayer in her house once a week, which was conducted by a minister or other suitable person. The words of the Apostle James might be fitly applied to her, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." She was so guarded in her remarks that one might have lived with her long without noticing anything inconsistent with her Christian profession. She was by no means easily satisfied with what she heard from the pulpit, and did not hesitate to express her dissatisfaction when the preacher did not come up to what she regarded as essential in the declaration of the grace of God. Little has been left by her in the shape of a diary, from which a suitable narrative of her life could be drawn up. Still, the little that remains gives evidence of her having been instructed in the things of the Kingdom and much taught of the Holy Spirit, and that at times she enjoyed peculiar nearness to her Redeemer. Though she did not shine in the world, her record, it may well be believed, is on high, and the good she wrought in her own quiet way will be revealed in the Lord's own time. We subjoin what has come to light of her brief diary, in the hope that her gracious experiences may stimulate others of the Lord's people to press forward towards the mark for the prize of the high calling of God in Christ Jesus, and thus advance His glory in the good of His Church on earth.

Leading up to what she has left on record, it may be stated that her father died in the year 1826, soon to be followed by his two eldest sons, so that she became in this way the head of the

family. What was the exact time, or the instrumental cause, of her being awakened to a sense of her state as a sinner before God is unknown, but from a remark in the earliest piece of her diary that has been made public it would appear that that all important crisis in her life took place not long before 1823, for she writes in July of that year, "I have finished my self-examination in what is required in the first commandment, with all the particulars mentioned in the Confession of Faith, and have written down the result of each without making any remark. I trust that God will enable me to examine myself impartially, although I have great fear always about deceiving myself. I have so little of the grace of humility, and am so prone to think well of my own actions, the best of which are always mixed with something impure. I have the prospect of sitting down next Lord's day to commemorate the blessed Redeemer. Oh that I may be prepared for this solemn service! Although I felt deeply impressed last time, often—very often since then—I have acted inconsistently; but if I know myself at all, I do think I am growing in love to God; I do think I am more careful not to bring dishonour on the cause of God. If there is any growing conformity to God, I desire to give Him all the praise, knowing that I can do no good thing of myself, and that without His blessing all my endeavours would be fruitless." After sitting down at the Lord's table the following Sabbath, she writes, "I trust that I have not been an unworthy communicant. I did not feel as if the Lord said, 'Stand back;' but my spiritual feelings were, as they always are, so dead that I had not clear views of my state. I had great doubts of myself, and I prayed to God that He would indeed give me an evidence within myself that I was a worthy partaker. Now I feel much happier, I trust this does not proceed from carelessness, or from viewing sin as light. In the examination of myself, previous to engaging in this solemn service, I did indeed see that if God were to accept of me, it could be for no righteousness of my own; but my only hope was in Christ's righteousness. Now, O Lord, do thou enable me to devote myself steadily to Thy service, and may the religion which I profess have an influence over all my thoughts and actions, and may I be kept from doing anything that will bring dishonour on the cause of religion." She had many fears notwithstanding these exercises of soul that they did not give solid evidence of her having passed through that saving change, without which no one can enter the kingdom of heaven; but this is not an unusual experience in the case of those who are concerned about the salvation of their souls. In the month of September of that year, she heard two sermons from Mr. Marshall of the Tolbooth Church, Edinburgh. The subjects of the discourses were, "How long halt ye between two opinions?" and "I must work the works of Him that sent me while it is called to-day." From these discourses she appears to have derived benefit. Conversing that afternoon on the subject of faith and

good works, she remarks, "I think that although faith is the ground of our justification before God, perhaps those who are denominated evangelical attend too little to the checking of their passions, and this is, I dare say, the case with myself, although it would be far from me to think that we can be justified by our works, or that our works, even the very best of them, can have any merit."

Again, she writes, "Yesterday I was much distressed on account of want of fervour in my morning prayer; it took quite away my composure of mind; surely it is a great insult to draw near to God, and profess to worship Him, while our hearts are far from Him. In examining myself, I think that there is a progress in my love toward God, but that this love has not been enough mixed in all my actions; on many occasions when my temper has been getting the better of me, I have not taken much pains to subdue it; indeed, I have often thought it too trifling to pay much attention to." In examining herself previous to a Communion season, she says that she has a much deeper sense of her sinfulness than she used to have, and considers that this is an evidence of grace, and that another evidence was, that she loved the company of God's people, and that she looked forward to the Sabbath, and especially to a Communion Sabbath, with great delight. She mentions that she found it of great consequence to arrange beforehand the subjects for her meditations at the table of the Lord, so as to be free from distractions during the ordinance. Another evidence which she takes as an evidence of her being the Lord's is, "I do feel a much more tender concern for the glory of God in many ways." In this way the Lord seems to have been preparing her for receiving a much larger measure of grace and clearer views of her acceptance by Him, for there is the following entry at the end of 1825:—"Have enjoyed for two days an extreme peace of mind and joy, which I would believe an increasing evidence (of being Christ's). God alone could communicate such joy in holy meditation and prayer;" and two days later, "God has given me now no remaining doubt of my being one of His adopted children. The Lord, I am persuaded, has long been drawing me to Himself. It has long been my prayer that I might have the witness within myself; but, at the same time, that I might not deceive myself, I prayed that I might rather be kept longer in doubt than be deceiving myself with the thought of peace when there is no peace."

Her next entry is dated 21st July, 1830, in which she gives a résumé of her spiritual state, saying, "After the death of my father and two eldest brothers, our circumstances requiring it, I resolved to take the situation of governess, and it was about this time about two years ago that God began to show me the exceeding hardness of my heart. I felt an uncommon backwardness to pray, and in spite of all my endeavours could not continue in it. I never fully asked a blessing on my going to Edinburgh; complaining of my state of

mind to others, besought them to do it for me. After leaving home, my occupations kept my mind busy during the day, but at night I often sat up for hours endeavouring to read and pray, but always in vain. I could get no access to God. Although I could give no proper account of it, either to myself or to others, I became extremely unhappy about religion. My body not being in a good state of health, and my mind miserable, the one acting on the other and reacting, I came home for six weeks, and my state was truly wretched; sunk into the very lowest spirits, almost deprived of ideas, and saying sometimes that I believed I was going to hell, and that nothing could stop it. Often I walked up and down the room, or knelt down, just asking God to have mercy on my soul for Christ's sake; but alas, instead of giving myself up to seek the favour of God, I felt the utmost disinclination to read a religious book, and not knowing what to do with myself, I read a novel, not caring, however, about it, or any other amusement, any further than as it took me off myself, which it never did. I was terrified when alone, having no trust in God. My state of mind and health were not at all such as to warrant my return to my charge; but my friends, understanding nothing of my real state, wished it, believing it to be the very best thing that I should be kept from myself. God Himself had overruled all these events for His own glory, and the good of my soul, in my first going to Edinburgh, that, being taken away from religious friends, I might be brought to a knowledge of my own sin and weakness, and next, that I might learn the way to Christ.

"After my return to Edinburgh, we soon went to Musselburgh, where I heard no Gospel preaching. This was very trying to me. Here I had more time to read and think; and, having no acquaintances, I was more alone. I had often tried to have peace by having complacency in myself, thinking that through time all would be with me as in former days. There was no awakening sermon or conversation that aroused me. Only once a lady said to me that our unhappiness was from self seeking, which gave me something to think of. Excepting this, the Lord alone, without the use of instruments, by His providences, by His Spirit, and His Word, brought me to think deeply of my lost state. Whilst at Musselburgh, God said to my soul, 'Except ye be born again, ye cannot enter into the kingdom of heaven.' I tried to think I was born again. I recalled every season of my life, and endeavoured to say of it, 'There was a change then.' I gave myself the space of one, two, or six years, but I could not say there was a change. I then began to say that if there was, I could not know it but from my evidences, and I brought these forward; but all would not do; I had no peace of mind; all was darkness and misery. Continuing in this state of mind, I resolved to break the subject to some one who might be useful to me; for hitherto no one was of any service to me. Many who pass for true Christians understand nothing of vital religion; and a person under

conviction meets but few to help on. How many, alas! perish in this way, either by returning to the world, or becoming satisfied with their duties instead of with Christ, or by utter despair. God at this time directed me to Mr. Marshall's family. Meeting with Miss J. Marshall alone, I told her the whole; that I was miserable, and that I dreaded, although at present under conviction, I should never be converted, as many went no further than conviction. I told her that my mind was very atheistical, and this was not from hearing or reading anything on the subject. Twice I came to the conclusion that God was a spirit of malevolence. Oh, why did he not cut me down at that moment? I have reason to be grateful that I did not express my atheistical feelings (surely the devil was raging within me). Often I felt inclined to speak out these, but God, by His grace, restrained me. I told her that I felt no trust in God at all; that the law on the one hand, was standing up against me terrifically; and the Saviour I saw also, but I could not appropriate Him. I told her that in the letters I received, I was advised to keep up my spirits, because my dulness would do harm to religion amongst others. I said that I was looking back to my evidences, and taking comfort from them, that all would again be well with me. Miss J. M. understood my state at once, from her own experience, and said to me, 'Oh, do not look back; it will never do. Come to the cross of Christ as the vilest of the vile.' I said, too, that I had not known so much of the preciousness of the Saviour during my whole life as I had done for the three last weeks. So she comforted me by saying that she believed, from my being led to read much of the Bible (for I could not be happy two hours without reading it), and from my being led so much to the Saviour, that they were not the common convictions of nature, but that they were of the Holy Spirit, and that God would perfect the work.

"God showed me that I must be humbled low as the thief on the cross, as the chief of sinners. I had brought forward my evidences again and again, but now God showed me that I must part with them all. Of my love for ordinances, of my joy in religion, of my comfort in affliction, of my consistency of character, and wish to do good, God said to my soul, of one and all of them, that they were refuges of lies. My feelings were those of horror; these were my Saviour on which I leaned; I now had no stay. But even at this time God visited my soul with some very comfortable passages of Scripture, which often drew tears of gratitude from my eyes, such as 'blotting out the handwriting of ordinances which was against us,' etc., and my frequent prayer was that He would never take from me the sight of a Saviour when He was giving me deep views of sin. Whilst at Musselburgh, I had begun to make much use of the name of Christ in my prayers, but at that time knew nothing more of the way of salvation than a heathen, and even at this time knew little of it. I felt myself quite without any

prop. Often I wished even for an earthly one ; but God in mercy did not give me my wish, as He had designed that Christ Jesus, the Son of His love, was to be the only anchor of my soul. Mr. Marshall spoke to me of the danger of working out my own righteousness, and then taking Christ to make up the rest, and showed that although I should arrive at the attainments of St. Paul I could not possibly be saved on that ground ; Christ must be all my righteousness. As to books, he advised the Bible almost exclusively. I also read and profited by Romaine on Faith, and Bunyan's *Heart's Ease* in Heart trouble.

"I felt afraid of letting the subject of religion leave my mind a minute, in case the memory of God and the desire to be religious should be for ever erased. I have for weeks together felt myself as sensibly under the bondage of Satan as I could feel myself confined in a room if locked in. The few minutes in which I was convinced and without doubt that I was a sinner and ready for hell were awful ; I wished the earth could open to receive me. I never felt sure when I went to bed at night that I would not awake in hell. How awful are the horrors of an awakened conscience !

"God showed me at this time something of the nature of true grace in a dream I had. In my dream I found myself very unhappy, being surrounded by temptations, and I asked God to give me grace to ensure me against gross sins, but the prayer was not answered. I then asked grace to secure me for a little while against all temptations, that I might have some quiet of mind. This was also denied, so I saw that I must be content as a beggar to live on God from one moment to another, and to have nothing in myself. So I got some idea of the nature of grace, which was very useful to me. Thus did I go on much in despair, but learning one lesson after another during the whole winter. Many of them were very painful, but I was now more desirous of being taught by the Holy Spirit than of anything else. In spring I saw that I was bringing a price in my hand, the price being my own holiness and my own doings, so I entreated the Lord to wrench it out of my hand, to humble me, and to make me poor and needy. I saw there was no hope in myself, but I could not believe, although I saw it was the only way in which I could be saved ; I had many doubts about trusting myself wholly in the hands of Christ. But God, who is rich in mercy, enabled me to believe on Christ Jesus, and leaving everything in myself, to rest on Him alone for salvation. What a joyful hope is Christ Jesus, the Rock of Ages ! What am I, that God should thus be mindful of me ! May God, by His grace, enable me to live as a new creature in Christ Jesus, and oh, may I not dishonour His holy name !"

Miss Moody's diary closes here, but there are two or three lines appended to it in her own hand, in pencil, which partly explain some of the statements. "I often felt that I was beginning to see the light, as the blind man who saw men as trees walking. The



burden of sin I, for long, felt to be taken away, but never could be satisfied till I knew Him by whom it was taken away." From this time forward she seems to have gone on "growing in grace and in the knowledge of the Lord and Saviour Jesus Christ," but no further record of her experience is given by her until the month of August, 1857, when she writes: "Have been thinking that I ought to have some little memoranda of the Lord's remarkable dealings with my own soul, and in connection with His people. I may still remember some of the leading features, and may be glad of it afterwards to refer to. I was getting much teaching myself—much feeling of my own sin and of sin around—and at the Communion in March, 1855, got so much that I felt it could not be for myself alone. From that time the people were laid upon me in a remarkable way"—(the Free Church congregation of Bothwell, of which she was a member). She mentions having profited much at this time by the temporary ministration in the Bothwell Church of the Rev. John Tait of Dumbarton, and refers to a circumstance in connection with a sermon she had heard from Mr. Arnot (St. Peter's, Glasgow). "I remember of hearing Mr. Arnot appeal to his congregation, and asking if any would arise for the people—if *one* would do it? It did not take hold of me at the time, except to think of it and remember that such a thing might be. Then I came to know what it was by experience. I sometimes wondered if it was impious, but I seemed to myself to be bearing about with me the whole sins of the people, and had large experience of what it was to have fellowship with Christ in His sufferings. But all this time, and all along, there was the most extraordinary presence of God. My whole being was filled with Him. I often said to myself, has God ever manifested Himself so much to any other? I never knew that He did; but such a weight of sorrow! I was often obliged to go to my room, and, falling down before Him, had nothing to say but over and over again, 'O Lord, thy hand is heavy, very heavy.' My head literally became a fountain of tears—unlike me. Many a time I said to the Lord that if He withdrew, I could not live. Sin was seen, and felt by me as it had never been before. Much confession for the people, and great sorrow on their account—great destitution. An extraordinary ministry of angels; surrounded by them; they were so near I sometimes thought I should have heard their sweet song. Felt the great dignity of being a child of God. Any of the people that cared for these things seemed to get great good from this broken state, but I had far more to do with God that summer than with the people. There came to be more petition and less confession. I could carry the people into the very bosom of Christ. Lived so much in heaven, that for a time felt that it would not be new to me to go there. This not desirable; heaven is ever new and fresh. The love that is between Christ and my soul is intense. I say sometimes, would He not rather have me altogether with

Himself than be coming so much to me? I have thought sometimes I would not be happy even in heaven unless I was near Christ. I think now I shall be very near, because if He so loves as to be so much and so close to me here, He would not put me further away there. It seems now as if He was between me and every creature and every thing.

"November 8th, 1858.—Had the largest petition to bring to the communion table yesterday that I ever had—for 'the world,' that 'all the ends of the world might remember and turn to the Lord.' (Ps. xxii. 27.) Felt that this petition was far too heavy for myself to carry, but knew that Jesus would help to bear the weight of it when He had given it, and so He did. It was just ask, over and over, and over again, not only the half but the whole, until I was obliged to commit it to the Holy Spirit that He might do it for me. Not only Christ near but the ministering spirits. Did formerly know something of what it was to enter into fellowship with Christ in His sufferings, but could scarcely conceive what it would be when it was for 'the world.' When it was so awful even for a portion, oh! what must it have been for 'all the ends of the earth!' was allowed more particular and private petitions after."

Her diary continues:—"The Lord has been most graciously giving a return of health and strength, confirming it more, so that there is ability for more continued work; and most graciously choosing a place and house for me. I have reason to believe that He has given me this house, and so He will order all and give all that is right and good regarding it. He gives kind friends, so that arrangements are made pleasant and easy. It seems almost a surprise to myself that while I am vigorous in doing what is necessary about furniture, and do it pleasantly, my heart is so little in the world. I would just feel ready to go at any time to be for ever with Himself, but I would also seek to feel that it is an honour to be permitted and used for any of His work here. May my connection with this place be blessed, and may this place be a birthplace for souls? It is a great cause of praise that the furnishing and getting my house in order did not come between my soul and God." Later she once more writes: "After all, this is not my home. I feel far more at home in my Father's house in heaven, and there is much greater reality and closeness in converse with Him than with any human being, even the dearest and most intimate. My home is in the bosom of my heavenly Father; He will order all my lot here. Psalm xxxvii. 3-4."

Thus closes the record which this excellent person has left of herself, and it will be acknowledged by all, that we have in her brief diary some very valuable Christian experience which is well fitted to afford instruction to those who are striving to enter into the kingdom of heaven by the straight and narrow way. Her experience gives warning of the danger of resting in anything short of an interest in the Lord Jesus: that mere convictions are not enough; that they are useful only so far as they break the

creature off from all confidence in his own righteousness, and lead him to place all his hope in the Saviour. It was of a very clear and distinct character, and gives good evidence of having been the effectual work of the Holy Spirit. Her jealousy over her motives, as well as her actions, is very marked. Her delight in the exercises of the Sabbath, and especially of Communion Sabbaths; her love to God Himself, and her amazement that He should have thought of one so unworthy as she felt herself to be is most noticeable. Her convictions of sin were exceedingly deep, though she was one who exhibited a most unblemished life and conversation to all who knew her. It is thus apparent that she realised that the word of God is a discernor of the thoughts and intents of the heart, and that while the world takes notice only of outward and gross sins, those who are taught by the Spirit of the Lord see how much corruption there is even in a vain thought, and that there is unspeakable dishonour done to the Most High by the least departure from the requirements of His holy, just, and good law. God is sovereign in the bestowal of His grace, and all need not look to have the same experience of nearness to Him she had, nor ought any to judge hastily that they do not possess any because they do not come up to her standard, yet surely the record she has given of her experience ought to stimulate all to strive the more earnestly to grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ.

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**Useful Booklets.**—The Testimony Publishing Company, Chicago, through the liberality of two Christian laymen, are publishing a series of booklets containing papers by prominent theologians and laymen in defence of some of the great doctrines of the faith. These booklets are issued under the general title of *The Fundamentals*, and in the two issues before us contain such papers—"The Virgin Birth of Christ," by Professor Orr; "The Deity of Christ," by Prof. Warfield; "History of the Higher Criticism," by Canon Hague; "The Testimony of the Monuments to the Truth of the Scriptures," by Prof. Wright; "The Recent Testimony of Archaeology to the Scriptures," by Dr. Kyle; "Fallacies of the Higher Criticism," by Dr. Johnson; "Christ and Criticism," by Sir Robert Anderson. Some of these papers are decidedly able defences of the truths dealt with. There is a powerful exposure of Modern Philosophy by Philip Mauro, New York. The condition of matters revealed by Mr. Mauro is truly disconcerting, and he certainly has preached a powerful sermon on the words of the Apostle which he has chosen as his text: "Beware lest any man spoil you through philosophy and vain deceit." These booklets are issued post free to all ministers and theological students in the English-speaking world. A post card addressed to "The Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois, U.S.A.," will be sufficient to bring them to all those who come under the above category.

## A Letter from Rev. John B. Radasi.

THIS letter, received by the Rev. John R. Mackay, M.A., Inverness, consists of two parts, in reply to two different letters from Mr. Mackay. The first part deals with the general progress of the Mission, and the second, in answer to a letter of sympathy, gives touching details of the last illness of Mrs. Radasi:—

C/O NATIVE COMMISSIONER, BEMBESI,  
MATABELELAND, SOUTH AFRICA, 15th August, 1910.

MY DEAR MR. MACKAY,—I have received both your letters, which I read with great interest. I was sorry to hear that you were not keeping well. It was wonderful how your health kept up during all the time you were here in this tropical region. Still more wonderful that the Lord made it so cool during all the time you were here, as the intense heat, which we always have during the summer months, would have made it almost impossible for you to have undertaken all the work that you did. No doubt, the cool weather you experienced here was in answer to the special prayers offered for you by the Lord's people.

Our congregation here is increasing, as a good number of families have left the farm they were living in—(Mr. Bekker's farm)—and are now living in our native reserve, about three miles from our church here. Also, that man you baptized and the three women you baptized and their husbands are living in our native reserve. They have built a kraal there similar to Ngege's but smaller. A kraal is a collection of native huts. And it is now very easy to visit them in their own homes, as that could not be done while they were living in the farm. The man you baptized had told me before that he intended moving into the native reserve, so that he might be nearer the church and that we might be able to visit them in their kraals without interference. He was saying to me, "Now, I think the young men and women can easily attend the services in the church every Sabbath, but there are some old men and women who cannot walk, and for the sake of these a service could be held for them occasionally at the kraal." And so I have been there several times to give them a service at their kraal. They are also sending their children to the day school. The school children have also increased, and we have now over seventy on the books.

Mr. Lanning, the Magistrate, paid us a visit last week, and examined the scholars. He said that he had been sent by the Director of Education at Salisbury to come and inspect the native schools in his district. There were present that day sixty scholars. He expressed himself as satisfied with the work done, but also said that he was greatly interested in industrial work, and that if our Church at home could pay half the amount for the teaching of industrial work, he was sure the Government would pay the other half.

Ngege's sons are still adhering to us. Guga also is still well, but always complains of being too ill and too old to come to church. Daniel and the others are still with us, with the exception of Jack, who has gone home to Zambesi. David Ntuli goes every Sabbath to preach to the natives in our new station (Florida Mine).

*Reply to Letter of Sympathy with Mrs. Radasi's Death.*

I thank you and the Synod for your kind expression of sorrow and sympathy for the great loss that I have sustained through the death of my beloved wife. She was truly a real helpmeet to me, and was greatly devoted to our cause here. She was a member in full communion with our Church, and perfectly resigned to our simple mode of worship. All our people here feel the loss very much. Although she was so very ill, and suffering great bodily pains, the end came to us somewhat unexpectedly. The day that she died she appeared to us somewhat better. She was able to speak a little and take a little food. After we had the morning worship she said to me, "You know, during the time that you were praying I saw two men with shining clothes. One was standing above my head, and the other one below me. Did you not notice them?" I said, "No." About an hour after that one of the elders of our Church came to see her, and as we thought she was asleep, we did not wake her. After he had gone she said, "Was it not strange for an elder to come in and go away again without praying?" I said, "Perhaps he thought you were asleep, as your eyes were closed." "No," she said, "I was not asleep. It was strange for him to come and see me and go away again without praying." At another time her mother waked her to give her a little food, thinking she was asleep, as her eyes were closed. She said, "Mother, why did you wake me? I wasn't asleep, but I had such a beautiful train of thoughts; you disturbed me by waking me up. Another time when you see me sleeping like that, don't wake me." I used to watch the time to give her medicine, which the doctor said she was to be given three times a day. I had given it to her in the morning and at dinner-time, and while I was sitting beside her, she called me nearer to her and said, "I want no more medicine, but prayer." And that was the last word she spoke to me; and at her request I prayed. She died the same night.

And I thank you again, and the Synod, and our people for their expression of sorrow and sympathy. Kindly remember me to Mrs. M. and to all the friends in Inverness.—Yours sincerely,

J. B. RADASI.

KAFFIR METRICAL PSALMS.

We are pleased to be able to inform our readers that the work of rendering the Psalms into Kaffir verse is now being assiduously and heartily prosecuted at the Lovedale Missionary Institution.

According to a letter which the Rev. J. R. Mackay recently had from Principal Henderson of Lovedale, the first three Psalms, rendered into Kaffir verse, had been, on the 12th July, submitted by Rev. J. K. Bokwe to the Principal. "The rendering," says the latter, "is, so far as I have been able to examine it closely, good, and gives promise that the work can be done successfully." The Psalms following the first, second, and third are now being taken in hand. The first small remittance on account of outlay in stationery, etc., has already been forwarded. The thanks of the Free Presbyterian Church are due to Principal Henderson for the kind way in which this important, if somewhat difficult, work has been taken in hand by him.

### **The late Miss Manson, Wick.**

MISS MANSON, familiarly known as Isa Manson, passed to her rest on the 30th June at a ripe old age—upwards of eighty years. She belonged to an esteemed family, now passed away from the town of Wick. Her mother, Mrs. Manson, nurse, and her sister, Margaret, were much respected by all who knew them. Margaret was a Christian of very marked piety, and scrupulous to a degree in all matters of religion. Her blameless life and walk were a constant sermon to all.

Isabella, of whom is this notice, was also a quiet, unobtrusive follower of the Lamb, adorning the doctrine of her God and Saviour. In her was truly exemplified that adorning of which the Apostle speaks—"the ornament of a meek and quiet spirit, which is in the sight of God of great price." Her meekness was of a heavenly origin, and her character was strengthened as well as beautified by the work of God's Spirit within. For while she had something of the fairness of the lily in her piety, there was also something of the strength of the cedars of Lebanon. She was not easily moved to and fro by every change and by every doctrine. Her steadfastness to the cause of truth was a striking feature of her character. In her younger days she had come under the influence of the late Rev. Jonathan R. Anderson's preaching, and though she cast in her lot heartily with the Free Presbyterian Church, yet there were distinct indications that she had never forgotten those early years. She was exemplary in her attendance at the means of grace, and even during the weakness following a severe attack of influenza, she made an endeavour to be in God's house until her strength failed her. The end was not unexpected by those who saw her from day to day, and marked the sure advance of death. A constant prayer of hers was, "O shelter me from the power of the adversary"—a prayer which seemed to be answered ere she left this world, for on the night preceding her death she turned to a friend, and asked her to remain with her that night, at the same time saying, "I will be under the shelter of His mighty wings before the break of day."



A friend who knew her well has sent us the following notes, which help to give a fairly clear idea of her Christian character:—"Miss Manson was a Christian who possessed rare natural talents as well as genuine piety. She was naturally wise and witty, and a flavour of originality was about everything she said. Some who could not but admire and esteem her for her piety, might be disposed to consider her old fashioned in her ways, and in some things she certainly was old fashioned. But it was not her religion which was old fashioned, as it was quite intelligible to everyone 'born again,' no matter how much they might differ from her in years, rank, and upbringing. It was in matters that belonged to this world that dear Isa was old fashioned, if we might call her so at all. As an instance of what we mean, we may say that she was very reluctant to avail herself of the results of medical science. She would sometimes say with a smile, 'I dinna believe in a doctor.' But if one spoke to her of the Great Physician, she knew Him, and had proved His skill. One could hardly meet a more humble believer; she was nothing in her own eyes. She continually mourned over her sinful condition by nature, declaring that she had nothing. One day, being very weak, she was asked if she had any hope. She replied that she had, but added, 'It's mase', ye ken'—meaning that it was not her prospects for eternity which gave her most trouble, but her inward shortcoming and corruption. The words of the Saviour were very applicable to her when He said, 'Blessed are ye that weep now, for ye shall laugh.' Her consciousness of sin was something far deeper than the shallow feeling of sinfulness which produces merely the assent that we are sinners. She was convinced that it was a terrible fact that she was a sinner. It was a daily source of anguish of spirit that in herself she was ruined and undone. And although she had learned to look away from herself to Jesus Christ for salvation, yet she never ceased to see and feel her personal sin and helplessness. She was very much harrassed by Satan; he was not a myth to *her*. Many a bitter sigh she gave over Satan's devices. Natural men do not understand or feel these things. They are hid from their eyes by the world, the flesh, and the devil; and they go on unconcerned on the way that leads to hell. Miss Manson also sorrowed over the low condition of the cause of Christ in the land. She often spoke of the days of her youth, contrasting them with her latter years, and one could not help feeling that it was no wonder that she, who had seen such a number of the godly, complained of this poor, blind, self-righteous generation. She was like Hannah, 'of a sorrowful spirit' because of the barrenness of the once 'fat land' of her youth. She loved the society of God's people, and expressed her happiness to see them under her roof. She loved the young, especially if she thought they knew the Lord; and more than one of our students will have cause to thank the Most High that ever they were privileged to see Isa Manson."

D. B.

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

(Continued from page 197.)

### BRIGH-ATHARRACHADH.

C. 199.—Ciod a tha Eaglais na Ròimh a' teagasg air a chùis so?—F.—Gu'm bheil an t-aran agus am fion uile, gu fìor, gu h-iomlan agus gu brìghmhor air an atharrachadh gu corp, fuil, anam agus diadhachd Chrìosd, agus (mar tha Leabhar-cheist Comhairle Thrent ag ràdh) gu “cnàmhnan agus fèithean Chrìosd.” Tha i a' teagasg, mar-an-cèudna, ged robh an t-aran an-deigh a choisrigeadh, air a sgaradh o chèile 'n a mhìribh cho lìonmhor 's is àill leat, gur Crìosd iomlan gach pronnag dheth : Ged robh am fion an-deigh a choisrigeadh, air a roinn 'n a bhoinnean cho lìonmhor 's is àill leat, gur Crìosd iomlan gach boinne dheth.—(Créud Phàis IV., EAR. 5.)

C. 200.—Ciod iad na h-earrannan de 'n Sgrìobtuir air am bheil i a' stèidheachadh na barail eagalaich so?—F.—Air Eòin vi. 51-56, agus focail an òrduigh féin, mar tha iad air an sgrìobhadh ann an Mata xxvi. 28, 29; Marc. xiv. 22-25; Lùcas xxii. 14-20; 1 Cor. xi. 23-28.

C. 201.—Am bheil an teagasg a ta anns an t-seathamh caibdeil de Eòin, a' labhairt idir air sàcramaid Suipeir an Tighearna? <sup>1</sup>

F.—Cha n'èil. Bha na briathran sin air an labhairt, an car a's lugha, trì mìosan déug, mu'n do shuidhicheadh Suipeir an Tighearna. Chaidh dà chàisg seachad eadar na cùisean a ta sgrìobhte anns a' chaibdeil so, agus an t-Suipear mu-dheireadh.<sup>2</sup> Ach tha Crìosd an so, a' labhairt air an àm a bha làthair, no air an àm a bha rompa—“Mur *ith* sibh”; cha n-urrainn na briathran sin a bhi 'labhairt mu Shuipeir an Tighearna, oir cha robh i ànn aig an àm air an deachaidh an labhairt.

<sup>1</sup> Eòin vi. 51.—Is mise an t-aran beò, a thàinig a nuas o nèamh: ma dh'itheas neach air bith do'n aran so, bithidh e beò gu slorruidh: agus an t-aran a bheir mise uam, is e m'fheòil e, a bheir mi air son beatha an t-saoghail. R. 52, Air an aobhar sin bha connsachadh aig na h-Iudhaich r'a chèile, ag ràdh, Cionnus a dh'fheudas an duine so 'fheòil a thoirt duinn r'a itheadh. R. 53, An sin thubhairt Iosa riu, Gu deimhin deimhin a ta mi ag ràdh ribh, mur ith sibh feòil Mhic an duine, agus mur òl sibh 'fhuil, cha'n 'èil beatha agaibh annaibh. R. 54, Esan a dh'itheas m' fheòil-sa, agus a dh'òlas m' fhuil-sa, a ta a' bheatha slorruidh aige; agus togaidh mise suas e air an là dheireannach. R. 55, Oir is biadh gu fìrinneach m'fheòil, agus is deoch gu fìrinneach m' fhuil. R. 56, Esan a dh'itheas m'fheòil-sa, agus a dh'òlas m' fhuil-sa, tha e 'gabhail còmhuidh annam-sa, agus mise ann-san.

<sup>2</sup> 1 Eòin vi. 4.—Agus bha a' chàisg, féill nan Iudhach, am fagus. Eòin xii. 1.—An sin thàinig Iosa, sè làithean roimh an chàisg, gu Betani, far an robh Lasarus a bha marbh, neach a thog esan o na marbhaibh.

C. 202.—An ann 'an seadh litireil, a tha na Pàpanaich féin a' tuigsinn nam briathran ann an Eòin vi. 51-56?—F.—Cha n-ann. Na'n tuigteadh iad gu litireil, *dhìteadh* iad firinnean a ta air an aideachadh le Pàpanaich 'us Pròtastanaich faraon. Thigeadh na teagasgan mearachdach so a leanas àsda:—(1) Gu'n tàinig corp Chrìosd anuas o nèamh, nì nach 'eil fìor. "Is mise an t-aran beò a thàinig a nuas o nèamh," (r. 51). (2) Gu'm bheil na h-uile a ghabhas Suipeir an Tighearna air an teàrnadh. "Esan a dh'itheas m' fheadhail-sa agus a dh'òlas m' fhuil-sa, a ta a' bheatha shìorruidh aige; agus togaidh mise suas è air an là dheireannach," (r. 54). (3) Nach urrainn neach air-bith nach gabh Suipeir na Tighearna, a bhi air a theàrnadh. "Mur ith sibh feòil Mhic an duine, agus mur òl sibh 'fhuil, cha n'èil beatha agaibh annaibh," (r. 53). (4) Cha n'èil Pàpanaich a' gabhail a' chupain, air an aobhar sin, ma's ann air Suipeir an Tighearna tha an Sgrìobtuir so a' labhairt, cha n-urrainn iad a bhi air an teàrnadh.

C. 203.—O nach 'eil na briathran so air an gabhail gu litireil le Pàpanaich, no le Pròtastanaich, ciamar anis is còir dhoibh a bhi air an gabhail, no air an tuigsinn?—F.—Tha Crìosd féin a' mìneachadh na cùise anns an dara agus 's an treas rànn thar an trì fichead, "Agus ciod na'm faicadh sibh Mac an duine a' dol suas do'n àit anns an robh è roimhe? Is è an *Spiorad a bheothaicheas*; cha n'èil tairbhe air-bith 's an fheadhail: na briathran a tha mise a labhairt ribh, is *spiorad* agus is *beatha* iad." Mar gu'n abradh è, O sibhse Iudhacha, tha sibh a' smuaineachadh gu'm bheil mis' a' labhairt ribh, ann an seadh litireil mu itheadh de m' fheadhail agus òl de m' fhuil. Ged chì sibh mo chorp a' dol suas gu nèamh, an lean sibh fathast a' gabhail a' bheachd so mu itheadh dheth? Bithidh m' fheadhail-sa fad às, far nach ruig duine air itheadh dh'i. Na briathran a ta mise a' labhairt ribh, is briathran iad a tha 'toirt beatha, agus tha iad gu bhi air an tuigsinn gu spioradail. Thigibh do m' ionnsuidh-sa agus creidibh annam-sa, oir is è sin na tha mis' a' ciallachadh le itheadh de m' fheadhail agus le òl de m' fhuil; oir, "ann tì a thig do m' ionnsuidh-sa cha bhi ocras gu bràth air, agus an tì a chreideas annam-sa, cha bhi tart gu bràth air." Gheibh sibh gach sochair a ta 'sruthadh o mo chorp-sa, chum bhur n-ocras a shàsachadh agus uile shochairan m' fhola, chum bhur tart a chasgadh.

C. 204.—An è do bheachd, matà, gur è tha anns na briathraibh so, dòigh dhruigheach air nochdadh na firinn a ta ag ràdh, gu'm féum sinn creidsinn ann an Crìosd agus teachd d'a ionnsuidh?—F.—Is è. Tha sin gu soilleir air 'fhilleadh anns a' chòigeamh rànn déug thar fhichead.<sup>1</sup>

C. 205.—Thigeamaid anis gu briathraibh an òrduigh. Gabhamaid eachdraidh an òrduigh féin, mar tha i air a toirt dhuinn

<sup>1</sup> Eòin vi. 35.—An tì a thig a m' ionnsuidh-sa, cha bhi ocras gu bràth air; agus an tì a chreideas annam-sa, cha bhi tart gu bràth air.

leis an t-Soisgeulach Lùcas agus leis an Abstol Pòl. Ciod a bha e a' ciallachadh le ràdh, "is e so mo chorp-sa"?<sup>1</sup>

F.—Is sàmhlachadh, no briathran sàmhlach iad sin. Tha sin soilleir (1) O'n àm air an deachaidh an labhairt. Bu chuilm shàmhhlach, no féisd shàmhhlachaidh a' chàisg aig an robh Suipeir an Tighearna air a h-òrduchadh. Cha b' urrainn na briathran "a' chàisg so" (dol-thairis, *passover*), a bha air an gnàthachadh leis an t-Slànuighear, a bhi air an tuigsinn gu litireil; oir cha robh anns a' chuilm, ach amhàin cuimhneachadh air "dol-thairis" an Tighearna air ceud-ghin Israeil anns an Eiphit. (2) Tha Criosd a' gairm "toradh na fionain"—de'n fhìon. (Lùc. xxii. 18.) (3) Gu soilleir is gnìomh cuimhneachaidh Suipeir an Tighearna, "Deanaibh so mar *chuimhneachan* orm-sa." (4) Tha an t-Abstol trì uairean, a' gairm arain de na comharraidhean coisrigte. (1 Cor. xi.) Tha Criosd ag ràdh "is e an cupan so an coimh-cheangal nuadh." (1 Cor. xi.) Ach bho sin cha n-urrainnear a dhearbhadh gu'n robh an cupan air a bhrìgh-atharrachadh gus a' choimhcheangal nuadh. (6) Tha cainnt shàmhhlach air a gnàthachadh gu tric anns an Sgrìobtuir, mar sin theirear gur cuilean leòmhain Iudah, no sàmhlaichear Iudah ri cuilean leòmhain.<sup>2</sup>

<sup>1</sup> Lùc. xxii. 14.—Agus an tràth thàinig an uair, shuidh e sìos, agus an dà abstol deug maille ris. R. 15, Agus thubhairt e riu, Le mòr-thogradh mhian-aich mi a' chàisg so itheadh maille ribh roimh dhomh fulang. R. 16, Oir a ta mi ag ràdh ribh, nach ith mi dhith tuilleadh, gus an coimhlonar i ann an rioghachd Dhé. R. 17, Agus ghlac e cupan, agus air dha buidheachas a thabhairt, thubhairt e, Gabhaibh so, agus roinnibh eadaraibh féin e. R. 18, Oir a ta mi ag ràdh ribh, nach òl mi do thoradh na fionain, gus an tig rioghachd Dhé. R. 19, Agus ghlac e aran, agus an déigh buidheachas a thabhairt, bhris e, agus thug e dhoibh-san e, ag ràdh, Is e so mo chorp sa a ta air a thoirt air bhur son-sa: deanaibh so mar chuimhneachan orm-sa. R. 20, Agus mar an ceudna an cupan, an déigh na suipeir, ag ràdh, Is e an cupan so an tiomnadh nuadh ann am fhuil-sa, a dhòirteadh air bhur son-sa.

1 Cor. xi. 23.—Oir shuair mise o'n Tighearn an nì mar an ceudna a thug mi dhuibh-sa, Gu'n do ghlac an Tighearn Iosa aran, anns an oidhche an do bhrathadh e. R. 24, Agus air tabhairt buidheachais, bhris se e, agus thubhairt e, Gabhaibh, ithibh; is e so mo chorp-sa, a ta air a bhriseadh air bhur son-sa: deanaibh so mar chuimhneachan orm-sa. R. 25, Agus air a' mhodh cheudna an cupan, an déigh na suipeir, ag ràdh, Is e an cupan so an coimh-cheangal nuadh ann am fhuil-sa: deanaibh-sa so, cia minic as a dh'òlas sibh e, mar chuimhneachan orm-sa. R. 26, Oir cia minic as a dh'itheas sibh an t-aran so, agus a dh'òlas sibh an cupan so, tha sibh a' foillseachadh bàis an Tighearna gus an tig e. R. 27, Uime sin, ge b'e neach a dh'itheas an t-aran so, agus a dh'òlas cupan so an Tighearna gu neo-ìomchuidh, bithidh e ciontach do chorp agus do fhuil an Tighearna. R. 28, Ach ceasnuicheadh duine e-féin, agus mar sin itheadh e do'n aran so, agus òladh e do'n chupan so.

<sup>2</sup> Gen. xlix. 9.—Is cuilean leòmhain Iudah; o'n chobhartaich, a mhic, chaidh thu suas; chrom se e-féin sìos, chrùb e mar leòmhan, agus mar sheann leòmhan; cò dhùisgeas suas e. R. 14, Is asal làidir Isachar, a' crùbadh sìos eadar dhà callaich. Ròm. iii. 13.—Is uagh fhosgailte an scòrnach; labhair iad cealg le'n teang-sibh; tha nimh nan nathracha nimhe fo 'm bìlibh. Isa. xl. 6.—Tha guth ag ràdh, Eigh; agus thubhairt mise, Ciod a dh'éigheas mi? Is fear gach uile fheòil, agus tha a h-òirdheirceas uile mar bhlàth na macharach. Eòin x. 9.—Is mise an dorus; ma theid neach air bith steach tromham-sa, tearmar e, agus theid e steach agus amach agus gheibh e ìonaltradh. Eòin xv. 1.—Is mise an fhionain fhìor, agus is e m' Athair an treabhaiche. 1 Cor. x. 4.—Agus gu'n d'òl iad uile an aon deoch spioradail; (oir dh'òl iad do'n charraig spioradail sin a lean iad, agus b'i a' charraig sin Criosd).

C. 206.—Am bheil an Sgrìobtuir an aghaidh brìgh-atharrachaidh?—F.—Thà è. (1) Tha corp Chrìosd air neamh, cha n-ann air an talamh.<sup>1</sup> (2) 'Nuair a thig Chrìosd air an là dheireannach, is ann 'an glòir a thig è.<sup>2</sup> (3) Ma tha teagasg na brìgh-atharrachaidh ceart, tha Chrìosd anis air 'isleahadh, air 'itheadh agus air a mheirbheadh; 'nuair a tha an Sgrìobtuir ag innseadh na fìrinn, gu'm bheil è nis air a ghlòrachadh.<sup>3</sup> (4) Tha an t-abhlán buailteach do ghrodadh, air an aobhar sin, ma tha brìgh-atharrachadh fìor, tna corp Chrìosd buailteach do ghrodadh, nì a tha an aghaidh an Sgrìobtuir.<sup>4</sup> (5) Tha am Biobull a' dearbhadh nach urrainnear Dia a dheanamh le làimh duine. Tha a' ghearrag (*host*) air a deanamh agus air a fuineadh.<sup>5</sup> (6) Tha crìoch mhòr Suiper an Tighearna air a cur air chùl; suiper a tha chum cuimhne 'chumail air Chrìosd is é às an làthair. Ma

<sup>1</sup> Eòin xiv. 1.—Na biodh bhuir cridhe fo thrioblaid: tha sibh a' creidsinn ann an Dia, creidibh annam-sa mar an ceudna. R. 2, Ann an tigh m'Àthair-sa tha iomadh àite-còmhnuidh: mur biodh e mar sin, dh'fìnsinn-sa dhuibh. Tha mi 'dol a dh'ulluchadh àite dhuibh. Gnìomh. iii. 20.—Agus a chuireas e Iosa Chrìosd d'ur ionnsuidh, a chaidh roimh-òrduchadh. R. 21, Neach is éigin do nèamh a *ghabhail gu aimsiribh aig nan uile nìhe*, air an do labhair Dia le beul 'fhàidhean naomha uile, o thoiseach an t-saoghail. Gnìomh. xx. 56.—Agus thubhairt Stephen, Feuch, tha mi faicinn nan nèamh fosgailte, agus Mac an duine 'n a sheasamh air deas làimh Dhé. Ròm. viii. 34.—Cò a dh'iteas? Is e Chrìosd a fhuair bàs, seadh tuilleadh fòs, a dh'éirich a ris, agus a ta *air deas làimh Dhé*, neach a ta mar an ceudna a' deanamh eadar-ghuidhe air ar son-ne.

<sup>2</sup> Mata xxiv. 30.—Agus chi iad Mac an duine a teachd air neulaibh nèimh, le cumhachd agus glòir ro-mhòir. Gnìomh. i. 11.—Agus thubhairt iad, Fheara Ghalile, c'ar son a ta sibh 'n'ur seasamh ag amharc gu nèamh? An t-Iosa so a thogadh suas uaibh gu nèamh, is amhuil sin a thig e, mar a chunnaic sibh e a' dol gu nèamh. Taisb. i. 7.—Feuch, tha e teachd le neulaibh; agus chi gach suil e, agus iadsan mar an ceudna a lot e: agus ni uile threubha na talmhainn caoidh air a shon-san: gu ma h-amhluidh bhithreas. Amen.

<sup>3</sup> Philip. ii. 8.—Agus air dha bhì air fhaghail ann an cruth mar dhuine, dh'irioslaich se e-féin, agus bha e ùmhal gu bàs, eadhon bàs a' chroinn-chéusaidh. R. 9, Air an aobhar sin dh'ardaich Dia e gu ro àrd mar an ceudna, agus thug e dha ainm os ceann gach uile ainme. R. 10, Chum do ainm Iosa gu'n lùbadh gach glùn, do nithibh a ta air nèamh, agus do nithibh a ta air thalamh, agus do nithibh a ta fo 'n talamh. Gnìomh. ii. 33.—Uime sin air dha bhì air 'ardachadh le deas làimh Dhé, agus gealladh an Spioraid naoimh fhaotuinn o'n Athair, dhòirt e mach an nì so, a tha sibhse nis a' faicinn agus a' cluinntinn. R. 36, Uime sin biodh fios gu cinnteach aig tigh Israeil uile, gu'n d'rinn Dia 'n a Thighearna agus 'n a Chrìosd an t-Iosa so féin, a chéus sibhse.

<sup>4</sup> Salm xvi. 10.—Cha leig thu le t'aon naomh truailledheachd fhaicinn.

<sup>5</sup> Salm cxxv. 15.—Is airgid agus òr iodhoil nan cinneach, obair làmhnan dhaoine. R. 16, Tha beul aca, ach cha labhair iad; suilean aca, ach cha'n fhaic iad. R. 17, Tha cluasan aca, ach cha chluinn iad: nì mò a tha anail 'n am béul. R. 18, Cosmhuil riu-féin tha iadsan a nì iad, gach neach a dh'earbas asda. Isà. xlv. 16.—Cuid dheth loisgidh e san teine; le cuid eile dheth deasaichidh agus ithidh e feòil; ròstaidh e biadh, agus sàsuichear e; an sin garaidh se e féin, agus their e Aha, rinn mi mo gharadh; dh'aithnich mi an teine. R. 17, Agus do'n chuid eile dheth nì e dia, eadhon dealbh snaidhte dha-féin; cromaidh e sìos dha, agus bheir e aoradh dha; agus nì e ùrnuigh ris, agus their e, teasairg mi, oir is tu mo dhia.

tha corp Chriosd gu litireil a làthair anns an t-sàcramaid, cha n-urrainn an t-òrdugh so a bhi 'n a cho-chuimhneachadh air Criosd.<sup>1</sup>

C. 207.—Am bheil dearbhadh eile agad an aghaidh brìgh-atharrachaidh?—F.—Thà; na cóig càilean, no ceudfàthan a' chuirp—fradharc, clàisteachd, blasad, faireachadh agus boltanas no fàileadh.

C. 208.—Am bheil na càilean (*senses*) airidh air làn chreideas?—F.—Thà. As an easbhuidh cha b'urrainn fios a bhi againn air ni sam-bith. Mur bitheadh na càilean so—fradharc agus clàisteachd aig na h-Abstoil, cha b'urrainn iad Criosd 'fhaicinn, no 'chluinntinn.

C. 209.—Am bheil an creidimh Criosdail air a shuidheachadh air fianuis nan càilean?—F.—Thà è. Bha uile mhior-bhuilean Chriosd air an dearbhaidh leò, agus cha b' urrainnear an dearbhadh air dòigh eile. Ann an gnìomhraibh nan Abstol thàtar a' labhairt air na càilean mar ùghdarras neo-mhearachdach,<sup>2</sup> agus tha an t-Abstol Eòin 'g an toirt mar dhearbhadh ann am briathraibh cosmhuil ri càch.<sup>3</sup>

C. 210.—Ciamar a tha na càilean a' deanamh fianuis an aghaidh brìgh-atharrachaidh?—F.—(1) Chì fradharc na sùla nach corp duine a ta anns an abhlan-arain, no anns a' ghearraig. (2) Tha clàisteachd na cluais' a' dearbhadh dhuit, ma leigeas tu leis an abhlan tuiteam air an làr, nach 'eil aige fuaim cuirp air tuiteam. (3) Tha blasad na teanga ag innseadh dhuit nach 'eil blas feòla no fola air. (4) Ni faireachadh nan làmh a phronnadh, agus a dhearbhadh nach corp è, agus nach 'eil cudthrom cuirp duine ànn. (5) Tha boltanas a' toirt an dearbhaidh chéudna. Tha dearbhadh a' chreidimh Chriosdail, marso suidhichte air fianuis dà chàil—fradharc agus clàisteachd. Tha mealladh na brìgh-atharrachadh air a dhèidh le fianuis nan còig càilean. Labhaird na Pàpanaich air neo-mhearachdas; ach le firinn, tha dearbhadh neo-mhearachdach againn-ne, an aghaidh brìgh-atharrachaidh.—(Faic *Neo-mhearachdas*—IUCHAIR.)

C. 211.—Air dhuit a dhearbhadh gu'm bheil brìgh-atharrachadh

<sup>1</sup> I Cor. xi. 26.—Oir cia minic as a dh'itheas sibh an t-aran so, agus a dh'òlas sibh an cupan so, tha sibh a' foillseachadh bàis an Tighearna gus an tig e.

<sup>2</sup> Gnìomh. i. 3.—D'an d'rinn e mar an ceudna e-féin a nochdadh beò an déigh 'fhulangais, le mòran do chomharaibh flirinneach, air dha bhi air fhaicinn leò feadh dhà fhichead là, agus e 'labhairt mu na nithibh sin a bhuineadh do rìoghachd Dhé.

<sup>3</sup> I Eòin i. 1.—An ni a bha ann o thùs, an ni a chuala sinne, a chunnaic sinn le ar sùilibh, air an d'amhairc sinn, agus a làimhsich ar làmh a thaobh focail na beatha. R. 2, (Oir dh'fhoillsicheadh a' bheatha, agus chunnaic sinne i, agus tha sinn a' deanamh fianuis, agus a' cur an céill dhuibhse na beatha maireannaich ud a bha maille ris an Athair, agus a dh'fhoillsicheadh dhuinne.) R. 3, An ni a chunnaic agus a chuala sinn, tha sinn a' cur an céill dhuibhse, chum gu'm bi agaibh-sa mar an ceudna comunn ruinne: agus gu flirinneach tha ar comunn-ne ris an Athair, agus r'a Mhac Iosa Criosd.

an aghaidh an Sgrìobtuir agus an aghaidh gach uile chomas mothachaidh ann an duine; tha sinn anis a' faighneachd an urrainn am Pàpanach féin a bhi làn-chinnteach mu fhìor choisrigeadh an abhlain?—F.—Cha n-urrainn idir; do bhrìgh, mar chunnaic sinn cheana, gu'm bheil Eaglais na Ròimh ag iarraidh *rùnachadh* a bhi anns an t-sagart aig àm frithealaidh nan sàcramaid: Cha n-urrainn neach a bhi cinnteach gur fìor shagart è, no abair gu'm bheil *rùnachadh* anns an t-sagart, co is urrainn a ràdh le cinnteach, gu'm bheil è iomchuidh, no deasaichte gu choisrigeadh. —(Faic *Ceist* 126-131.)

C. 212.—Ciod a leanas, matà, mur sagart fìor an sagart, no mur 'eil *rùnachadh* ànn?—F.—Cha n-'eil an choisrigeadh fìor, agus an lorg sin, tha an sluagh a' deanamh aoraidh do ni anns nach 'eil, a-rèir teagasg na h-eaglais aca-féin, ach plùr agus uisg amhàin.

C. 213.—Cia liuthad deireas eile a dh-fhaodas tachairt leis am bi an choisrigeadh air a dheanamh 'n a ni gun bhrìgh?—F.—Mur bi am plùr air a dheanamh de chruithneachd glan, no ma bhitheas am fìon air a mheasgachadh, no air a thruaillleadh le ni sam-bith, tha leabhar-aifrinn na Ròimh a' teagasg nach 'eil éifeachd anns a' choisrigeadh. Faodaidh gaoidean eile a bhi ànn cuid-eachh, mar tha an leabhar-aifrinn céudna ag ràdh, gun fhios air-bith a bhi aig an t-sluagh air aon diubh.—(Faic *Manual*, t. 91.)

C. 214.—Ciamar a tha an t-abhlain air a ghabhail leis na Pàpanaich?—F.—Air an teangaigh, far am bheil è air a chur le làimh an t-sagairt, agus tha è air iarraidh air an neach a ghabhas è a leaghadh 'n a bhéul, ach gun 'itheadh, no chagnadh le 'fhiacraibh.

C. 215.—Ciamar a tha an t-abhlain air a dheanamh, agus cò dheth?—F.—Tha è air a dheanamh de phlùr agus uisg; an-deigh sin, air a ghearradh, air a chombarrachadh le dealbh, no stàmp agus air a bhrùich air an teine ann an inneal a ta air a dheanamh air a shon, agus a tha gle chosmhuil ri clobha-teallaich.

C. 216.—Am bheil na Pàpanaich ag aideachadh gu'm faod an t-abhlain grodadh, no fàs truailidh?—F.—Tha iad. Tha leabhar-aifrinn nam Pàpanach ag innseadh gu soilleir, 'nuair a thachaireas do'n t-sagart an t-sàcramaid (*eucharist*) a sgeith amach, mur ceadach a stamag dhà a h-imleach suas, gu'm bheil na pronnagan coisrigte gu bhi gu cùramach air an dealachadh o'n chuid eile de'n sgeith, agus air an tasgadh suas ann an àit coisrigte air-chor-eigin, gus an grod iad.—(Faic *Manual*, t. 94.)

C. 217.—Tha eaglais na Ròimh marso, a' teagasg gu'm faod corp Chrìosd crìonadh, no fàs truailidh; ciamar a tha sin a' dol an aghaidh labhairt shoilleir an Sgrìobtuir?—F.—Tha è sgrìobhte mu chorp Chrìosd, "Ni mò a dh-fhuilingeas tu do d' naomh Aon féin gu'm faic è truailidheachd."—(Gnìomh. ii. 27.)

C. 218.—Tha eaglais na Ròimh ag àithneadh d' a pobull an t-abhlain a ghabhail an uair a bhitheas iad 'n an trasgadh. Ciamar tha so mì-fhreagarrach do chleachdadh ar Tighearna agus a chuid



Abstol?—F.—Shuidhich agus fhritheal Crioéd an t-òrdugh so an-deigh féisd na Càisge. Air an aobhar sin, cha robh na deis-ciobuil 'n an trasgadh 'nuair a ghabh iad an t-aran agus am fion.

C. 219.—Am bheil eaglais na Ròimh ag iarraidh aoradh diadhaidh a bhi air a dheanamh do'n ghearraig choisrigte, no do'n abhlan?—F.—Thà. Tha i a' bagradh a' mallachd an aghaidh gach neach a their nach 'eil aoradh gu bhi air a dheanamh dhà le *Latria*, sin ri 'ràdh, an t-aoradh a's àirde.—(Faic *Manual*, t. 81.)

C. 220.—Ciod i' nis do bharail mu bhrìgh atharrachadh?—F.—Is innleachd shàtanach i, air a sònruachadh a chum dreuchd nan sagart àrdachadh, agus a ghlòir féin a spùinneadh o Dhia, le bhi gu riochdail a' teagasg gur e an créutair cruithear a' Chruitheir. Agus is tobar eagalach i às am bheil baoth-chreidimh agus iodhol-aoradh a' sruthadh.

(Ri leantuinn.)

## Letters by the late Donald Mackay, Student, Strathy.

(II.)

PULTENEYTOWN, 1896.

MY DEAR —,—I received your kind and welcome letter a short time ago, and was glad especially to hear that Mrs. Mackintosh was better. All things work together for good to them that love God; and what son or daughter is there whom the Father chasteneth not? Whom the Lord loveth, He chasteneth; but He is as a wall of fire around them in all their troubles. In all their afflictions, He has a fellow-feeling with them. What a mystery it is that He who created all things, and upholds all things, would have compassion on such! And the mystery is that He is in them, and they are in Him, for the Church said: "We are in Him that is true, even in His Son, Jesus Christ." And whether it be Satan or men that touch them, he or they touch the apple of His eye. No one can understand how precious they are in the sight of the Holy One, and how they will shine through the endless ages of eternity in Him, and He in them. And the wonder is that nothing can separate them from Him nor He from them. . . .

As for myself, my foolishness cleaves to me. We are darkness; God is light. May it please Him to bring us to His own light! Who can describe the peace and joy of that soul that will spend eternity in the light, and that will have no darkness at all? But it is my darkness and my ignorance that makes me not afraid to speak of the Holy One.

I hope you will write me soon, and let me know how you are getting on. May His own presence be with you all, and with all who desire after it!—I am, yours, etc.,

DONALD MACKAY.

## Protestant Notes.

**The Accession Act and After.**—It does not promise well for the Protestantism of this country if it shall quietly submit after Mr. Asquith's humiliating surrender to the emissaries of Rome in this country. Our Protestantism ought not to be of the useless type that will take defeat in such a momentous matter with equanimity. It is time for Protestants to awaken, to realise that the enemy is already at the steps of the British throne, and to pray earnestly to the God of nations that He would mercifully avert such a disaster as will leave the throne open to Roman Catholics. All those who value the blessings that God gave us through the Reformation should in the coming election lay aside all party feeling and place Protestant interests in the forefront, and if they have not a candidate who will pledge himself to vote in the interests of Protestantism to refrain from voting altogether. We believe the English Protestant organisations are to begin a determined campaign in the autumn in the hope of having a statement disapproving of the Mass inserted in the Accession Declaration. It is to be hoped that such an agitation will be successful. Meantime, we feel that we are not able to meet this great company that is arrayed against Protestantism in this country, but we must not forget that this battle is not ours, but God's.

**Romish Superstitions.**—"PAULINUS," in the *Leeds Mercury* of 9th August, says the *Protestant Observer*, exposes some remarkable instances of Popish superstitions. "I have," he states, "several Roman Catholic weekly papers, in which are advertisements from various convents. They run thus:—'Send your donations to the convent of ——. A lamp is kept burning before the statue of Saint Anthony, at whose feet petitions are laid.' Here are some of the petitions:—Mrs. — sends 3d. for successful week-end; S. B. sends 1s. for mother's eye to get better; 2s. 6d. to recover lost spectacles; 4s. 6d. that her daughter may pass an examination well; 2d. that work may be found for father and that I may grow big; 3d. for my daughter to succeed in business, if granted will send more; 2d. for a little girl to obtain a prize; 6d. that my cough may get better, if granted will send 1s.; 2s. 6d. for my son to go to Mass; 6d. to help me out of debt; 6d. that I may find my purse and the money that I have lost; 6d. that my brother's fingers may get better; 6d. that she may receive a letter and meet a dear friend; 3d. for conversion of a Protestant friend; Mary sends 1s. for mother's leg to get better, and her own finger to get better, if granted will send more; a poor mother, 2s. 6d. begging for my son to go to Mass, if granted will send 10s. for the souls in purgatory; a poor sinner, 1s. for my husband to become a Catholic; M. R. sends 3d. that my daughter may be taken back to the convent; 2s. 6d. for a Mass for a most abandoned soul in purgatory; Irish girl sends 1s. for a better situation, if granted will send 10s.; and so on. The foregoing are facts. Is

it not pitiable that in this twentieth century in England, right in our midst, such superstition should be practised and encouraged?"

**Subserviency to Rome.**—Posterity will attach an unenviable notoriety (says one of the leaflets issued by the Imperial Protestant Federation) to the harmonious co-operation of Asquith, Balfour, and Redmond in the task of marshalling the forces of the Liberal, Conservative, and Popish parties for a strong pull, and a long pull, and a pull altogether for the Pope, against the Protestant people of Britain. The recent proceedings in Parliament have proved how marvellously well these ostensibly hostile parties can work together with a right hearty good will for the destruction of our Protestant laws, in order that the way of the Pope of Rome may be made straight and easy. The campaign for the destruction of the Declaration against Transubstantiation has been conducted in an inimitably anti-Protestant spirit. How marvellously the whole business savours of Jesuitical tactics, especially in regard to the sneers at Protestant opinions, the fear of frank and open discussion, the indecent haste to rush the Bill!

### Notes and Comments.

**A Letter by the Rev. D. Macfarlane to Principal Whyte, Edinburgh.**—Mr. Macfarlane has handed us the following letter, which he addressed some time ago to Principal Whyte, of the United Free Church College, Edinburgh. Last winter Mr. Macfarlane delivered a sermon in which he condemned the views of Dr. Whyte, as expressed in a discourse entitled "The Re-Union of Christendom." A report of Mr. Macfarlane's sermon was published in the *North Star*, a copy of which was sent Dr. Whyte, who responded by sending Mr. Macfarlane his book on "Thomas Shepard, the New England Divine." Mr. Macfarlane read the book, and was much grieved to find in it unwarrantable commendations of prominent persons in the Church of Rome, and of some of the practices which obtain in that body. This moved him to write, as a matter of conscientious duty, the following pointed and faithful letter, to which he has received no answer:—

"FREE PRESBYTERIAN MANSE,  
DINGWALL, 23rd February, 1910.

REV. AND DEAR SIR,—I beg to acknowledge receipt of your book on 'Thomas Shepard,' which you kindly sent me some time ago, and for which I thank you.

There are some good things in the volume, but there are other things which are of a different character. Indeed, there is in it a strange mixture of heterogeneous elements. If I did not know who was the author of the book, I would conclude, from the artful way in which Popish elements are introduced into some of the lectures, that it was written by a Jesuit. For instance, you associate Cardinal Newman, Dr. Pusey, and Santa Teresa—a Spanish nun—with the Apostle Paul, Luther, Shepard,

Rutherford, and other true Christians, as authorities on Christian doctrine and experience! Now, any man who knows the history of Newman and Pusey must know that they were notorious hypocrites. In proof of this, I cite themselves as witnesses. Newman confessed that he held office in the Protestant Church for twelve years as a concealed priest; and Pusey, speaking of his Romanising work in the Church of England, said, 'We put the heaven into the meal, and waited to see what would come of it.' You, knowing all this, speak of these treacherous men as authorities on Christian doctrine and experience! Again, on page 63 of your book, where you speak of the picture of Jesus Christ, you teach Popish idolatry. The second Commandment forbids the worshipping of God by images. And yet you advised your congregation to do what God forbids! Where was the intelligence of your hearers when there was none to stand up in the church to protest against your idolatrous teaching? As an introduction to this element of Popery, you spoke of the godly Durham causing a study to be made on the head of the stair, where he gave himself to spiritual reading and prayer. You know that he had no picture of Jesus Christ in his study to remind him of his duty to pray. He was not an idolater, like your friend, whom you associate with him in order, it would appear, to make your Popish teaching more acceptable to your congregation. Was not this the reason? Let conscience answer.

In addition to many objectionable things in your book—a few of which I have pointed out—allow me to say that I cannot reconcile your profession of Protestantism with your advocacy of union with the Church of Rome, which you boldly do in your sermon on the 'Re-Union of Christendom.' In seeking union with the apostate Church of Rome you, so far, serve that Church while in the pay of a Protestant Church! Your conduct in this respect is strangely inconsistent with your profession of Protestantism, as well as with your high position now as Principal of a Protestant College, where your influence over the students will be great, either for good or evil. As you are so fond of joining the Church of Rome, the honest course for you to take would be to walk over at once to that Church, and not to wait till you bring others along with you. If you do so, the cause of Christ will not, in my opinion, suffer any loss. All the loss shall be your own. May God in mercy bring you, by the teaching of His Spirit, to see the error of your way ere it be too late!

I shall be glad to hear what you have to say in reply to my letter.—Yours faithfully,  
D. MACFARLANE."

**Spanish Barbarism in England.**—The King and Queen of Spain were in England in the month of August, and were entertained to games at Eaton. One of the games, which was given as "a novel and amusing surprise" to the Royal guests, was "a burlesque bull-fight," carried out by distinguished personages

such as the Duke of Westminster, Lord Shrewsbury, Lord Herbert, the Hon. A. Stanley, and others. Most sensible people in this country shudder with horror when they hear of bull-fights in Spain and think of the barbaric cruelty of these performances, and they will consider it a very unchristian thing to make a bull-fight a matter of amusement, as has been done by people in polite English society on this occasion. The very idea of a bull-fight should be banned out of civilisation. It bespeaks a low state of moral sensibility when a barbaric practice of this kind could even be simulated by respectable Englishmen. It is feared that when the shadow is attractive, the reality is not unpleasing. The shadow is also apt to be followed by the reality. This development would not be out of harmony with the growing love of coarse recreation which is to be seen in our country.

**Dishonouring Christ.**—The world has invented many forms to dishonour Christ and His work, but one of the most hateful is the one presently in vogue. For some months past the advertising columns of the public press and religious journals have been drawing attention to the Passion Play at Oberammergau. This is a representation of the solemn events leading up to the death of Christ acted by Bavarian peasants. In the darkness and superstition of the Middle Ages such displays and trifling with the solemnities of our faith were common enough. But it was reserved for this enlightened twentieth century, with all its boasted religious progress, to gather men and women to witness what we have no hesitation in saying is a daring insult to all that is sacred. The spiritual obtuseness that can make such spectacles possible is appalling, and when it is remembered that so-called Protestants eagerly wend their way to Oberammergau one is amazed, and their conduct would appear inexplicable were it not written that there should be mockers in the last time. The whole proceedings are a daring outrage of heaven.

**The Waldenses.**—Mr. J. Forbes Moncrieff has reissued his interesting pamphlet entitled *Faithful for Centuries*. It was delivered as a lecture to young people, and is admirably suited to bring before those still young in years the thrilling story of the Waldenses. Rome appears here in the role predicted by the Patmos seer as drunk with the blood of the saints. It is a noble history, full of incident, heroic endeavour and steadfast adherence to the truth of Christ. It is by familiarising our young people with such history that a spirit of hatred to the teaching and methods of Rome will be begotten that will not die with advancing years.

## Church Notes.

**Communion.**—John Knox's, Glasgow (Hall, 2 Carlton Place, South-Side), first Sabbath of October; Gairloch, second; Wick, fifth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythwood Square), and Halkirk, Caithness, second; Helmsdale, third.

**Ordination at Ullapool.**—A call to the Rev. Andrew Sutherland by the Lochbroom Congregation has been sustained by the Western Presbytery. The call was signed by 594 members and adherents. The Presbytery met at Ullapool on Wednesday the 28th September, and ordained and inducted Mr. Sutherland.

**Death of Mr. P. Macleod, Staffin.**—We regret to learn the decease of Mr. Peter Macleod, missionary, Staffin, Skye, which took place on the 2nd September. Mr. Macleod was one of the veterans of the Free Presbyterian cause in Skye. A fuller notice is expected to appear later on.

**The late Rev. A. Paul, Australia.**—We regret to learn the death of the Rev. Arthur Paul of St. Kilda, Victoria, Australia. Mr. Paul, whose name is not unknown to our readers, was a very worthy minister of the old stamp. We hope to have some further particulars in a future issue.

**Missionaries' and Catechists' Collection.**—Rev. Neil Macintyre desires to explain regarding his motion on this subject at the Synod, that the first of the two collections (to be taken by book from house to house) was to be made before the end of October, and the second before the 31st March. The first half-yearly collection was not distinctly expressed in the motion, but it has been intimated in the usual circular by the Clerk of Synod to managers of Congregations.

**Acknowledgments.**—Mr. Angus Clunas, General Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges, with thanks:—For Sustentation Fund—£2 1s. 1d., "Friend," Detroit, U.S.A.; £2 1s. 1d., Mr. R. S. Mackenzie, Detroit, U.S.A. (per Rev. J. S. Sinclair); and £2, "Friend" (per Rev. J. R. Mackay). For Psalms in Kaffir—18/6, "Friend," Lochalsh, Ontario (per Rev. J. S. Sinclair); 20/-, Miss M'Gillivray, Aberchalder (per Rev. J. R. Mackay). For Kaffir Mission—5/-, "Friend," Resolis (per Rev. J. S. Sinclair). Rev. Neil Cameron, Glasgow, acknowledges, with thanks, Lanark Postmark, 2/6 for Kaffir Bibles, and 2/6 for "Sinking Well" at Mission.

### **The Magazine.**

**Subscriptions Received for Magazine.**—A. Fraser, for St. Jude's Collectors, £4; Misses Fraser, Kingussie, 2/6; Miss S. Matheson, Tanera, 2/6; J. Adamson, Helmsdale, 6/4½; Mrs. Cattanaich, Kinrara House, Kingussie, 2/6; D. Allan, Ardpatrick, 2/6; Miss Fraser, Seannlious, Kirkhill, 1/3; Miss Bain, "Dashmonden," Biddenden, Kent, 2/6; Miss Fraser, Balgie, Shieldaig, 2/6; J. F. Mackay, Park Hill, Ontario, 2/6; D. Mackinnon, N. Ballachulish, 2/6; R. Macfarlane, Rarnish, Benbecula, 2/6; Miss M. A. Ross, Ardmore, Lairg, 2/6; W. Day, Edinburgh, 8/8; Miss Mackenzie, Seafield, Ardrossan, 2/6; A. Urquhart, Luibmore, Auchnasheen, 2/6; Miss M. Macleod, Clashnessie, Lochinver, 2/6; Miss Morrison, Springfield, Galashiels, 2/6; Nurse B. Macleod, Sheffield, 2/6; D. Macleod, Kirkintilloch, 2/6; W. Mackay, Dumbarton, 6/8; J. Moffat, Craigieburn, Falkirk, 5/-; Mrs. Macmillan, Pirnmill, Arran, 2/6; "Anonymous," 1/-; Mrs. M'Dougall, Badnabay, by Lairg, 3/-; A. Macrae, In. Rev., Lochcarron, 8/-; J. Macdonald, Badcall, Scourie, 3/-; Miss H. M'Lean, Badachro, Gairloch, 2/6; M. Mackenzie, Maclean Street, Glasgow, S., 2/6; J. Macgregor, Leckmelm, Garve, 2/6; Miss Macdonald, 73 Glendale Avenue, Toronto, 4/-.