



THE Free Presbyterian Magazine

AND
MONTHLY RECORD.

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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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Christ's Priesthood on Earth.

(Continued from page 408.)

THE Bishop of Carlisle, in the address to which we have already referred, asserted that Christ "never once, either directly or indirectly, called Himself a priest," but that "the personal terms in which He delighted to style Himself were such as 'Prophet,' 'Good Shepherd,' 'Son of Man,' 'Minister.'" Now, we readily admit that Christ never once directly called Himself a priest, but that he did so several times "indirectly" seems to us as plain as anything can possibly be. And let it be remembered that indirect testimony is frequently as powerful as direct. For example, it might be pointed out that Christ never once directly said, "I am God over all," but He made nevertheless many statements that immediately implied His claim to be divine. "Before Abraham was, I am"; "I and my Father are one." There are deep and wise reasons oftentimes for the absence of direct statements in Holy Scripture about truths of the greatest importance. The Lord will have us to "search the Scriptures" in a deliberate, intelligent way, under the guidance of His Spirit, and not to catch at things on the surface. The valuable treasure is hid in the field, and men must be at pains to seek for it and find it.

Let us briefly notice some of Christ's statements which set forth His priestly work and imply His claim to be the High Priest of the New Testament. "The Son of Man came not to be ministered unto, but to minister, and to give his life (or his soul) a ransom for many" (Matt. xx. 28). Here is a statement of Christ's priestly work in connection with one of those names by which the Bishop says He delighted to style Himself—"The Son of Man." Notice the voluntariness of Christ's action; He came for the very purpose of giving Himself a ransom. Observe, further, that the language is that of atonement taken from the Old Testament ritual. "For the life (or soul) of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Levit. 16). Christ clearly asserts His priesthood when He

declares that He came to give His life in the room of many. His life was sacrificed in the room of others who deserved to die. His blood made an atonement for their souls. Again, we find Him saying in His discourse recorded in the sixth chapter of John's Gospel: "If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Is not this the voice of "the Apostle and High Priest of our profession" declaring His intention to offer Himself a sacrifice, in order that sinners might be saved from eternal death? He is speaking to those who were about to celebrate the passover, and He proceeds thus to exhort them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," thus leading them to understand (though they were slow to do so) that He was the reality of which the paschal lamb was the figure and shadow. Then we have striking statements of His priestly work in connection with His title "the Shepherd." "I am the good shepherd: the good shepherd giveth his life for the sheep . . . and I lay down my life for the sheep . . . Therefore doth my Father love me, because I lay down my life, that I might take it again." Can anything set forth more vividly that Christ was shepherd, priest, and sacrifice in one? These words seem to be the basis of that great supplication by the Apostle at the end of the Epistle to the Hebrews (xiii. 20, 21) in which all these ideas are combined. "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will," etc. In fact, it appears very clear that the statements of Christ Himself and of the Epistle to the Hebrews are in perfect harmony with one another, both as to thought and expression. Professor Smeaton says very fitly in his excellent work on "The Doctrine of the Atonement as Taught by Christ Himself," that "He, beyond question, supplied the germs of all the copious sacerdotal phraseology which we find, applied to Him in the Epistle to the Hebrews."

The Bishop of Carlisle, further, seems to think that it is an argument against the use of the title priest as applied to Christ, that it is only applied to Him in "one letter in the New Testament, the letter to the Hebrews." Doctors of divinity differ in their judgments. That great divine, Dr. John Owen, praises the Most High for the Epistle to the Hebrews as a book specially devoted to setting forth, with wonderful fulness, the Priesthood of the Lord Jesus Christ, both on earth and in heaven. What Dr. Diggle of Carlisle seems almost to regard as a matter of criticism and apology, Dr. Owen esteems to be matter of praise and thanksgiving to God for the whole Church. But although the name "priest" does not happen to be applied to Christ by the other witnesses of the New Testament, still the substance of the name is applied, and that is the all-important thing. Consider the

memorable testimony of the fore-runner, John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world!" (John i. 29.) Here is a distinct reference to Christ in His character as the sacrifice of which the sacrificial lambs of the old dispensation were the prefigurement and the shadow—a clear carrying forward also of the words of the prophet Isaiah (chap. 53) concerning the Messiah. "The Lamb of God," however, was not an unconscious, unintelligent agent like the former lambs. His voice is, "I delight to do thy will, O my God"; so that He was priest at the same time as He was sacrifice. This Divine Lamb "offered himself without spot to God." Wherever, indeed, the inspired writers describe the Lord Jesus as giving Himself unto death for the redemption and salvation of sinners, there they describe Him as priest and sacrifice, and that, distinctly and intelligibly, on earth. Witness the Apostle Paul: "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. v. 6). "We also joy in God through our Lord Jesus Christ by whom we have now received the atonement" (v. 11). "Christ also hath loved us and hath given himself for us as an offering and a sacrifice to God for a sweet-smelling savour" (Ephes. v. 2). "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death" (Col. i. 21, 22). "Who gave himself for us that he might redeem us from all iniquity" (Tit. ii. 14). Witness the Apostle Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 18, 19). "Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed" (ii. 24). And lastly, witness the Apostle John in the closing book of Holy Scripture: "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain . . . And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. v. 6, 9). Though the title priest does not occur, the united testimony of these holy and inspired Apostles is that Christ was both priest and sacrifice for the remission of the sins of many. The voice of the passages just quoted is the same as that which issues from the Epistle to the Hebrews.

It would seem, however, that the Bishop has a view of the teaching of this great Epistle, distinct from the commonly received orthodox interpretation. He maintains that "its author has taken care to point out that in every possible way God had safeguarded the priesthood of Jesus Christ so as to render it altogether dissimilar in character and purpose from, because altogether loftier than, any priesthood which had preceded it." Now, we cannot enter at present fully into the field of discussion here opened up.

Suffice it to say that while we admit that the priesthood of Christ is loftier than any priesthood that preceded it, it was not, in our judgment, altogether dissimilar in character and purpose from the Old Testament priesthood. That ancient priesthood was appointed of God to set forth the solemn facts that man had separated himself from his Maker by sin, that "without shedding blood" there could be no remission of sins, and that God had opened up a way by which access was attained to His favour and fellowship through an atonement. The priesthood and the sacrifices of that economy were designed to point forward to Christ and His sacrifice. The former could not take away sin of themselves, but they described how sin was to be taken away by Christ. Thus they could not be, as the Bishop holds, "altogether dissimilar in character and purpose." If there was dissimilarity in respect of efficacy, there was similarity in respect of teaching. The same important and saving truths were taught by the ancient sacrifices as by Christ's sacrifice. They were signs by which the believing worshippers got at the thing signified. They delineated the "character and purpose" of Christ's sacrifice, and so could not be "altogether dissimilar," but were in important respects, eminently similar to His. It appears to us that underlying this whole discussion the Bishop has some view of Christ's priesthood and sacrifice dissimilar from that which has been hitherto received among us. In all probability, he does not accept the recognised doctrine of Christ's sacrifice as a satisfaction to divine justice for sins. The doctrine of satisfaction to justice is the doctrine of the Old Testament priesthood; it is also, in the judgment of all the Reformed Divines, the doctrine of Christ's priesthood. In our humble opinion, "Jesus Christ and him crucified," as an atoning priest and sacrifice, is the very marrow of the Gospel of salvation. Take this great truth away, and there is no righteous ground on which a sinner can stand with acceptance in the presence of a holy and just God. God is just, and the justifier of him only who believeth in Jesus as the propitiation for sins—the glorious person who was delivered for His people's offences and raised again for their justification (Rom. iii. and iv.). We fear that the Bishop is in bad company in his views of the priesthood of Christ. The Socinians of old time did not believe that Christ was a priest on earth, and the popular theology to-day in many circles of unsound doctrine is that Christ's sacrifice was no satisfaction to justice, but only an expression of self-sacrificing love. This gives a wrong view of sin, and flatters the self-complacency of the carnal heart; this presents a wrong view of God—it leaves out His punitive justice. It places the sinner on a false foundation for eternity. The claims of justice must be met and satisfied, otherwise the sinner continues in an estate of condemnation. But Christ has satisfied all these claims for His people, and they who believe in Him as their Great High Priest and all-sufficient sacrifice, build upon a rock that cannot be moved, against which all the gates of hell shall not prevail.

A Sermon.

BY THE REV. JAMES S. SINCLAIR, JOHN KNOX'S, GLASGOW.

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“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.”—ACTS xvi. 14, 15.  
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THE Lord Jesus Christ, in the farewell words which He spoke to His Apostles before He was carried up into heaven, gave them commission to “go into all the world and preach the gospel to every creature.” The time of the ingathering of the Gentiles had come, and it was the happy privilege of these servants of Christ to go forth, attended by the “all power” which was given to their Lord and Master, to “teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” The world at large was the field He then set before the apostles and all other truly sent messengers of the gospel to the end of time. It is equally manifest, however, that the Lord still reserved in His own hand the right to prescribe the exact order of time and place in which the gospel message would be proclaimed throughout the nations. This we learn in a very marked way from the section of the chapter which precedes our text. Paul, who was on his second missionary journey, and his fellow-labourer Silas, “had gone throughout Phrygia and the region of Galatia,” confirming the churches in the faith, but “were forbidden of the Holy Ghost to preach the word in Asia,” that is, in what was known as the Roman province of Asia, for they were already in Asia Minor. Then again : “After they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not.” Now, this did not imply that the Lord had no intention of ever sending the Gospel to these parts of the world, for we learn from other sources that there were many Christians in these places afterwards, but that He had designed in His all-wise providence to send the Gospel to another continent first. These restraints, though they may appear at first sight discouraging signs, were not so ; they taught Paul and Silas in a very clear and distinct way that the Lord was watching all their steps and controlling all their movements in His service, and that they might rely upon Him to guide them in all that they attempted to accomplish in His name. He did not, however, leave them with something “forbidden” only ; He gave them a positive call to move in a certain direction. While they tarried for a little at Troas, on the sea-coast, “a vision appeared to Paul in the night : There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.” This vision led them to conclude assuredly that the Lord had

called them to preach the Gospel unto the people of Macedonia, and immediately they loosed from Troas, and sailing across the Egean Sea, which separates Asia from Europe at this point, they came by the island of Samothracia to the town of Neapolis on the Macedonian coast. Thence they proceeded ten miles inland to the city of Philippi. The vivid call that the Lord had given no doubt greatly encouraged Paul and his fellow-labourers (for Luke, the writer of the Acts, was now evidently with Paul and Silas—"we" in the tenth verse) to expect that the divine blessing would abundantly attend their labours in this quarter, and their expectation was not disappointed.

Philippi was the first place in which the Gospel of Christ was preached on the continent of Europe—that continent to which Great Britain and Ireland, as islands of the sea, belong. That circumstance should make the incidents of this chapter of special interest to us. It is to be sincerely hoped that the good work begun among the Philippians will continue without break on this great continent and its adjoining islands to the end of time. "Wherefore, glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea" (Isaiah xxiv. 15).

This chapter gives us the record of two outstanding conversions that took place under the ministry of Paul and Silas in Philippi on this memorable occasion—the conversion of Lydia and the conversion of the jailor. The Lord is sovereign undoubtedly in what He pleases to put on record, and in what He chooses to leave out. But there are many things in these distinct cases of conversion that seem to point to the reason for their record—things that are fitted to instruct and edify sinners in all subsequent ages. We can only notice a particular or two. Lydia was a religious woman, a worshipper of the God of Israel; the jailor was, to all appearance, an ungodly heathen. Both needed the new birth, and both got it. Lydia was dealt with in a comparatively gentle way; the jailor was awakened with terrible things in righteousness. Both came to the same spot—the feet of Christ—and both believed on His name. Both confessed Him before men, and both brought forth the same fruits of repentance, faith and love. Thus, while in some particulars they differed from one another, they experienced the same thorough, saving change in heart and life, and were monuments to the praise of God's glorious grace. Such points of difference and similarity are common in the history of God's people in all generations.

It is our present purpose, in dependence on the Spirit of truth, to consider the case of Lydia, and in doing so let us observe:

- I.—The account that is given of Lydia before her conversion;
- II.—The message she heard on this important occasion in her history—"things that were spoken of Paul";
- III.—The blessing which accompanied the message; and
- IV.—The proofs which Lydia gave of the genuineness of her conversion.

I.—Let us notice the account that is given of Lydia before her conversion.

1. She was a Gentile by *birth*. Her own name, common among the Greeks and Romans, and the name of the city, Thyatira, in Asia Minor, to which she originally belonged, prove this. She was born and brought up among the dark Gentiles, who were "aliens from the commonwealth of Israel and strangers to the covenant of promise." But the day of deliverance for the Gentiles had begun to dawn; God had a chosen people among them. Lydia was evidently led by various steps to the place where she first received "the good tidings of great joy which shall be to all people." This teaches us that when the Lord has a purpose of saving mercy, He can bring the sinner to the Gospel, or send the Gospel to the sinner, no matter in what part of the earth he or she is found. But though Lydia was a dark Gentile to begin with, she became a bright epistle of Christ before the Lord was done with her. "There is nothing too hard" for Him. "Ye were once darkness, but are now light in the Lord."

2. She was "a seller of purple" by *occupation*. She seems to have been a business woman of some standing and means. Purple dye was much in use in connection with the clothing of the rich. You remember that it is said of the rich man in the parable that he "was clothed in purple and fine linen." The people of Thyatira were famous for their work and commerce in the business of dyeing. Lydia was in all probability a much-occupied and well-situated woman in respect of outward circumstances. Here we observe the grace and power of God in the Gospel. The Lord is able to make all ranks and classes of people willing in the day of His power, willing to count all things but loss and dung that they may win Christ and be found in Him. When the time came, Lydia allowed no consideration of worldly business or gain to stand between her and becoming a devoted follower of the despised Jesus of Nazareth. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John v. 5).

3. She was a Jewish proselyte by *religion*. She "worshipped God."

(1) Lydia is here found on the Sabbath in the company of some women, the greater number of whom were probably Jews, worshipping the God of Israel in a quiet spot by the side of a river outside the city. Here "prayer was wont to be made." It is likely that these devout Jews were either too few to build a synagogue, or were not allowed to do so within the city owing to the opposition of the Gentile rulers. We are not informed how it came to pass that Lydia had renounced the idolatrous religion of her childhood, but renounced it she very definitely had, or she would never have been found in this humble company. It was not altogether an unknown thing for Gentiles of high intelligence and morality to turn away from the foolish practices and grossly immoral rites that were associated with their own religion. Their natural understanding and natural conscience rose in rebellion against the degrading superstitions that were so much believed

and practised. Some of them also did not fail to discern that the Jewish religion and worship were of a purer and nobler cast than that with which they were accustomed. To this class Lydia manifestly belonged. But I think, friends, there is more to be observed in her case than mere intellectual discernment. She had been led not only to see the folly of Gentile worship and the excellency of the Jewish, but to identify herself with the Jews in very humble and uninviting circumstances—a few women meeting for prayer by the river-side, outside a city where the Jews were apparently far from well liked. She had been willing to run the risk of some reproach and loss already for her new-found attachment to the faith of Israel. This would seem to prove that a supernatural power was at work—that God had been blessing the testimony of the Jews among the Gentiles, and that He was leading this blind Gentile in a way she knew not, opening her eyes gradually to see the truth of the revelation He had given of Himself in the Scriptures.

(2) Lydia was a conscientious believer in Jehovah as the one living and true God, and in the Old Testament as a divine revelation, at this time in her history, but she was not a truly regenerate person or possessor of saving faith until she heard the Gospel from the lips of Paul, with the Holy Ghost sent down from heaven. Whatever faculty of her soul had been hitherto “opened,” her “heart” was not; for this, we are told, was now opened by the Lord Himself. In all likelihood Lydia was, consciously or unconsciously, resting upon her own righteousness as the chief foundation of her hope for eternity. This was the common, practical error of the Jews in her day, and this is the common, practical error of unconverted sinners in every age. “The natural man receiveth not the things of the Spirit of God”; he cannot rise higher than himself; and so, in one way or another, he is building chiefly upon his own character, ability, and attainments as the ground of his acceptance in the sight of God. A half look he has towards the divine mercy, but his main dependence is in his own righteousness. We may be worshippers of God from common conviction, but what will that avail us if our hearts are unrenewed by divine grace and we are not trusting in Christ alone for salvation? “If ye believe not that I am he (saith Jesus), ye shall die in your sins.” “Except a man be born again, he cannot see the kingdom of God” (John iii. 3).

II.—Our second head is the message which Lydia heard on this important occasion—“things which were spoken of Paul.” Now, we are not told expressly the things which Paul spake at the river side on this Sabbath day, but the silence of the inspired writer does not imply that they were uncommon things that he uttered, but quite the opposite. It suggests that they were just the things Paul was accustomed to speak, which are recorded elsewhere in the Acts and his Epistles. Let us notice very briefly some of these things under three general heads.

1. Things concerning *sin*.—As we see in the Epistle to the Romans, the Apostle was most earnest in pressing home upon the Jews the truth concerning the Fall and its consequences. This was a small Jewish gathering he was now addressing, and it may be justly concluded that he did not omit to bring home the solemn truth of *universal depravity*—that all, both Jews and Gentiles, had “sinned and come short of the glory of God,” that there was “none righteous, no, not one,” and that all had gone out of the way, and were aliens and “enemies in their minds by wicked works.” (Romans iii. and Col. i.) Still further, the Apostle was wont to declare the *dread punishment* of sin in such terms as these: “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men” (Romans i. 18); “the wages of sin is death” (vi. 23); and those that “know not God and obey not the gospel of our Lord Jesus Christ . . . shall be punished with everlasting destruction from the presence of the Lord” (1 Thess. i. 8, 9). These truths were required then, and they are as much needed to-day as ever. It is perfectly plain that the modern pulpit has largely forgotten them. Sin and its punishment are hardly ever mentioned. People are allowed to grow up with the idea that they are, on the whole, very good, and are sure of heaven at last, without any special inquiry as to whether they have obtained the forgiveness of sins or the new birth. What ruin this delusion brings at death!

2. Things concerning *Christ*.—The Lord Jesus was the great and central theme of the Apostle’s preaching. To the Corinthians he said, “I determined not to know anything among you, save Jesus Christ and him crucified.” He preached Jesus Christ as *the true Messiah* promised unto the fathers; the root of Jesse who should rise to reign over the Gentiles, and in whom the spiritual seed of Abraham everywhere should trust. He proclaimed Him in language of exalted thought and holy fervour, as in His person *the eternal Son of God*, co-equal with the Father and the Holy Ghost in the undivided Godhead, one “who, being in the form of God, thought it not robbery to be equal with God” (Phil. ii. 6); the brightness of the Father’s glory and the express image of His person; God’s dear Son, by whom were “all things created that are in heaven and that are in earth”; the Creator and Upholder of the universe. He also dwelt on the co-related truth that He was “*God manifest in the flesh*,” God the Son, who assumed into union with Himself a real yet pure humanity—“the likeness of sinful flesh,”—yet “holy, harmless, undefiled, separate from sinners.” Still further, the Apostle preached Christ as *the only Redeemer of God’s elect*, who “became obedient unto death, even the death of the cross” (Phil. ii. 8), and who redeemed a multitude out of every kindred and tongue—“the Church”—by His own blood. “We preach Christ crucified,” says he again, “unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

3. Things concerning *salvation*—the provision that is in Christ and the way to attain an interest in it. Christ, by His obedience and sufferings unto death, had provided a *righteousness*, on the ground of which sinners can be justified in the sight of a holy God. He is “the end of the law for righteousness to everyone that believeth.” Similarly, as He was made unto His people righteousness, He was also made unto them *sanctification*. He came to save His people from their sins, and to wash them from all their defilement, so that at last they shall be without “spot or wrinkle or any such thing” (Ephes. v. 27). The Apostle was also wont to proclaim that these and other blessings of the new covenant were obtained, not by works, but “*by faith* in Jesus Christ.” Justification, sanctification, adoption—the complete salvation that is in Christ—was only obtainable by a faith in which the sinner acknowledged himself dead in sins, and a child of wrath, according to the testimony of the word, and yet willing to be saved by grace and grace alone. This saving faith, the Apostle declared, was the gift and the operation of God (Ephes. ii. and Col. ii.), so that, while the word of salvation was freely “preached to every creature which is under heaven” (Col. i. 23), those who received it in truth were debtors to the grace and power of the Holy Ghost for their obedience of faith to the Gospel call. And lastly, the salvation of Christ was *eternal* in duration. “He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. i. 6), the day of His second advent, and of the final glorification of His redeemed.

Such is a very imperfect survey of some of the great things which Paul was accustomed to preach to Jew and Gentile, and which in all likelihood Lydia heard not a little of on this all-important day in her spiritual history.

III.—The blessing which accompanied this message to the heart of Lydia: “whose heart the Lord opened, that she attended unto the things which were spoken.”

I. Let us notice that the “heart” is the main thing that must be affected with a view to receive the Gospel. The word “heart” is generally used in the Scriptures to describe the whole soul of man in all its faculties, understanding, conscience, will and affections, but with a special emphasis upon the will and affections. The Apostle speaks of sinners in their natural estate as having “the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” On the other hand, he teaches that “with the heart man believeth unto righteousness,” and that by “*the love* of the truth” men are saved. The faith that is saving in its nature is “with all the heart” (Acts viii. 37). The Scriptures also bring before us a temporary faith which appears to be only an assent of the natural understanding or conscience, or superficial movement of the natural emotions. Many believed in the days of Christ’s personal ministry who afterwards went back

and walked no more with Him. Some such believers also associated with the Apostles for a time. But when the whole soul, including the will and affections, is gained to the truth as it is in Jesus, there is evidence of "the renewing of the Holy Ghost"—an heart truly opened by the Lord, that shall never close finally against Him.

2. Let it be observed that the words imply that Lydia's heart was *shut* until now. The figure seems to be that of a house, or room, with a door—a not uncommon one in the Bible. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Thus spake Christ to Laodicea. Well, we do not open a door that is already opened. It appears to me, therefore, as I have already hinted, that whatever enlightenment Lydia possessed before this as to Jehovah, God of Israel, her heart was unrenewed, and that she had never savingly received the whole counsel of God concerning sin and salvation, even as that is taught in the Old Testament, for the truth is essentially one under both dispensations, and if she had so received it, her "heart" would have been "opened" before this time. She was indeed, like many in our own day, who may receive the truth to a certain extent in their judgments, but are still under the dominion of sin in their affections. They believe, intellectually at any rate, in the existence of God and the truth of the Bible, but they are still dead in sins and uncircumcised in heart. It should be matter of serious enquiry with each one of us how we stand in this respect.

3. The third thing here to be noticed is that *the Lord* opened her heart. This clearly implies that none but He could open it. For if powerful eloquence, gracious argument, and burning zeal for the salvation of sinners, could have done so, they were all present in the person of the wonderful preacher Paul. But not a word does the inspired writer say of the graces and gifts of the speaker: he only mentions "the things which were spoken," and attributes the whole work of the opening of the heart to the Lord Himself. How different this is from the ordinary manner of men in writing (and to a certain extent lawfully) about their fellows! The instrument is there; but "Christ is all and in all." What an indirect but powerful testimony also to the truth which runs through the whole Bible that salvation is of the Lord alone! Let this be deeply considered by each one of us, but not with the fatalistic conclusion that we are to fold our arms in ease and indifference. That is the devil's logic. Let us remember that if we cannot open our own hearts, there is One who can, and He says, "I will be enquired of by the house of Israel to do it for them"; "Ask and it shall be given you"; "My son, give me thine heart."

4. The last thing we shall here observe is that as the result of the Lord's work, Lydia gave a *heart attention* to the truth that was spoken of Paul. Every faculty of her soul was wide open for the reception of the truth. How great a work the Lord can

accomplish in a short time! The things spoken, accompanied by divine power, found a ready entrance. Her trust in her own righteousness was consumed; she was laid low as a poor, guilty, helpless sinner before God; and she was speedily raised and enabled to believe upon the Son of God as all her salvation and all her desire. By the door of this heart attention it is not too much to say that Christ entered powerfully and savingly into her soul, and she embraced Him in the arms of faith and love. All that is recorded as taking place on her side is attention—an attention divinely wrought, no doubt, but still only an attention. She could add nothing to the Gospel; but it was her blessed privilege to attend and to receive into every chamber of her heart the whole counsel of God for salvation, and pre-eminently the Christ of that counsel. The language of the forty-fifth Psalm, and of the Song of songs, will well set forth her thoughts and feelings, if not her very words; "Thou art fairer than the children of men; grace is poured into thy lips. Thou art the chiefest among ten thousand, the altogether lovely."

IV.—The proofs which Lydia gave of the genuineness of her conversion—self-sacrificing faith towards the Lord Jesus, and love to the brethren.

1. "She was baptised." This may seem a comparatively simple matter to many of us in our time. But it was far from simple at that period in the history of the Church. It implies that Lydia had made a *public confession of her faith* in Christ, a step that then involved the greatest possible risk to her person, family, and possessions. Hers was no weak sentimental belief that might have said, "I will cherish this faith in my heart, but I will not make it known yet, as it may involve much trouble and loss; I must proceed cautiously." Oh, no; hers was a heavenly flame that consumed every carnal and worldly-wise objection before it. She was determined to count all things but loss and dung, that she might win Christ and be found in Him, and was prepared to sacrifice her life itself, if necessary, for the Lord Jesus. All this the early Christians had to lay in the balance. Lydia had much to lose, house and business and means, but she was ready, by the grace of God, to surrender all for the sake of Christ and the Gospel.

2. She besought Paul and his fellow-labourers to come into her house and abide. She showed *warm love to the brethren*. Hers was not that lofty and fanciful affection for Christ that has no living attachment to His children. If she now loved "him that begat," she loved them also that were "begotten of him" (1 John v. 1). If she loved "the great Shepherd of the sheep," she also loved the under-shepherds who had been instrumentally useful to her soul. She desired a token of spiritual confirmation from the Apostle and his friends: "If ye have judged me to be faithful to the Lord (or a true believer), come into my house and abide there." And it is added: "and she constrained us." It would

look as if they hesitated to go with her. Perhaps their hesitation thus spake: "You don't realise, Lydia, the danger to which you are exposing yourself by asking us to your house: yours will become a marked house for persecution in Philippi. Are you prepared to take the consequences?" She persevered in her request; her faithfulness to the Lord triumphed, and received the desired confirmation. "And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Cor. xiii. 13). Love constrained her to throw open her heart and her house to the followers of Christ. Freely she had received, freely she gave. Lydia was "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Now, in conclusion, let each one of us examine himself and herself, whether our hearts have been opened by the Lord to receive the things spoken by the prophets, apostles, and Christ himself. These are the things which have been in our ears and before our eyes since childhood, and we shall have to give a very solemn account, at death and the judgment seat, of our responsibilities if we have never received them into our hearts. They shall rise up to condemn us to "everlasting destruction from the presence of the Lord, and of the glory of His power." Our hearts are shut by a guilty unbelief: all our excuses and palliations will appear as subtle forms of sin and self in the light of eternity. May the Lord lead many of us now to His feet with our stubborn, rebellious, unbelieving hearts, that He may work in us both to will and to do of His good pleasure!

And you, whose hearts were opened in a day of mercy, have reason to praise the Lord that He did so of His free grace. You may often feel that iniquities prevail against you through the presence of an old corrupt heart that would shut out Christ, and the Bible, and the Gospel, altogether. But when the Lord has once opened, no power in earth or hell can finally shut. You must come continually to "the throne of grace," that you may "obtain mercy and find grace to help in time of need."

Let us finally observe, from the experience of Lydia, the blessing that may be found, by divine grace, in small meetings gathered in accordance with the Word of God. Many people undervalue prayer-meetings and gatherings where the numbers are small, and they prefer to go with the multitude to places where neither doctrine nor worship is sound and wholesome, than with the few to places where both are pure and scriptural. This happy incident is a rebuke to such. Lydia was with a very small company at the river side when she heard the words of eternal life, to her soul's eternal good. It is an encouragement to others who may be found in the society of a few who desire to worship the Most High according to His truth. The Lord Jesus gives such the greatest encouragement. He saith: "Where two or three are gathered together in my name, there am I in the midst of them."

May the Lord bless to us His own word!

Recollections of Betsy Lindsay,

*A Godly Young Woman who passed through much tribulation
and died at Edinburgh in 1839.*

BY THE LATE REV. FRANCIS M'BEAN, FREE CHURCH,
FORT-AUGUSTUS.

(Continued from page 425.)

CONVERSATIONS WITH BETSY LINDSAY.

IN the course of ten or twelve days I again called to see her. "Hail, Betsy, what of the night?"

Smilingly she said, "I am better than when you saw me; but I have had kind returns of Divine favour and sweet deliverances."

"Say thou, Betsy, that I am a false prophet? Did not I prophesy that?"

"So you did, sir; but what I had in my mind when you said so, and left me, was, 'That is impossible.'"

"Ah, Betsy, that was a hard speech against thyself, and cruel kindness to thy Friend, who, time after time, gave thee so many tokens of good. Well, Betsy, I see the devil has still his old witchcraft by which he bewitches the loving and dear souls of Christ, and when he infuses his doubting ingredients by some crevice or other, and lays on them his charms, he makes them not to be themselves; they get stupid, and they do and say strange things then. They are as far from being themselves under his bewitching charms as the witch of Endor's apparition was from the true Samuel. And a strange old fool he is to the bargain, for he knows well that every instance of his crafty intermeddling will turn out to be an occasion of new gracious communications from Him who loved them with an everlasting love, which removes his bewitching influences and sets them right anew, which then grieves and galls him. It is not from ignorance that his molesting them will turn out to their good, but from his desperate wickedness, like a mighty storm, that will not allow him to let them alone. He vomited three mouthfuls upon poor Peter, and Peter was not himself in a moment. 'Thou art the Christ,' 'Thou knowest that I love Thee,' that was Peter; but under the bewitching of the old devil but for a few minutes, behold Peter is metamorphosed into a terrible swearing, lying human devil. But what followed? This occasioned a new flood of love to Peter from the Fountain of love, which soon removed the devil's charms and healed Peter. And what did the devil gain by this trick upon poor Peter? Why, in one day Peter robbed him of a thousand souls for every mouthful of his bewitching charms. Now, Mr. Devil, ye had as well let poor Peter alone."

"You were telling the people on Sabbath that they would not be a bit the worse of a shake in the devil's riddle or sieve once a

week. True, sir, but it is not easy to endure his unmerciful shaking, though after it is over I own the soul has not lost by it, not for him and his riddle, but from its tendency to drive the soul to Christ for security, and Christ sees to it that they shall finally be victors."

A considerable time thereafter I saw her again, when I found her very low and dejected.

"Well, Betsy, how farest thou in those days?"

"Indeed, sir, I am in the mire, and in a fearful pit, and I think, if my former high enjoyments had not been delusion, I should not be as I am this day."

"Hush, Betsy, hark! I hear somebody pray. I hear him say, 'Lord, I have a messenger of Satan, a piercing, tormenting thorn from him in the flesh, buffeting me sorely, like to blow out my brains, and scatter my spiritual senses to the winds and to the bats. Rebuke him, O Lord, for Thy mercy sake, and give me speedy deliverance, or sure I am gone. The Lord rebuke thee, O Satan. Speed, Lord; I am distracted; my bones are broken. I cannot flee. Now he is done; but there he is at it again, crying the more mightily. And now again he is done; but there he is at it again, quite at his wits end.' Oh how doleful his plaint! Sure he is under first convictions, and is as yet a stranger to peace and enjoyments. Well, even then he bids fair. What is that I hear? Somebody says, 'You mistake the man; it is the old Christian, Paul, that is praying.' Paul! in such a condition as that, so low, so troubled, so perplexed, so buffeted, after being in the third heaven how many days I cannot tell? Is it possible that such a favourite of Heaven should be so dejected, tormented, and buffeted by the devil, and so let within his reach? Well, granting this to be true, surely the prayers of one so highly favoured will no sooner be made, than answered, with such a terrible vengeance upon the devil as shall shake him off a thousand miles distance. What! No? Is it so; only a good promise, that though he buffets he shall not prevail, and Paul is left liable to be day after day thus browbeat so terribly? Sure, then, he'll mangle him altogether ere all be done. 'No, no; grace will be made sufficient for Paul, and strength will be made perfect in his weakness.' Just so. Well, an ignorant body like me would be apt to think that if there were such love to Paul in heaven as I hear tell of, whatever should become of other poor bodies, the devil should be kept off altogether from such a high favourite as Paul seems to be; and that after he had been a visit to the third heaven, and there admitted to secrets that were not fit to be told on earth, he, after coming back again, should have no such downcasts, such distress, perplexity, and doleful complaints, as I heard him have in yon triple prayer, but unceasing comfort and joy, raised to ecstasy. Well, well, since it is so with Paul, no wonder should other poor bodies be brought low at times; and though they should, why should they hastily conclude that all former loving-kindness was a mere

delusion? Sure Paul, in midst of his buffeting and downcasts, so that he forgot everybody but himself—a very rare thing with Paul,—he never once thought, because he was in such a plight, that his being in the third heaven was a mere delusive dream.' But, Betsy, what think you of this my soliloquy?"

"I am just going to haud my tongue."

"Seeing, then, I have got the victory over Captain Unbelief and his recruits, I leave you to your meditations."

Some weeks thereafter, having returned to town, I called, and in conversation she asked when I was to preach again in town. In a joke I said, "If you get up and come to be a hearer, I'll preach as soon as you like."

"Well, sir, I fain would hear you preach."

After thinking a little, I said I would preach in her room if she liked. We accordingly arranged that, if nothing unforeseen should prevent, I would preach in her room at six o'clock on the evening of 30th March, when she was to get her friends around her. Before retiring I asked her how often she had a locked jaw since I went to the country in June.

"Since you went to the country I have had twenty-two attacks of locked jaw, which continued from thirty hours to six days. On one occasion two days only elapsed between two attacks, each of which continued six days. I have been blind three different times since; once eight days, another twelve days, and the last time fourteen days. The time before last I was suddenly struck blind when you were speaking to me, as you may recollect."

Having arranged on the 26th, I accordingly, on the 30th, came to her room, where I found assembled with her about twenty people. I lectured upon a few of the verses in Cant. i. with a measure of unction and freedom, and two or three days thereafter I left town for the West Highlands and Islands. On my arrival in Harris I found the following letter before me dated—

"17 DALRYMPLE PLACE,
EDINBURGH, 27th April, 1836.

REV. SIR,—According to your request, I now take the pen into my hand, and most gladly would I write to you were I sure that I did not darken counsel with words without knowledge. But it is out of the abundance of the heart the mouth speaketh, and I cannot forbear telling you that I have been much comforted by the discourse I heard you preach; although I suffered much from my own wicked heart, and the temptations of the devil, from the night it was first spoken of until I heard it. They were always holding up to my mind that you would not come, you would be away some other place. But, however, I was brought to this in the morning, 'If it be not for the glory of God, I could wish it not to be;' and as it was the petition of Moses to God, 'If Thy presence go not with us, carry us not up hence;' so mine was, 'If Thy presence be not among us, gather us not together.' I got the promise,

‘My presence shall go with you, and I will give you rest.’ And truly it was fulfilled to my sweet experience, for as I said to you before, I had not enjoyed so much comfort from a sermon since I heard Mr. Buchanan, when the Lord was pleased to work a mighty deliverance for me. I remember that night, after I was out of the church, although the 143rd Psalm was my chief song, the 145th was also very sweet to me, and I was singing a part of it, but when I came to that verse—

‘The Lord JEHOVAH unto all
His goodness doth declare;
And over all His other works
His tender mercies are.’

I was seized with severe pain, and my body having been weakened with the distracted state of my mind, but now more so by the glories which were unfolded to my view, caused every bone in my body to shake; but oh, how light every pain seemed when God gave me the comforting evidence of my interest in Christ, and showed me my name written in the Lamb’s Book of Life, and that from all eternity. And if I am not labouring under an awful and strong delusion, I have had many sweet visits from my Lord since then, but none in which He was pleased to grant so much of His Divine presence, or the power of His Spirit, as on the 30th of March; and more than I have had to say that they felt it was a meeting to which the Lord gave much countenance. So that, however much I have been censured about it I care not, for I rejoice that ever we had such a meeting. In it God was pleased to meet and commune with me, the very chief of sinners; and although I expected every minute that my jaws would lock the very time you was speaking, as I mentioned to you before, yet I was lifted as it were above the feeling of pain by the sweet foretastes which God was giving me of that fulness of joy and of those rivers of pleasure which are at His right hand for evermore. Never did Christ appear more glorious to my soul than that night. There was one expression in your prayer from which I got such a view of the eternal love of God, and of the glories which are treasured up in Christ, that to tell you, sir, in plain words, the insight for a time was more than I could well bear; and as far as I can remember these were the words:—‘That the King might bring the soul into the chambers of His love, into the chambers of His covenant, into the chambers of His sufferings.’ But oh, I had soon to come down from the mount of sensible manifestations to the howling valley, there to have my faith tried by the assaults and the temptations of the devil; and oh, how my deceitful and unbelieving heart listened to all he said, until my mind got so dark that I was ready to conclude it had not been a work of the Lord at all; but in mercy He returned to my sinking soul with that word, ‘Is this thy kindness to thy Friend? Have I been a wilderness to thee?’ And He has given me since then to draw sweet consolation from the precious legacy He left to His

disciples: 'Peace I leave with you, My peace I give unto you.' Oh that I had a heart to love Him, and a tongue to praise Him, for His boundless love! What shall I render to the Lord for all His gifts to me!

I was very sorry, sir, that I had not the pleasure of seeing you again before you went away; but God often sees it needful to dry up the streams to bring us nearer to the Fountain, and it would be well if it had such a blessed effect as to drive me from the creature to my Creator.

Mr. M'Dougald, whom you saw here, said he never felt so much at parting with any person as he did to part with you; but he said he was made to say, 'The will of the Lord be done.' I was just saying to him, Who knows but the Lord may have a work for you here, and He may make you the instrument in His hand of ploughing up the ground which has been so long trodden down, and cause a stirring among the dry bones. I heard the other day of two persons having been deeply convicted under the preaching of Mr. Buchanan; the one is a man, and the other a woman. The man, some years ago, had defrauded another of sixty pounds, and he has returned it to him in a note, saying, 'This is yours.' The woman has also defrauded her mistress of a great deal, and she went and told her of it, saying she was sorry she could not pay all, but she would restore what she could. Oh that the impressions may be saving, to the glory of free grace! Oh for a revival of the good work of God in Edinburgh! Oh for the building up of Zion! 'Wilt Thou not revive us again, O Lord, that Thy people may rejoice in Thee?'

But I must conclude. I am afraid I will wear out your patience by a multitude of words. I trust this will find you in good health, busily employed in the Lord's work; and may He bless your labours with a shower of His Spirit. Remember me in your prayers; and when you write will you be so kind as send me a few of the remarks you had upon that text, 'Go forth, ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.'—I remain, Rev. Sir, your unworthy servant,
ELIZABETH LINDSAY.

P.S.—I should not have troubled you with a letter so soon, but I think I shall soon lose my sight. I am just much the same as when you left me, but my left hand, in which I had no power, has been these some days as if it had been bound with a hot iron, and the most of my body is getting into the same state, but I have no more strength in it."

Hearing and Praying.—Mr. Philip Henry notes in his diary the saying of a pious hearer of his own, as what much affected him:—"I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home."

Tercentenary of the Authorised English Bible.

COMMEMORATION MEETING IN GLASGOW.—A LETTER
OF DISSENT, AND CORRESPONDENCE.

THE following letter, dissenting from the arrangements of the National Bible Society in choosing Principal G. A. Smith, of Aberdeen, as one of the chief speakers at the above meeting, explains itself. A copy was sent to the *Glasgow Herald*, which published the substance of the same. Rev. Neil Cameron sent a letter of a similar kind to Mr. Slowan, of the National Bible Society, but as Mr. Cameron did not keep a copy, we regret we cannot reproduce it. It is possible that others of the speakers who were at this meeting have views as unsound as those of Principal Smith, but the present writer was not definitely acquainted with them.

LETTER OF DISSENT.

248 KENMURE STREET,
POLLOKSHIELDS, 8th March, 1911.

WILLIAM J. SLOWAN, Esq., Western Secretary,
National Bible Society of Scotland.

DEAR SIR,—I have to thank you for your letter of 1st instant, expressing the desire of the Directors that the Moderator of the Southern Presbytery of the Free Presbyterian Church of Scotland and myself, as Clerk, should arrange to be present in our representative capacity at the forthcoming Commemoration Meeting of the Tercentenary of the Authorised English Bible.

On consultation with the Moderator (Rev. Neil Cameron) yesterday, I found that he had already written you on the subject. In replying for myself, I regret to say that while I am in the fullest sympathy with the object of the meeting, I also am unable, on conscientious grounds, either officially or personally, to associate myself with the platform of it.

I consider that the National Bible Society has been very ill-advised in choosing as one of its chief speakers on the present occasion, Principal G. A. Smith, of Aberdeen University. It is my solemn conviction that no theological teacher in Scotland to-day has done more than he to lessen respect for the Bible as the inspired and infallible Word of God, and so to advance the cause of infidelity. I believe that his books, which are strongly on the lines of what is known as "higher critical interpretation," have done immense harm to pulpit and pew, the evil results of which eternity alone will fully reveal. It appears to me to be of very little account what men may say in praise of any particular version of the Bible, when they are not truly loyal to the Bible itself as the unerring Word of God. On this account I feel bound, as a matter of principle, to refuse to accede to your request, and thus to enter my dissent from the arrangements of the National Bible Society on the present occasion.—I am, Dear Sir, yours faithfully,

JAMES S. SINCLAIR.

CORRESPONDENCE.

The following letter was sent to the *Glasgow Herald* in reply to one by a Mr. W. Martin, the contents of which are practically embodied in it:—

Principal George Adam Smith and the Bible.

248 KENMURE STREET,
POLLOKSHIELDS, 20th March, 1911.

Sir,—It was not with a view to start a controversy on the subject of Principal G. A. Smith and the Bible that I forwarded you a copy of my letter to Mr. W. J. Slowan, of the National Bible Society, but simply to explain to all whom it might concern the reason why the Free Presbyterian Church was not to be represented along with other Churches on the platform of the commemoration meeting of the Tercentenary of the Authorised English Bible, said reason being the inappropriate presence of Principal Smith, who is known as one of the leading "Higher Critics" in the modern Church. It may be permitted me, nevertheless, to make a brief reply to the letter of Mr. William Martin, who enters the lists in your columns of Friday.

Mr. Martin calls attention to one of my statements—namely, that it was my "solemn conviction that no theological teacher in Scotland to-day had done more (than Dr. Smith) to lessen respect for the Bible as the inspired and infallible Word of God, and so to advance the cause of infidelity"—and over against this he sets a passage from Dr. Smith's book, "Modern Criticism and the Preaching of the Old Testament." The substance of the passage is that while extremely unbridled criticism "without loyalty to Christ" has been responsible for shaking "the belief of some in the fundamentals of religion," etc., yet that "the dogma of a verbal inspiration, the dogma of the equal divinity of all parts of Scripture, the refusal to see any development from the ethnic (heathen) religions to the religion of Israel, or any development within the religion of Israel itself—all these have had a disastrous influence upon the religious thought and action of our time," and "that those who have been led into unbelief by modern criticism are not for one moment to be compared in number with those who have fallen from faith over the edge of the opposite extreme."

Now, taking the last sentence first, I make bold to say that the statement is wholly unwarrantable. If we go back fifty years we find that the doctrine of verbal inspiration held a supreme place in Scotland. Whatever the Churches disagreed about they were almost to a man agreed in accepting the Bible from Genesis to Revelation as the Word of God. Never were the pews better filled or the people more loyal to their respective denominations. Many of the opinions that are quite popular in the Churches of the present day could only be found outside among small coteries of declared infidels. I believe that an impartial examination of the trend of thought during the last half century would prove to a demonstration that the falling from faith to which Dr. Smith refers

has been almost exclusively contemporaneous with and resulting from the advance of modern Biblical criticism. The microbe of unbelief found its way across the German Ocean into the Presbyterian Colleges of Scotland; there it has grown and multiplied, and thence it has speedily spread to pulpits and pews throughout the land. Discrepancies and inconsistencies in Old and New Testaments made their appearance which had no existence before, and the people who were informed of these discoveries, began to turn their back upon the "the faith which was once delivered unto the saints." They said to themselves and to one another, "If our ministers don't believe the Bible is true, how are they to expect us to believe it so?" It was not the notoriously sceptical critics of whom they knew nothing except by distant report, nor was it the defenders of the old faith in an infallible Bible that led them over the precipice, but it was their new theological guides who, while professing loyalty to Christ, instilled doubts into their minds, contrary to the Word of Christ, concerning the divine authorship and historical truthfulness of the Holy Scriptures. As long as they felt that the Church was resting upon an impregnable rock they were attached and loyal, but no sooner did they begin to think that the foundation was sinking sand than they lost confidence in her, and either relying upon their own efforts to secure some more stable place of rest or giving all up in despair they plunged into the waves of infidelity and ungodliness. This I consider to be a correct account of the origin and progress of many of the downgrade religious tendencies to be found in our country to-day.

Touching upon the other part I have noted of Mr. Martin's quotation from Dr. Smith, I must be very brief and general, as I have no desire to encroach unduly upon your valuable space. Dr. Smith sets aside "the dogma of a verbal inspiration" as an evil influence. Now, let it be remembered that all the witnesses of highest authority entirely differ from him. The incomparable Book itself, in its prophets and apostles—the Lord Jesus Christ, the divine Head of the Church—the glorious army of the reformers and martyrs—the preachers of the Gospel most highly honoured in the conversion of sinners in all ages—the holiest saints that have ever adorned the doctrine of God, their Saviour, in the world—all unite with one voice in bearing testimony on behalf of "the dogma of a verbal inspiration." Are the testimonies of all these witnesses a delusion and a snare, or are they impregnable truth? Let the wise determine. May I concentrate attention on the testimony of Him who is Lord of all? Did He not make it unmistakably plain in the days of His flesh that "It is written" was the supreme and infallible court of appeal? See His temptation in the wilderness. Did he not seal the literal inspiration of the Scriptures with His most precious blood? "That the Scripture might be fulfilled" is the note of every step from Gethsemane to Calvary, and the subject of His discourse after His resurrection. Are we to believe Mr. Martin and Principal Smith, or are we to believe Christ?—I am, etc.,

JAMES S. SINCLAIR.

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

(Concluded from page 435.)

Comhairle, council, assembly, synod. "*Comhairle eaglais*," a meeting of divines. Co-thional easbuigean air an cruinneachadh ann an aon àit, a chum reachdan, riaghailtean agus òrduighean a dheanamh airson na h-eaglais, chum gach cùis dhraghail a shocrachadh, agus a chum còrdadh mu phàigean a' chreidimh.

Aig na h-Ard Chomhairlibh, no na Comhairlean Coitichionta (*Ecumenical or General Councils*), a bha air an cumail aig caochladh àm, bhuineadh do inntinn na h-eaglais uile a bhi air a h-innseadh air gach cùis, agus bha sin air a dheanamh, gu tric, le easbuig air a chur a dh'ionnsuidh na Comhairle, às gach àit de chrìochaibh na h-eaglais.

Cuiridh sinn sìos an so ainmean nan àitean maille ris a' bhliadhna anns an robh na h-Ard Chomhairlean so air an cumail:—

AIREAMH NAN ARD CHOMHAIRLEAN.

Comhairle 's a Baile.	Dùthaich.	Bliadhna ar Tighearna.
Ceud Chomhairle Nice, - - -	Asia, - - -	325
Ceud Chomhairle Chonstantinople, - - -	Tìr-nan-Turcach, - - -	381
Comhairle Ephesus, - - -	Asia, - - -	431
Comhairle Chalcedoin, - - -	Asia, - - -	451
Dara Comhairle Chonstantinople, - - -	Tìr-nan-Turcach, - - -	553
Treas Comhairle Chonstantinople, - - -	Tìr-nan-Turcach, - - -	680
Dara Comhairle Nice, - - -	Asia, - - -	787
Ceathramh Comhairle Chonstantinople, - - -	Tìr-nan-Turcach, - - -	869
Ceud Chomhairle Laterain (Ròimh), - - -	An Eudailt, - - -	1123
Dara Comhairle Laterain (Ròimh), - - -	An Eudailt, - - -	1139
Treas Comhairle Laterain (Ròimh), - - -	An Eudailt, - - -	1179
Ceathramh Comhairle Laterain (Ròimh), - - -	An Eudailt, - - -	1215
Comhairle Lions, - - -	An Fhraing, - - -	1245
Dara Comhairle Lions, - - -	An Fhraing, - - -	1274
Comhairle Bhienna, - - -	Prussia, - - -	1311
Comhairle Fhlorence, - - -	An Eudailt, - - -	1439
Cóigeamh Comhairle Laterain (Ròimh), - - -	An Eudailt, - - -	1512
Comhairle Thrent (Tiroll), - - -	Austria, - - -	1545

Thàtar ag ràdh nach bu Comhairle Choitichionta ach amhàin a cheud *ochd* dhiubh sin, do bhrìgh nach do shuidh aig na *deich* eile, ach amhàin easbuigean a' Phàp' agus nach robh iad *saor*. Bha Comhairlean àraid eile air an cumail aig amaibh sònruichte

- ann an Arles, Arminium, Basil, Constance, Elleberis, Francfort, Paris, Pisa, Sardica, Toulouse.
- Constance*, baile ann an Suitserland.
- Còrr-obair*, (superabundant work; supererogation; more than enough); bàrr-ghnìomh; obair anns am bheil deadh thoillteanas anabarrach mòr, cho mòr as gu'm faod è, cha n-è mhàin an neach a rinn an obair, ach mar-an-céudna muinntear eile a thearnadh. Toillteanais anabarrach nan naomh, mar their an Ròimh.—C. 182-189.
- Cranmer*, aon de na martaraich Shasunnach.—C. 7.—Faic *Martarach*.
- Créud*, (what is believed; the articles of our Christian faith or belief): na nithe a chreidear; bonnachairean no stéidhean ar creidimh naoimh. Is ì mhàin a' Chréud Abstolach, no a' chréud a dh'aidicheadh air tùs, aig Comhairle nan diadhair ann an Nicéa, a ta fallain.—C. 3, 4, 11.
- Criosdachd*, (Christianity, Christendom); aidmheil a' chreidimh Chriosdail; na crìochan anns am bheil Criosd air 'aideachadh.
- Crisostom*, Chrysostom.—Faic *Aithrichean*.
- Cuimhneachan*, (memorial, remembrance, relic); gnìomh cuimhneachaidh; fuigheall; nì a dh'fhàg neach a chum cuimhne air a chumail beò ameasg a chàirdean; nì a dh'fhàg cuid de na naoimh, mar tha pàirt de'n aodach, agus a tha eaglais na Ròimh a' gleidheadh, le mòr urram, mar chuimhneachan orra.—Créud Phùis IV., EAR. 7.
- Cùl-dùilich*, (antediluvians, the people that existed before the flood); an sluagh a bha ànn roimh an dùile, air cùl na dùile, no air am bàthadh leis an dùile ruaidh.—C. 147.
- Daingneachadh*, (confirmation); dol fo làimh easbuig.
- Dol-thairis*, (the passover); a' Chàisg; an fhéisd a bha air a cumail leis na h-Israelich o shean, mar chuimhneachan air an saoradh o bhuille an aingil-sgrios, le 'dhol-thairis air na tighean aca, ach a mharbh gach ceud-ghin ann an tighean nan Eiphiteach.—C. 205.
- Dònataich*, (Donatists); cuideachd chràbhaidh mhi-riaghailteach a dh'èirich leis an t-sagart *Donatus* agus sagart eile ann an Africa, anns a' cheathramh linn, agus a thog mòran aimhreit anns an eaglais.—Faic *Baoth-chreidimh*. Ecsod. xii. 27.
- Douidh*, Douay; baile ann am Flanders, 'an taobh tuath na Frainge, anns an robh Biobull nam Pàpanach, air 'eadar-theangachadh. An lorg sin theirear Biobull Dhoidh (Douay Bible).
- Dubh-chailleach*, (nun), ban-naomh; maol-chaille; boirionnach a tha ag aideachadh a bhi 'tréigsinn cuideachd an t-saoghail so, 'g a tabhairt féin suas do oibribh cràbhaidh, a' dol astigh a ghabhail còmhnuidh ann an tigh uaigneach a tha aig na Pàpanaich airson a leithid, agus a' dol fo bhòid nach pòs l, agus nach fàg l an tigh sin, cho fad 's is beò l.—C. 269.
- Eirinn*.—Faic *Aifrionn*.

Ephesus, àrd bhaile Iònia ann an iar-thuath na h-Asia.

Ericeach, (heretic); baath-chrèidmheach. So an t-ainm a tha aig eaglais na Ròimh air gach neach nach 'eil a' géilleadh dh'i-féin. *Eudailt*, Italy; dùthaich mhòr ann ann taobh deas na Roinn-Eòrpa.

Eusebius, fear-eachdraidh eaglaiseach de mhuinntir Chæsaréa ann am Palestina 's an Asia, far an robh è 'n a easbuig anns a' cheathramh linn.—C. 25.—*Nòd*.

Eutichianaich, (Eutychians); luchd co-bharail ri *Eutichius*, manach ann an Constantinople, a dh'èirich suas anns a' chòigeamh linn, a' teagasg nach 'eil aig Crìosd ach amhàin aon nàdur. Sin mearachd mòr.

Fàthamas.—Faic *Litir-mhaithidh*.

Faosaid, (confession of sins to a priest); aideachadh pheacaidhean do shagart, chum maitheanas, no toileachadh 'fhaotuinn uaithe. C. 156, 172.

Fèichnear, (debtor); fear fhìlach; neach a ta fo fhìachan, no aig am bheil fiachan ri 'm pàidheadh do neach eile.—C. 144.

Fìreanachadh, (justification); saoradh a' pheacaich o dhìteadh a chionta, amhàin le saor ghràs Dhia, leis am bheil maitheanas air a thoirt dà, agus è air a ghabhail astigh, mar fhìrean, am fianuis Dé, agus sin amhàin air sgàth fireantachd Chriosd, air a meas do 'n pheacach agus air a gabhail h-uige le creidimh amhàin.—C. 190-198.

Gallicanaich, (Gallicans, inhabitants of Gallia, or France); Frang-aich; diadhairean na Frainge.—C. 58.

Gearrag.—Faic *Abhlan*.

Gilleadas, (celibacy); fleasgachas; toirmeasg pòsaidh do'n Chléir; staid shingilt.—(C. 266.) Tha Dr. O'Croly, sagart Pàpanach, a' gearain gu cruaidh, goirt, air mi-bhéus agus neo-gheamnuidh-eachd nan sagart fo'n lagh mhi-nàdurach so—toirmeasg pòsaidh. Tha è ag ràdh 'gu'n robh an eaglais de'n goirteadh *neo-mhearachdach* 'us *neo-thruaillidh*, ag osnaich (groaned), fo dhìolanas-aibh nan sagart, o'n fhear a b'àirde gus an fhear a b'ìlse.¹

Gnùis-mhealladh, (dissimulation, counterfeiting); mealltaireachd; clualneas.

Hèrmes.—Faic *Aithrichean*.

Ianuarius, aon de naoimh na Ròimh. Tha i ag ràdh gu'm bheil fuil an naoimh so 'an gleidheadh aice, agus a' fàs blàth leatha-féin aon uair 's a' bhliadhna.—C. 279.

Jerome, Jerome.—Faic *Aithrichean*.

Jesuitich, (Jesuits); buidheann cràbhach le eaglais na Ròimh a ta, le mòr ionnsachadh, ann an iomadh àit, a' gnàthachadh caochladh innleachd agus seòltachd, a chum muinntear eile a thàladh leò gu dìomhair, a dh-ionnsuidh an aideachaidh féin. Bha an comunn innleachdach so air a chur air chois, air tùs, leis a' mhanach Ignatius Loyola, anns a' bhliadhna 1534. Tha mòran

¹ "Popery in its Social Aspects," by the Rev. Dr. Blakeney, page 174.

de na Papanach, air an là an diugh, glé sheòlta agus glé éudmhor anns an obair so, agus le briathraibh tlà, taitneach, innleachdach a' feuchainn gu tric ri Pròtastanaich a thàladh a dh-ionnsuidh "creidimh an t-sagart." Tha Iesuitich aig an Ròimh anns gach àit, a' sìor-dhol mu-n-cuairt ann culaidhibh chaorach. Deanamaid faire 'n an aghaidh.

Ignatius.—Faic *Aithrichean*.

Iobairt, (sacrifice); tabhartas; ofrail. Ni air a thairgse suas do Dhia air 'altair féin, mar aideachadh air àrd chumhachd agus mòrachd Dhia os ar cionn; agus mar aideachadh air cionta eisimeil an neach airson am beilear a' suas-thabhairt na h-iobairt'. Bha da sheòrsa ofrail ànn o shean—fo'n lagh, eadhon *iobairt* agus *tabhartas* (oblation). Ann an iobairt dh'fhéumaid beatha ainmhidh a bhi air a toirt air falbh, ach cha robh ann an tabhartas ach suas-thabhairt thiodhlacan de nithibh òrduichte. Eabh. v. 1. Is è ainmhidhean glan, gun ghaoid a dh'fhéumteadh a thoirt suas mar iobairt do Dhia, airson pheacach, eadhon columain, gobhair, spréidh, meanbh-chrodh, no uain. Is ann le làimh an t-sagairt fo'n lagh, a dh'fhéumaidh gach iobairt a bhi air a tabhairt suas. Nis is é Crìosd an Slànuighear a bha air a shàmhachadh amach leis gach sagart laghail fo'n t-Seànn Tiomnadh. Agus air an là sin air an do dhòirt Crìosd 'fhuil luachmhor féin, air a' chrann-chéusaidh mar iobairt iomlain, shìor-mhaireannaich airson pheacach, thainig crìoch gu bràth air dreuchd na sagartachd laghail, agus air suas-thabhairt iobairtean laghail. "Thugaibh fainear Iosa Crìosd Abstol agus àrd shagart ar n-aidmheil." Eabh. iii. 1, agus viii. 1-3. Bha an éifeachd a ta ann am fuil Chrìosd air a sàmhachadh amach agus air a searmonachadh do dhaoine, leis gach boinne fola a chaidh a dhòrtadh riamh ann an iobairt, le làimh an t-sagairt fo'n lagh, ach cha n'eil féum sam-bith air sagart iobraidh, no air iobairt laghail anis, "Oir a ta eadhon Crìosd ar n-Uan càisg air *iobradh* air ar son." 1 Cor. v. 7. Air an aobhar sin, is è Crìosd amhàin an iobairt uile-chumhachdach agus shìorruidh fo'n t-soisgeul. "Anis dh'fhoillsicheadh è chum peacadh a chur air cùl tre e-féin *iobradh*." Eabh. ix. 26.—C. 227.

Iodhol-aoradh, (the worship of idols or of images); aoradh do iodholaibh, do Ìomhaighean, no do'n dia-bhréige; Pàganachd.

Iodholach, (idolatròis); ag aomadh leis an iodhol, no leis an dia-bhréige; mearachdach.—C. 248.

Ìomhaigh, (image, likeness, idol); dealbh, coslas; iodhol.—C. 260.

Ìoseph, Joseph; aon de na naoimh.—Faic *Naomh*.

Ìoséphus, (Flavius) Josephus; Iudhach glic agus ionnsuichte a rugadh ann an Ierusalem seachd bliadhna déug thar fhichead, an-deigh do Chrìosd a dol suas air neamh, agus a sgrìobh eachdraidh agus arsaidheachd nan Iudhach. Tha sgrìobhaidhean an duine so glé fhéumail a chur soluis air nithibh nan sean aimsir.—C. 225.

Irenéus, easbuig a bha ann an Lìons agus aon de na h-Aithrichean; duine tréun air taobh a' chreidimh.

Iustin Martir, aon de na h-Aithrichean Abstolach; rugadh è ann an Samaria agus chaidh a chur gu bàs mar mhartarach anns ann Ròimh.

Labbe, fear-eachdraidh Pàpanach; aon de na h-Iesuitich.

Lateran, eaglais mhòr anns an Ròimh, anns am b' àbhaist do chomhairlean a bhi air an cumail.—Faic *Comhairle*.

Latimer, (Hùistean), fianuis dhìleas agus searmonaiche comasach. Bha e-féin agus Ridleigh air an losgadh ann an Sasunn, le teachdairean na Ròimh, anns a' bhliadhna 1555, airson nach tréigeadh iad an creidimh Pròtastanach.

Liguori, sgrìobhadair Pàpanach agus aon de na naoimh.

Linn, (century, an age); ceud bliadhna; aois; àm; cuairt aimsir.

Lions, Lyons; baile ann an taobh deas na Frainge.

Lira, (Lyra), sgrìobhadair Pàpanach.

Litireil, (literal; according to the letter or to the original meaning of a word; not figurative); litreach, a-réir na litreach, a-réir ceud shead focail: cha n-ann sàmhach, no mar shàmhachd. Marso, is è seadh litireil an fhocail "géug," meangan no meur de chraoibh; ach is è seadh sàmhach, no spioradail an fhocail "géug," fear-aideachaidh, no creidmheach—neach a ta ann an Criosd. Eòin xv. 2.

Litir mhaithidh, *litir-mhaitheanas*, (INDULGENCE, letter of pardon, pardon, favour). Fàthamas; maitheanas; caoimhneas; fàbhar builichte; gnìomh ceadachta. An comas sin a their eaglais na Ròimh a tha ìnte-féin, peacadh a mhaithheadh do chiontach air an talamh, no anns a' phurgadair, no a cheadachadh do neach nì àraid, no a thoil féin a dheanamh, car uine, no cho fad agus is àill leis an t-sagart an t-sochair, na am fàbhar so a bhuileachadh. Ach mar a's trice féumaidh an "litir-mhaithidh" (*indulgence*) a bhi air a ceannach le suim airgid. "Ma cheannaicheas tu litir-mhaitheanas," ars' an t-easbuig Tetsel, "faodaidh tu anam d' athar a shaoradh às a' phurgadair airson dà *sgilinn deug*"—tasdan! (C. 182.) "Cho luath 's a bheir an t-airgid gliong anns a' chiste, fuasglar an t-anam agus eiridh è suas gu nèamh. Tha éifeachd nan litir-maitheanas cho mòr, 'us gu'm faod na peacaidhean a's uamhasaiche a bhi air am maitheadh agus air an dioladh leò, agus neach a bhi air a shaoradh araon o pheanas agus o chionta. Féuch! tha na nèamhan fosgailte; mur téid sibh astigh anis," ars' an t-easbuig Tetsel, "c'uin a théid sibh astigh? Am bheil thu cho mì-thaingeil as nach dean thu do phàrant a theas-airginn o dhòruinn? Ged nach biodh agad ach aon chòta, bu chòir dhuit a spionadh dhìot air a' mhionaid, agus a reic a chum sochair cha mòr a cheannach."

A-réir òrdugh a Phàpa, bha an "Litir-mhaitheanas" air a toirt seachad le Tetsel agus le'chompanaich anns na briathraibh so—"Gu'n deanadh an Tighearn Iosa Criosd tròcair ort agus do shaoradh le toillteanasaibh fhulangais naoimh. Agus tha

mise le ùghdarras Chrìosd, nan abstol beannaichte, Peadar agus Pòl, agus le ùghdarras a' Phàpa ro naoimh, air a dheònachadh dhomh agus air 'earbsadh rium, anns na crìochaibh so, 'g a do shaoRADH, an toiseach, o gach uile ascaoin-eaglais, cìod-airbith dòigh air an robh iad air an toilltinn leat, agus an-deigh sin, o do pheacaidhean, o do chiontaibh agus o d' anabharraibh uile, cìod-air-bith cho uamhasach 's dh'-fhaodas iad a bhi, eadhon o leithid 's a tha air an òrduchadh gu bhi air an cur fo bhreth na Caithir-easbuig Naoimh (Holy See), agus co fad 's a théid iuch-raichean na h-Eaglaise Naoimh, tha mì a' maitheadh dhuit gach uile pheanais a tha thu 'toilltinn anns a' Phurgadair airson do pheacaidhean, agus tha mì 'g a d' aiseag gu sàcramaidean naomh na h-Eaglais, gu aonachd nan creideach, agus gus an neo-chiontas agus a' ghlaineadh sin a bha agad anns a' Bhaisteadh, mar sin, 'nuair a gheibh thu bàs, faodaidh geatachan a' pheanais a bhi air an dùineadh, agus bithidh geatachan a' phàrais shòlas-aich air am fosgladh, agus mur faigh thu bàs aig an àm so, mairidh an gràs so, 'n a làn éifeachd dhuit, 'nuair a bhitheas tu ri uchd a' bhàis."

Tha an t-easbuig céudna ag ràdh, fo làimh Pàpa Leo X., "ma cheannaicheas neach sam-bith Litrichean-maitheanais, faodaidh 'anam fois a ghabhail gu sabhailt, a thaobh a thearnaidh."

Gheibhear ainmichte ann an Cìs-chùirt naoimh na Ròimh, an t-suim a tha gu bhi air a pàidheadh airson maitheanais, no fathamais. Tha gach peacadh dhiubh so a leanas gu bhi air a mhaithheadh do'n neach a nì è, air an t-suim airgid a ta 'n a chois:—

Airson goid nithe naomh amach á àit coisrigte, -	£	10	6
Airson mort Neo-chléirich le Neo-chléireach, -	o	7	6
Airson mort athar, màthar, mna, no peathar, -	o	10	6
Airson làmh làidir a leagail air fear de'n chléir gun fhuil a thoirt às, -	o	10	6
Airson coimh-leabach air a cumail le sagart, -	o	10	6
Airson tigh coimhearsnaich a losgadh, -	o	12	o
Airson làmh-sgrìobhaidh a' Phàp' a chùinneadh, -	1	7	o
Airson litrichean Abstolach a chùinneadh, -	1	7	o
Airson Rìgh a dhol a dh-ionnsuidh na h-Uaigh			

Naoimh gun òrdugh, - - - - - 7 10 o

Nach uamhasach an obair-mheallaidh sin! Anns a' bhliadhna 1813, na dà fhichead bliadhna 's a sèa roimhe so, bha comunn lìonmhor air a shuidheachadh leis na Pàpanaich ann am baile Atha-Cliath (Dublin) 'an Eirionn, do'n ainm an "Comunn Purgadarach," a chum a bhi cruinneachadh airgid ameasg an t-sluaigh, gu pàidheadh airson ùrnuighean a dheanamh chum an càirdean fhuasgladh às a' Phurgadair. Is l aon de riagh-ailtibh a' chomuinn so—"Gach Caitligeach a tha toileach cuideachadh a thoirt, a chum fuasgladh nan anamanan a ta 'fulang anns a' Phurgadair, pàidheadh è *sgilinn* 's an t-seach-

duin.” Is i aon eile de na riaghailtibh—“Ceannaicheadh gach aon de’n chomunn, copidh de na riaghailtibh, agus bitheadh an t-airgiod a chruinnichear air gach seachduin, air a phàidheadh do na *sagartaibh a’s feumnaiche*, agus thugadh iad aideachadh sgrìobhte (*receipt*) airson na chaidh phàidheadh dhoibh.”¹

Manach, (monk); maol-chiaran; fear de chuideachd chràbhaidh a bhuineas do eaglais na Ròimh, agus a tha, fo bhòidean àraid, mar a’s trice ‘gabhail còmhnuidh ann an uaigneas.

Manachuinn, (monastery, convent); tigh mhanach.

Manual, làmh-leabhar. Tha leabhar comasach air a chur amach fo’n ainm so, le Dr. Blakeney, an aghaidh mhearachdan na Ròimh.

Martarach, (a martyr). Fianuis air taobh firinn Dhia. Is iad na Martaraich, na daoine diadhaidh, firinneach, cruadalach sin a dh’fhuilig iomadh bàs cràiteach, plantail airson Chrìosd. Bha mòran diubh air an losgadh aig a’ phosta-mharbhadh, mòran air an gearradh, air an réubadh, no air an sàbhadh às a chèile, le daoine fuilteach, garg na géur-leanmhuinn. B’ ann de na martaraich Shasunnach, Bradford, Cranmer, Hooper, Latimer, Ridleith, Uicliffe, agus Morair Cobham. Chaidh am morair so a ròstadh ann an slabhruidhean air teine mäll.—C. 7, 305.

Monotelitich, (Monothelites). Bha a’ chuideachd chràbhaidh so agus na *Maroutich*, cuideachd chràbhaidh eile, a bhuineadh do eaglais na h-Aird-an-ear, anns an t-seachdamh linn, a’ cumail amach, ged tha nàdur Dhia agus an duine aig Crìosd, gidheadh, nach ‘eil aige ach amhàin *aon toil*. Bha an beachd clìth so aig Pàp Honorius.—C. 58.

Mormonich, (Mormonites); luchd-cràbhaidh a dh’-éirich suas ann an America, o chionn beagan bhliadhnachan. Tha iomadh beachd mearachdach aca mu’n diadhachd; tha mòran de’n teagasg truailidh, gràineil. Tha iad a’ teagasg gu’m faod duine àireamh bhan cho mòr ‘s is àill leis a bhi aige; agus tha iad a’ cumail amach gu ladarna, gur iad-fein. “Naomh nan làithean deireannach.”—C. 66.

Naomh, a saint. *Naomh*, saints, canonised persons; muinntear naomh-ainmichte. Is iad Naomh na Ròimh créutairean a bha comharraichte anns a’ bheatha so, airson an oibre cràbhaidh. Tha iad sin, an-deigh am bàis, air an gairm ‘n an Naomh le eaglais na Ròimh, agus tha i a’ teagasg gur còir àrd urram a thoirt doibh, cuimhneachain (*relics*) dhiubh, a ghleidheadh, agus ùrnuighean a dheanamh riutha. So ainmean cuid diubh—Acuinias, Bartoloméus, Briede, Ianuarius, Ioseph, Liguori, Pàdrui, &c. Ach is beag sin diubh. B’ è cleachdadh nam Pàganach, no seirbhisich an dia-bhréige, anns na linn-tìbh a dh’-fhalb, dia no ban-dia a shuidheachadh thairis air gach àit agus gnothach no cùis: mar sin b’è *Neptune*, dia na mara; *Aeolus*, dia nan gaoth ‘s nan stoirm; *Pan*, dia nam buachaill-

¹ Bagot’s Protestant Catechism.—Appendix.

ean; *Diana*, ban-dia na seilge. Air an dòigh chéudna tha naoimh thèarmunnach aig eaglais na Ròimh, air an là an diugh, ris am bheil i ag earbsadh àitean agus ghnothaichean àraid, agus gheibhear a pobull a' gairm air na naoimh sin, airson fuasglaidh agus cobhair air àm éigin. Tha na Naoimh *Gillecriosd* agus *Clement* a' riaghladh thairis air a' mhuir; *Antoni* thairis air aintea; gairmear air *Patronilla* chum an crith-fhiabhras a leigheas; tha *Sigismund* a' riaghladh thairis air teasaichean; iarrar cuideachadh o *Mhargarita* aig breith-cloinne; tha galaran gabhaltach agus a' phlàigh gu bhì air an casgadh le *Roach*; theirear gu'n leighisear an tinneas tuiteamach le *Cornelius*; aig *Nicholas* agus *Gregori* tha riaghladh na sgoilearachd, agus tha gach dealbhadair fo thèarmunn *Lùcais*. Sin anis cuid de na naoimh a dh'fhag an saoghal so o cheànn iomad bliadhna, gidheadh, tha na Ròmanaich a' toirt dreuchd do gach aon diubh fathast air an talamh. Ach ciod is urrainn na créutairean sin a dheanamh airson dhaoine? Neo-ni.—C. 238-259.

Neo-mhearachdas, (infallibility, a state that cannot err); do-mhearachdas, staid nach urrainn dol am mearachd. Tha eaglais na Ròimh, ged nach 'eil i aon-inntinneach, no aon-sgeulach anns a' chùis, a' teagasg gu'm bheil a' bhuaidh so anns a' Phàp—nach urrainn è tuiteam ann am mearachd air-bith. Ach ciamar, ma tha am Pàp neo-mhearachdach, a thachair na mearachdan mòra so a leanas amearg nam Pàp? Anns a' bhliadhna 359, bha Pàp Liberius a' teagasg nach 'eil Criosd co-ionann ri Dia. Anns a' bhl. 555, cho-aontaich Pàp Uigilius le baoth-chreidimh nan Nestòrianach. Anns a' bhl. 640 bha, Pàp Honorius air a dhiteadh le Ard Chomhairle airson a mhearachdan. Anns a' bhl. 1334, bha Pàp Iain air a dhiteadh le diadhairean pàpanach airson a bhi 'teagasg nach faic anamanan nam fìrean Dia gus an tig aiseirigh nan uile. Anns a' bhl. 1414, is è “an diabhal anns an 'fheòil” an t-ainm a gheibheadh Pàp Iain XXII.; bha è a' cumail amach nach 'eil beatha mhaireannach àn idir, agus gu'm bheil anamanan dhaoine a' bàsachadh maille ri'n cuirp, cosmhuil ris na brùidean, agus nach 'eil aiseirigh àn. Càit an robh duine bu mhi-bhéusaiche beatha na Pàp Iain XII.? Thàtar ag innseadh gu'n d'òl è deoch-slainnt an diabhal agus gu'n tug è seachad orduighean naomh ann an stàpull a chum masladh a chur orra. Fhuaradh ciontach è de gach dubhaile 'bu mhiosa na 'chéile, agus chaidh a thilgeil de'n chaithir. Bha è air a ràdh mu Phàp Boniface VIII., a bha air a' chaithir eadar 1294 agus 1303, gu'n “tàinig è stigh mar bhalgair, gu'n do righich è mar leomhan 's gu'n do bhàsaich è mar chù.” Eadar a' bhl. 1492 agus 1503, bha Pàp Alastair air a' chaithir, agus ghin è nighean diolain d' am b' ainm Lucretia neach a bha 'n a coimh-leabach aig a h-athair agus aig a bràthair mac a h-athar.

Is lìonmhor eusaontas a bha 'measg nam Pàp, iad a' cathachadh an aghaidh a chéile gu fiadhaich. Anns a' bhliadhna 366, bha còmhstri shearbh eadar Pàp Damasus agus Pàp Ursinus;

agus eadar a' bhliadhna 768 agus 1417, bha còmhstri theth eadar na Pàpaibh so—Stephen IV. an aghaidh Chonstantine; Formōsus an aghaidh Shergiuus; Iain XII., Leo VII., agus Benedict V. an aghaidh a chèile; bha Leo VIII. agus Benedict IX. aimhreiteach; cha robh sìth le Silbhester III. agus Gregori VI. Bha triùir Phàp eile ann air aon àm, Gregori XII. 's an Ròimh, Benedict XIII. 's an Fhraing agus Iain XXIII., ann am Pisa. Chaidh an triùir sin a chur amach le Comhairle Chonstance, agus Pàp Martin V. a shuidheachadh 'n an àit. Is tric a dhìt aon Phàp achd a Pàp' eile. Dhìt Pàp Gregori I. aoradh iomhaighean, ach theagaisg Pàpan eile gu còir aoradh a thoirt do iomhaighean. Thubhairt Gregori I. nach robh na h-Apocripha uile sgrìobtuireil, ach b'è òrdugh Pàpa eile gu'm bitheadh na leabhraichean sin uile air an gabhail mar chuid de riaghailtean sgrìobtuireil na h-eaglais. Ach is beag so a dh'ainmich sinn de mhearachdan nam Pàp. Am faodar anis a radh gu'm bheil, no gu'n robh iad, no aon air-bith dhiubh, neo-mhearachdach! Cha n-è Pròtastanach, ach Baronius, easbuig, agus fear-eachdraidh Pàpanach; Dupin agus sgrìobh-adairean Pàpanach eile, a sgrìobh an eachdraidh o'm bheil an dearbhadh so air a thoirt air mearachdan agus amhreit nam Pàp.

Neo-chléireach, layman. *Neo-chléirich*, laymen; daoine nach 'eil de'n Chléir.—C. 10.—*Nòd*.

Nestòrianaich, (Nestorians); cuideachd chràbhaidh a bha aig aontachadh le Nestorius easbuig Chonstantinople, duine a thog mòr amhreit anns an eaglais, anns a' chòigeamh linn, le bhi, gu mearachdach, a' teagasg gu'm bheil dà phearsa aig Crìosd.

Nice, Nicéa; baile de Bhitinia, ann an iar-thuath na h-Asia, a tha nis air tuiteam gu làr. Tha am baile so ainmeil airson dà chomhairle dhiadhairean a bha air an cumail ànn. Is ann aig a' cheud chomhairle dhiubh sin, anns a' bhliadhna 325, a chaidh co-aontachadh leis a' chréud fhallain sin de'n goirear "*a' Chréud Nicénach*" a ta stéidhichte air créud nan Abstol.

Nobhatianaich, (Novatians); cuideachd a dh'-éirich le Nobhatus, anns an treas linn, duine teànn, cruaidh agus làidir 'n a bhàrail féin, de chléir na Ròimh, agus le 'eas-ùmhlaichd d'a riaghailtibh, a thog mòran aimhreit anns an eaglais agus a bha, an lorg sin, air a chur fo ascaoin-eaglais.

Nòd, a note. *Nòdaichean*, notes; focail-mhìneachaidh; fios; cuimhne, no soilleireachd air nì sam-bith; teagasg.

Oirinn.—Faic *Aifrionn*.

Orduighean, (Orders). 1. Dreuchd eaglaiseach; suidheachadh, no coisrigeadh duine ann an dreuchd na h-eaglais. 2. Aithn-tean; riaghailtean.

Origen, aon de na h-Aithrichean Abstolach, duine fìor dhiadhaidh a rugadh ann an Alecsandria 's an Eiphit, anns a' bhliadhna 185. Bha è glé chumhachdach anns na Sgrìobtuiribh, gu h-éudmhor, dileas 'g am mìneachadh 'us 'g an sgaoileadh ameasg an t-sluaigh.

Pàganach, (Pagan).—Faic *Cinneach*.

Pàp, (the Pope; Pontiff; the title of the chief bishop of Rome; the sovereign pontiff or supreme head of the Roman Catholic Church). An tiodal aig àrd easbuig na Ròimh; àrd shagart, no ard cheànn na h-eaglaise Pàpanaich. Tha am Pàp agus mòran de'n mhuinntir a ta fo 'riaghladh, ag radh gu'm bheil e-féin neo-mhearachdach.—Faic *Neo-mhearachdas* agus Ceist 58.

Pàpanach, (a Papist or Roman Catholic). Neach air-bith a tha 'gèilleadh do ùghdarras a' Phàpa; aon de'n chreidimh Phàpanach.

Partia, (Parthia); dùthaich ann an Iar-thuath na h-Asia.

Pelagianach, (Pelagians); luchd-co-bharail ri Pelagius, manach de mhuinntir Bhreatainn a bha 'gabhail còmhnuidh anns an Ròimh anns a' chòigeamh linn, agus a thog an teagasg mearachdach sin a tha 'cumail amach nach dothuit an cinne-daoinne ann an Adhamh.

Pisa, baile ann an Tuscani 's an Eudailt.—Faic *Comhairle*.

Pùs IV., aon de na Pàpaibh, am fear a chuir dà phùing dhéug neo-sgriobtuireil ris a' Chréud Nicénaich.—C. 4.

Policarp, (Polycarp), aon de na h-Aithrichean Abstolach: bha è 'n a easbuig ann an Smirna.

Posta-marbhaidh, *crànn-losgaidh*, (stake); posta air a shuidheachadh anns an talamh, ris an robhas a' ceangal nam martarach le slabhruidh iaruirn, 'an am a bhi 'g an cur gu bàs, air làithibh na géur-leanmhuinn.

Pròtastanach, (Protestant), aon a ta 'togail fianuis an aghaidh mhearachdan, gu h-àraid an aghaidh mhearachdan eaglais na Ròimh; aon de 'n Eaglais Ath-leasaichte. Ann an *Spire* baile anns a' Ghearmailt (*Germany*), air an Naodhamh Là déug de'n 4-mh Mios, anns a' bhliadhna 1539, agus an làthair Co-thionail phrionnsachan, thog Lùther agus mòran dhaoine mòra agus maith agus dileas eile, *Protest* no *Fianuis* an aghaidh mhearachdan eaglais na Ròimh, a' bóideachadh, aig an am chéudna, gu'n dlùth-leanadh iad ri teagasg an t-Soisgeil, mar bha è air a shearmonachadh le Lùther. Agus o'n la mhòr air an robh am *Protest comharraichte* so air a léughadh gu follaiseach, an aghaidh na Ròimh, ann am baile *Spire*, is è *Pròtastanaich* (Protestants), no Luchd-fianuis an aghaidh mhearachdan, is ainm anns gach àit de'n t-saoghal do'n mhòr shluagh a ta 'cur an aghaidh mhearachdan nam Pàpanach.

Purgadair, (purgatory, prison, a middle place of expiation or purification, according to the doctrine of Roman Catholics). Priosan; gainntir; a-réir teagaisg nam Pàpanaich, is è so ionad-meadhonach, no àit anns am bheil anamanan air an cur, an-deigh am bàis, gu bhi air an glanadh o chionta nam peacaidhean a rinn iad anns a' bheatha so, mu'n faod iad a dhol astigh do nèamh, no fois 'fhaotuinn, tre réite a tha air a deanamh le peanasaibh àraid agus le aifrinnibh (*masses*) a tha an sagart a' deanamh air an aon. Ach cha n-'eil iad idir ag innseadh càit am bheil an t-àit-planaidh so de'n goirear am Purgadair, air a shuidheachadh. Gu dearbh is duilich innseadh cait am bheil

àit nach 'eil ann.—C. 142.) Thubhairt cuid de na daoinibh a b' ionnsaichte ann an eaglais na Ròimh féin, nach 'eil aon fhocal mu Phurgadair anns an Sgrìobtuir. Is è thubhairt Pàp Gelasius, “Léugh mi mu'n làimh dheis 'us chlàth, ach cha n-aithne dhomh nì sam-bith mu threas àit,” no Purgadair. Thubhairt an t-easbuig Fisher, “Cha n-'eil guth air Purgadair am easg nan seanair.” Is ann mu thoiseach na sèathamh Linn a chaidh creidimh a' Phurgadair a chur air chois, air tùs, le Pàp Gregori; bha è air a lan-aideachadh gu làidir anns a' bhliadhna 1140, agus an-deigh sin bha am Purgadair air tùs air 'aideachadh gu follaiseach mar phàirt de chreidimh na Ròimh, le comhairle Florence (1439) agus air a dhaingneachadh le comhairle Thrent.¹ Mar so, chithear nach 'eil ach mu cheithir cheud bliadhna o'n thoisich eaglais na Ròimh ri aideachadh a' Phurgadair gu follaiseach. Mar sin, is è aois creidimh a Phurgadair, ceithir cheud bliadhna. Ach ma's i eaglais na Ròimh a' cheud eaglais a bh' ann, carson a bha i cho fada gnà an t-ait so fhaot-uinn amach! *Pusaitich*, (Puseyites); muinntear aig am bheil co-bharail ri Dr. Pusey, duine ann an Sasunn, a thoisich o chionn beagan bhliadhnachan, ri teagasg nithe annasach mu'n diadhachd. Tha nàdur na Pàpanachd ann an cuid de theagasg 'us de riaghailtibh nam Pusaiteach.

Riarachadh, (satisfaction); dioladh, no toileachadh a thoirt airson cionta, le peanasai bh 'fhulang fo òrdugh an t-sagairt, nì a ta, a-rèir beachd nam Pàpanach, glé thoillteanach ann an sealladh Dhia.—C. 173-177.

Ridleigh, (Ridley).—Faic *Martarach*.

Ròimh, (Rome); àrd bhaile na h-Eudailte: ait-còmhnuidh a' Phàpa. An eaglais Phàpanach.—C. 279. Cluinnear Pàpanaich ag radh, gu tric le uail, gur i eaglais na Ròimh, no an eaglais aca-san a bha ann an toiseach, no gur i a' cheud eaglais a bh' ann. Cha n-ì idir. B' i eaglais Ierusalem a' cheud eaglais Chrìosdail agus an-deigh sin, an eaglais Ghréugach.—C. 17. Mu dheireadh na Ròimh.—Faic C. 280.

Ròmanach, (Roman, Romanist); aon de mhuinntir na Ròimh: neach a' ta 'creidsin ann an teagasg na Ròimh: Pàpanach.

Rùnachadh, (intention, design); dian thogradh; déigh: toil gu'm bitheadh nì àraid air a dheanamh. Is è tha am focal so a ciallachadh gu'm fèum miann, rùn no toil a bhi ann an cridhe an t-sagairt, aig am frithealaidh aoin de na seachd sàcramaidibh do neach, gu'm bitheadh rùn no toil na h-eaglais deante leis, no gu'm bitheadh an t-sàcramaid air a deanamh éifeachdach, tarbhach do'n neach a tha 'g a gabhail; oir às éugais an rùn so a bhi anns an t-sagart, tha eaglais na Ròimh ag radh nach 'eil fèum anns an t-sàcramaid do neach. Ach cò is urrainn innseadh, co dhiubh a bhitheas, no nach bi an rùn so ann an inntinn an t-sagairt, a h-uile uair a bheir è aon de na seachp sàcramaidibh do neach?—C. 126-131.

¹ Catechism for Roman Catholics and Protestants.—Dublin, 1832.

Sàmhlach, (likening, comparing, figurative, metaphorical, typical).

Is i cainnt shamhlach briathran leis am bithear a' samhlachadh aon nì ri nì, no ri neach eile; marso, theirear "siol" ri *teagasg*; "sioladair" ri *fear-teagaisg*; "carraig" ri *Criosd*.—C. 205.—Faic *Litireil*.

Saobh-chreidimh, (superstition); baoth bheachd; baothaireachd: eagal á ni nach 'eil ànn; creidsinn ann an nì nach 'eil ànn: mearachd.

Saoradh, (absolution); maitheanas air a thoirt le sagart, an-deigh faosaid.—C. 167.

Scapular, (belonging to the shoulders); slinneanach. Tha comunn cràbhaidh (na friaraich, *friars*), ann an eaglais na Ròimh, a ta air an comharrachadh amach, le stiall chaol aodaich air a cur tarsuinn air an slinneanaibh agus stiall eile air a cur crasgach oirre sin, agus a' sineadh sios air am broilleach; is è so *comunn an Scapular*.—C. 149.

Sgrìobhtuir, (writing; what is written; the best writing; the Holy Bible). Sgrìobhadh; nì a ta sgrìobhte; an sgrìobhadh a's fearr; am Biobull Naomh. Tha eaglais na Ròimh a' toirmeasg na Sgrìobtuirean a chur ann an làmhnan an t-sluaigh, no am Biobull a bhi air a léughadh le neach air-bith, ach neach do'm bi sin air a cheadachadh leis an t-sagart. Ach cha n-'eil an t-òrdugh so air a choimhead cho tèann leis na Pàpanaich ann an dùthchaibh Pròtastanach.—C. 107.

Smithfield, àit ann an Lunuinn, far am b' àbhaist a bhi 'losgadh muinntir (*eiricich*) airson a bhi ag àicheadh mhearachdan na Ròimh.—C. 305.

Socinianaich, (Socinians); muinntear aig am bheil co-bharail ri *Socinus*, duine a dh' éirich suas anns an t-seathamh linn, agus a bha 'teagasg nach 'eil ach aon phearsa, Dia amhàin, anns an Trionaid, agus nach robh Criosd ànn o shìorruidheachd. Is ionann na Socinianaich, ach beag, ris na h-Unitarianaich, 'n am beachd mu'n diadhachd. Thuit iad araon ann am mearachd mòr.

Teagasg, (teaching, doctrine, a doctrine, instruction). Oilean; fòghlum; ionnsachadh; bonnachair; nì a tha neach a' creidsinn 's ag ionnsachadh.

Tertullian, aon de na h-Aithrichean Abstolach.

Tigh-nan-dubh-chailleach, (nunnery).—C. 269.

Tigh-pànaidh, (inquisition); tigh-rànnsachaidh: àite dòruinn.—C. 299

Toulouse, baile anns an Fhraing.

Trent, àrd bhaile Thiroill ann an Austria.

Tùis, (incense); bith cùbhraidh a bha, o shean, air a thabhairt suas air an altair, mar iobairt do Dhia. Ecsod. xxx. 34-36.—C. 243.

Tuscani, dùthaich dhe'n Eudailt.—C. 279.

Ughdair, (author, writer); sgrìobhadair, fear-eachdraidh. So ainmean nan ùghdairean Pàpanach a ta air an ainmeachadh anns an leabhar so—Baronius, Bede, Bellarmine, Bonabventure, Butler, Caiétan, Cassander, Cossart, Dens, Dr. O'Croly, Dupin, Labbe, Liguori, Lira. (*The End.*)

Notice of the Free Presbyterian Church in New Encyclopaedia.

THE Schaff-Herzog Encyclopaedia contains the following notice from the pen of the Rev. D. Beaton, Wick:—

Free Presbyterian Church of Scotland.—In 1892 a Declaratory Act was passed by the General Assembly of the Free Church of Scotland. Strong opposition had been offered to this measure by the constitutionalist party, and hopes were entertained that this dissatisfaction would lead to its repeal. But these hopes were doomed to disappointment. At the following Assembly (1893) a protest was entered against the Act. This action was a virtual denial of the jurisdiction of the Supreme Court, and the result was that two ministers were deprived of their churches and manses. These were subsequently joined by a number of students who were dissatisfied with the advanced teaching from the professorial chairs of the Free Church. In August, 1893, Donald MacFarlane and Donald Macdonald, ministers, with Alexander MacFarlane, elder, met at Portree, Isle of Skye, and constituted themselves a Presbytery under the name of the Free Church Presbytery of Scotland. ("Free Church" was afterwards abandoned for "Free Presbyterian," to avoid legal complications.) At this meeting a Deed of Separation was drawn up, with reasons. These were that the Free Church (1) had passed resolutions having as their object the abandonment of the national recognition of religion; (2) it had sanctioned the use of uninspired hymns and instrumental music in divine worship; (3) it tolerated office-bearers who did not hold the whole doctrine of the Confession of Faith, especially in regard to the entire perfection of Holy Scripture; (4) by passing the Declaratory Act of 1892 it destroyed the integrity of the Confession, as understood by the Disruption fathers; and (5) the majority of her office-bearers had become Voluntaries. While renouncing the jurisdiction of the Free Church of 1893, the signatories solemnly promised to abide by the Constitution and Standards of the Free Church as settled in 1843. Briefly stated, it may be said that the Free Presbyterian Church stands for the doctrine of the infallibility of Holy Scripture, the national recognition of religion, purity of worship (the exclusive use of the Psalms without the aid of instrumental music), and, generally speaking, for the whole doctrine of the Confession of Faith. The Church's office-bearers subscribe to the Free Church documents of 1843 and the Deed of Separation referred to above. There are three Presbyteries; the Supreme Court being the Synod, which meets twice a year—in July in Inverness and in November in Glasgow. The congregations and preaching stations number seventy. These are supplied by thirteen ordained ministers, with the help of students and lay missionaries and catechists. The Church's sphere of labour is confined chiefly to

the Highlands, though there are congregations in Edinburgh, Glasgow (two), and London. There is a Colonial Mission in Ontario and Manitoba, Canada, with an ordained missionary; and a Foreign Mission station near Bembesi, Matebeleland, presided over by an ordained native missionary. The students of the Church are expected to undergo a four-years' university course and a four-years' theological course. The Rev. John R. Mackay, M.A., Inverness, and the Rev. D. Beaton, Wick, act as theological tutors. The ministry are entirely dependent upon the voluntary contributions of the people for support; the ministerial salary being £140 (\$700) per annum.

Protestant Notes.

The "British Weekly" and the McCann Case.—The editor of the "British Weekly" is still in search of light on the Belfast kidnapping case, which he mildly describes as "the case of desertion." Surely the children did not desert, neither did the furniture, nor the woman's clothing. In his difficulty, he writes for information to Mr. Stephen Gwynn, M.P. The be-knighted editor of the "British Weekly" could scarcely have gone to a better quarter, for Mr. Stephen Gwynn is at the head of the Redmondite Press Agency, Great Smith Street, Westminster, an engine designed for pumping dust into the eyes of English Non-conformists. Then the *Ne Temere* decree could not be without interest for Mr. Gwynn, for he is married to a Roman Catholic wife and his children have gone with the mother. (Mr. Birrell is in the same position.) "I do not believe," says Mr. Gwynn, "that any priest advised him (McCann), to this action. But if it were proved that a priest had so advised, I would denounce that priest to any assembly of Roman Catholics, basing myself on natural justice." This will be almost as great a comfort to poor Mrs. McCann as the generous offer of Mr. Birrell, made in the House of Commons, to subscribe to any fund which might be raised for the purpose of enabling that poor woman to secure her legal rights.

Mr. Michael J. F. MacCarthy in the North.—This well-known writer and lecturer delivered lectures at Inverness, Dingwall, and Wick, on the 14th, 15th, and 16th of March. His subject was "The Roman Power in Britain." Large audiences attended the lectures, and Mr. MacCarthy was highly pleased with the attention his audiences paid to him. It is to be hoped that the information given may have abiding results in awakening the people to resist the encroachments of Popery in Church and State.

The Tame Protestant.—I have just seen, says Mr. Walter Walsh in the *Protestant Observer*, the subjoined quotation from *Sinn Féin*, a Nationalist paper published in Dublin, and edited, I

believe, by a Roman Catholic. Its comments on "The Tame Protestant" are well worth reading by Protestants, for it confirms my opinion that Romanists despise those Protestants who, for political purposes, flatter and toady to the Church of Rome. In its issue for 24th December, 1910, it says: "The Tame Catholic in Ireland has been very justly a target for satire, but as his ancestors got the spirit knocked out of them by the Penal Laws, he can be pitied while he is despised. The Tame Protestant is a lower type. He is a political adventurer who exploits the creed he professes in order to work his way into the British Parliament. He is always drivelling about the 'tolerance' of his Catholic fellow-countrymen—he is to be found on the platforms of the Mumbo-Jumbo organizations of illiterate men who exclude Protestants from their membership—he rejoices in a curate's smile and trembles at a parish priest's frown—he is more subservient to a political Catholic cleric than the tamest Catholic who breathes the air. Such fellows as these are no credit to the creed they profess or the country they exploit. Irish Protestantism is not to be caught by them—and Irish Catholicism is never deceived. Irish Catholics know that a good Irishman never speaks of his religious belief from a political platform. They despise the Tame Protestant who obsequiously thanks them for their 'tolerance' even while they vote for him."

The Ritualists of Scotland.—Mr. John Lumsden continues his articles on Ritualism in Scotland in the March *Bulwark*. He purposes in future issues to deal with the Church Service Society, the Ecclesiological Society, and the Scottish Church Society. These articles shed a welcome light on the manifold workings of the ritualistic type of mind, and these are the gentlemen that are working for the unity of Christendom. Union, forsooth!

"The Truth about Spain."—This work shows clearly the terrible social state of Spain, and that it is owing to Popery, past and present. This able work shows plainly that Spain is evilly administered by its Romish officials, robbed by its Romish politicians, without exception, and that it is ruled by the Jesuits, under the patronage and protection of the astute and ultra-bigoted Queen-Mother; and all this is admitted by the general mass of natives. Mr. Ward bases his arguments on facts and quotations. The Queen-Mother has been, he shows, a disastrous incident and power in Spanish affairs. Her "obstinate intolerance" has caused her to aim at cutting off Spain from the rest of Europe and handing it over to the Jesuits. She was instrumental in bringing about the disastrous Spanish-American War. She has established a new form of Inquisition, having for its object the incarceration and torture of so-called anarchists at Montjuich. And the Church is aided by the Jesuit-guided State, regardless of what party may be in power.—*Protestant Observer*.

Notes and Comments.

Jubilee of the Bible Society of Scotland.—It so happens that the Jubilee of the Bible Society of Scotland synchronises with the tercentenary of the translation of the Authorised Version. The event was celebrated by meetings in Glasgow and Edinburgh. It is a painful commentary on the trend of thought in Scotland, that at these meetings were men of advanced higher critical views and ritualistic tendencies, such as Dr. George Adam Smith and Rev. Lord William Cecil. The undisguised attack on the integrity of the Scriptures, by one of the speakers at the Edinburgh meeting, moved the Senatus of the Free Church College, who had sent representatives to the meeting, to send a strongly-worded protest to the Secretary of the National Bible Society of Scotland, in which they say:—"The inerrancy of Holy Scripture was scouted by one of the selected speakers in a manner singularly offensive, if not insulting; and so far from being held incompetent, it was received with plaudits." This method of celebrating the work of the Bible Society in distributing the Word of God must afford sport to devils, but to believers in God's Word its farcical element is lost in tragic infatuation that calls forth plaudits from those celebrators. We have travelled a long way from the position taken up by Dr. Andrew Thomson and Mr. Robert Haldane, who gave all the weight of their influence during the Apocrypha controversy, that the Word of God should go forth without the Apocrypha, and that Unitarians would not be asked to assist in the good work. Scholars with higher critical tendencies should be left to the seclusion of their own studies by the Directors of the Bible Society or, if not, it may be discovered that the work of Bible Societies may be a farce.

New Work for Presbyteries.—We cull the following from a newspaper; it speaks for itself:—At a meeting of Dunfermline Presbytery, held recently, the Clerk (the Rev. William Auld, Carnock), read a letter from Sheriff Wallace, Edinburgh, stating that he was anxious to get as strong a team as possible for the annual golf match against the United Free Church, and he would be much obliged if the Presbytery could send him the names of any golfers who might be returned as Commissioners from the Presbytery to the General Assembly who had handicaps from 10 downwards. The Clerk—I am not quite sure that I understand the last sentence. (Laughter.) Mr. Hutchison—Mr. Baird is the man. The Moderator—Remit it to the golfing member, Mr. Auld.

Selling and Hawking Newspapers on Sabbath.—It is of some interest to know that the Greenock Corporation Act of 1909, which empowers the Magistrates to make bye-laws, prohibiting, among other things, the sale of newspapers on Sabbath, in shops or streets, was brought before the Sheriff recently for his approval of certain bye-laws framed by the

Town Council. Port-Glasgow had a similar petition, but as it had no special Act it had to fall back on the Burgh Police Act, 1892, which prohibits the selling or exposing of goods for sale by methods that annoy or disturb passengers or persons occupying houses. It was pointed out that this Act applied to every day in the week, though the Town Council of Port-Glasgow had the selling of newspapers on the Sabbath specially in view. The Sheriff took the matter into his consideration.

The Authorised Version and the Press.—One of the outstanding features of the celebration of the tercentenary of the Authorised Version is the remarkable number of articles which have appeared in the secular press. The *Times*, *Spectator*, *Daily Telegraph* (London), *Glasgow Herald*, and *Scotsman*, etc., have all devoted a good deal of space to different aspects of the subject. This testimony to the worth of the 1611 version is paid, it is true, more particularly to the literary pre-eminence of the Bible than to its moral and religious value, but it is something that the Bible has been brought so much before the British reading public.

An Unexpected Testimony to the Bible.—One does not naturally expect to find in the pages of the *Weekly Scotsman* anything that exalts the Bible; we were therefore all the more surprised to come across, in a recent issue, the following sentences in a leaderette:—"It might be demonstrated that the further humanity has wandered from the Book, the more complicated and the less happy has existence become. Nor need it be doubted that a return to the Bible would be accompanied by a higher, purer, and happier mode of living."

The King and the Bible.—A message from the King was read at a large meeting held in Edinburgh on Tuesday night in celebration of the tercentenary of the "Authorised Version" and the Jubilee of the National Bible Society of Scotland. Sir Andrew Fraser, who presided, read the message, which was in the following terms:—"The King has heard with interest that this year the National Bible Society of Scotland celebrates both the tercentenary of the first publication of the Authorised Version of the Scriptures and the completion of the fiftieth year of its life. I am commanded to convey to you as President the congratulations of the King upon the remarkable results achieved by the unceasing work of the Society, which has His Majesty's hearty sympathy. It is His Majesty's earnest hope that, through the continued efforts of the National Bible Society of Scotland, the circulation of the Bible may be extended into those regions of the world which so far have not enjoyed the incalculable blessings of its teachings.

Pamphlet on Instrumental Music in Worship.—Copies are still to be had of the pamphlet by the Rev. D. Beaton, Wick, entitled, "Is Instrumental Music justifiable in the Public Worship of the New Testament Church?" Mr. Beaton writes in a clear,

scholarly manner, and discusses the subject in the light of Old and New Testaments. He shows very plainly that there is no warrant for the use of such music in New Testament worship, and answers the objections that are commonly raised against its exclusion, such as that it is referred to in the Psalms, that God Himself sanctioned its use at first, that "instrumental music is used in heaven, etc. Those who come into contact with people who approve of instrumental music in worship, might do well to circulate this leaflet among them. Many of these people imagine that there is no substantial argument against the practice—only what they call antiquated prejudices. They might find out their mistake. The leaflet is price 1d.; postage, $\frac{1}{2}$ d. extra; orders of a dozen or more copies, post free.

A New Book.—A literary notice of the new volume, "Expository Lectures," by the late Rev. John Kennedy, D.D., Dingwall, is held over till next month. Copies may be had from "The Northern Chronicle" Office, Inverness. Price, 2/6; postage, 3d. extra.

Church Notes.

Communion.—John Knox's, Glasgow (Hall, 2 Carlton Place, South Side), first Sabbath of April; Lochgilphead, second; St. Jude's, Glasgow (Jane Street, Blythswood Square), fourth; Greenock, and Wick, fifth. Oban, and Kames, first Sabbath of May.

Letter from Rev. J. B. Radasi.—The following, dated 12th January, was received by the Rev. Neil Cameron, Glasgow:—My dear Mr. Cameron, I have received your letter of the 23rd November, and was glad to hear from you again. I also got the postal order for £1 8s., sent by a gentleman and lady; kindly thank them for me. My little girl is now suffering from whooping-cough. I was sorry to hear that your dear mother was not keeping so well, and glad to hear that all the ministers of our Church were keeping well. I spoke to David N'tuli, and he is quite willing to go to Mashonaland, as a missionary of our Church, for the £60 offered by the Synod, and would be glad to be paid monthly if possible. I thank you very much for the comforting and strengthening words contained in your letter. I must now close with kindest regards to you all.—Yours sincerely,
J. B. RADASI.

Notice to Congregational Treasurers in the Northern Presbytery.—At last meeting of the above Presbytery it was decided that Congregational Treasurers be reminded to send in abstracts of their Financial Statements for the year ending March, 1911, carefully drawn up and audited, to the Clerk of the Presbytery (Rev. D. Beaton, Wick), for the Presbytery's examination ere they be presented to the respective Congregations. The Presbytery will (D.V.) meet at Wick on 28th April.

Acknowledgments.—Mr. Angus Clunas, Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges, with thanks, the following

donations:—*For Sustentation Fund*—20/- from "Friends," Ardniaskain; 12/- from "Friend," Ardniaskain; 20/- from "Friend," per Rev. N. M'Intyre; 20/- from "B. F." (Balinluig Post Office). *For Foreign Missions*—20/- from "Free Presbyterian" (Kingussie Post Office); 2/6 from Miss Lizzie Mackay, Kingussie; 5/- from "Anonymous"; 45/3 from "Three Friends," Lochalsh, Canada, per Rev. J. S. Sinclair; 20/6 from Mr. J. Macdonald, Lochalsh, Ontario, per Rev. D. Macleod; 10/- from "B. F." (Balinluig Post Office). *For Kaffir Psalms*—20/- from "Friend," per Rev. N. M'Intyre; 20/- from "Lady Friend," per Rev. N. Cameron; 20/- from "Lady Friend," Skye, per Rev. N. Cameron. *For Kaffir Bibles*—10/- from "A Free Presbyterian," per Rev. J. S. Sinclair. Mr. Murdo Mackay, missionary, Strathy Point, acknowledges, with thanks, £4 14s. 6d. from the Free Presbyterian Mission, Detroit, U.S.A., for the Strathy Building Fund, per Rev. D. Beaton, Wick. Rev. J. S. Sinclair acknowledges, with thanks, two dollars (8/2) from Friends in Canada, for Mr. Radasi's child. The Treasurer of the Dingwall Congregation acknowledges, with thanks, 2/6 received for congregational expenses, per Rev. D. Macfarlane, from anonymous contributor. Mr. Angus M'Lennan acknowledges, with thanks, from Miss B. Macdonald, Gairloch (per Mrs. N. Mackay), 6/ for Sustentation Fund, and 3/ for Building Fund of St. Jude's Congregation.

The Magazine.

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

Subscriptions Received for Magazine.—W. Ross, Nairn, Ontario, 2/6; D. J. M'Kenzie, Schoolhouse, Foyers, 2/6; Mrs. Malcolm, Beeston, New Brighton, 2/6; Mrs. M'Kenzie, 12 Aultgrishan, Gairloch, 2/6; A. Fraser, for St. Jude's Collectors, 62/8; J. M'Innes, Broadford, Skye, 13/; A Friend, donation, 5/; Miss M. M'Beath, Fernabeg, Shialdaig, 2/6; Mrs. Murchison, George Street, Whiteinch, 2/6; Miss Macmillan, Fort-William, 50/; D. Clark, Pittsburg, U.S.A., 2/6; J. M'Donald, P.O., Fochabers, 2/6, and for Free Circulation, 2/6; N. M'Neill, Buccleuch Street, Glasgow, 2/6; D. M'Lachlan, Queensborough Gardens, Hyndland, 2/6; A. M'Lean, Teafriish, Beauly, 5/; A. Graham, Ulva, Knapdale, 2/6; Miss Murray, London Street, Glasgow, 2/6; J. Nicolson, N. Tolsta, 5/; J. Leitch, Tullichewan Castle, Alexandria, 2/6; Miss Urquhart, Somerset, 2/6; Rev. A. Sutherland, Ullapool, 2/6; C. A. M'Rae, Cass City, U.S.A., 2/7; A. M'Kenzie, Stores, Lochinver, 10/; Miss M'Rae, Highworth, Wilts, 2/6; Miss Hendry, South Kinning Place, Glasgow, 2/6; A. Livingstone, Fernabeg, Shialdaig, 2/6; J. Adamson, Helmsdale, 3/2½; Mrs. M'Donald, Lynedale, Portree, 2/6; Miss Forbes, S. Inverleith Avenue, Edinburgh, 2/6; Mrs. Henderson, Westerdale, 5/; A. Campbell and J. M'Lennan, 5 Diabaig, Torridon, 2/6 each; J. M'Donald, Rangag, Latheron, 2/6; Miss M'Kinnon, Achateny, Ardnarmurchan, 2/6; Miss Matheson, Kingston-on-Thames, 2/6; J. Scott, Chesley, Ontario, 2/6; Miss Mackenzie, Mambeg, Garelochhead, 2/6; Mrs. Riddell, Tollcross Park, Glasgow, 5/7½; W. Angus, Strathnashellaig, Ullapool, 2/6; D. Mackintosh, Smithtown, Gairloch, 2/6; Miss J. M. Nicolson, Lochinver, 3/4; Mrs. M'Kenzie, Achnacarnin, by Lochinver, 2/6.