



THE Free Presbyterian Magazine

AND
MONTHLY RECORD.

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

*"Thou hast given a banner to them that fear Thee, that it may
be displayed because of the truth."—PS. lx. 4.*

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Rome and the Marriage Law.

INTOLERANT CRUELTY IN BELFAST.

UPWARDS of two months ago, the Church of Rome gave, within the precincts of Belfast, a striking example of that intolerance and cruelty for which she has always been renowned. Her representatives, as we have often remarked, are becoming bolder and more defiant, as time proceeds. Not long since it was published far and wide that the Pope had set his seal to a law that all marriages celebrated between Roman Catholics and Protestants without Roman ceremonies, were to be regarded by "the Church" as invalid, and that the parties who contracted such marriages were to be held as living in open sin. The case about to be stated is an enforcement of this intolerant decree in a cruel and revolting manner by a Belfast priest.

The story is to the following effect:—The daughter of a small farmer in County Antrim, and a Presbyterian, was married in May, 1908, in a Presbyterian church by her own minister, to a man who was and is a Roman Catholic. Before the marriage it was arranged between the parties that she should continue to attend her own place of worship and he his. In June, 1909, their first child (a boy) was born, and he was baptised by the Presbyterian minister. All this time there was no difference between them about religious matters. But shortly before a second child (a girl) was born in August, 1910, the husband began to speak to his wife about changing her faith, as he said the priest was constantly rating him on the subject. The priest then visited the house several times, and told her that she was not married at all but living in open sin, and that her children were illegitimate. He pressed her to come to the chapel and be married properly, but she told him that she was legally married, and refused to yield to his request. On one occasion the husband joined with her in beseeching the priest to leave them alone, as they had lived peacefully before his interference, and would continue to do so if not interfered with. But this had no effect

on the representative of Rome, for he threatened the wife that if she would not comply, there would be no peace in the house, that her husband could not live with her, and that if he did, his fellow Roman Catholics would cease to speak to him or recognise him. The wife remained immovable, but from this time onward the husband's attitude changed towards her, and he made no secret of the way he was being influenced. He took the second baby out of the house without her consent, and got it baptised at the chapel. He also began to ill-treat her and told her that she was not his wife and was nothing to him but a common woman. She bore all this for a period, but one day, after being out for a time, she came home and found that the two children had been removed from the house. Her husband refused to tell her where they were beyond that they were in safe keeping. She did everything in her power to get at least to see them, but her husband said that he dared not give any information, and that unless she changed her faith she could not get them. Not only was the woman robbed of her children, but of her home also, for a day or two after, the husband took her out of the house for about two hours on pretence of taking her to see her babies, and when she returned, she found the house empty—everything taken away including her own wearing apparel and underclothing. She was now left homeless, and without any means, or clothing beyond what she was wearing. To crown all this reckless cruelty, the husband deserted her, and she could not find out where he had gone. Subsequently she saw him at the place where he was working, but he was angry and refused to tell her where the children were, or to do anything. He told her to go to the priest in whose hands, he stated, the whole matter was, and added that unless she was remarried in the chapel, she would never see the children. She went to the priest, but he said he could give her no information and treated her with scant courtesy. Since then, the husband has disappeared, and the wife can get no knowledge of his whereabouts or that of the children. The police appear to be helpless, and the broken-hearted woman has made a pathetic appeal to the Earl of Aberdeen, Lord Lieutenant of Ireland, to take some special steps to vindicate her rights and to get her children restored to her. Lord Aberdeen's reply (no doubt under political guidance) has been of a very formal unsympathetic nature, and simply points out that the only way of remedy is by an ordinary process at law.

This narrative speaks for itself. It sets forth the lengths of cruelty and wickedness to which Romish priests and their slaves are prepared to go, even in a Protestant country, in this enlightened twentieth century. The incidents mentioned have taken place in the most Protestant part of Ireland, and they shew what a terrible power the priest is capable of wielding. Protestants in Scotland have, for most part, very little idea of the complete subjection to the priest, which obtains amongst Papists in Ireland. Those

people have no right of private judgment; their reason is paralysed; and they can be led hither and thither like unintelligent machines by their ecclesiastical superiors. The case in hand is a vivid illustration of the truth of this. We are pleased to observe that a feeling of righteous indignation has been aroused in Belfast, and that a large public meeting has been held to give expression to this feeling. We trust the meeting may bring forth abiding fruit, not only in influencing the Government to take steps to bring relief to Mrs. M'Cann, the sorrowing wife, who has been so shamefully dealt with, but in awakening callous Protestants to realise the fearful danger to which our country is exposed from the increasing encroachments of the Church of Rome.

The incident should also serve as a warning to Protestant young men and women against marriage with Roman Catholics who mean to abide by their false religion. Mrs. M'Cann has no doubt suffered for her indiscretion in this respect, and her experience is fitted to be a strong beacon light to others. It is impossible to join Christ and Belial. We have not attempted in this article to answer any of the plausible arguments by which the emissaries of the Church of Rome endeavour to justify the cruel treatment of the present case of mixed marriage. The most that the priest was, in any sense, justly entitled to do was to deny the privileges of the Church to the husband, but to invade the sanctity of the home, and to connive at robbing a mother of her children, as has been done in Belfast, is conduct outrageous beyond expression, which calls for severe treatment at the hand of the criminal law. May the Most High grant that this new Romish development may be over-ruled for good in exposing the cruel wickedness which Rome carries on wherever she gains the ascendancy, and in stirring up Protestants in these kingdoms to resist her destructive advance! It is a melancholy reflection upon the delusive charity that presently prevails in Great Britain that Rome can assert herself here in the manner described, with impunity, while another country, Germany, that is not supposed to be so decidedly Protestant, has deliberately refused to recognise Rome's new Marriage Law within her borders, with the result that the Vatican has cringed and yielded in that case. Surely judicial blindness has come upon us as a nation!

Thought for a Freethinker.—Collins, the freethinker, or deist, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a little God?" "He is both, sir." "How can he be both?" "He is so great, sir, that the heaven of heavens cannot contain him; and so little that he can dwell in my heart." Collins declared, that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

A Sermon.

BY THE LATE REV. L. MACPHERSON, ONTARIO.

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“And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”—LUKE x. 41, 42.

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MARTHA, it would appear, was the mistress of the house, and most likely the elder sister. It was she who gave the invitation to Christ to come into the house. It is a good thing to invite Christ—in His people, in His cause, or in His spiritual presence—into our houses. None who do so in a right spirit will ever have cause to repent it. Christ is the best guest we can have; for besides that His presence more than pays for His trouble, He will remember it long, and return the favour when our time of need comes. When death shall put us out of house and home, then will Christ receive us into everlasting habitations. “Come, ye blessed of my Father, . . . for I was a stranger and ye took me in.” Many of you will, no doubt, praise Martha for what she did, and most likely you will think you would do the same very gladly, if you had only the same opportunity. But is not Christ now saying to each one of you, “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 will sup with him and he with me”? Why, then, will ye not receive Him? You would esteem it great unkindness, and you could not be sufficiently revenged upon those who would allow Christ to remain all night in the open street for want of lodgings; but may not Christ say to the most of you—in reference to the way you deal with Him—“My locks are wet with the dews of the night”? O, will you not think of that day when you will hear Him say to those on the left hand, “Depart from me, ye cursed, into everlasting fire, . . . for I was a stranger and ye took me not in”?

But to proceed to our purpose, let us, first, observe the account which the evangelist gives us of Martha and Mary; and, secondly, the character which Christ gives of them; or, the circumstances related of each, and Christ’s verdict on the matter.

I.—The account given us of the two.—1. Mary.—“And she had a sister called Mary, which also sat at Jesus’ feet and heard his word.” This is just what one might expect of her. Both were gracious women, but there was a great difference between the two. Mary had the more grace, and her grace shone with greater lustre than that of Martha. This is evident from the various notices that we have of them elsewhere, as well as from the account given in the text. Let us here observe (1) the effect of Christ’s presence upon her. Her grace had so much real life in it that the very sight of Christ kindled it up into a flame, and

made her lose sight of every other object, and forget every other concern. At the death of Lazarus, when she heard that the Master was come and called for her, she instantly forgot the houseful of visitors that came from Jerusalem to comfort her concerning her brother, and left them abruptly, without apology or ceremony, to go to Him whom she loved better than them all. "It is the voice of my beloved" (Song v. 2). That puts everything else out of her thoughts; so now she forgets everything about the house—etiquette and all—forgets serving, and does not think even of going to prepare for Christ, whom she so much loved, although He had just come from His journey, and might be both weary and hungry. Ah! Mary, is this the way you use Christ when He comes to see you? Was He not welcome? Ah, yes! He would have, with right goodwill, the best in the house; but better still, He would first have her heart. (See John xii. 3.) (2) Her position and occupation—"sat at Jesus' feet, and heard his word." Christ's feet is the right place for a believer. All who are by grace brought to their "right mind" are found there (Luke viii. 35). Mary would not exchange that place for a throne. And what was she doing there? Hearing His word. She had a true relish for it which soon discovered itself. This was spouse-like. "I sat down under his shadow with great delight; and his fruit was sweet to my taste" (Song ii. 3). Now, all these are signs of grace by which you may try yourselves. Put the question—Is there something in the presence and the voice that overcomes you and makes you forget everything else? Where are you—at Christ's feet or at the world's feet? If you are a Christian, you can never feel satisfied in any place but at Christ's feet. At Christ's feet as a sinner, seeking mercy, seeking refuge; at Christ's feet as a scholar, learning; at His feet in the means—the Bible, preaching, the throne of grace.

2. Martha.—"But Martha was cumbered about much serving," etc. A very unfavourable frame for profiting much by Christ's discourse. She was a bustling woman, and made her hospitality become a burden to her.

(1) Her state at the time. [1] "Cumbered." Her mind is perplexed, burdened, anxious, confused, concerned, distracted, overloaded. She was going about her business, which was a duty. But there was something wrong when her duty became a cross, a snare, and a sin to her. It was never intended that our duties should be cumbersome to us. If they become so it is our own fault. We have burdens enough to carry without this unnecessary one. She in this instance allowed her business to become her master. When this happens in any case, it at once destroys the comfort and pleasure that a Christian should have in his work, and the mind is, besides, thrown into a discontented and fretful state—discomposed—and thereby rendered both unfit and indisposed for spiritual exercises. This is our misery since the Fall—that our minds are so enfeebled, shattered,

and ill-conditioned, that we know not how to go about our necessary work without getting some hurt or bruise from it. The work itself is a harmless thing, but much harm do we, for the most part, come by through it, and this by our unwatchfulness and foolishness. O, what need we have of that heavenly equanimity that would keep us, while pursuing our work here, from running upon either of these extremes on which we usually dash ourselves—the extreme of being cumbered, and the other extreme of negligence and slothfulness.

Is there not here also—without over-straining the point—a lesson for ministers, elders, and others, in reference to their public duties? How often do even the holiest things cumber and confuse the mind? A minister may, through negligence and unwatchfulness, get himself into such a hurry and bustle with his Sabbath duties that he entirely loses the comfort of both the Sabbath and these duties for himself. It should be our rule that when Christ is present, our minds should be perfectly free and prepared to enjoy His presence. It is no honour to Him that we should be cumbered before Him with His own work when He is with us. O, for Mary's sobered mind, that thought of nothing but sitting down at Jesus' feet and hearing His word!

[2] What was she cumbered with? "Much serving." It was not about what was necessary that she was cumbered, but about much serving. This was the more reprehensible. She was not content to concern and cumber herself merely with what could not be avoided, but must take a right load of it while she is at it. We are not at liberty to suppose that this proceeded from a desire of display on her part, as is the case too often with others; but we would attribute it rather to want of judgment than to anything worse. She was anxious to honour Christ and His company in the best way possible, because she had a high esteem of Him, and this was commendable; but she deprived herself of more than half the pleasure of His company through her weakness of judgment as to the measure of her preparations and the manner of her entertainment. It was entirely about a carnal matter that she put herself to so much trouble, and gave trouble to others besides. Bodily wants must be attended to, but they are too mean and low for the soul to be wholly taken up with them. What a wretched life do those live "whose god is their belly"—who are all their lifetime cumbered and absorbed in this much serving for their bodies, which ere long the worms shall consume in the grave!

A lesson here to such as make a great ado about much serving at Sacrament times, when they have a houseful of strangers, also at ministers' visits, etc.

(2) Her complaint. Her burden was heavy, and at last it put her out of all patience. She puts the fault on Mary and, one would think, a little of it, perhaps unintentionally, on Christ Himself. Her complaint was carnal throughout.

[1] Her own trial. "Dost thou not care that my sister hath left me to serve alone?"—She sympathised with herself, and thought Christ should sympathise with her likewise. Many such complaints are heard of poor, toil-worn, and harassed people, who have to be late and early at it, and altogether have a hard life of it. They count upon God's sympathy with them, and think the hardship of their lot sufficiently warrants such an expectation and speaks for itself. Thus the first thing with such persons is to sympathise with themselves in their difficulties and burdens, instead of first inquiring how they came by them. It is a sad but common mistake for people thus to be confidently counting on sympathy from God in hardships which are more their sin than their misfortune, being voluntarily and sinfully brought upon them by themselves. Ah! Martha, who told thee to take such a burden upon thee? Was it I, or thyself, that put that heavy load upon thy back, which so much distresses thee? We are kindly invited to cast our cares upon the Lord, and here is one coming to Him with a great load of them; and what then? He does not take them off her hand, but sends her away rather with a rebuke. And why? Because they are not proper cares to offer him. We must see to this before we go to Him; nay, we ought to see to it before we take them at all upon us, that they be such as we may cast upon Him, and such as He will be like to take off our hands. Was there not some show of reason in Martha's cares? Was it not entirely on His own account she had taken all this care, and was not that commendable? Yet we see that she was in the wrong, and got reprov'd for it.

[2] Her complaint against Mary. "Dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me."—Her cross was one of her own making, and, like all the crosses that we make ourselves, so ill made that it galled her severely. She had undertaken more than she could master, and at length got herself so much out of humour, and exasperated, that she could not contain herself any longer, but breaks forth in the presence of all in the house. She was much agitated, no doubt, before she could thus so publicly reveal her weakness—a thing which would most likely cause deep regret and shame to her as soon as the storm subsided. This is what we usually get for our pains when we heedlessly and unwarrantably meddle with things that are not fit for us. We are such weak creatures that temptations—as soon as we come within their reach—make us to reel to and fro like a drunken man, deprive us of our wisdom and self-possession, and make their own sport of us, until we are rescued from them. Our greatest wisdom is to avoid such encounters and keep as far away from temptations as possible, for we are no match for the feeblest of them.

"Dost thou not care that my sister hath left me to serve alone?" Is it not strange that when our sins begin to cause us pain and trouble, we would not then bethink ourselves and notice

our error? But instead of this, when we begin to reap the fruits of our own folly, we are then farthest from seeing our sin or supposing the fault is ours. We begin to regard ourselves as martyrs rather than transgressors, and seek for someone on whom to lay the blame of our miseries.

"Dost thou not care that my sister hath left me to serve alone?" Martha thought that Mary carried her religion too far. It made her neglect other necessary things. This is an ordinary complaint among worldly people. They think that if people are very religious it must be at the expense of prudence, which certainly is a higher virtue in the eyes of the world than piety. Nay, indeed, the world would carry its prudence the length of driving piety out of the world.

There are two cases in which pious people are apt to forget, very much, the things of this world, and in which they bring themselves under this charge. (1) When a poor soul is first awakened. The only concern then is how he may be saved. He loses his appetite for worldly matters, and spends much of his time about religion. Perhaps he travels far and near in quest of his object, and it may be, is as often away as at home. Then very likely his worldly relations—it may be his wife, if he is so circumstanced, and she a worldly woman—will fall foul upon the poor sin-sick and sin-burdened soul, and accuse him of neglect of his lawful calling—his special duty—and make sad complaint (like Martha) of the hardships they are subjected to by his improvidence and imprudence. They are left to serve alone! The whole burden of caring for the farm falls upon their shoulders, and they are sadly wronged and abused, and have a right to appeal to the judgment of all about them and expect their sympathy; and among worldly people like themselves their case gets a ready hearing, and there will be no want of sympathisers. Nay, indeed, they verily think that God feels for them too and sees the wrong they are suffering, and it may be they even pray that God would bring the poor man to see his fault and attend better to his duty—that He would bid him help them, since he will mind no other. (2) The other case is the case of Christians in a peculiarly lively and elevated frame—souls sick with love to Christ and having their minds very much away from this world. Such was particularly Mary's case. These are always censured for carrying their love to Christ too far.

"Dost thou not care that my sister hath left me to serve alone?" Poor complaint this to make to Christ—that she cared so little about the world and thought so much about Himself. She is so much taken up with Thee, that she cannot think of me or any person else! Was it not a foolish idea that Christ would find fault with Mary for this? O, that poor worldlings would have cause to complain of this oftener—that they were left alone to mind the world and could get no one to bear them company; that people were now so much taken up with Christ that the poor world could get no one to care for it.

II.—Let us now hear Christ's verdict on the matter ; first, the reproof, and secondly, the commendation.

1. Martha expected that Christ would listen to her complaint, and do her justice. So He did, but not in the way she thought. She thought Mary deserved a reproof, and would no doubt receive it ; but instead of this she gets it herself.

Martha was a gracious woman, but had great and manifest infirmities, which did her much evil, and greatly hindered her grace from shining as it would otherwise do. Such get frequent reproofs from Christ, sometimes sad blows, to humble them and bring them to their right mind. It is their mercy that He will not "let them alone." "As many as I love, I rebuke and chasten." (Rev. iii. 19, and Heb. xii. 6.) One would think that in Christ's house such a thing as the rod of correction would never be seen. It is a thing that has little attraction in itself, yet it serves a good purpose, and is useful in its own way. "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (Prov. xxii. 15). God's end in correcting His children is a gracious end : "that they may be partakers of his holiness" (Heb. xii. 10).

"Martha, Martha." This is like the address of one who feels an affection towards the person addressed ; something like the way in which an affectionate parent would speak to a headstrong and erring child. It showed also the earnestness of the speaker, and that what He said was peculiarly emphatic. "O Jerusalem, Jerusalem"—"Simon, Simon"—and now "Martha, Martha," thou art altogether in the wrong ; the fault is wholly with thee, and it is a great one ! "Thou art careful and troubled about many things ; but one thing is needful."

"Careful." In its own place, measure, and manner, this is right enough, but in every other case it is sinful and hurtful to the soul. There is nothing that eats out the vitals of the spiritual life in the soul more than the "cares of this world." O, what havoc do they make in the soul ! What are they ? They are the "thorns" mentioned in the parable. (Matt. xiii. and Luke viii.) What do these thorns to the soul ? Why, they choke the seed of the Word, and hinder it from bearing fruit. And what more ? Why, thorns tear and wound whatever touches them. This, then, is the name that Christ gives to the "cares," "riches," and "pleasures of this life" (Luke viii. 14). And O, how true ! How unhappy they make the mind. How they torment, tear, and wound it, as in the case in hand—"Thou art careful and troubled." And is it not a thousand pities that we should trouble and wound ourselves with things with which we have nothing to do ? "Be careful for nothing." Surely if ever there was a command given which one might feel disposed to obey, we might suppose this was that command. It is so entirely framed for our own interest, that it might be supposed every person would most willingly and constantly endeavour to obey it. "Be careful for nothing ; but

in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." And what then follows? O, that we would only believe it! "And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus" (Phil. iv. 6, 7). Is not this kind? The Lord knows our frame, how feeble it is, and how ill-fitted to carry so great a burden as the cares of this life. He knows they are too heavy for us, and therefore graciously proposes to take them upon Himself, and discharge us entirely from having any concern about them, and invites us to cast them all upon Him. "Cast thy burden upon the Lord, and he shall sustain thee." (Psalm lv. 22, also Psalm xxxvii., and 1 Peter v. 7.) But our misery is—we will not trust them to Him, and will on no account part with them, although they make us stoop and groan under their weight, and, it may be, at last break our back, and our heart to the bargain. O, how many have found it so. How many have the cares of this life brought down with sorrow to the grave!

"Careful and troubled about many things." Here we have a full view of the evil of the cares of this life, which consist not only of their quality but also in their multiplicity. Our minds are so constituted that we can only manage one thing at a time, and not even that very well at all times. When we attempt more than this, we become cruel to ourselves in driving ourselves faster than we can go, and forcing ourselves to carry a heavier burden than we are able to bear. This is the cruelty that sinners use to themselves. They use themselves worse than the taskmasters of Egypt did the Israelites. There is a mistake in reference to this matter which is common to us all. We think that we can meddle with the cares of this life, as far as we think it is right and necessary to do so, and at that point restrain ourselves with ease. We usually promise this to ourselves, and with this confidence set out fearlessly on this dangerous track. But there could be no greater folly than to imagine that the heart thus once set loose is to be restrained within such bounds. Indulge the mind, only in a limited license, in this way, and you may then as well attempt to command the wind, as to regulate or moderate it in its cares and troubles about the things of this world.

"Careful and troubled about many things." This is that which perplexes, bewilders, distresses, and kills the mind—to have a host of unmanageable things thrown upon it. It has more of them than it can handle. A man would need a hundred hands to manage his "many things." Nay, he would need as many hands as he has cares, and as many backs also to carry them, before he could manage them; yet he is so foolish that, instead of being content with what he has of them, he is grasping at every new care that comes his way—never sick of the cares themselves, although sick enough of the trouble they occasion. Men in this matter are like foolish children who attempt to take up a great many things in their arms at once—more than they can manage.

While they pick up one thing another drops out, and so on, until they are wearied out with disappointment, and, it may be in a passion, fling away the whole, and retire from the hopeless task, weeping over their failure. This is what we shall have for our pains in the end if we grow not wise in time—we “shall lie down in sorrow.”

And why “many things”? What are they for? And have we need of them after all? Little might serve our purpose in this life as well as much, and we might have that little with much less trouble and pain; but our greedy, intemperate hearts, once they get on the scent of the cares of this life, know not where to stop. We think that our wants are a hundred times more than they really are. We make an intricate, multifarious business of this life for ourselves, foolishly imagining that unless we care and trouble ourselves about “many things,” we must have but a poor life of it. Like Martha, when we get the length to which we may lawfully and safely go, we think we are not half way. Our hearts throw dust into the eyes of our judgment, and we perceive not the line at which we should stop. We step over it, and thus get ourselves into a labyrinth. Might we not learn a lesson of those who get through the world without caring much about it? Might we not get through it so as well as they? Or, which is better still, might we not learn our lesson concerning this matter from the Scripture of truth? “Give us this day our daily bread” (Matt. vi. 11). This is the length, breadth, depth, and height of the care we are allowed to have about this life. Here we are to pray for “bread”—that is all. There are not “many things” there. And we are to seek this only for one day—“this day.” And further, we are not told to care even for that, but only to pray for it. O, how easy and simple God makes this matter besides what we make of it. He brings down our “many things” unto one, and frees that one thing from the evil that attaches to every one of our “many things”—the evil of having to care for it ourselves. There are two things we should ask ourselves concerning these “many things” about which we are careful and troubled: (1) What are they for? and (2) Are they needful? Ah! we might well blush, if we had any right feeling in us, when we consider that all these “many things” are exclusively for this “vile body.” What a troublesome and costly concern it is to many. And then, what is it worth? Ah! but we make too much of this vain life. How much of our precious time is spent about it. And how many of our thoughts are given to it. Ask yourselves the second question—Are they needful? Most people say they are, and they cannot do without them. But we will undertake to prove that they are not needful. Ah! say you, how can you do that? Are not riches needful? And are not pleasures needful? A rich table, a good house, an easy bed, good furniture, fine dress, a good fortune to maintain them? No; these are not needful. Many had them not,

and yet did well enough without them; nay, better than most of those that had them. Lazarus had none of them, and yet he did better without them than the rich man did who possessed them to his heart's desire. But, say you, if not these, yet are not such things needful as a good farm, a good stock, good crops, good credit, and such things as men in ordinary circumstances have? No, we say, they are not needful. But is not a man's daily bread needful? All the world knows we cannot do without that; and, are we not even commanded to pray for it, and also to labour for it? Are they not then needful? We say no; they are not needful. But you will say, how will you prove that? You have reason, and the judgment of all the world against you in it. Yes, we can prove it in the best way in which anything can be proved—the word of Christ—which we need not go far to seek, for we have it in our text. He says, "One thing is needful," and it is quite certain that this one thing is none of the "many things," which make up the cares of this life. What say you to this? Will you believe the word of Christ? I know the most of you will not. You think it must have some other meaning, for, in this sense, it is against reason and the world's daily experience. But can you look no higher than that? Just look at it for a moment in the light of eternity and of eternal things. A man can die without these cares, can he not? Will they help him to die better or more comfortably? A man can stand before the tribunal of God without them; can he not? Will there be any need of them there? Or, will his not having them in this world prevent him from getting there? And, if he goes to heaven, will his eternal felicity be diminished, or in the least affected for the worse, because he had not these things in this world? Will not eternity be to him as happy and as full as if he had been a king when on earth? And view them now in the case of the man who at this time has no interest in Christ. Can you say that as long as he is without Christ any of the "many things" he has, or seeks to have, can do him any good, or deserve the name of needful? Ah! no. "One thing is needful." All the others are not. You will all ere long be in the other world! Let me ask you what will be the value of these "many things" to you then? O will you not therefore say each and all of you—"I will henceforth cease from this vain and hurtful business of caring and being troubled about 'many things.' Let the world from this time forth walk on its own legs or get some stronger back than mine to carry it, for I will have nothing to do with anything but this 'one thing needful.'"

2. The commendation.—We shall only notice a few points. (1) Mary's portion. It is described thus—"One thing is needful," and "that good part." They both mean the same thing, which certainly is Christ Himself—the salvation of the soul—the kingdom of God—eternal life. "One thing needful."—The other things for which the world cares, we have seen are not needful;

but this does not arise from any fulness in men; as if they were above need, and had in themselves a sufficiency of everything which was necessary for their happiness. Far from it, "they are wretched, and miserable, and blind, and poor, and naked"—Rev. iii. 17,—and in reality have nothing else but need, and it is from this circumstance that the "one thing" here derives its peculiar attribute or quality of "needful." And hence arises also its peculiar preciousness to us—that it is the very thing, and the only thing that suits our need, and suits it so well, as entirely to remove it. It bespeaks both our misery and our happiness at the same time. It shows that we are truly in a lamentable state—a state of utter want, and nothing within the bounds of the whole universe—away from this "one thing," that can do us the slightest good, for it "one thing" only that is needful. All the others, although bestowed upon us, would not make us any better than before. They could not apply to us when this need existed—still there would be this one thing needful wanting. Also it shows our happiness, in that while such a need existed there is one thing that suits it exactly—otherwise it could not have this name of the "one thing needful." If it were not the thing entirely to fit our need, like the other things, we would have no need of it. And although there is but one of this description, it is as good as if there were a thousand; for the one fills up the void, and it can hold no more.

The misery of most among us is that they do not believe that they need it. This is the reason why so few embrace it. O for a sense of this need! If this were once attained, there would be no more slighting of this "one thing." Every sinner, having this sense, would at once go and serve himself heir to this infinitely precious portion, by making it his choice, as Mary did. The language of most of your hearts is, "Give me the 'many things' of this life, and I will let the next provide for itself;" and it is not unlikely, but that God is letting many of you have your choice! Look at your tables, groaning, as they say, under the weight of the bounties of providence with which they are covered—not an inch of room empty—no place for anything more! Have you not a goodly portion? Such abundance, and such variety, that if one thing suits not the taste, there are so many others, that you can be at no loss. What better than this could any one desire! But, sinner, believe me, there is one great want in your feast. I see nothing on that table, that will suit the taste, or satisfy the desire of an awakened and guilty conscience. When that comes—and come it shall—there is but one thing that will suit your need, and this one you have not. If you ask, what much better could you be than you are, even had you that one thing with the rest? I would simply ask—What is the life of a beast to the life of a rational, spiritual, and immortal being? What is the body to the soul—time, to eternity? An earthly portion to everlasting blessedness? A state of guilt and condemnation, to a state of peace with

God. In short—without it you can have no true enjoyment even in this life. It is the thing that sweetens every earthly enjoyment ; and is itself a feast when other things are wanting. Without this you cannot bear up in troubles. It fortifies the soul against the evils that assail it in the world. You may think you can live without it, but you cannot die without it. You cannot go to judgment without it. You cannot go to heaven without it. A thousand worlds then for the “one thing needful.”

“That good part.”—The poor world is all the time crying out, “Who will show us any good?” which is sufficient proof that there is no good in it. Sinners are thus constrained unwittingly to bear testimony to the truth of Christ’s saying, that there is but one thing needful and this is the “good part.” There is in it, real, suitable, satisfying, and everlasting good. And, withal, it is the only good, and all the good that is to be found in the whole universe. This does not bespeak the scarcity of good, but rather the great abundance of it ; for it is so great that there is no room in the universe for more than one such “good part.” We might here dwell on several of the excellencies and preciousness of it, but we will simply in the meantime notice the one here mentioned that it shall not be taken away from those that choose it. Death will strip you of all the others and leave you empty enough.—“Thou fool, this night thy soul shall be required of thee ; then, whose shall those things be, which thou hast provided?”—Luke xii. 20.

The Evolution Theory.

REMARKS BY THE REV. D. MACFARLANE, DINGWALL.

PREACHING to his congregation on Sabbath, 18th December last, from the text—“For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor. v. 1), Rev. D. Macfarlane made reference to the evolution theory of the origin of man, and contrasted it with the Bible account on the subject.

The Apostle Paul, he said, wrote this epistle from Rome. He was a prisoner there, and expected to be put to death soon for preaching Christ as the only Saviour of sinners. While thus standing on the brink of eternity, he looked forward into the world of spirits with hope of being admitted into the house not made with hands, eternal in the heavens, immediately after he had left the earthly house. The body is a house inhabited by the reasonable and immortal soul, that lives and acts as a disembodied spirit till the resurrection. One reason, among others, why the body of man is called an *earthly* house is that it was formed of the dust of the ground (Gen. ii. 7). This was opposed to the evolution theory of the origin of man, even with regard to his body.

According to that theory all animals, including man, evolved from *Protoplasm*—the first form of life. Among the many links of connection between man and Protoplasm evolutionists mention the *Monkey*, which, they say, was the *grandfather* of the first man! There was a “missing link,” and they were not yet able to say who was the father, or where he was; but they were hopeful that science would some bright day find him out in his hiding place. They appeal to science in support of this view of the origin of man. But science has never yet discovered that, among the lower animals, one kind produced a different kind from itself in nature and habit. This was an established fact in science. A fish produced a fish after its kind; a bird produced a bird after its kind; a horse produced a horse after its kind; a monkey produced a monkey after its kind, and so on. This held true also in the vegetable kingdom. The vine did not produce figs, and the fig tree did not produce grapes, but each bore fruit after its kind. The evolution theory was atheistical in its origin and tendencies. It was devised by infidels to account for the creation without the Creator. It was closely connected with the atomic theory regarding the inorganic or mineral part of the world, which means that this beautiful world came to what it is by chance. He could not see how any man who held that theory could free himself from the charge of infidelity.

Now, man did not derive any part of his being from the lower animals. All the other animals were created before him. But when God created man He did not form any part of him of them. Nor his body; for “the Lord God formed man of the dust of the ground” (Gen. ii. 7): nor his natural life; for God breathed that life into him, and he became a living soul. He did not derive his reasonable soul from them; God immediately endowed him with that part of his nature, which exalted him above, and distinguished him from the lower animals. And withal, man was created in God’s own image, in knowledge, righteousness, and holiness, whereby he was qualified to glorify and enjoy God, the end for which he was created. He was the last part of creation, and was the crown thereof. He stood alone, separate in his noble nature from all other living creatures on earth. There was no meet companion to be found for him among the other animals. And when God provided a help-meet—a wife for him—where did He find her? He did not find her among the lower animals, nor did He evolve her from them. He took her out of the man himself—a reasonable creature, as distinct from the lower animals as her husband was.

This was, the speaker said, the true account of the origin of man. But the evolutionists persisted in claiming that *they* descended from the lower animals. If so, they should not be tolerated in the society of human beings. They should keep to their own company, and especially the company of the grandfather—the *monkey*, who would attend to their needs and wants till their

undutiful missing father turned up. Proceeding, Mr. Macfarlane spoke of the dissolution of the body—sin being the cause of death—the house not made with hands, eternal in the heavens, and the certainty there was that the souls of all true believers would enter heaven at death. He urged upon all the duty of examining themselves as to their right to heaven, their title to it, and their meetness for it. Christ's redemption gave the right, sonship gave the title, and perfect holiness gave the meetness.

Brief Notes of a Lecture.

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

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 "The words which Thou gavest me."—JOHN xvii. 8.  
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NO one ever honoured the Scriptures of the Old Testament as did Jesus Christ. His body was broken, in order that the Scriptures might be fulfilled. Yet it is an error to think, as some do, that Christ had no other means of knowing the mind and will of the Father, save the written word. He was in all things made like unto His brethren, sin only excepted, and He was made like unto His brethren in being made subject unto the written word. But although He became what His brethren were, that does not mean that He did not continue to be what they were not. And in regard to the means which He had of knowing the mind and will of the Father, the Apostle John, especially, is emphatic in intimating to his readers that Christ knew Himself as One who spake upon this earth things that He had heard before the eternal ages. Thus he quotes (John iii. 31, 32) John the Baptist as saying of Jesus Christ: "He that cometh from heaven is above all. And what He hath seen and heard that He testifieth." And he quotes (John xv. 15) Christ Himself as saying: "All that I have heard of my Father I have made known unto you." Christ may, on this account, be said to be contrasted with Moses. Moses was marvellously equipped for his work as mediator of the typical covenant which God made with Israel when He had brought them up out of the land of Egypt. He was repeatedly forty days and forty nights with God in the mount. That meant marvellous fitness for his peculiar work. But Christ's fitness is of a still higher order. The Mediator of the New Covenant was in ineffable fellowship with the Father before the eternal ages. Of Him are to be understood the words of Proverbs viii., "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. . . . Before the hills was I brought forth. . . . When he prepared the heavens I was there. . . . I was by him as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in

the habitable part of his earth, and my delights were with the sons of men." What things Christ uttered in the days of His flesh were, it is true, thoughts which passed through the mind of a man, words which were spoken by the lips of a man. Yet He was conscious in giving expression to these thoughts that He, there and then, uttered what He had seen and heard in that ineffable fellowship which was His with the Father from all eternity. When then Christ in John xvii. 8, speaks of "the words which the Father gave Him," words which Christ gave His disciples, and which they received, we are to understand Him to refer, in the first instance, to the consciousness which He had of the divine and mysterious source of the teaching wherein He taught His people.

But, secondly, we are not to overlook the fact that one of the standards which God set up in His Church whereby a true prophet was distinguished from a false prophet was this: The true prophet spake in harmony with such oracles as God had, in earlier times, delivered to His people. Christ was always willing to have His claims tried by this test. In fact, the Old Testament promises do so tally with Christ's claims as that the promises and claims can be understood only through their correspondence the one with the other. They are like the lock and the key whose fitness the one to the other, especially when the mechanism is unusually complex, is the sufficient proof that the maker of the one had the other also in mind. Similarly the divine answerableness of Jesus Christ to the promises of the Old Testament Scriptures is the means of our identifying Jesus of Nazareth with the Messiah promised of old. Through the unction which is of the Holy Ghost, the claims are read in the light of those mysterious promises, and *vice versa*.

The second Psalm, so rich in its expressions of Christ's essential glory as the Eternal Son, and of the glory of His mediatorial kingdom, becomes in this way to the believing soul words which the Father gave to Christ, and which Christ by His Spirit gave to His people. The same is true, to mention only one other example, of the one hundred and tenth Psalm, with its revelation of Christ's eternal priesthood.

Has Christ in this way become precious to us in His Word? Has His Word become precious to us as the galleries in which our King is held? If we can truly answer in the affirmative, it cannot but be that Jesus of Nazareth has appeared to us as the incomparable prophet, as One who, when He trod this earth, continued revealing those divine, mysterious, and life-giving truths which had been His own possession in the beginning, yea, from the eternal ages.

Science and Religion.—It was a usual saying of Pascal, that the sciences produced no consolation in the times of affliction; but the knowledge of Christianity was a comfort both in adversity, and in defect of all other knowledge.

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 344.)

CONVERSATIONS WITH BETSY LINDSAY.

"Your condition took hold of my mind this day in church very forcibly." "How so, sir?"

"The approaching Sabbath being a day for commemorating the death of the Lamb of God throughout the city, and you one whom I believe has been rescued from eternal death by that glorious death, and how much you would like to commemorate that death, and so meet with the Lord Jesus, whom you love, at His table, and yet to be laid upon a bed of sickness. These ideas made me feel keenly; but I had relief and resignation by the consideration that the Lord is not confined to this ordinance—valuable as it is as a medium of communion with Him—but that He can give His broken body and shed blood in a promise, and make it a communion to the soul as well as in this holy ordinance, when one, in the arrangement of His providential government, is prevented from it. I then could only pray that He would graciously make a sick-bed a little sanctuary to you on a Communion Sabbath, and give you the marrow of the wheat, and the old wine on the lees well refined, through His Word, and He Himself, who is Minister of the Upper Sanctuary, be the administrator to your soul."

"Well, sir, that has often been in my own mind, and it is a cause of praise that the Lord is not confined to a tabernacle made with hands, nor to one species of means, though His stated ordinances of His own appointment be His ordinary means, and in which all His people are enjoined to wait upon Him. Before I became concerned for my salvation, though I was professing to be concerned—yet there was nothing real in that profession, as I have since seen—I was asked if I would like to go to the Lord's table; I so stoutly said, No. I said this from a conviction of unworthiness, yet it distressed me afterwards, as if I was so stoutly rejecting the Lord Jesus by refusing to go to His table and commemorate His dying love. This distress, however, I believe to have been a temptation from the devil, because if I had then gone to the Lord's table I would have done it unworthily, and that would have been dishonouring the Lord and eating and drinking damnation to my own soul; because I was ignorant of the Lord, and could not therefore discern the Lord's body in the ordinance, nor the germ of the ordinance; neither

could I go beyond bread and wine—the external and mere ceremony of keeping a religious ordinance. When light came into my mind, I came to see that ordinance is not like the other means of grace appointed purposely for conversion, but for the comfort and strengthening and building up of the people of God already converted, and with which strangers ought not to intermeddle. Though, indeed, the Lord's Supper has been a time and the occasion of the conversion of sinners—which I believe it has been in many instances, and which I myself know—yet I speak of the specific object of the appointment of the holy ordinance of the Supper. I was thus relieved of my distress for then refusing to go to the table of the Lord. Then afterwards, I recollect, in the month of October, before I became confined, I was thinking for the coming Communion occasion in November, and joying at its approach, when I promised myself the satisfaction of sitting with a different mind at the table of the Lord, made dear to me, and whom I loved. This was constantly in my mind. But, sir, it pleased the Lord in September to lay me down on a bed of languishing. When the time of Communion last November came, I felt such thirsting of soul after it that I began to fear it amounted to murmuring at the dispensation of the Lord in disappointing me in my anticipated happiness; and just as the people were going up to the house of God, where I would joy to go with them, that precious word came into my mind and quieted me—‘Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.’—Isaiah xxxiii. 17. In that blessed word I had a happy Communion Sabbath. The return of the Communion occasion always brings new thirsting to my mind, and I am afraid of murmuring against God, for I would have no will of my own, but in all things my will run into His will.”

“Consider the thirsting of David, which he compares to the thirsting of the hart for the water-brooks, according to some, when on a hot summer day and in the chase; and according to others, when the young serpents, which he swallows in the grass, grips and bites him sorely, he gets frantic with thirst for the water-brooks, and sets off with all his strength, roaring as he goes, until he drowns his thirst and the serpents in the pure water-brooks. How mighty must the thirsting of David have been when he could get no other comparison to it. There are bounds for your thirsting?”

“Yes, sir; but being under the afflicting hand of God, who is full of mercy and makes my bed of sickness so comfortable to me, I am in danger of murmuring if I entertain a desire of being any otherwise situated than I am; and this makes me fear that my thirsting for the Communion table amounts to a murmuring against the doing of the Lord, who doeth all things with infinite wisdom. But, sir, every return of a Communion Sabbath, though I am withheld from the Lord's table in His sanctuary, brings new refreshment to me, and I am happy.”

"I fear I have exhausted your strength too much?" "Well, sir, I do feel extremely weak—scarce able to give utterance to my thoughts."

"Then I shall retire, wishing you the presence and communion of the Lord on a Communion Sabbath."

"I wish you, sir, a feast of fat things, full of marrow."

10th May.—"How are you to-day, Betsy?" "Just, sir, as you have often seen me before—weak and painful."

"Where do you feel most pain?" "Oh, sir, I am pained all over, but my head and breast have most pain."

"Is every part of your body pained?" "Yes, sir; I have constant and *sharp* pain in every part of my body. And formerly I used to think that I could not bear the pain I have when least pained without crying out, but grace enables me to bear most pain without crying out."

"Grace—how wonderful a thing it is." "Yes, sir, it is wonderful."

"How is your sight?" "Some times of the day, on Friday, I could discern the bodily appearance of a person being near me, and the same only sometimes to-day. But, sir, have you had much to-day of the good things of God in His sanctuary?" "I have heard much and I have seen much. The action sermon was upon these words: 'For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.'"

"That is in the second chapter of the first Epistle of Peter."

"Yes; you seem acquainted with it." "Yes, but not so much as I might nor so much as I ought."

"Now, since you have catechised me, I wish to be catechist next. How has the day passed with you?" "I have been sitting under His shadow with great delight, and His fruit has been sweet unto my taste. I have had a good day, sir. The Scripture which came to my mind in November, when the people were going to meet with the Lord at His table, came to me here on a bed of affliction, to tell me 'Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.' This kept me up in the forenoon, and in the afternoon the twelfth of Isaiah, 1-3, came into my mind, which kept me meditating. I have been all day richly drawing out of the wells of His blessed promises."

"What day is that specified?" "The day of conversion and reconciliation with God."

"And what wells are those wells of salvation?" "The promises of the Gospel, filled with the fulness of Christ."

"And what water is that water clear as crystal? What is its clearness?" "Its holiness."

"And what is its quality?" "It is the water of life."

"Yes, of the river of life, clear as crystal, proceeding from the throne of God and of the Lamb. Though the merits of His death be the fountain opened in the house of David, I would

rather say that His divinity, covenant, manhood, offices, death, resurrection, ascension, and intercession, are the wells of salvation; and His promises the golden pipes from the wells, any one of which, when the soul gets into the mouth of faith in his heart, then he draws from these wells the water of life freely."

12th May.—Found her writing.

15th.—Found her jaws had locked in the morning, about four o'clock.

19th.—Came home, and found her able to tell me that her jaws had opened about ten o'clock in the forenoon. Four days and six hours had they been shut.

"Well, Betsy, how have you been on this occasion?" "I cannot describe to you my burning pain, but grace was made sufficient for me. Though my bodily pain was so great, my joy in God—from His gracious presence and fellowship—was equally great, yea greater, and how then could I murmur or complain? I did not think I was to return any more to the world; and how I longed to be away and be with Christ, yet willing to remain and submit, if it should be God's pleasure. A mustard blister was applied to my head, but had no other effect than to give burning pain, confuse, and derange my head. On Saturday leeches were applied to my breast, which made me so weak, and being deranged with the mustard blister so much, that part of the time I was insensible, and thought the hour was come, which all others also thought. A rumbling came into my throat, which could not get out, my jaws being bound in each other, when a neighbour who stood near me thought the time was now come. I came round, however, and the leeches were again applied on Sabbath and this blister under my chin. My jaws opened this forenoon, but the means used have not removed the pain in my head as usual, nor did they do so these few last times I have had a locked jaw."

"What was your support in the approach of death?" "When thou passest through the waters I will be with thee."

"That, indeed, was sufficient. Well, how were your joys occasioned? Were they by contemplation—thoughts of God, of Christ, of glory, heaven, and of being there, arising of themselves in your mind; or were they by a portion of the divine Word coming into your mind?" "It was by some portion of the Word of God coming into my mind, and not without the Word."

19th June.—"Well, Betsy, how are you to-day?" "I have been lower, sir."

"What news have you for me since I saw you last?" "I have had a locked jaw three different times since you went away—once for twenty-four hours, another for forty-eight hours, and that last time for fifty hours. This day three weeks, in the forenoon, I lost the strength of my left side from my shoulder, where it commenced, down to my toes; and this day fortnight I lost the strength of my right side from my waist downward. I felt a dart

of sharp pain in the top of my left shoulder, suddenly followed by a shock which shook my whole body, as if it were to throw me out of the bed. As the shock subsided I felt my whole left side falling down dead. At the commencement of the shock that passage came hastily into my mind—"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (Deut. xxxiii. 25), which both strengthened and reconciled me to what was coming, and made me to say—"It is well; let him do what seemeth unto him good." The next shock not only took away my strength but also affected my mind—my memory particularly—and partly my speech. I thought that the Lord thus was giving me warning; sent thus death upon part of my body, as a fore-runner of the death that is to terminate my life here below, and I began to say, "Oh, that my heart were more dead to the things of time, and my affections more elevated and set upon things in heaven."

I touched her left arm, and asked if she felt me touching her. "No, sir, I do not; every part of my body, except my right arm, the right side of my waist, and my head, is quite insensible and powerless."

"Your arm is very tight." "Yes, sir, because it is so much swollen. When in spring it was measured above the elbow—just where your hand is—it measured thirteen inches round."

22nd June.—I took occasion to intimate to Betsy that I had taken down so much of her verbal communication, of which she was not aware. When I showed this book to her she said, "Ah, sir, when did I speak all that?"

"Will you allow me to read the whole to you, and then you shall know when and whether you have spoken all or not?"

"Well, sir, I have no objections that you should read it."

After having done so, I asked, "Do you now recollect and own to have spoken not only all, but do you recognise your own words?" "Oh, yes, sir."

"Is there any word you would alter or amend?" "Only two, sir."

"Are you displeased that I took this method of preserving this small portion of your communications?" "Oh, no, sir, provided you keep it secret, particularly while I am here."

"I shall do so. Well, Betsy, I particularly wish for more of the working of your mind after your deliverance from bondage. You know, we broke off that suddenly and did not recur to it again."

"Well, sir, I have no objections to give you that, but at present I am so exhausted that I cannot do it. In the turn of the evening I always get so feverish. Only feel the heat in my hand and the quickness of my pulse, by what they were when you came in."

"Well, I shall not continue longer to-day; but shall I come to-morrow?" "If you please, sir."

"Then I shall put off leaving town till the two or four o'clock coach. The Lord be with you."

(To be Continued.)

**Letters by the late Donald Mackay,
Student, Strathly.**

(Concluded from page 360.)

(V.)

STRATHLY HEAD,
17th November, 1894.

DEAR —,—May the Lord reward you for your kindness! Hope to the end for the grace that is to be brought to you at the appearing of Jesus Christ. For it is written: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Think then of your privilege at the end, for your corruptible body will put on incorruption, you will be like Jesus, perfect in holiness, and the saints you are so desirous of just now, you will have in abundance then without any spot, and of the oil of gladness which you get drops of here, you will get plenty then. But what was promised them in this world was tribulation. As for myself, I may say, I know not trouble except my own sins. Other things ought to be a trouble to me—the lowness of the cause of Christ, and seeing thousands going smoothly into the lake that burneth for ever and ever. But the stones which keep me down are very heavy. Oh to be kept from the power and love of sin! Do pray the Lord for me that I may not be left among the foolish virgins, that have no oil in their lamps. May the Lord grant you His own presence, for He hath said, "I will not leave you orphans, I will come unto you." I would like to see the work that the Lord is doing —. But it would be well for me to have eyes to see, for it needs a spiritual man to see spiritual things.—Yours, etc.,

DONALD MACKAY.

(VI.)

LYNDALE, 1897.

MY DEAR —,—I was very glad to get a letter from you. I am pleased that — would desire to be remembered to such an unworthy creature, and for —'s sympathy it is more than I can give praise for. But I may say at times I feel — like balm to my soul. You know what I mean by saying "at times," for there are times when two souls meet each other in converse, and seem to kiss each other. I scarcely know what I would call an "holy kiss" but that.

I am at present trying to keep my head against the storm. Of course, no ship gets the tide always with it. When the tide is against it, and no wind in the sails, it is pretty hard work for the men who are on the oars to keep her head against it at all. Yet the best thing they can do is to keep her head against it, and to row as hard as possible. But they must not overwork themselves

rowing for one hour, and then let her go for the next. They must study how to work, and if they will take no counsel from good seamen, they must just learn by experience. But a breath of wind is very desirable with such hard work. May it please Him to give us a breathing, for, although many say, "Who will show us any good?" if He would lift on us the light of His countenance, we would have more joy than that of corn and wine. Those words seemed to have a little effect on my mind lately—

"Set thou thy trust upon the Lord,
And be thou doing good;
And so thou in the land shalt dwell,
And verily have food."

I did not get to the end of my thread at either service last Sabbath. I found it good to speak to the dear people. Jesus has precious jewels in this place, but he has been gathering some home. I had not the privilege of seeing Mr. Peter MacLeod yet, but I hope to see him this week. O, if the Lord would give me a new heart and a right spirit!

Please write a few lines.—I am, etc., DONALD MACKAY.

(VII.)

FORT-WILLIAM.

MY DEAR —,—I was very pleased to get your letter yesterday. My health is much about the same as you saw me, but the cough which I had is somewhat easier. When I go a walk, I feel so willing to rest. Last Sabbath I was in the morning in Banavie, and in the evening in Fort-William. I thought I felt more of the Spirit in the meeting on Wednesday night. When I entered the meeting, I did not know what I would speak from—not that I was much cast down. But when I began to speak, I felt as if it was coming fresh on my soul. I got some trouble in my mind on account of a thing I did yesterday. I was going over to —, and there is an iron bridge, the crossing of which makes the way a little shorter, so I crossed it, although it was against the laws of the Company. I am afraid that things which are thought little by us grieve the Holy Spirit from the soul and dishonour God. My mind was not in the same ease since then.

I was pleased to know by your letter that you had many of "the lame" out on Sabbath. It is no small comfort to be surrounded by "the lame."

You might say what you think about this view of faith: That the grace of faith is planted in the soul in the day of regeneration, but that the reality of eternal things is only seen when the Holy Ghost, as the Spirit that giveth light, shines into the soul. Is faith the eye that sees when the light shines on it? If faith be not the eye, it must be the light which, when shining on the soul, enables the soul to see.

I am pleased to hear that — is keeping better, and gets more of the Spirit of adoption. If a man will forsake anything in this world for Christ, he will not lose by it either in this world or in the next. I wholly agree with you in your exposition of the portion of truth which you mentioned, the only exposition of it in which my soul can rejoice.—I am, etc.,

DONALD MACKAY.

A Few Arrows from the Quiver of the late Mr. Archibald Crawford,

TIGHNABRUACH, KYLES OF BUTE.

THE name of Mr. Crawford, who died in December, 1903, is well-known and esteemed by many of our readers, and the following notes, which have been sent us by "one who had the privilege of his acquaintance," will be read with interest:—

"I was taught theology experimentally first, before I knew it theoretically; passing through difficulties in my own experience, and battling them in my own bosom; overcoming solely and only by 'the sword of the Spirit' all the different heresies that have been, and still are agitating the Church of Christ (particularly the Free Church). Though I could not put names on them and say, 'This is Arminianism, or that Socinianism,' yet whenever they appeared in the Church, I instantly recognised my old enemies. All these are but the outcome of the enmity of the human heart against Jehovah."

"I have been fighting in the Church for the last thirty years and gained nothing, so I think it is high time to come out of her. There is nothing to be gained now by staying within her pale. Judgment has indeed befallen her, when she was left to pass such a God-dishonouring Act (Declaratory Act of 1892) into a law of the Church."

"Some think the instruments used in this Secession movement are so weak that it will never stand. *That* is my hope of this movement. Man has so little room for boasting; God will have the greater glory. Because of the weakness of the vessels the excellency of His power may be the more shown forth, . . . If Mr. Macdonald, Shieldaig, is not a saint of God, I know not where to find one. He asked me once, 'When we get to heaven, shall we ever forgive ourselves for sinning against the Lord?' This movement had to take place that such a man might be brought out of his hiding-place."

"I was asked to visit an aged saint, Janet, who was so sorely beset by the enemy of her soul that even her bodily health gave

way. 'Are your certificates all right, Janet?' I asked. 'O yes,' was the reply. 'O then, I don't pity you, if they are all secure.' 'Don't pity me?' she made answer, 'Me, lying here tossed and tempted by the great adversary.' 'No,' I replied, 'if that is all, he'll soon wear himself out.' Which answer gave her so much liberty that her bonds were loosed immediately, and she arose from her bed in less than an hour. Bodily health returned with spiritual freedom."

"I was thrashed for two years on the text—'Ephraim is joined to his idols; let him alone.'—Hosea iv. 17. Yet it was of this same Ephraim, Jehovah said—'How shall I give thee up, Ephraim? How shall I deliver thee, Israel?' 'Is Ephraim my dear son? Is he a pleasant child?'"

"There was a time when I felt that if God would give me one more glimpse of His holiness, I would be consumed. Infinite wisdom knows how much the soul can bear."

"The great enemy sometimes attacks the soul with the thought, 'O, I have committed the unpardonable sin,' at the beginning of his journey. Sometimes he does this mid-way. Then it is most awful to endure, so that the poor soul is forced to cry out—'If the Lord had taken me away from this earth, when I desired it, years ago, I would have been without the knowledge of myself that I now possess.' The longer I live the more I know of the depths of wickedness and deceitfulness of my heart. Ofttimes I wonder how is it possible for me to grow in grace and in sin at the same time. The latter I am assured of. Years ago I thought I had a few flowers of holiness, but alas! they are crushed altogether, leaving me a withered, useless branch. (This was *his own* judgment of himself.) Many years ago I remember Dr. Kennedy, Dingwall, preached from the words—'Grow in grace.' In the sermon he told the story of a certain tract of land which was infested with serpents so much that the inhabitants determined to set fire to the long rank grass in which they dwelt. Drawing a circle, they set fire to its outer edge, which caused the serpents to jump further in, until at last as the circle narrowed, there was nothing to be seen but serpents. So as the circle of years narrows down, the soul often can see nothing in himself but sin. That is my case."

"Sometimes the soul's experience is like Jonathan's; he had to go on his knees over sharp rocks, ere he could win the battle. If we get the sweet, assuredly we shall get the bitter. Christ said so to the great adversary—'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' *Every* word! Our poor souls only want 'bread.' Jehovah, who knows our needs, sends other nourishment along with the bread."

"Job's experience sometimes overtakes the child of God. He, who eschewed evil, who had no spot on his outer garments, whom the Eternal declared upright and perfect among men, nevertheless was maligned, misrepresented, and misunderstood by his friends—men of God as they were. It is always best to leave our case in God's hands."

"Sometimes we are like Abraham in our soul's experience, unable to cleave to the promise—'In Isaac shall thy seed be called,' when he was commanded to offer him as a sacrifice. We are bereft of the promise; then faith is exercised. Well for us in these night seasons, if our eyes are opened to find our experiences portrayed in the Word."

"There is only one death the 'old man,' the great enemy of our souls, can die, that of drowning in the waters of Jordan."

"I was for many years on the border land, undecided whether I ought to outwardly join the Church of Christ, or refrain from doing so because of the sense of my own unworthiness, my own unfitness to sit down at the table of the Lord: But He graciously opened my understanding to see that if I, like the lepers (2 Kings vii.) sat still outside the camp, I would assuredly die, and if I entered the city, I could but die; so I resolved that if death (spiritual) awaited me, it should be within the city gates, and among the Lord's own people."

Interesting Letter from Rev. J. B. Radasi.

THE following was received by the Rev. J. R. Mackay, M.A.,
Inverness:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA.

MY DEAR MR. MACKAY,—I got a letter from Lovedale, to inform me that they had translated as far as the nineteenth Psalm. I was very glad, indeed, to hear that. It is a matter to be very thankful for to the Most High for having opened up a way to the translation of the Psalms in metre. All our people were very pleased when I told them. Do you not see now that your visit here was greatly blessed by the Lord? It has been the means of our getting the Psalms translated, and put into metre.

The day school is now closed for a few weeks, and last week I went to Selukwe with one of our elders, to visit Chief Garner Sojini (who is one of our preachers) and the few families belonging to our Church there. I preached to them on the Sabbath day at Sojini's house. They were all very glad to see me. I found that Chief Garner Sojini had been conducting services every Sabbath on behalf of our Church, strictly adhering to the

singing of Psalms only ; sitting when singing and standing when prayer is offered, just as we do here. He and his wife and family and mother were the first Fingoes who joined our Church. He is living on a farm which he has hired, together with a few other people from the Cape Colony. The farm belongs to Dr. Sauer, a European gentleman at present staying in London, but has agents at Bulawayo, and so the farm was hired from the agents. There is no European on the farm ; only themselves—a few Fingoe families—on it. The farm is nine miles on the other side of Selukwe, and so we had a good walk to go to it. Selukwe is a little over a hundred miles from here. I presented Chief Garner Sojini, on behalf of our Church, with one of those large Kaffir pulpit Bibles. I think you know him personally, as he was here from Selukwe to see you. He was already an ordained elder before he joined our Church, but living at Selukwe.

The two Bechuana boys have gone home for holidays, and Chief Raditladi gave me £5 to assist me in his boy's board and lodgings. The Chief Native Commissioner of Bulawayo, Mr. Taylor, who also visited our school some time ago, has sent me £2 to distribute amongst children who have made the best progress and the highest attendance. Mr. Lanning, the Magistrate, has also sent us a few books in the native language—"Pilgrim's Progress" and "Native Readers"—to give to the school children. I still continue to give, to those who can read, Kaffir Bibles, and also English Bibles to those who have learnt to read English.

You were asking who was keeping house for me. There is no one keeping house for me, but my sister-in-law sometimes comes to help us here ; and as she is helping and assisting her aged mother too, she cannot find much time to help us here. My little girl is also staying with her grandmother. She recovered from the measles and is now suffering from whooping cough. Daniel does almost everything, and he was not able to go home for holidays this time.

You will see that the lease for the Mission site has been renewed for five years. The first year's rent is paid—from 30th September, 1910, to 30th September, 1911 ; it is the other £4 that they want. They wish the money paid in advance ; and so I sent it out of my salary, as you will see by the receipt I am sending to you. Kindly send me the £4 and return the receipt. With kindest regards to all.—Yours sincerely, J. B. RADASI.

A Rock to Rest on.—A minister of the old time in London was visited on his death-bed by another minister, who asked him to describe the state of his mind. Raising himself up in bed, he uttered, with great energy, and dignity, the following words:—"Christ in his person, Christ in the love of his heart, and Christ in the power of his arm, is the Rock on which I rest ; and now (reclining his head gently on the pillow) death, strike !"

Brief Obituaries.

ANGUS MACDONALD, OBAN.

IT is with much regret that we have to chronicle (briefly, this month) the death of Mr. Angus Macdonald, Oban, one of the oldest and worthiest men in the Free Presbyterian Church. Angus was in his ninety-eighth year, and was recognised by all as a lively and deeply-exercised Christian. His prayers in public were highly valued by our Oban people. A wrestler for Christ and His cause in Scotland has been removed, and the blank is great. Angus was able to attend the church until the Sabbath before that on which he died, but he seems to have caught a chill from which he never recovered. He was visited in his last illness by the Rev. Walter Scott, who has been officiating in Oban for some Sabbaths, and other friends, and was able to follow their remarks until a day or two before the end. We hope that a more extended notice will yet appear of this very precious man. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men" (Psalm xii. 1).

J. S. S.

MRS. WILLIAMSON, HELMSDALE.

IT is with sorrow we record the death of Mrs. Williamson, a member of the Free Presbyterian congregation, Helmsdale, which took place at her daughter's house in Gordonbush, Brora, in July of last year, at the age of seventy-eight years. Mrs. Williamson was born in Dalchalim, Brora, and was of a God-tearing family. She was quiet and humble in walk and conversation, and very seldom spoke of herself. We are told that it was under the preaching of the late Dr. Kennedy, Dingwall, that she was brought from darkness to light. She was a woman near the Lord at a throne of grace, and received remarkable answers for others under soul and bodily trouble. She was very fond of relating anecdotes of the "men" of her young days, such as Sandy Gair, Colin Sutherland, and Gordon Ross, and many others. One time, while staying at Navidale, she had occasion to go to the shore to purchase some fresh herrings to cure for winter use. At that season herrings were very scarce and very dear, but before going to the pier she visited Gordon Ross, but did not tell him her reason for coming to Helmsdale that day. Their conversation became so spiritually interesting that earthly things were forgotten, but all at once the thought came to Mrs. Williamson, "Oh, it's too late for me to get herrings now." Just as the thought flashed through her mind, Gordon said, "Oh, you are thinking you will not get herrings to-day, but you will not go far from this until you will get the quantity you require, and at your own price." She did not take much heed to the words at the time, but bade him good-bye, and left. But she only went

about two hundred yards from him when two fishermen met her, carrying a basket of fresh herrings, which she purchased at her own price without going to the shore at all, just as Gordon had said.

Some time before she died she was unable to attend the public means, but the Bible was her constant companion. She was not a stranger to the temptations of Satan and of her own heart. Near her end she was often heard repeating and humming the Psalms. Her daughter, showing signs of sorrow and distress, she said, "Don't be sorrowful or afraid for me; I am hearing and seeing the angels about the bed." Her end was peace. (Psalm xxxvii. 37.) J. A.

OUR Helmsdale correspondent also sends the following brief notice:—Just as the old year had almost run its course, on the 30th December, 1910, Helen M'Leod, Marrel, another of the Free Presbyterian congregation, Helmsdale, passed from time to eternity, after eight days' illness, at the age of twenty-six years. She was of a quiet and unassuming character, a regular attendant at the means of grace, and of a discerning turn of mind. Her remains were interred in the Helmsdale burying ground on 2nd January. The funeral was marked with a solemnity very seldom seen, and was attended by a large number of people. "Him that honoureth me will I honour." Much sympathy is felt for her parents, brother, and sisters. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

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

(Continued from page 359.)

EAS-ONAIR.

C. 283.—Ciamar a dhearbhas tu a h-eas-onair, no a h-easionracas?—F.—Tha i a' ceadachadh ceilt-inntinn, gnùis-mheallaidh, agus bhréugan.

C. 284.—Ciod a tha thu 'ciallachadh le ceilt-inntinn?—F.—Labhairt dhùbailt, labhairt anns am bheil dà sheadh, no gun a bhi 'labhairt a-réir a' bheachd a ta aig neach 'n a inntinn—ceal-gaireachd.

C. 285.—Am bheil eaglais na Ròimh ag aontachadh le ceilt-inntinn?—F.—Thà i: tha i ag ràdh gu soilleir gu'm bheil cluaineas, no ceilt-inntinn laghail. Dh'-ardaich i *Liguori* gu inbhe nan Naomh aice anns a' bhliadhna 1839, ag ràdh nach 'eil "aon fhocal airidh air dìteadh" 'n a chuid leabhraichean, agus tha i a,

teagasg d' a pobull a bhi 'g ùrnuigh gu'm bitheadh iad air an seòladh le earailibh an duine sin, ged tha è ag ràdh gu'm bheil ceilt-inntinn laghail.

C. 286.—Dearbh sin le briathraibh o leabhraichean an duine féin?—F.—Tha è ag ràdh,—“Air do na nithe sin a bhi air an daingneachadh, is i a bharrail choitichionn agus chinnteach amear nan uile dhiadhairean, gu'm bheil è laghail cluaineas, no ceilt-inntinn a ghnàthachadh ann an còmhradh cumanta agus a dhaingneachadh le mionnan.”¹

C. 287.—Ciod a tha *Liguori* a' teagasg mu ghnùis-mhealladh?—F.—Gu'm bheil è laghail mealladh a dheanamh mu chreidimh neach: gu'm faod Pàpanach, air amaibh àraid, feòil itheadh air làithibh trasgaidh chum mealladh a dheanamh.—(Vol. I., p. 364.)

C. 288.—Ciod a tha è 'teagasg mu shaoradh o mhionnan?—F.—Gu'm bheil comas aig a' Phàp neach 'fhuasgladh o cheangal, no o bhòid nam mionnan, ciod-air-bith cho cudthromach 's a bha a' chùis mu'n robh iad air an toirt.—(Vol. II., p. 146.)

C. 289.—Ciod a thubhairt còigeamh Comhairle Laterain air a' chùis so?—F.—Gur mionnan-eithich, agus nach mionnan idir, mionnan a bheirear an aghaidh buannachd na h-eaglais. Tha è follaiseach do na h-uile nach è cleachdadh eaglais na Ròimh firinn, no gealladh a chumail ri eiricich (*heretics*), no ri daoine nach 'eil de 'comunn féin, no nach 'eil a géilleadh dhi.

C. 290.—Am bheil eaglais na Ròimh a' ceadachadh olc a dheanamh chum gu'n tigeadh maith às?—F.—Tha i. Tha *Liguori* ag ràdh, gu soilleir, gu'm “bheil è laghail neach eile éigneachadh gu olc a's lugha 'dheanamh chum olc a's mò a chasgadh.”—(Vol. II., p. 120.)

C. 291.—Am bheil thus' a' smuaineachadh gu'm bheil è laghail neach eile éigneachadh gu olc a dheanamh air dòigh sam-bith?—F.—Cha n-'eil idir. Is còir dhuinn-ne ar dleasan a dheanamh. Buinidh a' bhuil do Dhia.

C. 292.—Cionnus a chithear eas-onoir agus foill eaglais na Ròimh a thaobh leabhraichean?—F.—Thruaill agus mheasg i leabhraichean nan seànn sgrìobhadair, agus cléir-riaghailtean nan comhairlean a bha ànn o shean, a chum a barailean féin a chòmhdach 's a dhìon.

C. 293.—Ciod an fhoill a rinn i eadhon mu na deich àithntean naomha?—F.—Ann an iomadh Leabhar-cheist a tha i 'cur amach ann an dùtchaibh Pàpanach, agus eadhon ann an Eirionn, cha n-fhaicear an *Dara Aithn*; tha an àithn so air a gearradh amach à Leabhar-cheist na Ròimh anns na h-àithibh sin, chum nach faic an sluagh gu'm bheil aoradh do ìomhaighean air a thoirmeasg, agus a h-iodhol-aoradh air a dhìteadh le Dia.—Ceist 260-265. (Faic *Manual*, t. 178.)

C. 294.—An tug i an àithn so às a' Bhìobull? no às a h-eadar-theangachadh air na Sgrìobtuiribh?—F.—Cha tug: ach cha

¹ Moral Theology, Vol. II., p. 118. Venice, 1828.

n'eil i a' làn ghabhail ris a' Bhlobull ann an càinnt air-bith, ach a mhàin 's an Laidinn. Dh'aontaich easbuigean àraid le Biobull Dhouidh, no am Biobull Beurladh aice, ach cha tug eaglais na Ròimh a làn ùghdarras riamh dhà.

C. 295.—Am bheil eaglais na Ròimh an aghaidh eòlas air focal Dé a chraobh-sgaoileadh amearg an t-sluaigh?—F.—Thà i. Agus b'ail leatha, ach beag, gach eòlas eile cuideachd a chumail o'n t-sluagh. Cha mhòr eòlas a bha coitichionn amearg an t-sluaigh gus an tàinig an t-Ath-leasachadh.

C. 296.—Cionnus a dhearbhas tu sin?—F.—Le Clàrbacaidh (*Index Prohibitory*) na Ròimh féin, leis am bheil gach uile leabhar, no earrann de leabhar a tha ag ràdh guth' an aghaidh tagraidh na Ròimh, air a thoirmeasg.

C. 297.—Am bheil è soilleir o eachdraidh, gun robh eaglais na Ròimh a' cur an aghaidh céum an eòlais?—F.—Thà 'nuair a fhuair an duine ionnsuichte sin Galiléo amach an fhìrinn mhòr so, gu'm bheil an talamb, no an cruinne-cé agus na réultan a' cuairt-meachd mu'n ghrèin, thilg eaglais na Ròimh anns an tigh-phlanaidh è, agus dh'èignich i è gus an fhìrinn so àicheadh, —fìrinn a ta nis air a h-aideachadh leis na h-uile, eadhon le eaglais na Ròimh féin.

C. 298.—Am bheil daoine ionnsuichte ann an cuideachd eaglais na Ròimh, matà?—F.—Thà gun teagamh; tha mòran dhaoine ionnsuichte anns an àrd chléir aice, gidheadh, tha i an aghaidh a bhi 'sgaoileadh eòlais amearg an t-sluaigh uile. Faic an staid thruagh agus an t-aineolas anns am bheil an sluagh 's an Eadailt, 's an Spàinn, 'am Portugal, agus ann an Eirionn féin. Is è aon de innleachdan na Ròimh cléir ionnsuichte a chumail suas, a chum a cùisean a thagair amearg dhaoine foghlumte eile; ach an sluagh 'fhàgail dàll, aineolach.

C. 299.—Dh'ainmich thu an "Tigh-planaidh." Am bheil eaglais na Ròimh ag aontachadh leis an tigh so?—F.—Thà i. Chaidh an tigh-planaidh a shuidheachadh gu mion chùramach le òrdugh nam Pàp, agus is è sin cuid de'n chléirlagh aig eaglais na Ròimh.

C. 300.—Ciod a bhàtar a' deanamh leis an tigh-phlanaidh?—F.—Air an leisgeul, no 'chasaid 'bu lugha, rachadh greim a dheanamh air neach sam-bith air an robh amharus gu'n robh taobh aige ris a' chreidimh Phròtastanach, no neach às leth an robh cionta sam-bith eile air a chur; an sin rachadh a chur tre sheòrsa deuchainn aig cùirt, 's an-deigh sin a thoirt thairis a chum a phlanadh.

C. 301.—Ciod an seòrsa phlantan a bhàtar a' fulang 's an tigh so?—F.—Bha caochladh seòrsa; a h-uile seòrsa péin no dòruinn, gu dearbh, a b' urrainn innleachd 'fhaotuinn amach, a chum plan agus cràdh a thoirt do choluinn duine.

C. 302.—Ainmich cuid diubh?—F.—Planadh leis an *roithlean*; b'e sin neach a thogail suas air ceànn rùip gu mullach an tighe agus cudthrom mòr ceangailte ri 'chasan; an sin a ghrad

leigeil sìos, ach beag gu làr—nì a bheireadh tulgadh cho garbh air, 's a chuireadh gu buileach às na h-uilt è. Pìanadh an *toit-eachain*; b' è sin neach a shìneadh air a dhruim agus teine mäll a chur ri buinn a chasan. Pìanadh an *ragroth*'; b' è sin an corp a thoinneadh, 's a réubadh às a chéile. A thuilleadh air sin, bha muinntear air an tilgeil gu tric ann an sluic làn bheathaichean snàigeach, gràineil—losganan, dearean-luachrach 'us nathraichean: cuid air am fàgail gu bàsachadh leis an ocras, agus cuid eile air an losgadh aig a' phosta-mharbhaidh anns na lasraichean. Sin anis cuid de na pìantaibh a bhàtar a' gnàthachadh anns an tigh-phìanaidh, gu thoirt air sluagh an creidimh Pròtastanach àicheadh. —(Faic *Martarach*.)

C. 303.—Ciod anns am bheil laghannan na cléire a' co-sheasamh?—F.—Ann an cléir-riaghailtean nan comhairlean, achdan nam Pàp, agus ann an ùghdarrasaibh eile.

C. 304.—Agus am bheil nàdur na géur leanmhuinn ànta sin?—F.—Thà. Thubhairt mì cheana, gu'n robh an tigh-pìanaidh air a chur suas le òrdugh teànn nam Pàp. Tha cléir-riaghailtean nan comhairlean géur-leanmhuinneach, fuileachdach, mar-an-céudna. Tha an treas cléir-riaghailt de cheathramh comhairle Laterain ag òrduchadh na *h-eiricich* uile a ghearradh às.

C. 305.—Ciod è, matà, is toradh do na riaghailtibh sin uile, no ciod a thàinig àsda?—F.—Thàinig an tigh-pìanaidh—teine Smithfield—a' chasgairt a rinneadh air oidhche Bhartoloméuis, 'nuair a bha *ceud mìle* Pròtastanach air am mort anns an Fhràing, agus marbhadh mhuilleanan eile.

C. 306.—Ach nach 'eil aonachd inntinn mu nithibh a' chreidimh ann an comunn eaglais na Ròimh, agus nach 'eil i, an lorg sin, freagarrach gu beachd aon-inntinneach àrach amearg muinntir eile?—F.—Cha n'èil, cha n'èil. Tha a luchd-teagaisg a' dol calg-dhireach an aghaidh a chéile 'n am barailean mu chaochladh pùngaibh cudthromach; agus tha a h-eachdraidh a' dearbhadh gu'n robh i gu minig 'n a màthair-aobhair air cogadh a thogail agus air truaighe a sgaoileadh amearg sluaigh.

C. 307.—Ciod iad na ceistean teagaisg air am bheil iad a' mì-chòrdadh?—F.—Air neo-mhearachdas a' Phàpa—air cò aca rugadh an Oigh Muire às éugais peacaidh, agus air àrd phùngaibh eile.—Ceist 55-58. (Faic *Trachd air Aonachd leis an Urramach Dr. Blakeney*.)

C. 308.—Ciamar a bha eaglais na Ròimh 'n a màthair-aobhair cogaidh agus truaighe?—F.—Air aon àm, bha dha Phàp ànn; air àm eile bha trìuir Phàp ànn. Chathaich 'us chog iad so gu garg 's gu fuileachdach an aghaidh a chéile: ghluais còmhrag anns na rìoghachdan mu-n-cuairt, cuid a' seasamh leis an dara Pàp 'us cuid leis a' Phàp eile. Anns na caochladh cogaidhean a dh'èirich o aobharaibh eile, chaidh am Pàp, am bitheantas, anns an eadargain air aon dòigh, no dòigh eile, a' cur connaidh ris an lasair.

C. 309.—Agus am bheil cumhachd aimsireil, marso, ann an

eaglais na Ròimh cho maith ri cumhachd spioradail?—F.—Thà gun teagamh. Is è am Pàp rìgh nan Ròmanach uile. Tha crùn trì-fillt' air a cheann, a nochdadh a chumhachd, agus is iad a' chléir—luchd-dreuchd a rìoghachd, a chuid oifigearan, co dhiubh is eaglaisich, no cràbhaich iad.

C. 310.—Ciod an t-eadar-dhealachadh a tha eadar na *h-eaglaisich* agus na *cràbhaich*?—F.—Is iad na *h-eaglaisich* na daoine sin de'n chléir aig am bheil dùthchan, no sgìreachdan air an comharrachadh amach dhoibh, fo'n cùram: is iad na *cràbhaich* am buidheann iomadach sin de'n goirear Manaich, Franciscanaich, Dominicanaich, Iesuitich agus feadhain eile a tha 'n an seòrsa feachd-cuideachaidh ann an seirbhis a' Phàpa.

C. 311.—Cò iad na Prìomhaich (*cardinals*)?—F.—Tha eaglaisich àraid anns an Ròimh, aig am bheil comas am Pàp a roghnachadh, air a shuidheachadh; ach trid gach buidhinn agus seòrsa dhiubh sin o'n Phàp féin—an ceànn—anuas gus a' mhanach a's ilse, tha aig eaglais na Ròimh cumhachd, mar rìoghachd aimsireil, ann an rìoghachdan eile, agus tha i cunnartach do na h-uile.

C. 312.—Mar sin, matà, cha n-è cràbhadh amhàin obair eaglais na Ròimh?—F.—Cha n-è idir. Is i a h-obair-se comh-cheann-airc an aghaidh fìor mhaith a' chinne-daoine. Na'm faigheadh eaglais na Ròimh buaidh mar tha i ag iarraidh, is è am Pàp, an sin, 'bu rìgh thairis air an t-saoghal uile, agus bhitheadh gach uile shluagh 'n an tràilleann aige-féin agus aig a chuid sagart.

C. 313.—A thuilleadh air peanas corporra, ciod iad na meadhanan eile a tha am Pàp a' gnàthachadh a chum a rìoghachd a chumail fo smachd?—F.—Ascaoin eaglais, iomsgaradh agus toirmeasg, is è sin ri ràdh, daoine a sgaradh amach o shochairibh na h-eaglais.

C. 314.—Mìnich ciod a tha thu a' ciallachadh leò sin?—F.—Ma dhiùltas duine, sluagh, no rìgh, ùmhlachd a thoirt do'n Phàp, air bàll, théid òrdugh ascaoin, no sgaraidh a chur amach an aghaidh an neach a ta eas-umhailt, leis am bheil è air a ghearradh amach bho chomunn ri cho-chréutairean agus o gach òrdugh spioradail; no ann an briathraibh eile, tha è air a "chur fo chàrn." Ma bhunaicheas rìgh ann an eas-ùmhlachd, théid a rìoghachd a chur fo thoirmeasg, no fo òrdugh-bacaidh; bithidh è air a sgaradh amach o gach sochair a tha fo chomas a' Phàpa. Bithidh na h-eoglaisean uile air an dùineadh, stad air a chur air gach seirbhis spioradail, air searmonachadh, air baisteadh, air pòsadh, agus eadhon na mairbh air am fàgail gun adhlacadh.

C. 315.—An robh rìoghachd Shasuinn riamh air a cur fo'n toirmeasg so?—F.—Bha i, ri linn Rìgh Iain, 'nuair a bha an sluagh gun sgoinn, 'us iad cho tais, fànn 'us gu'n do ghéill iad do smachd a' Phàpa.

C. 316.—Ciod è nis matà, do dleasan a thaobh nam Pàpanach?—F.—A bhi ag ùrnuigh air an son, agus saothair a dhèanamh chum an iompachadh.

Protestant Notes.

A Damaging Indictment.—The *Bulwark* for January has a disquietening article on Ritualism in Scotland, the first of a series. It is a straightforward piece of work. It is well sub-titled "An Exposure." Quotations are given in reference to Dr. Cooper and his work that shew clearly how he is regarded by Roman Catholics. We trust Mr. Lumsden will continue his exposures and support Rev. D. Macfarlane, who has also spoken out strongly on this matter in his recent pamphlet on *Present Aspects of Romanism*.

Mixed Marriages in Ireland.—A great Protestant demonstration was held in the General Assembly Hall, Belfast, early in January, to protest against the action of the Church of Rome in regard to the decree on mixed marriages. The subject was brought prominently before the public about a month ago, when the Rev. Wm. Corkey, minister of the leading Presbyterian church, published a statement giving details of the experience of a woman named Mrs. M'Cann, a Presbyterian, who was married to a Roman Catholic. According to that statement, the marriage took place in the Presbyterian church, and the couple lived happily together until a priest visited the house and suggested to the woman that she should be married again in a Roman Catholic chapel. Mrs. M'Cann refused to do so, maintaining that she was already married. The attitude of the husband towards his wife afterwards changed, and one day, when the mother was absent from the house on an errand, the two children, the issue of the marriage, were removed from the house. The mother appealed to the husband to inform her of the whereabouts of the children, but he refused, although he said they were being well looked after. Later the husband deserted the mother. The audience at this meeting was drawn from all the Protestant denominations in the city. The case has aroused the greatest interest, and quite 10,000 applications were made for tickets. The Rev. Dr. Murphy, Moderator of the General Assembly, presided. They were met, he said, to deal with a matter of supreme moment, and to claim their rights as free citizens of a free country. They did not object to the Church of Rome legislating for its own members, but they did object to that Church attempting to legislate for Protestants. He maintained that a marriage between a Roman Catholic and a Protestant was legal, according to the British law, and no edict of the Church of Rome could make it otherwise. The Church that could rob a woman of her husband and of her helpless children, as the Church of Rome had done in the case of Mrs. M'Cann, was capable of anything.

The Roman Catholic Church in Italy.—The January number of the *Hibbert Journal* has a very instructive article by Professor Luzzi on the Modernist movement in Italy. He gives the following damaging quotation from Prezzolini's *Catholicismo*

Rosso :—"It is a painful fact : we have never found an Italian of the poorer class praying to anyone but the Madonna [Virgin Mary], or perhaps some local saint. We find but few prayers addressed to our Saviour, and scarcely a trace of any to the Eternal Father. . . . And while the most ardent prayers to the Madonna are encouraged, we have not discovered a single instance in which the supplicant has been warned that, however good it may be to invoke the blessed Mother of our Lord, he must exercise extreme care that he does not allow these invocations to take the place of prayer to God Himself. We can mention cases, and not among the most ignorant classes, in which the Madonna has been punished for not answering the prayers addressed to her, either by extinguishing the lamp in front of her image, or by turning the image with its face to the wall. And the clergy, as a rule, do not try to alter those sentiments." It will be seen from the above quotation that the writer is a Romanist, but he throws light on the lamentable ignorance that exists in the Italian Romish Church.

Modernism in Italy.—Generally speaking, Modernism may be defined as a revolt against the Vatican policy in the Church of Rome. Professor Luzzi's article, referred to above, is not very encouraging reading to Protestants of the evangelical persuasion. Some of the Modernists adopt the policy of reform within the Church—a hopeless task and doomed to certain failure. A second group are under the influence of the higher criticism, while a third group interest themselves wholly with sociology and leave religion out of their reckoning altogether. Another group have as their aim the leading of the people to the Christ of the Gospels, and with this object in view "The Pious Society of St. Jerome for the spreading of the Holy Gospels" was formed. The Society received encouragement from over 200 bishops, and the Pope granted an indulgence of three hundred days to those who would read the Gospels for at least a quarter of an hour each day. In 1908 almost a million copies of the Gospels had been circulated. Rome soon became apprehensive ; an open Bible is a dangerous book for her, so by a number of restrictions the life of the Society is well-nigh destroyed. The Vatican has not killed it directly, but it has so managed matters that it should die slowly of itself. This Society was one of the most hopeful features of Modernism in Italy, but its aims were too Scriptural for the Church of Rome.

Home Rule.—We are glad to see, says the *English Churchman*, that the subject of Home Rule, and the effect which it would have upon the Protestants of Ireland, still continues to claim public attention. There are a few professing Protestants who, for reasons best known to themselves, have taken upon them to advocate self-government for the sister isle and to make light of the fears of their co-religionists. The views of these men are sometimes inserted in the English Press as representing those of

an Irish political party. The truth is they represent no one but themselves. They may be used, but they are not trusted, by the Romish hierarchy, while they are regarded with suspicion by all classes of Protestants. Sir Robert Anderson's letter in the *Times* of 24th December deals in an effective and trenchant manner with the specious notion that Irish loyalists may be given over without fear to the tender mercies of the Roman Catholic majority. Writing in answer to a communication from Mr. Stephen Gwynn, he says: "The egregious fallacy which underlies it can be expressed in a single sentence. It is the Church of Rome, not their Roman Catholic fellow-countrymen, that Irish Protestants refuse to trust"; and he adds farther on: "No man who is not the opposite of a philosopher can doubt that an Irish executive, dependent on the votes of the ignorant electorate in Roman Catholic Ireland, would be helplessly in the power of the hierarchy and priesthood of that Church." These pregnant sentences put the whole case in a nut-shell.

Notes and Comments.

No Room for Evolution.—We have been so often disappointed in reading so-called Bible Helps, that the reading of the following paragraph from an appendix to vol. i. of the new Oxford Companion Bible has given us real pleasure:—"The introduction to Genesis (and to the whole Bible), Gen. i. ver. 1, to chap. ii. ver. 3, ascribes everything to the living God—creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of divine revelation. One must be true, the other false. All God's works were pronounced 'good' seven times (see Ap. 10), viz., Gen. i. 4, 10, 12, 18, 21, 25, 31. They are 'great,' Psa. cxi. 2; Rev. xv. 3. They are 'wondrous,' Job xxxvii. 14. They are 'perfect,' Deut. xxxii. 4. Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All *his* works, therefore, proceed on the principle of *evolution*. This principle is seen *only in human* affairs: from the hut to the palace; from the canoe to the ocean liner; from the spade and ploughshare to machines for drilling, reaping, and binding, &c. But the birds build their nests to-day as at the beginning. The moment we pass the boundary line and enter the divine sphere, no trace or vestige of evolution is seen. There is growth and development *within*, but no passing, change, or evolution out from one into another. On the other hand, *all* God's works are *perfect*."

Tercentenary of the Translation of the Authorised Version of the Bible.—It is now three hundred years since the Authorised Version of the Bible was translated. And notwithstanding the Revision made some thirty years ago, it still remains the Bible of the English-speaking race. In a pleasure-loving age it is encouraging to know that the printing presses of

Oxford, Cambridge, London, Edinburgh, Glasgow, Dublin, and New York are pouring forth three thousand Bibles per day. The tercentenary of the Authorised Version is to be celebrated throughout the English-speaking countries. March has been appointed for England and Scotland as the month when meetings will be held to commemorate the great event.

The Church of Scotland.—In an article in the *Hibbert Journal*, Dr. Donald MacMillan, Glasgow, throws cold water on the present union movement between the U.F. and the Established Church. The article to those who stand by the old ways is disheartening reading not so much for its attitude to union as to the revelation it gives of the breaking away of the Scottish Churches from the old moorings. Here is a paragraph in reference to his own Church (the Church of Scotland), which we commend to those who have an *ideal* Church of Scotland as distinct from the *actual*:—"The Psalms of David in the metrical version, and at a later date the paraphrases, were all that was permitted in the praise of the Church, and long extemporary prayers, with a longer sermon, completed the service. All this is altered. In certain of the Presbyterian Churches, especially in some of those belonging to the Church of Scotland, say St. Giles', Edinburgh, or Glasgow Cathedral, the worship is as rich and varied as in the Episcopal Church, and the best organs and the most beautiful music are also to be found in them. Many of the clergy read their prayers; a valuable service book has been prepared for their use by the General Assembly of the Church of Scotland; and congregations that a few years ago persecuted their members for daring to introduce the slightest innovation, now accept quite gladly the changes and improvements that have been made."

Reprint of Excellent Book.—We have much pleasure in observing that Messrs. Farncombe & Son, London, have re-issued in a neatly-bound form, "Theopneustia, or the Plenary Inspiration of the Scriptures," by the late Dr. Gaussen, Professor of Theology at Geneva. The book is a standard one on the infallibility of the Holy Scriptures, and should be very widely circulated in these unbelieving days. It is not written in too technical or learned a style for ordinary intelligent readers, but may be perused with profit by "the common people." A very suitable gift-book it is to thoughtful young men and women. Messrs. Farncombe & Son have issued it at a very moderate price—1/6; postage, 3d. extra. Three or more copies are to be had post free. Please note their address—30 Imperial Buildings, Ludgate Circus, London, E.C. We ought not to omit to say that this edition contains a Prefatory Note by the late C. H. Spurgeon, whose name is of world-wide influence. We earnestly hope that the publishers will get substantial encouragement from many quarters in their endeavour to circulate this valuable work.

Meeting of Scottish Protestant Alliance.—The annual meeting of this Alliance was held in the Christian Institute, Bothwell Street, Glasgow, on Tuesday evening, the 24th January. W. C. Maughan, Esq., was in the chair. Among the principal speakers were Dr. Long, medical missionary, Limerick, Ireland, Mr. Archibald Macneilage, Glasgow, Rev. A. C. Gregg, B.A., Loanhead, Rev. D. Ness, M.A., Whiteinch, and the Rev. Mr. Notarbartolo, an Italian evangelical minister, from Leghorn. Dr. Long gave an interesting account of his dealings with Roman Catholics in the south of Ireland, where he has suffered much persecution through the influence of the priests. Mr. Macneilage called emphatic attention, to what he justly termed the Belfast infamy, in the matter of the cruelly-treated Protestant wife. The Italian, Rev. Mr. Notarbartolo, gave a lively and interesting speech, which was much appreciated. Rev. D. Ness spoke with a good deal of the fire and enthusiasm of one who is an official among the Orangemen. The Protestant Alliance is henceforth to be merged in the Scottish Reformation Society, as a Western Committee of the same. There is much need of a real Protestant revival among the Churches in the love and practice of Reformation principles in doctrine and worship.

Church Notes.

Communion.—Dingwall, first Sabbath of February; Stornoway, third. Ullapool, first Sabbath of March.

Admission of Rev. W. Scott.—The Southern Presbytery met in St. Jude's Hall, Glasgow, on the 2nd January, Rev. Neil Cameron, Moderator, presiding. Rev. Walter Scott, late of Australia, was admitted into the Church. The Moderator first gave a brief narrative of the steps that had been taken by the Synod in connection with the proposed admission of the Rev. Mr. Scott, who had now indicated his acquiescence in the Synod's decision. Thereafter, Mr. Scott came forward, and the Moderator put to him the usual questions for the admission of ministers, which he answered satisfactorily. The Clerk then read the Formula, and Mr. Scott signed the same. This being done, the Moderator engaged in prayer, and at the close, in the name of the Presbytery, received Mr. Scott into the ministry of the Free Presbyterian Church. The Moderator and brethren present gave him the right hand of fellowship. The meeting was closed with praise and prayer.

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"Present-Day Aspect of Romanism."—The lectures on this subject by the Rev. D. Macfarlane, Free Presbyterian Manse, Dingwall, are now published in pamphlet form; price 2d. (post free) for each copy. Copies may be had from Mr. Macfarlane or the Editor of the Magazine.

Sketch of the late Peter Macleod.—This valuable sketch, by the Rev. A. Macrae, which appeared in our January number, is, at request, about to be issued in pamphlet form. Skye people in particular should find it interesting. Copies may be had (price 1d. each; postage, ½d. extra) from Mr. John M'Laine, bookseller, Portree, or Editor of Magazine.

The Magazine.

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