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"The Roman Catholic Church in Italy."

BY ALEXANDER ROBERTSON, D.D.

WE have already had two brief references to this valuable book in our columns, but we think it worthy of more extended notice, as it is a work that is fitted to make a new epoch in our history as a nation, if it were only carefully read and duly pondered by our civil and ecclesiastical rulers and the general body of our people. Dr. Robertson has done immense service to the cause of true Christianity by placing before us in such excellent literary form the simple but startling facts about the Roman Church in its native field—Italy. The facts are such as should open the eyes of silly Protestants, who are blinded by a false charity to the evils of Romanism, to discern the real character and workings of this huge organisation, which no name can more fitly describe than the one provided by Holy Scripture, namely, "The Man of Sin." We make bold to say that the clergymen and others who in this country refuse to apply this name to Romanism evince either utter ignorance of the system or an appalling bluntness of ordinary moral perception. They have either not gone to the common sources for information in regard to the Papacy, and are childishly illiterate on the subject, or they are so debased as not to be able to recognise unblushing iniquity when they see it. Dr. Robertson has made a splendid addition to our literature on the Romish Church, and we cannot too strongly recommend the perusal of his book to everyone whose eyes may fall upon these lines. Would to God that the people of this nation would only take a lesson from Italy and France in regard to this great and devastating system of moral evil! The result would be the downfall of the Church of Rome not only in the three kingdoms, but in almost every part of the world.

In the first chapter Dr. Robertson gives "An Historic Retrospect" of Italy as it was when the Pope had temporal power before the year 1870. He describes in vivid terms some of the out-

standing features of the Papal government under the following heads:—"Patriotism was the greatest crime. There was no personal liberty. There was no justice. Prisoners were tortured and drugged. People of proved innocence were executed. There was no education. There was no sanitation. Commerce and industry were discouraged. Agriculture was at a standstill. Poverty, pauperism and beggary abounded. Brigandage was part and parcel of the machinery of the Papal Church." The picture here presented is a very black one, but none the less true on that account. In fact, Dr. Robertson seems careful throughout his whole book to avoid the language of exaggeration, and so his descriptions may be regarded as strictly faithful and accurate. Italy was a scene of well-nigh universal degradation and misery under the domination of the Pope, but ever since that domination was overthrown in 1870 the country has been rising socially, educationally and morally—in every respect that is good. Would our readers note the last particular in the black list of evils that preyed upon the vitals of poor Italy in those dark days? "Brigandage was part and parcel of the machinery of the Papal Church." The highways were infested with bands of robbers, who spoiled and murdered travellers at their will. These ruffians were actually the servants of the Church in their abominable work, and divided the spoil with her. They were devout Papists, who constantly frequented places of worship before and after the commission of their deeds of horror. "The monasteries often afforded them shelter, and were their depots for arms and ammunition." The churches also were their houses of refuge. "Some years ago there died a famous brigand called Giovanni Tolu, who has left us an account of the pious way in which he, as a "good brother," went about the murder of his victims. He says—"As we walked together I prayed inwardly to the Blessed Virgin that she would illuminate my conscience and reveal to me if my companion (in this case a certain Salvatore Moro) deserved to die. My conscience told me 'yes,' and I was tranquil. I then recommended my own soul to the Lord in case I might be overcome. I have never neglected these religious practices during the whole course of my life. Having killed Salvatore Moro by blowing his brains out, my first care was to reload my gun, leaning the butt end of it upon his fallen body. I then recited an *Ave Maria* and a *Requiem* for the deceased. . . . Having recited my prayer, I took hold of the dead body by an arm and dragged it a little distance and then let it fall into a crevice of a neighbouring rock. After this, with a tranquil mind, I continued my journey alone. Although a bandit I never neglected my religious offices. I read always the office of the Blessed Virgin, I recited the prayers for morning and evening, I prayed for the dead, and I frequented the church and the confessional. The rector, Dettori, of Florinas, conducted me into the church by a secret stair that communicated with it from his house. Whilst outside the *baracell* (those who

carry the bier) kept guard, I, the bandit, all alone with the priest, helped the priest at the mass and heard mass at the same time, and I confessed once a year." What an exhibition of the mystery of iniquity is this! And this is Romanism in full bloom in a country where it had unrestricted sway. Things are different *now* in Italy, but that is not because the Papacy has changed, but because the strong arm of the law imposes a check on its operations. In poor Ireland the elements of all those evils that overspread Italy in past times have abundantly shown themselves, and would have developed more fully if no legal restraints had been imposed. But let England take care lest by the encouragement she presently shows to Romanism, she, at no far-distant date, foully lays her honour in the dust.

In the second chapter, Dr. Robertson deals with "The Pope, the falsely-called Vicar of Christ." He outlines the character of past Popes, and then proceeds to notice the present Pontiff. He tells us that "the position of Pope Leo XIII. in the Church to-day is simply that of a slave of the Jesuits," and that he runs the risk at any moment of being poisoned by them if he fails to do what they request. The Italian Government, though renouncing his temporal authority, guarantees, with too great generosity indeed, his dignity, liberty, and comfort in the Vatican; while he professes to spurn all the concessions of the State. The two distinguishing characteristics of the present Pope, whose piety is often absurdly lauded in our newspapers, are avariciousness and pride. "He has the nature of the Popes of the Middle Ages, but without their faith," is the testimony of an Italian of high position who knows him well. Dr. Robertson deplores the action of the Duke of Norfolk, who in 1891 had the audacity to go to Rome and actually advocate there the restoration of the Pope's temporal power. The only solution of Italy's difficulties "would be to get the Pope outside its borders." May the Lord hasten the time when his final downfall will be accomplished!

The third chapter is devoted to "The Priest." He tells us that "the rank and file of the Italian priesthood is recruited from the lowest of the people." The time was when every family had to send a son to the priesthood, but now "no father who respects himself" will make his son a priest. The priests are for the most part ignorant, uneducated men, of doubtful character and life. "Truth-speaking is a thing that is rarely associated in the public mind with a priest. Of the priests in Southern Italy it is frequently said that from their lips 'there never came forth one truth.' . . . Want of truth-speaking is not peculiar to the Italian priest. . . . One is amazed from time to time at the revelation of deliberate falsehoods uttered, when the interests of their Church is at stake, by Papal ecclesiastics who stand high in rank and high in public esteem in Protestant lands." Let our readers mark well the following statement as descriptive of public opinion in Italy to-day in regard to the priests: "No profession is held in less esteem than

that of the priesthood, and no men are so despised, and even hated, as its members. It is a distinctly discreditable thing to be a priest, and it is a distinctly discreditable thing to be on terms of friendship with one. A gentleman who has officially to do with them has told me that he feels ashamed to be seen talking to them in the streets. A priest-professor from Padua, lecturing in Venice a few years ago before a gathering of Roman Catholic students and their friends, complained that if a man was seen to raise his hat respectfully to a priest in the street, he fell in public estimation. "People," he said, "would point the fingers at him and call him a *birbone* (a scoundrel)." It appears, however, that "the number of Italian priests is steadily decreasing," and that the great majority of the priests are now foreigners, many of them Irishmen. "If the priesthood were not thus recruited, it would die out in Italy before the love of country and the onward march of education, of civilisation, and of Christianity." Dr. Robertson also says that he has never read or heard of any really Christian priest in any age, within the pale of the Church of Rome, who was not persecuted by his Church. Could there be any clearer testimony that Romanism is the Man of Sin, an enemy of all righteousness?

In the fourth, fifth and sixth chapters he deals with "The Church," first, as "The Antithesis of Christianity;" secondly, as "The Pope's Shop;" and, thirdly, as "A Political Conspiracy."

The so-called Church of Rome is the antithesis or opposite of Christianity. This is Dr. Robertson's verdict, as it is that of all sound Protestants. He gives interesting quotations from distinguished Italians on the subject. From one of them he takes the expressive phrase "The Antithesis of Christianity." This writer—Dr. Mariano, Professor of Philosophy in the University of Naples—affirms that Roman Catholicism is not only not Christianity, but it is the very antithesis of it. Italians, learned and unlearned, recognise that Christ came into the world to save *from* sin, that the Papal Church, though it requires confession of sin and repentance before absolution, makes no agreement that its subjects should depart from iniquity, and practically offers salvation in sin; and therefore they logically conclude that Romanism is the very opposite of true Christianity. The whole history of dispensations and indulgences granted by the Pope confirm the opinion. Dr. Robertson also adduces the writings of Lignori, whose work on Moral Theology is the standard one on morals in the Roman Church, in further confirmation of this. "The whole book," he says, "from cover to cover is an incitement to sin." He concludes this chapter by showing the deteriorating effects of Romanism in those countries where it has predominated, and quotes from Mr. Michael Macarthy, a Romanist, who has recently published a book, entitled "Five Years in Ireland," and other writers, to show the misery and crime that "the Church of the unholy" constantly brings in its train.

"The Pope's Shop" is a chapter that is fitted to evoke a feeling

of amusement in the reader, if the subject were not too serious a one for such an emotion. Everything in connection with "the Church" is a matter of pounds, shillings, and pence. Pardon for offences against law, dispensations to live in sin, masses for the dead, relics of Mary and Christ and the saints, divorces and liberty to marry within the forbidden degrees—all these things may be bought for money. The Religious Houses are also to a large extent branches of the great Papal Shop. "Before the passing of the recent French laws in regard to such houses, M. Clemenceau published a report regarding them, in which he said that 2500 monasteries were engaged in trade which deleteriously affected the French tradesman in almost every line of business. The favourite traffic, however, of the monks in France, as it is in Italy and wherever they exist, is in alcoholic drinks. . . . The trade of some of these, as that of La Grande Chartreuse, is enormous." All this unholy traffic and money-making, under the guise of religion, not only has opened the eyes of Italians and French to the hollow mockery of the Roman Church—a salutary revelation indeed—but it has also done what is essentially bad: it has made many of them think that all religion is a sham. But if they would carefully study the Bible they would see that Christ and the Apostles warned the true Church long beforehand of the rise and character and doings of the Papal Antichrist.

Dr. Robertson's chapter on the Church as a political conspiracy is well worthy the perusal of cabinet ministers, members of Parliament, aye, every citizen of our country. He points out that English Roman Catholics always assume that their Church should be exclusively viewed as a religious institution, and studiously hide its political aspect altogether, while he shows most effectively that Romanism with all its false religion is also political to the backbone. In Italy before 1870 "the only character it assumed in the face of the world was that of a political institution, and as such it was one of the most despotic, most cruel, most unrighteous that ever oppressed and destroyed a people; and the Sovereign Pope was known as 'the Jailer and Butcher' of Italy. Christendom has cause to thank God that the temporal power of the Pope and his priestly government have been destroyed for ever." He notes the past experience of the political influence of Romanism in England in the times of Henry VIII. and Queen Elizabeth, and that in the present day Ireland affords proof that Popery and Patriotism are frequently "wide as the poles asunder." The recent massacres in China are also adduced in proof. The Chinese hate the Roman Catholic priests because of their assumption of political power, and it is striking to notice that in those places where there were no Romanists there were no disturbances. Dr. Robertson shows *how* the political conspiracy is carried on by the Papal Church. It diligently fans disloyalty, sedition, and anarchy; it did so in Sicily in 1894; and it condoned the assassination of King Humbert. It also skilfully

tries to allure and entrap Protestants into its fold, especially visitors to Rome, giving them every opportunity to see the Pope, and using every means to throw the Papal glamour over them—poor people, certainly, that will be so befooled. “The Church of the Unholy” also largely uses *the press* to damage Italy and Italian institutions. False information is circulated “in regard to the social, economic, and political conditions of the country.” Indeed, its intrigues and plottings are without number. The priest is at the bottom of every mischief that is being perpetrated. It is matter, however, of great thankfulness that Italy has enacted many laws which check the encroachments of the Papacy. The priests are shut out of all civil spheres, and their efforts to terrorise the people are effectively curbed. Priest-teachers, for example, are banished from the schools. Protestant schools are licensed by the State, and Italian parents set a high value on them. A new penal code was promulgated in 1890 for the checking of abuses by priests. One of the most common abuses was an attempt made by the priest to get hold of a dying man’s money or estate. Dr. Robertson gives an illustration of the case of a priest who induced a peasant to leave his money to the Church, but his sons returned from America and contested the will at law, gained their case, and received the whole inheritance, while the priest was sent to penal servitude. But he also shows how a similar case was treated in the law courts of Ireland and England; the will in favour of the Church, melancholy to relate, was twice sustained, while the ordinary lawful heirs lost their case, and had the expenses of both trials to pay. He concludes this chapter with the following sad reflection:—“I often feel and often say that Italy and not England is the true Protestant country; that Italy and not England is the land where one enjoys the fullest religious liberty.”

We intend to give a second notice of this instructive book in next issue.

Searmon.

LEIS AN URR. ARCH. COOK A BHA 'N DEIMHIDH.

September 7th, 1862.

“Co ise a tha 'teachd a nios o'n fhasach an taice ri Fcar a graidh?
Dan Shol. viii 5.

THA ceisd air a cur an so, “Co ise?” Co a chuir a' cheisd so? Cha-n 'eil e air 'innseadh. Chithear anns an t-sior-ruidheachd, co a chuir i agus c' airson a bha i air a cur. Feudaidh e bhi gur e an Spiorad Naomh a chuir i. Co air bith a chuir i, 'se an Spiorad Naomh a dhuigs i; agus 's math dh' fheudta gur e a' chrìoch a bh' aige 'na cur, bhi 'gairm air muinntir gu bhi 'gabhail beachd air pobull Dhe. Tha sluagh Dhe 'nan iongantas. “Feuch mise agus a' chlann a thug thu dhomh,” oir “is daoine a tha 'nan iongantas iad.”

Tha iomadh neach a' togail an aideachaidh anns an t-saoghal agus tha an t-aideachadh iongantach maiseach ; ach cha-n 'eil iad ach tearc a tha 'buanachadh gus a' chrìoch. C' airson? Cha-n ann ris an Fhear-shaoraidh a bha an taic, ach ri eolas cinn agus failnichidh a h-uile ni eile ach Crìosd agus crìonaidh an creutair. Tha e gle fhurasda toiseachadh air aideachadh, ach tha buanachadh gus a' chrìoch 'na ni iongantach. Thus', a thoisich air cumail aoraidh, gun aonadh a bhi agad ri Crìosd, mu'n tig am bas crìonaidh tu. 'S iomadh iad a thoisich air cumail aoraidh, ach mu'n d'thainig am bas cha robh iad 'nam mor-onoir do Chrìosd. Cha b' ann ri Crìosd a bha an taic ach ri eolas cinn, dh' fhàilnich sin agus chrìon iadsan.

Ann an labhairt o na briathraibh so air an t-Sabaid roimh bha sinn a' runachadh,

I. 'Bhi 'nochdadh, ciod e am fasach so,

II. 'Bhi 'fosgladh suas taiceachadh ri Crìosd mar an t-slighe o'n fhasach so,

III. 'Bhi 'mineachadh beagan de nithibh a tha air an gabhail a stigh anns a' cheisd.

I. Bha sinn ag radh, gu'n robh an saoghal 'na fhasach gu litireil do bhrìgh mar a chaill e a mhaise anns an do chruthaicheadh e. "Thu an talamh malluichte air do sgath." Chaith mallachd Dhia a cheud mhaise dhe'n t-saoghal. A ris tha an saoghal na fhasach do bhrìgh nach sasuich e an t-anam. Bha an t-anam air a chruthachadh chum a bhi 'na ionad comhnuidh aig Dia. Agus 'nuair a dh' fhag Dia an t-anam cha lion ni air bith eile e.

Mar a tha an saoghal a' spuinneadh a' Chruitheir de aignidhean an anama tha e a' brosnuchadh an Ti Naoimh gu bhi 'cur cnuimh aig freimh a h-uile ni a tha 'toirt an anama uaith fein. Oir 's e aignidhean an anama a tha an Tighearn ag iarraidh dha fein. 'Nuair a tha sin air a thoirt do chreutair sam bith tha an Tighearn a' faicinn na tha de tharcuis 'ga dheanamh air fein airson an ni sin. Ged a b' e aingeal a bheireadh air falbh gaol d' anam-sa tha thu ann an sin ciontach de bhi spuinneadh Dhe. Marsin 'nuair a tha an saoghal a' soirbheachadh agus a' toirt air falbh aignidhean an anama tha e ciontach de spuinneadh Dhe, agus bidh iomadh neach tre'n t-siorruidheachd a' mallachadh an la a thoisich an saoghal air soirbheachadh leis. Thoir thus' an aire nach toir an saoghal do chridhe o Dhia.

Bha sinn ag radh gu'n robh an saoghal fo bhinn a' bhais agus gur e la a' bhrèitheanais deireadh an t-saoghail. Tha binn a' bhais a mach air mar mhortair agus cha-n 'eil iad ach tearc nach e an saoghal a tha a' sgrios an anama. An la a thig thusa gu aithne air Dia thig thu gu aithne air gu'm bheil an saoghal 'na mhortair. Air an la sin caillidh tusa do ghaol do'n t-saoghal.

Bha sinn ag radh, an la a tha an Tighearn a' tighinn a dh' ionnsuidh an anama gu bheil falamhachd a' tighinn a stigh anns an t-saoghal. Is beannaichte an duine anns am bheil so air a chumail gu la a bhais. An la a thig an Tighearn gu d' anam-sa cha-n

fhaic thu maise anns a' chruthachadh ach na tha de Dhia ann. 'S e sin ni nach faca cealgair riamh ; ach feumaidh cuspairean a ghraidh 'fhaicinn ; gus am faic iad so cha bhi ach leth-obair ann an aon diadhachd a bhios aca 's cha-n iongantach ged nach giullaineadh iad toradh. Ach ma thig so cha-n fhaic thu oirdheirceas anns an t-saoghal ach na tha de Dhia ann. Is beannuichte an t-anam anns am bheil sin air a ghleidheadh gu la a bhàis. Thusa, aig nach 'eil sin 's e an saoghal do chuibhrionn-sa.

Bha sinn ag radh gu'n tigeadh pobull Dhe agus meadhonan nan gras gu bhi 'nam fasach agus gu bheil an Tighearn mar sin a' toirt an anama o na h-uile nithibh air ais d' a ionnsuidh fein mar thobar na beatha.

II. Nadur taic ri Criosd mar chuspair-gaoil an anama. Ann am fosgladh so, feumaidh sinn ni eigin fhaicinn de so, gu'm feud creutair peacach a thaic a leagadh air Criosd, ciod air bith cho salach 's a dh' fheudas e bhi, gu'm feud e a thaic a leagadh air Criosd chum tighinn a nios as an fhasach.

1. Thugamaid fa'near na h-ainmean a ghabh Criosd dha fein. Ghabh e an t-ainm so—Fear-saoraidh, agus tha e soilleir gur e pairt de na bha air 'fhillleadh anns an ainm sin, a bhi 'toirt anaman a nios as an fhasach. 'Nuair a dh' fhoillsicheadh e anns an ainm sin, cha-n iongantach ged a bha an t-oran sin aig na h-ainglibh, "Gloir do Dhia anns na h-ardaibh agus air an talamh sith, deagh-ghean do dhaoineibh." Cha-n fhaigheadh anam a mach as an fhasach spioradail mur b' e gu'n do ghabh Criosd an t-ainm sin ; agus 's ann o dhoimhneachd a cho-fhulangais fein a shruth e. Dhealaich an duine gu toileach ri Dia airson peacaidh agus ged a dh' fhadadh Dia e anns an staid sin tre'n t-siorruidheachd cha-n fheudadh e radh nach robh e ceart. Ach bha innigh anns an Tighearn ris an do bhean truaigh a' chreutair agus 's ann o sin a shruth e gu'n do sheas e stigh 's gu'n do ghabh e an t-ainm sin Fear-saoraidh. 'Nuair a sheallas sinn ris an Sgriobtuir chi sinn gur ann air sin a bha a chridhe suidhichte o shiorruidheachd, "O chein dh' fhoillsicheadh Iehobhah dhomhsa ag radh, 'Seadh le gradh siorruidh ghradhaich mi thu ; uime sin tharruing mi thu le caoimhneas gradhach.'" Agus "trath ghabh mise seachad dluth agus a chunnaic mi thu salach ann ad fhuil fein, thubhairt mi riut agus thu ann ad fhuil, 'Mair beo,' seadh thubhairt mi riut agus thu ann ad fhuil, 'Mair beo.'" "Chunnaic mi gu cinnteach amhghar mo phobuill a ta san Eiphit agus chuala mi an osnaidh." 'S iomadh osna tha anns an anam ach cha robh riamh iarrtus ann a bhi air a thoirt a mach as an staid sin ; cha robh riamh deur air a shuile ag iarraidh bhi air a shaoradh as an staid thruaigh ud. 'Nuair a tha an t-iarrtus sin anns an anam 'sann o'n Tighearn a tha e. Feudaidh gu'n cuala thu d' urnuigh fein, ach cha chuala tu riamh iarrtus d'anam bhi air a shaoradh as an staid ud. No ma chuala 's e bh' agad ann an sin an ni a bh' ann an Dia o shiorruidheachd ; 's ma bha sin ann nach fheud creutair bochd peacach a thaic a leagail air gu thoirt a mach as an staid thruaigh sin?

Bha aig an duine 'na cheud staid comunn ri Dia ; ach cha robh nadur na daonnachd ann an Dia ; ach a nis 's ann ann an aonadh ri Dia a tha an Eaglais a' seasamh agus cha tuit i fhad's a mhaireas an t-aonadh so. Theirear riu, "buill de a chorp" agus 's ann mar sin a tha e sgriobhta, gu'm bheil "caraid ann a's dluithe a leanas na brathair." Cha robh brathair riamh a dheanadh air an son na rinn esan. Thuit an duine ann am feich uamhasach. Tha sinn a' leughadh air aon neach air an robh deich mìle talann. Cha-n aithne do lagh Dhe maitheanas. Thoir thusa an aire, mur 'eil Urras agadsa, leanaidh lagh Dhe thu le ceartas tre'n t-siorruidheachd a' glaothaich, "Ioc dhomh na bheil agam ort." Tha an creutair ann am feich uamhasach. Cha-n 'eil drap de'n uisge fhuar nach 'eil ceartas ag iarraidh taingeachd air a shon, seadh agus airson nam buadhan nadurra, agus cha-n e a h-uile seorsa taingeachd a riarachas ceartas. Is bochd an creutair aig am bheil comh-fhurtachdan an t-saoghail so agus e gun an fhior-thaingeachd se 'na anam. Leanaidh ceartas Dhe e tre'n t-siorruidheachd airson nam fiach sin.

Thainig am Fear saoraidh a stigh an aite a shluaigh 's ghabh e faireachadh air na truaighean a bha am peacaidhean a' toilltinn. Bha e air a bhuaireadh 's na h-uile nithibh air an doigh cheudna ruinne ach as eugmhais peacaidh. Tha mi 'smuaineachadh air nadur a' cho-fhulangais a bh' ann an Dia nach d' fhoisnich e gus an d' fhosgladh do pheacaich e ann am bas Chrìosd. 'S ann an sin a tha e air 'fhosgladh. Thusa nach faca cofhulangas ann am bas Chrìosd cha-n aithne dhuit ciod a tha ann an cofhulangas. Cha-n 'eil ni's fhaisge air an Fhear-shaoraidh na anam bochd aig a chosan ag osnaich. 'Nuair a bha am Fear-saoraidh air an talamh agus creutairean bochd 'tighinn d'a ionnsuidh le'n uile eucailean tha sinn a' faicinn mar a tha innigh naomh air am fosgladh dhoibh. Agus nis ged a dh' fhalbh e as an t-saoghal tha an aon chofhulangas ann a bh' ann 'nuair a bha e gu pearsanta air an talamh. Mar sin feudaiddh creutair peacach a thaic a leagail air a' tighinn a nios o'n fhasach is ma leagas gheibh e as an fhasach cho cinnteach 's a fhuair an eaglais. "Co ise?" Ach thusa a tha gun ghras cha-n fhaic thu co-fhulangas ni's fhaisge na neamh ; 's e an saoghal cuspair do ghaoil. Agus cha-n iongantach ged a tha thu ann am fhasach.

An uair a bheachdaicheas sinn air nadur bas Chrìosda feudaiddh sinn fhaicinn gu'm feud creutair peacach a thaic a leagadh air. Tha e soilleir gu'n robh slainte an anam iongantach prìseil ann an suil an Fhir-shaoraidh mu'm fuilingeadh e air a shon na dh' fhuiling e. B'e an duine an t-aon chreutair a thagh Chrìosd airson comuinn ris fein ; is sin, cha-n ann 'nuair a bha an duine naomh ach 'nuair a bha e 'na chreutair peacach. Tha an Sgrìobhtair ag innseadh gu'n d' fhuair Chrìosd bas airson ar peacanna. Tha anns a' pheacadh ni a tha 'toilltinn a' bhais. Tha ann an dol air falbh aigne an anama o Dhia olc nach aithne do aon ach do Dhia. Tha dol air falbh an anama o'n Chruithear a' toilltinn fearg Dhe. Tha

ann an smuain pheacaich olc a chothromaicheadh na rinn ainglean riamh de mhaith. 'Tna an ni sin anns a' pheacadh gu bheil gloir Dhe ag agairt bas an anama air a shon. Faic neach ag eirigh ann an ceannairc an aghaidh rìgh, tha gloir an rìgh ag agairt bas a' chreutair sin, tha dìreach gloir an rìgh air a dìonadh 'na bhas; nis nach uamhasach so, gloir Dhe air a dìonadh ann am bas a' pheacaich? O pheacaich gun churam nach uamhasach do staid?

Gus am faic an t-anam gu'n do sheas Crìosd a stigh 's gu'n do ghabh e staid a' pheacaich 's gu'n do bhasaich e air a shon cha bhi e air a chomheigheachadh le gradh Chrìosd. Tha anns a' pheacadh na tha toilltinneach air bas. "Chaidh sinn uile mar chaoraich air seacharan, thionndaidh sinn gach aon g'a shlighe fein agus leag an Tighearn airsan aingidheachd gach aoin dinn." "Nuair a ni thu 'anam 'na iobairt-reitich chi e sliochd sinear a laithean agus soirbhichidh rùn an Tighearna 'na lainn." 'S ann mar so a thig cuspairean a ghraidh gu bhi 'basachadh dhoibh fein agus 's ann mar sin a tha iad a' suidhe ann an ionadaibh neamhaidh ann an Iosa Crìosd. Cha-n iongantach ged a thubhairt an t-Abstol, "Cha mhise, ach Crìosd a ta beo annam agus a' bheatha a ta mi nis a' caitheamh 's an fheoil, tha mi 'ga caitheamh tre chreidimh Mhic Dhe a ghradhaicn mi ngus a thug e fein air mo shon." Chunnaic e mar a bha e air a thoirt a mach a lamhan ceartais agus mar a chaidh Mac Dhe stigh air a shon. Ma rinn E sin nach fheud creutair bochd peacach a thaic a leagail air gu a thoirt a nios o'n fhasach.

Tha coir aig Crìosd air so a dheanamh, cha-n ann a mhain do bhrìgh gu'n robh e air a chur air leth anns an rùn shiorruidh air a shon, ach mar an ceudna gu bheil a nis coir aig air mar thoradh a bhàis. Tha e fein ag radh, "air an aobhar so is ionmhuinn leis an Athair mise airson gu'n leig mi sios m'anam" airson nan caorach. Dìreach mar gu'm biodh gradh an Athar ag eirigh o sin, gu'n do leig e sios 'anam airson nan caorach. "Is toigh leis an Athair fein sibh air son gu'n d' thug sibh gradh dhomhsa." Gidheadh bhiodh e an aghaidh a ghloir an tearnadh mur leigeadh Crìosd sios 'anam air an son, oir bha cuspairean a ghaoil cho toilltinneach air damnachd 's a tha iadsan a th' ann an ifrinn; ach "is ionmhuinn leis an Athair mise airson gu'n leig mi sios m'anam" airson nan caorach. A' labhairt air iobairtean tha e ag radh, "is leamsa uile bheathaiche na coille, an spreidh air mìle sliabh." Cha robh ni aig an duine a bheireadh e air a shon fein. Cha robh ni aig ach na fhuair e o Dhia. Cha bu leis eadhon a bheatha fein. Ach bha a h-uile ni aig Crìosd ann fein; bha a bheatha aige uaith fein. Co luath 's a bha nadur na daonnachd air a ghintinn bha e aonaichte ri 'Dhiadhachd; mar sin bu leis fein a bheatha agus bha coir aige air a leigeil sios airson nan caorach. Is iongantach na briathran a thubhairt e, "Feuch, tha mi 'teachd; ann an rola an leabhair tha e sgriobhta ormsa, is e mo thlachd do thoil a dheanamh, a Dhe." "Is i so toil Dhe, eadhon 'ur naomhachadh sa,"—an iomhaigh bhi air a toirt air a h-ais agus an deanamh iomchuidh

bhi 'nan luchd-comhpairt de oighreachd nan naomh 's an t-solus, iomchuidh airson comuinn ris fein.

Cha-n fhoghnadh cumhachd Dhe gu tearnadh an anama. "As eugmhais dortadh fola cha-n 'eil maitheanas r'a fhaotainn." Cha robh fuil ann an Dia. Mar sin ghabh e nadur na daonnachd ann an aonadh ris fein agus anns an nadur sin thug e e fein mar iobairt ann an aite an anama. Thusa a fhuair toradh ann am focal Dhe cha-n iongantach ged a ghluaiseadh tu gu h-iriosal, cha-n iongantach ged a dh' iarradh tu bhi 'deanamh ni-eigin a chum glòir Dhe anns an t-saoghal. Ma thainig esan gu bhi air irioslachadh co iosal airson an anama nach fheud anam bochd a thaic a leagadh air? Feudaidd sinn a radh gur ann a chum glòir na morachd agus slainte an anama thoirt gu cheile a dh' fhuiling e na dh' fhuiling e. Feudaidd sinn a radh gur e so pairt de'n aoibhneas a chuireadh roimhe airson an d' fhuiling e an crann-ceusaidh a' cur na naire an neo-shuim—bhi 'toirt glòir Dhe agus sonas an duine gu cheile. Anam bhochd' cha-n e comharrachadh Dhe gu'm biodh tusa riarichte leis an t-saoghal. 'S e pairt de'n aoibhneas a chuireadh roimhe gu'n coinnicheadh sonas an anama agus glòir Dhe; agus feudaidd sinn a radh gur e bas Chrìosd an t-aite coinneachaidh. Agus tha bas Chrìosd a' seasamh an ni ceudna tre'n t-siorruidheachd anns an eadarghuidhe. Thusa a tha 'faotainn drapan de shaorsa aig cosan Chrìosd 's e 'th' agad ann an sin toradh na h-eadarghuidhe. 'S e an eadarghuidhe a tha 'toirt air an anam a bhi 'taiceachadh air Chrìosd anns an fhasach agus anns na buairidhean.

Ma bheir sinn fainear gur ann a bas Chrìosd a tha slainte an anama a' sruthadh chi sinn nach do chomharraich an Tighearn drap de shaorsa do'n anam ach tre'n bhas so. Thusa, a tha 'diultadh Chrìosd, tha e an aghaidh glòir na Morachd drap de shaorsa a leigeil 'dh' ionnsuidh d' anama. Cha dean d' urnuigh e. Theid thu fein agus d' urnuigh a dh' ifrinn. 'S e Chrìosd an aon mheadhon a chomharraich Dia airson slainte an anama; agus 's ann tridsan a tha saorsa sam bith do'n chreutair. Cha-n 'eil aim air bith eile fo neamh air a thoirt am measg dhaoine tre'm feud sinn bhi air ar tearnadh. Dh' fheudadh a' bhean bhochd a bhean ri iomall 'eudaich a radh, 's e so meadhon Dhe. Dh' fheuch mi ri iomadh ni eile, ach oh, 's e so meadhon Dhe.

Bha smuaintean siorruidh ann an Dia timchioll a' pheacaich, ruintean trocair. Is aithne dhomh na smuaintean a smuainich mi d' ur taobh, deir an Tighearn, smuaintean sìthe agus cha-n e aimhleis. Bha smuaintean comhfhulangais ann an Dia ach bha sin folaichte 'na bhroilleach fhein. 'S ann ann an Chrìosd a bha na ruintean gu coimhlionadh fhaotainn ann an slainte an anama. Bha anns an run shiorruidh gu'm faigheadh cuid a dh' anamaibh aithne air a' mhillseachd a bha anns a' Chruithear. Bha ionmhasan oirdheirceis ann an Dia agus bha anns an rùn shiorruidh gu'm faigheadh cuid aithne air sin. Nis 's ann an Chrìosd a bhà sin gu bhi air 'fhosgladh do'n anam. 'S ann a glòir a thainig

a' cheisd sin, "cionnus a chuireas mi thu am measg na cloinne," agus cha robh air neamh no air talamh na dh' fhuasgladh sin ach bas Chriosd. Ach dh' fhuasgail bas Chriosd a' cheisd; agus, anam bhoichd, 's ann tre bhas Chriosd a fhuair an ni a bh' anns an run coimhlionadh agus eifeachd a ruigheachd air an anam. Ged a bhiodh tu cho dubh ris na lobhair agus nach bu chomasach suil a thogail tha ann am bas Chriosd na fhreagradh air do shon.

Bha foillseachadh de bhuadhan Dhe ann an tearnadh an anama. Bha buadhan anns a' Mhorachd air nach biodh aithne anns an t-saoghal mur bhiodh tearnadh an anama. Bha ann an Dia buadhan a bha 'g iarraidh slainte an anama. Bha trocair, bha gradh, ach bha ceartas ann agus 's ann am bas Chriosd a tha buadhan na Diadhachd a' coinneachadh ann an tearnadh an anama. 'S ann mar sin a tha saor ghras a' dealradh ann an toirt an anama gu aithne air Dia agus gu taiceachadh air Criosd. Oh, mar a bhios gras a' dealradh ann, agus is ann mar sin a bhuan-aicheas an t-anam ann an cumhachd na diadhachd gu la a bhais. Agus thus' a tha 'g aideachadh diadhachd gun sin fhaicinn, crionaidh tu, bidh tu gun toradh 'nad' anam agus crionaidh tu aii falbh. Ach 's ann mar so a tha bochdan Dhe a' buanachadh tarbhach, anns a h-uile crois a leagadh an taic air Criosd. Aig a' bhas chi thu iad a' faghail buaidh air a' bhas, buaidh air peacadh, buaidh air ifrinn agus sin le bhi 'taiceachadh air Criosd. Tha seana chreutair fo chumhachd na diadhachd iongantach maiseach. Chunnaic sinn moran diubh agus bha iad uile mar sin le bhi an taic ri Criosd. Chunnaic Dia an eaglais tearuinte do bhrigh a' chuspair ris an d' earbadh i. Thusa a tha do thaic ri Criosd tha thu 'tighinn gu bhi air an aon inntinn ri Dia agus tha thu air d' atharrachadh chum na h-ìomhaigh cheudna o ghloir gu gloir mar le Spiorad an Tighearna. Ciod air bith is e cuspair do ghraidh-sa bidh tu 'fas cosmhuil ris. "A nis mur 'eil Spiorad Chriosd aig neach cha bhuin e dha." Cha-n 'eil ni maith a tha an comas a' chreutair a dheanamh ach le bhi an taic ri Criosd. Agus tha cosd ni's leor ann gu'n toirt troimh. An deigh do'n aon mu dheireadh de'n taghadh bhi air a thoirt a stigh do ghloir bidh Criosd cho lan grais 's a bha e. Faic a' ghrian ged is mor a thug i de sholus tha i cho lan 's a bha i an toiseach. Mar sin tha Criosd. Ach "co ise a tha 'teachd a nios o'n fhasach an taice ri fear a graidh?"

The Sorrows of Israel.—A cruel massacre of Jews is reported from the town of Kishnieff, in the Russian province of Bessarabia. Over 40 have been killed in a savage outbreak of popular fury, and several hundred are reported wounded. The worst feature of the affair is the callous indifference of the authorities. No finger was lifted by the police or military, of whom there were 10,000 in the town. So the Russian Government stands this day deeply disgraced before the civilised world.

The Late Donald Macleod,

ELDER, ARDHASAIG, HARRIS.

THE venerable subject of this note was born at Shellibost, on the west side of Harris, more than a century ago. He died on the 30th April last at the great age of 102 years.

While yet very young—at a time when children are usually more concerned about toys and amusement than anything else—Donald Macleod came under soul concern. These are his own words: “I was only between ten and twelve years of age when one day it was intimated that Finlay Munro was to preach a sermon in the open field. I went among the rest, barefooted and bareheaded. He preached from John xvii., and if my memory does not fail me the text was, “Father, I will that they also whom thou hast given me be with me where I am,” and before he was done with the sermon my heart got warm with love to the Person whom he was praising. Some of the people were angry because he was speaking about dry ministers that would not do good to the poor sheep of Christ, but I was not, for I loved the man and the message he carried to us. After that I used to be on my knees between the potato-shaws seeking that the Lord would send the gospel to Harris, that my heart might be warmed under it, as it was that day.”

Donald used to say that many were brought to the knowledge of the truth at that time under that great soldier of the cross, Finlay Munro. Hated by the world and carnal ministers—of whom there were then not a few in the Highlands and Islands, and who, like the dog in the manger, would not do good, nor would, if they could, allow others to do it—Finlay went about bombarding the strongholds of Satan. Donald used to say, “The Island of Pappa was a spot where the word of God in the mouth of Finlay took great effect at that time. There would be some eighteen families in that island, and the heads of all these families appeared to have undergone a saving change. Some of them lived beside me till the day of their death, and in walk and conversation they showed that the work begun then was of the Lord.” At the time of the clearances, Donald had to leave his Bethel, where he first knew the Lord, and he took up house at a place called Kendebeeg. From thence he used to walk to Strond on Sabbath to hear that eminent laymen and poet (Iain Gobha) John Morrison, who used to keep meetings, for although there was a minister in the island at that time, what he had only suited dead creatures like himself. The distance between Strond and where Donald resided is over twenty miles; this shows how his soul thirsted for the word of God and the fellowship of the saints. Of John Morrison’s preaching he was wont to say, “He was not so simple and plain as Finlay Munro, and the same convincing power was not following the word under him, but it was because the people

did not understand him. He was too profound for them." Shortly after this there was a godly layman, Neil Stewart, sent to North Harris as a catechist, who for some months stayed with Donald, while a house was being erected for himself. This Donald considered as an answer to prayer, and as he would say, "My heart was glad." Under this messenger of the cross it seems that many were moved by the Spirit of the Lord to flee from the wrath to come. Donald always liked to speak of those days, and his countenance would shine as he told how the people were melted under the word of God. Donald was among those who came out at the Disruption in 1843, and was an elder in the Free Church for over thirty years. He was always against the movement for Disestablishment. Although he could not be said to possess great gifts or mental powers, yet he grasped the standing of the Church in a way which showed that he thought for himself, and used to say that Voluntaryism tended to idolatry. At the time the Declaratory Act was passed, he was among those who opposed it and came out. He had to stand alone in his family on this matter, and was alone also in the township in which he lived, but he showed that he cared more for the cause of Christ than he did for the goodwill of family or neighbour. Ardhasaig, the place where he lived at this time, is about three miles from the village of Tarbert.

For a short time he was able to attend the means of grace on the Sabbath. The services were conducted by a layman for whom he had a great regard, and in his latter years, though he was much disabled through weakness, and would have to be helped to get home, he very often attempted to attend the services. Since the writer came to the parish he endeavoured twice to come to the Sacrament. On the first occasion he had the company of Norman Munro, the worthy missionary, who died some months ago at Staffin, Skye. It was truly a sight to see the two holy men together on earth who were so soon we believe to be together in that place where the inhabitant shall never say "I am sick," and where they now rest from their labours and their works do follow them. The one showed that he loved the other. On Saturday, after the service was over, Donald sought the company of Norman, and showed that he was not tired of hearing about Christ by saying, "Won't you read for us?" "Where will I read?" Norman replied. "Read about the birth of Christ," said Donald. So Norman took the Bible and read the first chapter of the Gospel according to Luke. After he was done Donald said again, "Won't you say something on it?" Norman, who was tired, replied, "Is it not better what the Holy Spirit has said about it?" "Oh, that is true," the other said. On the Monday of that communion they both parted to meet in the house of many mansions, where they need no candle, neither light of the sun, but the Lord God giveth them light, and the days of their mourning are ended.

After Donald went home from the communion some went to see him, and he began to tell them that he got a new memory while at the Sacrament. "My young days came back again, and I felt so happy." One said to him, "You are like William Murray, who used to say 'When I was at Dr. Kennedy's sacrament I got new prayers, and was astonished at the words I was getting, and so warm they were, but when I returned home to my own little sooty bothy the old ropes of prayers came back again.'" On hearing this Donald raised his hands and praised the Lord that a child of His had felt as He did. "See," he said, "that you will always have Christ and what He did on the table (meaning by that to be always preaching Christ and what He did) before the poor sinners of Harris." He said to us more than once, "The Lord enabled me to know and love the doctrines of the Reformation in my infancy, and I have been seeking by grace to follow them hitherto, and I hope the grave will close over me without denying these doctrines." The Lord gave him his wish. About a year before his death we went to see him, and on knocking at the door who responded but the old man. "Well, how are you to-day, Donald?" "Oh," he said, "I don't know; I am not very well." "Why, what is the matter with you?" "My mind is so dark; I am afraid I have nothing that will stand at last; the Word of God is silent to me." "I am sure Christ has often been kind to you in His Word, and He saith to those who are His people that He will never leave them nor forsake them." Then he broke out saying, "It is you that might say it; Christ has often been kind to me indeed. O what a wonder, God coming in my nature, God manifest in the flesh; God was manifested in my nature, suffered in my nature, died in my nature, rose again in my nature, entered Heaven in my nature, and is teaching me to-day in Harris. Oh, is it not wonderful indeed?" Thus the Lord cheered the soul of one who was soon to swim in redeeming love to all eternity by giving him to think of Jesus. The man was at this time about 100 years of age, but when the Lord would draw aside the curtain and show him a little of the glory of Emmanuel his youth was renewed like the eagle's. His favourite subject was the love of God to perishing sinners as revealed in the gift of His Son.

About three months before he died we went to see him. A short time after entering he handed the Bible, which he always kept at his side, and said, "Read a chapter; I like the 16th of John." "You will ask a blessing on the word yourself then." He at once turned on his knees and began "Oh give us to know more of Christ; we are not satisfied with the amount of knowledge we have of Him. Give us to know Him that we may love Him; we mourn how little we love Him. Prepare us to be with Thyself." In his prayer he appeared like a man longing to get away, the love of Christ constraining him. We little thought then, although the man was very feeble being 102 years of age, that that was the

last time we would get a sight of the most humble Christian we ever met. He accompanied us to the door. Thus we parted never to meet again till we shall stand at the Great White Throne.

His last illness was not long. About a fortnight before he died he told his daughter that he was not to be long, and, like Joseph, gave charge concerning his bones. The day before he died a brother elder went to see him, but he was not able to speak much, only said that he knew that this was coming. About three o'clock in the morning on Thursday, 30th April, his ransomed soul left the earthly house of this tabernacle for the house not made with hands, eternal in the heavens, to be forever with the Lord. We might say with the prophet, "My father, my father, the chariots of Israel and the horsemen thereof." Truly, this has been a year in which the Lord has gathered in many of His jewels. May He pour His Spirit on the young of the Highlands and Islands that from among the children some would arise to take the place of the fathers!

E. M'Q.

Campaign against Bad Language.

THE National Association for the Suppression of Bad Language is setting out on a great crusade. With Lord Wolseley as its president, and a host of bishops, artists, soldiers, and magistrates on its list of vice-presidents, the association has commenced operations vigorously in London, and has issued in large numbers a card for hanging on the wall, bearing the legend in large type, "Bad language forbidden." Many of these cards have already been hung up in factories, workshops, social clubs, and servants' halls.

Dr. Greville Walpole, the secretary of the association, has received letters from footmen in Belgravia complaining of the disgusting language used in the mews, and have received in return copies of a pledge, by which the persons signing it undertake not only to set a good example by abstaining from swearing, but also to discourage it in others. Over a thousand persons, principally workmen, have taken this pledge, and Dr Walpole has received from the King a letter expressing his sympathy with the efforts of the association.

Memoir and Remains of the Rev. D. Macdonald. Shieldaig.

THIS interesting volume by the Rev. D. Macfarlane is now in the press, and will shortly be issued. The price will be 2s. 6d., postage 3d. extra. The book will contain a photo of Mr. Macdonald. Agents for this magazine will much oblige by immediately securing subscribers, and intimating the number of volumes required to John M'Neilage, 65 Great Western Road, Glasgow; or the Rev. D. Macfarlane, F.P. Manse, Craig Road, Dingwall.

J. S. S.

A Memoir of Dr. John Love.

EXTRACTED FROM "THE FATHERS AND FOUNDERS OF THE
LONDON MISSIONARY SOCIETY."

DR. LOVE was born at Paisley, in Scotland, towards the close of the year 1756, and, from his earliest infancy, evinced a precocity of mind betokening those rare and masculine endowments by which he was afterwards distinguished. After acquiring in the domestic circle the art of reading English, he was sent, when a child, to the grammar-school of his native place, where he soon outran most of his contemporaries in the career of knowledge, and was regarded by his teachers as a kind of intellectual prodigy. At the early age of 10 he was pronounced, on account of his classical and other attainments, to be fit for entering the University of Glasgow; where, notwithstanding his extreme youth, he rose to eminence in every department of the regular course; more particularly in the knowledge of the Latin and Greek classics, and in the several branches of mathematical science then taught in the University. Before the end of his course, he was looked upon by all competent judges as one of the first scholars of his standing upon the roll of his college.

No one, indeed, could have heard Dr. Love preach or converse without perceiving two things; first, that he was possessed of a fertile and original mind, and, secondly, that he had been much indebted to a sound and well-conducted education. The influence of his two favourite studies, the classics and mathematics, was strikingly evinced in the strength and soundness of his reasonings, and in the vigour and richness of his imagination. Long after he had ceased to glory in any thing save the cross of Christ, he displayed a loftiness of conception, and a brilliancy of diction, which fully testified to the early and sedulous culture of a mind of unusual versatility and power.

It does not appear, however, that Dr. Love's college years were under the hallowing influence of a true conversion to God. Though outwardly correct and moral in his deportment, he gave no marked indication of the spiritual mind, or of those attachments to the saving truth of God's word, which cannot fail to distinguish those who are born from above. On the contrary, he attached himself, with great zeal, to the moderate party of the Scottish kirk, both in politics and doctrinal sentiment: and, like many more of his own standing, rejected evangelical views, as enthusiastic and absurd. That so many of the established clergy of Scotland should at that time have signed the Confession of Faith, while they habitually denounced its Calvinism from the pulpit and the press, is a striking instance of the insufficiency of creeds and subscriptions to produce uniformity of doctrine in the ministers of religion.

For a season, after completing his university studies, young Love was a constant attendant upon the ministry of the moderates, and

a warm defender of their lifeless and worldly theology. With this party, now happily greatly diminished, he would doubtless have cast in his lot, had not God been pleased in His sovereign mercy to awaken him to great concern about his eternal interests. In this new and interesting state of mind he could no longer regard religion as a question of cold speculation, but was compelled to look on it as a theme of highest personal interest. The solemn inquiry, "What must I do to be saved?" pressed home upon the conscience by the Spirit of God, led him to feel that the doctrines he was accustomed to hear and approve were but ill adapted to meet the exigency of a mind oppressed with a sense of its own guilt and unworthiness. The result was a determination to examine into the grounds of his hope, and to test the anti-evangelical theory of doctrine by a prayerful investigation of the only authoritative standard of religious truth. This process was one of severe mental conflict, and consisted far less in the polemic balancing of theological opinions than in the settlement of the great question of his personal salvation. The terrors of the Divine law, contemplated in its awful purity and spirituality, fell with almost annihilating force upon the conscience. Stript of all pretensions to moral excellence in the sight of the Divine Lawgiver, he beheld himself in the condition of one exposed to the immediate and eternal displeasure of the Most High. In this state of mind the legal platform of doctrine could afford him no relief; the virtue of human nature, of which he had fondly boasted, vanished like a dream before the light of apostolic truth; and, shut up to the faith of Christ, he was constrained to seek shelter in "that righteousness which is unto all and upon all them that believe." From being an Arminian of the lowest school, he was brought, from the study of the great question of his own acceptance with God, to renounce the entire system of theology which had engaged his early speculations, and to rank himself with that section of the Church of Scotland, then a small one, in which the doctrines of the Westminster Confession were not only subscribed but cordially believed and faithfully proclaimed. His conversion to God and his adoption of the Calvinistic tenets were in his case simultaneous events; his creed and his conscience were brought to rest at one and the same time; and under the influence of new views of human nature, and of the person and work of the Lord Jesus, he was filled with divine peace, became dead to a vain world, and gave himself with energy and devotedness to the work of God.

The effect of Dr. Love's investigations of the doctrines of grace was an attachment to all their divine peculiarities, which never forsook him during the whole course of his ministry. By some who regarded themselves as Calvinists, he was reckoned high-strung in his views of the Divine covenant; but there is reason to believe that he differed far less from his evangelical brethren in his actual views of doctrine than in his modes of expression, which were cumbered at times, by a phraseology peculiar to himself. He

was an original thinker, and seldom fell into the common-places of more ordinary minds, the consequence of which was that some of his earlier pulpit exhibitions partook of an abstractedness and sublimity which clothed them in an air of mystery somewhat inconsistent with that "plainness of speech" which ought to distinguish the ministers of the New Covenant.

It was evidently a peculiarity of Dr. Love's mind to seize on those topics in the revealed system of truth, which to ordinary minds are least attractive, and to ruminate upon them till he created a region of thought for himself, in which he delighted to expatiate in solitary grandeur, despite of all the aversions which such speculations produce in minds unaccustomed to metaphysical abstraction. It was no matter of surprise, therefore, that those who attended habitually on the ministry of such a man should fall in some measure into sympathy with his modes of instruction, and that they should regard as tame and insipid the discourses of other men who occupied a humbler walk in theology, and entered but little into the sublimer mysteries of the economy of grace. There was, indeed, a kind of clanship among the hearers of Dr. Love, which bound them to one another in the common admiration of an original and unique instructor.

The remarkable circumstances connected with Dr. Love's conversion, added to his profound talents and varied attainments in literature and science, imparted to his early pulpit ministrations a rare and peculiar interest. Inspired with a zeal for neglected apostolic truth, proportioned to his former contempt of it—and possessed of powers of oratory calculated to render him acceptable to the majority of intelligent hearers—he soon found employment in his Master's work after receiving the license of his Presbytery.

His first regular engagement was in the parish of Rutherglen, where he became assistant to the Rev. Mr. Maxwell, and where his preaching was both attractive and useful. Multitudes flocked to hear from his lips the unsearchable riches of Christ, on which he expatiated with all the delight and fervour of one who had but recently tasted and felt and handled the good word of life. The message proclaimed by him was blessed to the salvation of many souls; by which he learnt practically that the new views of truth he had embraced, after a most tedious and painful investigation, were mighty through God to the pulling down of the strongholds of sin and Satan in the hearts of men. He was "not ashamed of the gospel of Christ," which had become "the power of God unto salvation" to not a few, who "with meekness" had received "the engrafted word."

After labouring for a season at Rutherglen, with equal credit to himself and benefit to his hearers, he was invited to become assistant to the Rev. David Turner, of the old parish, Greenock, where his sphere of labour was greatly extended, and where a larger demand was made upon the resources of his powerful mind. Here, too, as at his former post, he found a people prepared for the Lord,

who received him "in the name of a prophet," and who shared with him "a prophet's reward." He continued to labour with Mr. Turner "as a son in the gospel" until death severed their union by the removal of that servant of Christ to his heavenly reward. On retiring, however, from Greenock, he had the unspeakable satisfaction of knowing that he had many seals to his ministry, among a people to whose spiritual culture he had devoted some of the best years of his public life, and who continued ever after to cherish the kindest recollections of his faithful labours, both in the pulpit and in the private circle. With many who ranked as his spiritual children he has since met before the Throne, where they gaze with mutual wonder and delight upon the glories of that Saviour, whose matchless love forms the bond both of earth and heaven.

On quitting Greenock, amidst the tears and regrets of many who had received from his lips the words of eternal life, Dr. Love was invited to take the oversight of a congregation in London, assembling in Artillery Street, Bishopsgate. The arrival of such a distinguished servant of Christ in the Metropolis was hailed with joy by his brethren in the Scottish church, as well as by the orthodox Dissenting ministers. His urbane manners, original modes of address, catholic spirit, and profound piety, secured for him the hearty reception and cordial co-operation of the wise and good of every denomination; and had the place of worship in which he officiated been less secure, there is reason to believe that his success in London would have been more in accordance with the best wishes of his generous mind. It does not appear that, so far as his pastoral labours were concerned, his sphere in the Metropolis was at any time eminently congenial to his enlarged and devoted heart. He had, indeed, an attached few around him who knew how to value his rare excellencies of mind and character, and to whom he gave himself with an unsuspecting confidence and love; but the general tone and habits of his flock were such as rather to foster anxious solicitude than to draw forth the warm sympathies of such a mind as Dr. Love's. There was a democratic spirit in the Artillery Street congregation, combined with a portion of the Antinomian leaven, which often oppressed the heart of the pastor, and which ultimately led to the disruption of the society. It is said that when Dr. Love made up his mind to retire from a field of labour which had been far from productive, on occasion of preaching his farewell sermon, he left his shoes in the the pulpit as a testimony against that portion of his flock who had resisted the appeals of his faithful ministry. Be this as it may, it is certain that he left his charge in London because he did not believe that the slender measure of success which crowned his labours while there justified his continuance in the Metropolis. He had an impression, moreover, strongly formed, that his talents and style of address were more adapted to a Scotch than an English congregation. In this estimate of his own mental character

and habits he was fully justified, as appeared from the success and comfort which attended his ministrations in his latter days amidst the scenes of his youth.

(To be continued.)

Short Studies in the History of the Early Celtic Church.

By the REV. DONALD BEATON, Wick.

II.—Columba of Iona.

IF Scotland had the honour of giving to Ireland one of her greatest missionaries in the person of Patrick, Ireland paid back the debt when she gave Columba, one of the most noted of the early Scottish missionaries. It is true that he was not the first to bring the glad tidings to Scotland; that honour belongs to Ninian, who laboured among the southern Picts about the year 401. Neither can he be called in the strictest sense the apostle of Scotland, as the sphere of his missionary labours and exploits was confined chiefly to the Northern Picts. But though not the first in the field, and though the sphere of his labours was somewhat limited, yet there is no name in the early ecclesiastical history of Scotland so familiar and so revered as that of Columba.

The chief source of our information concerning him is gleaned from Adamnan's *Life*, written about a century after Columba's death. It has been described by the learned Dr. Reeves "as an inestimable literary relic of the Irish Church, perhaps, with all its defects, the most valuable monument of that institution that has escaped the ravages of time." This is the estimate of the work from an antiquarian standpoint, but viewed from the historical Dr. MacLauchlan's description of the work is much nearer the mark. "A greater congeries of absurdity and pure fable," he says, "does not exist within the range of literature, civil or sacred, than his life of Columba" (*Early Scottish Church*, p. 148). Here is an illustration related to us with all gravity by Adamnan:—"At another time a certain youth, named Columban, grandson of Brian, came forward hurriedly and stopped at the door of the little cell in which the blessed man was writing. This same person being on his way home from the milking of the cows, and carrying on his back a vessel full of new milk, asked the saint to bless his burden, as he usually did. Then the saint, being at the time at some distance in front of him, raised his hand and formed the saving sign in the air, which at once was greatly agitated; the bar, which fastened the lid of the pail, being pushed back through the two openings that received it, was shot away to a great distance, while the lid fell to the earth, and the greater part of the milk was

spilled on the ground. The young lad then laid down the vessel, with the little milk that remained, on its bottom on the ground, and kneeled down in prayer. The saint said to him, 'Rise up, Columban, for thou has acted negligently in thy work to-day, inasmuch as thou didst not banish the demon that lurked in the bottom of the empty vessel by forming on it the sign of the cross of our Lord before the milk was poured into it; and now, as thou seest, being unable to bear the power of that sign, he has quickly fled in terror, troubled the whole vessel in every corner, and spilled the milk. Bring the vessel, then, nearer to me here that I may bless it.' This being done, the half-empty pail, which the saint had blessed, was found the same instant filled by divine agency, and the little that had previously remained in the bottom was at once increased under the blessing of his holy hand, so as to fill it to the brim" (Book II., chap. xv.). Illustrations of the same blind belief in the absurd and ridiculous might be multiplied with the greatest ease, but enough has been quoted to show that the age of Adamnan was an age that revelled in puerilities and absurdities that were more in keeping under the regime of the dark, brooding mists of heathenism than under the light of the gospel of Jesus Christ. But unsatisfactory as the work is to the serious student of history from many standpoints, yet it has had the honour of being annotated with learned and copious notes by the distinguished Irish scholar, Dr. Reeves. His edition has been published by the Irish Archæological Society and the Bannatyne Club; it also forms one of the volumes in the series of the *Historians of Scotland*, with additional notes by W. F. Skene. Dr. Reeves' introduction, notes, and appendices throw a flood of light on the early history of the famous Columban institution at Iona. It is no exaggeration when Skene speaks of Reeves' work as probably the ablest and most exhaustive work that has appeared in our time—a perfect wonder of erudition. Other biographies of Columba are still extant, such as those by Cumme and Colgan, but are of comparatively little value. Those curious in such matters will find abundant information in Dr. Reeves' edition.

The life of the most honoured of Scotland's early missionaries is just sufficiently tinged with romance to awaken the interest of those who generally regard such subjects as the peculiar province of the enthusiast and antiquarian. He was born at Gartan, Donegal, on the day that Buite, the founder of Monasterboice, a famous teacher, died, which is known from contemporary evidence to have been the 7th of December. Authorities differ as to the year, but Dr. Reeves, calculating from Adamnan's data, gives the year 521 as the most probable. His father, Fedhlimidh, was a member of the reigning families of Ireland and British Dalriada. His mother, Eithne, was also of the royal line, being descended from an illustrious provincial king. He was baptized by Cruithnechan, receiving the two names Crunthann (wolf) and Colum (dove). The former he dropped in after years, retaining the name Colum

which in its Latin form, Columba, is the name by which he is known in church history. The suffix cille (*i.e.*, church) was afterwards added because, it is said, of his diligent attendance at church.

In early life he set out for Moville, where there was a famous institution presided over by Finnian; here he was ordained a deacon. He next moved south to Leinster, and placed himself under the instruction of a secular teacher—the bard Gemman. In after years at the great council of Drumceatt, when it was decided to abolish the order of the bards, who had become an intolerable nuisance owing to the number of their attendants, Columba stood up manfully for them, and saved their order from extinction. The fruit of the early training he received from Gemman may be seen in the *Altus*, a poem of twenty-two stanzas of twelve lines each (with the exception of the first, which has fourteen lines) which is attributed to him. The first stanza, from the translation of Rev. Anthony Mitchell taken from Bishop Dowden's *Early Celtic Church in Scotland*, gives one a fair idea of the beauty of the poem:—

Ancient of days, enthroned on high!
The Father unbegotten He,
Whom space containeth not nor time,
Who was and is and aye shall be:
And one born Son, and Holy Ghost,
Who co-eternal glory share
One only God, of Persons Three
We praise, acknowledge, and declare.

We next find Columba at the most famous of the Irish schools—the monastery of Clonard, which was situated on the upper waters of the Boyne. The numbers attending this famous school are estimated by Ussher at 3000. It was while here he was ordained a presbyter or priest, as the Roman Catholic biographers would have it. The event is interesting as an unpleasant revelation of history to writers of the Episcopalian persuasion who make much of orders. Reeves regards the story as a fiction of a later date, while Bishop Dowden naively remarks that its historical value is of the slightest. The story is as follows:—Columba, in order that he might be ordained a bishop, was sent to Etchen, bishop¹ at the monastery of Clonard, with a request for his consecration. On reaching Clonard he found the good bishop ploughing in the fields. He informs him of his mission, but by some mistake or other Columba was ordained simply a presbyter instead of a bishop. Now, according to true canonical ordination of a bishop, there must at least be three bishops, but here there was only one. It is somewhat amusing to read the disquisitions of Episcopalian writers on such incidents, for it cannot be denied that they were very common in Ireland even in later times. Lanfranc, Arch-

¹ Bishop in the Early Celtic Church is not used in the modern diocesan sense, but more in its New Testament signification.—Vide Reeves on the Culdees.

bishop of Canterbury (1070-1093), and his successor Anselm (1093-1114), complained of this practice. Bishop Dowden says that such a practice has been regarded by the church as valid, though uncanonical and irregular. Such a distinction may satisfy the conscience of those who advocate a desperate cause; others may be allowed to smile, and hold the opinion that the advocates of apostolical succession are in a somewhat tight corner.

We next hear of Columba at the monastery of Glasnevin (now a suburb of Dublin). Here he laboured, planting churches and building monasteries. This brings us to the great event of his life, when he set out from his native land for Scotland. He was now 42 years of age, and was thus in the very prime of life. The story of the events that led up to Columba taking such an important step are well known. He had taken a copy of the Book of Psalms belonging to his old teacher Finnian of Moville. Finnian demanded that the copy should be given him. This request Columba refused. The matter was referred to the King of Meath, who decided in a full court that as to every cow belongs its calf, so to every book belongs its copy. Columba, smarting under this adverse ruling, called his clansmen together. A bloody battle was fought at Cooldrevny, near Sligo, in which the clansmen of Columba were victorious, leaving 3000 men of the King of Meath dead on the field. From stray accounts it seems that Columba was excommunicated after this carnage of blood, and on consulting with Molaise, his co-arb (spiritual adviser), he was advised to leave his native land and devote himself to missionary labours among the heathen Picts until he won to Christ as many as he slew in battle. Attended by twelve companions, so says the story, he set sail from Ireland, first landing at Oronsay, but as he could see the shores of his beloved Ireland from the highest point in the island, he set sail again, this time landing at Iona. The bay where his currach first touched the shore is still called Port a' Churraich. Ireland now could no longer be seen, and the evidence of this is perpetuated in the topography of the island in the hill which bears the name Carn cul-ri-Eirinn.

Such, then, is the story, so full of romance, which was destined in after ages to so powerfully affect the imagination of Christendom that the lonely island of Iona came to be regarded as a sacred spot. But romantic as this version of Columba's first impetus to labour in Scotland may be, it is only just to point out that modern historians, such as Skene, Stokes, Dowden, and MacLauchlan, regard it more as a legend than anything else. Reeves, on the other hand, is disposed to accept it as not altogether valueless. According to Skene, Stokes, and Dowden, it was love to God and his kinsmen in Dalriada that moved Columba to set out on his eventful journey. The King of Dalriada and his subjects were at this time in imminent danger from the merciless attacks of the Picts, and it was with the view, says Professor Stokes, of rendering assistance to his kinsmen, not with the might of temporal warfare,

but with those spiritual weapons which alone can curb and arrest an unregenerate nature that Columba set out for Scotland. Be this as it may, it is evident that two or three years before Columba's arrival the Scots of Dalriada suffered a terrible defeat at the hands of the Northern Picts under their powerful and warlike king, Brude, who had his headquarters at Inverness, and who will again meet us in connection with Columba's missionary labours.

Such, then, are the two versions of the story that tells us of how Columba came to Iona. To this day this otherwise insignificant island bears in its name evidence of its early connection with Columba, bearing as it does the name of I-colum-cille - *i.e.*, Iona of Columba of the Churches. The common Scotch tradition that Columba exclaimed on the first sight of Iona, *Chi mi i* (*i.e.*, I see it), and which has been accepted as an explanation of the name, is ingenious if lacking in philological accuracy. Dr. Reeves, however, points out that Iona is a misspelling of Ioua, which is an adjective with a feminine termination, the root of which is Iou, like Eo of Tighernach and Walafridus, which was sound in one syllable, something like the English *yeo*.

The island so famous in ecclesiastical history cannot lay great claim to scenic beauty. It lies north-east and south-west, and is about three miles long, varying in breadth from a mile to a mile and a half. The surface is very uneven, and for the most part consists of small green patches, alternating with rocky projections, which in the northern half of the island are more high and craggy, being intersected with deep ravines; but in the southern half, where the general level is higher, are more continuous, and present to the eye an undulating expanse of a grey barren waste. The highest hill, Dun I, is only 330 feet high. It appears that Columba received a grant of the island from his kinsman Conal, king of Dalriada. When he had built a church, and erected monastic cells of a rude kind, he turned his attention to his Scotie (*i.e.*, Irish) brethren in Dalriada, and to the work of evangelising the Northern Picts. The king who reigned over this warlike tribe was Brude, to whom reference has already been made. Authorities are divided as to the exact place of his residence. Reeves says it was at Craig Phadruig, the vitrified fort in the Beaully Firth. Skene is of opinion that it was either at Torvean or the eminence called the Crown. But the matter is immaterial to us at present; sufficient for our purpose is to note that Columba reached the residence of the pagan king, and effected one of the greatest triumphs of his missionary labours. Proceeding up the valley where the Caledonian Canal now runs, accompanied by Comgall and Cainnech (known as Kenneth in Scotland), two names famous in the early Celtic Church, he preached the gospel as he went. Mr. Mackay, in his *Glen Urquhart and Glen Moriston*, gives interesting information as to the impression Columba must have made on the natives, judging from the many references to his name in the topography of the district. In reaching the castle of King Brude at Inverness

Columba found the doors shut in his face. But this only gave scope for Adamnan's credulity, and the result was, as the credulous biographer tells us, that after making the sign of the cross the doors flew open. Brude is represented as awe-struck, and receives Columba with reverence, and in due time renounces heathenism. Then there is set before us by Adamnan a series of miracles and wonders that well might satisfy the most credulous Papist that ever breathed. But divesting this great event of the miraculous, and viewing it as a sober fact of history, as it no doubt was, there can be no doubt but it was the greatest triumph of his missionary career.

After this Columba's life work seems to have ended, at least so far as history records. From the day that he landed at Iona till his death his life was full of incident, labour, and wearisome toil. Now and again he appears in his native land, notably at the Synod of Drumceatt in 575, where he was instrumental in saving the order of the bards from extinction. But as every life story has its end, however great be its achievements, so also had Columba's. After 20 years of incessant labour in Iona he felt at last the infirmities of age creeping over him. Like Knox, he longed to get home to his "heavenly fatherland." Almost his last moments were spent in transcribing the Psalter, and when he had come to the verse of the 33rd Psalm, where it is written, "They that seek the Lord shall want no manner of thing that is good," he said, "Here at the end of the page I must stop, and what follows let Baithene write." On Saturday night (which was then called Sabbath) at twelve o'clock, when the bell called for prayers, Columba arose and went to the church, but weakness overcoming him, he fell down in a swoon. The brethren, discovering that he was dying, began to weep, but turning to them, he lifted up his hand to bless them, for he could not speak, and thereafter quietly passed away.

So died one of the greatest, if not the greatest, of the early missionaries of the Celtic Church. To us living at the distance of centuries from those unwearied activities that have embalmed his memory in the history of the church we cannot but feel that we have to deal with a striking personality, a man of indomitable courage, and a perseverance that made light of every difficulty that stood in the way of the accomplishment of the great aim of his life. He may have been a man of quick, fiery temper that did not hesitate to lead on his armies to slaughter for the most trivial of causes, but in this he was the victim of his age, and heir to those Celtic propensities that find more pleasure in the fight than in the hard-to-be-learned lessons of the school of patience.

The great popularity of Columba is seen in the number of churches dedicated to his memory and the number of places that bear his name. In Scotland there are the old monastic ruins at Loch Columkille, in the parish of Kilmuir, Skye; ruins of an old church called St. Colme's Church at Snizort, Isle of Skye; Eilean

Columkille in Portree Bay; a chapel called St. Colin's Church at Garien, in the parish of Stornoway; St. Columba's Church in the parish of Lochs; one of the three ancient chapels of St. Kilda is dedicated to Columba; at Dirlet, in the parish of Halkirk, there was a chapel of Columba; in Island Comb, in the parish of Tongue, off the north coast of Sutherland, sometimes called Eileanan-Naomh; and again at Kingussie, in the parish of Badenoch. Further interesting information may be gathered from Reeves' Introduction on these matters, but sufficient has been written to show that, taking Columba all in all, the estimate of modern historians of his character and influence is borne out by the testimony of his contemporaries.

False and True Faith.

A LETTER BY WILLIAM HUNTINGTON, S.S., LONDON.

WINCHESTER ROW, 19th July. 1784.

DEAR MADAM,—Yours came to hand, but wish you to drop your encomiums; as some unguarded Christians have brought many bitter reflections on me, which have sprung from the evil surmisings of some Hebrews. There are some who don't like to see a young prodigal with a kid in his hand, much less kissing, ornamenting, music, and dancing.¹ I

¹ Discerning readers will understand the *spiritual* allusions from the parable of the Prodigal Son.—ED,

have no desire for a spangled coat: a coat of many colours once provoked eleven brethren to sell a Joseph. Be content to reap the benefit of my labour, and make your boast of God; then you will not give offence to my superiors, or bring the scourge of tongues on my reputation.

I thought I had pretty well satisfied you with an account of faith; however, I am willing to comply with your request as far as I am able.

But to give you a description of false faith is more than I can pretend to, unless you will allow me to describe true faith and oppose it to false, and so lead your mind in the line between the two.

As for the faith of Arminianism, I believe it to be worse than the faith of devils; for I have heard Arminians mention the awful decrees of God, and wantonly laugh at them; but devils believe and tremble. True faith holds every revealed truth of the Bible, but opposes none. If you live by faith, Christ, the Bread of Heaven, will be the food of thy faith. If you walk by faith, Christ, the living way, will be the path of faith. If you stand fast by faith, Christ will be faith's foundation; faith will stand nowhere but on Christ; and Christ will always bear every weight that faith lays on him. Christ will never suffer faith to fail, nor will faith ever suffer Christ to have a co-partner; Christ will never suffer

faith to be confounded, nor will faith ever suffer Christ to be dishonoured.

False faith makes her boast of what she never had ; but true faith does what she never can relate.

False faith furnishes the head with notions ; but true faith fixes the heart in love. False faith has always much to say, but little to do ; her business is to boast, not to work ; but true faith does her business in silence first, and talks afterwards ; "I believe, therefore have I spoken ;" "We believe, and therefore speak." False faith often relates what she has done for God ; but true faith delights to tell what Christ has done for her : "Christ loved me and gave Himself for me" ; and again, "I am persuaded that neither death nor life shall separate us from the love of God, which is in Christ Jesus our Lord."

False faith is full of good words ; but true faith of good works. False faith unites with an erroneous and loose community, but true faith delights in the excellent of the earth and in such as excel in virtue. False faith flies from a heart-searching, experimental ministry ; but true faith roots the deeper under it : "Rebuke them sharply that they may be sound in the faith."

False faith triumphs in the testimony of men ; but true faith stands in the testimony of God : "He that believes hath the witness in himself." False faith credits every word ; but true faith looks well to her way. False faith makes a prating fool, but true faith makes a humble soul.

False faith exalts the creature ; but true faith exalts the Saviour. False faith makes lies her refuge ; but true faith makes God's word her shield and buckler. False faith leads the sinner to be proud of himself ; but true faith leads the soul to make her boast of God.

False faith is pleased with words on the tongue ; but true faith applies the promises to the heart. False faith floats in the imagination ; but true faith is a root in the heart. False faith is attended with no change of soul ; but true faith is attended with regeneration.

False faith rejects the greatest part of the Bible ; but true faith credits the whole word. False faith denies sound experience ; but true faith owns herself a fruit of the Spirit. False faith defends herself by cunning and a noise of words ; but true faith will have no defence but the Saviour : "But above all, taking the shield of faith."

False faith triumphs in temporal prosperity, and gives up the ghost in adversity ; but true faith is lowly in prosperity, and in adversity considers.

In short, false faith can talk, but not work ; boast, but not fight ; brag, but bring nothing from God ; but true faith will work, but not trust in it ; fight, but not beat the air ; and beg, but not in vain. The Lord bless you with a stronger faith than I can describe. I desire no dominion over your faith, but am glad to be a fellow-helper of your joy.—Adieu, Madam, thine to command in the gospel of Christ,

W. H., S.S.

The Greek Text of the Gaelic Revised Version of the Bible.

The following letter by one of our ministers appeared in the *Northern Chronicle* of April 22. Though more adapted for the student or scholar, it is fitting that this well-considered deliverance on a topic so important should find a place in our columns.

INVERNESS, 17th April, 1903.

SIR,—The appearance of a Gaelic Revised Version of the Scriptures challenges discussion of the work under various aspects. The reviews one has hitherto seen of this revision deal with questions of doctrine, of translation, and of Gaelic idiom. A question as vital, and hitherto undealt with, is that of the Greek text underlying the revisers' translation of the New Testament. It is evident from a mere cursory study of their work that they have practically adopted the same Greek text as the English revisers. One had hoped from all that has been so ably and solidly urged against the Greek text adopted by the English revisers that our Gaelic friends would have learned some useful lessons, and would not have departed from the fundamental text, which has admittedly been in possession for the last 1550 years, save where it was demonstrable that faithfulness to truth demanded such departure. As already stated, the text adopted by the Gaelic revisers is practically that of the English revision, which means that in over three thousand places the text from which this latest translation is made differs from that upon which former Gaelic translations were based. Doubtless a large proportion of these variations are mere instances of transposition, or are of such a nature as not to affect the sense. But a goodly number remain of which this cannot be said, some of which materially alter the sense. It is admitted that in some places the Gaelic revisers have wisely refrained from adopting impossible readings approved of by the English revisers. An instance is Luke ii. 14. But these are the exceptions. As a rule the Gaelic revisers show themselves as prepared to accept impossible readings as their English predecessors. Take as an example Rev. xv. 6. Here, by the adoption of a new reading, "lithon" (stone) for "linon" (linen), the seven angels that had the seven last plagues are made to appear as arrayed with "stone," and not, as we have been used to read, arrayed in "linen." This reading, it may be pointed out, the Gaelic revisers adopt in opposition to the two English scholars who in modern times had the widest and most intimate knowledge of codices of the New Testament at first hand: I mean Scrivener and Burgon. Tischendorf also, relying here as usual upon Codex Sinaiticus, is against them; so also is the Syriac Version, which dates from the early part of the second century. There is scarcely room for doubt that "lithon" for "linon" is due to mere accident. The Gaelic

revisers themselves virtually allow that "lithon," which they adopt, is impossible; for finding a literal rendering of this new reading intolerable in Gaelic, they translate it "clachan luachmhor," for which there is no MS. authority in the world. (See further Brown's "Structure of the Apocalypse," pp. 220-4.)

These preliminary observations suggest a brief discussion of the wider issue between the traditional text and the new text of the revisers. The former is fundamentally the Received Text—the text upon which all former translations of the New Testament have been based; it is admittedly the text which, until recently at least, had been received by the Church of Christ as a whole for the previous 1550 years. It is a text which has the support of about 990 out of every 1000 of the 4000 codices or thereabouts of the New Testament, in whole or in part, which are now known to scholars to exist. The text of the revisers is, as a rule, professedly supported only by a small group of codices, among which it is allowed that the two oldest codices (Aleph and B) are generally to be reckoned. As to the evidential value of these, the greatest difference of opinion prevails among experts. Tischendorf regarded Aleph (Codex Sinaiticus) as an oracle; so did Wescott and Hort B (Codex Vaticanus); while Burgon and Miller regarded them both as among the most corrupt MSS. in existence. What is certain is that their peculiar readings were condemned by the Church as a whole when many codices as old as they must have been easily accessible. In any case, seeing that the ablest advocates of the New Text allow that the Traditional Text is as old as the latter half of the fourth century, and being, besides, the text which the Church as a whole received from the fifth century as the true text, we cannot allow our confidence in it to be shaken by two dissentient voices of the semi-Arian period, themselves more than 200 years later than the apostolic autographs. This is felt by the advocates of the New Text, who, in order to rid themselves of the weighty testimony of the numerous witnesses to the Traditional Text, have devised a theory which, if it were correct, would entitle them to treat the supporters of the aforesaid text after the fifth century as equivalent to little more than the evidence of one witness. But the theory won't bear examination. According to this theory, the Traditional Text is the result of a recension, or possibly two recensions of the Greek text of the New Testament, which are supposed to have taken place somewhere in Syria in the third or fourth century, but this assumption has not a shred of historical evidence in support of it. Consequently the advocates of the New Text make use of two supplementary arguments—the one, that of "conflate readings"; the other, the testimony of the Anti-nicene witnesses. But "conflate readings," as characteristic phenomena of the Traditional Text, are non-existent; they are a mere figment of the imagination. The evidence, therefore, of the Anti-nicene witnesses is, in view of this conflict, of paramount importance. And in order to show that even here the revisers

have no case, I shall now direct your readers' attention to the discussion of three passages, which may be taken as examples of the whole controversy.

I begin with Luke xxiv. 42. The closing words of this verse (*agus de chir mheala*) the G.R.V. puts within square brackets, as much as to say that their genuineness is gravely suspected. Now, that these four words should have dropped at an early age from a few codices presents no difficulty. As a matter of fact they are not found in six uncial codices, two of which belong to the 4th century, one to the 5th, one to the 6th, one to the 8th, and one to the 9th. They are found in all other existing uncials; that is to say, in two of the 6th century, in the one existing uncial codex of the 7th century, in four or five codices of the 8th century, etc., and in hundreds of cursives. As will be seen from the foregoing, only one codex of 5th century having Luke xxiv. 42 (in any form) has survived. But in that century the words in question are adequately borne witness to by the Armenian and Ethiopic Versions, as well as by Cyril of Alexandria. Only two codices have survived from the 4th century, but the genuineness of the words in question is in that century witnessed by the Vulgate, as well as by Augustine and Athanasius. No codex has survived from the 3rd century. But the words have in that century also adequate support from the Bohairic and Curetonian Syriac Versions. Of course, no codex exists from the 2nd century. But even in that century the words in question have overwhelming evidence of their genuineness. The Peshitto (Syriac) and the Old Latin have the words. In this 2nd century, Justin Martyr (150 A.D.) in his work on the Resurrection, chap. ix., mentions as an evidence of Christ's having in verity risen from the dead the fact that He did eat honeycomb and fish. Tertullian, towards the end of the same century, says that it was after he had tasted the gall Christ tasted the honeycomb (Corona 14). Nay more, if these words had not existed in the 1st century they could scarcely have found their way so early in the 2nd century to almost all parts of the Roman Empire. Could stronger evidence of the canonicity of these four words be reasonably demanded? According to Tertullian, "that is the more reliable reading which is the earlier, and that is the earlier which is from the beginning, and that is the beginning which is by the Apostles" (see Burgon's "Traditional Text," pp. 240-252).

I proceed to a brief discussion of the last twelve verses of Mark. These verses the G.R.V. brands with the same mark of suspicion; they are placed within square brackets. That these verses are part of canonical Scripture, and are by Mark, was, in the opinion of Dr. Scrivener, not to mention lesser names, long since shown by Dean Burgon in his well-known Monograph. One had hoped that the question was for ever settled among reverent critics. The evidence that can be produced against these verses are of the meagrest. It is admitted that the two surviving codices of the

4th century are 'now' without them. But Provost Salmon, supplementing Burgon and Scrivener, points out—(1) That Codex Aleph is in this part of Mark written by the scribe of Codex B (even Hort shows that to be the case). (2) That the scribe of B has corrected Aleph in such a manner as to leave no reasonable doubt that Aleph, and therefore Aleph's archetype, must have had the disputed verses. (3) That it is evident from the unusual blank at this place in B, that the scribe of B was aware of the existence of these verses. (4) That the most probable view is that B also itself had the disputed verses, and that therefore the archetype of B had them, and that their omission from B is due to their erasure by a supervising editor—possibly Eusebius. Feeling that the evidence of an external kind that can be produced against these verses is of a shady character, some modern critics fall back upon internal evidence. But here also I am disposed to think the ordinary reader of the Greek or Gaelic Bible will feel at one with Salmon—"The opinion that the concluding verses of Mark belong to the original framework of the Gospel has no internal difficulties whatever to encounter."

In favour of the genuineness of these verses is the unmistakeable evidence of the remaining 22 uncial codices of Mark's Gospel, extending from the 5th to the 10th century, and of all the hundreds of cursives that survive. In the 4th century they are plainly attested by the Vulgate, by Augustine, and by Chrysostom. In the 3rd century they have the suffrages of the Curetonian Syriac, and the two Egyptian versions, and (if Bunsen is right in attributing Book viii. of the Apostolic Constitutions to him) unmistakeably of Hippolytus. In the 2nd century the Syriac and Latin (with the exception of k) have the words under consideration. Tertullian gives, "He sitteth at the Father's right hand" as Scripture, and the likeliest reference is Mark xvi. 19. Unmistakeably does Irenæus (180 A.D.) say—"Towards the conclusion of his Gospel Mark says, So then, after the Lord Jesus had spoken to them, He was received up into heaven" (C.H. iii. 10). Justin Martyr remarks that the Apostles going from Jerusalem preached "everywhere." Papias's (100 A.D.) narrative concerning Barsabas, who, though he drank deadly poison, experienced nothing injurious, is of a corroborating kind. Dr. C. Taylor thinks that even in the 1st century Clement (of Rome) and Barnabas (not the companion of Paul) were familiar with the verses in question. So strong is the evidence that the disputed verses belong to the 1st century that, besides the scholars already mentioned as holding that view, others who, for some reason best known to themselves, question their Markian authorship, allow that they belong to the 1st century and are canonical. Such are Harnack, Milligan, Roberts, and the present Dean of Westminster. The said twelve verses doubtless belong to the 1st century, and on all intelligent grounds of criticism must be ascribed to Mark.

In conclusion, I refer briefly to the Doxology (Matt. vii. 10). It, of course, is marked as probably spurious in the G.R.V. In this instance, besides the oft-alluded-to codices of the 4th century, most of the Latin copies of Matthew are without the words in dispute. That will go far to explain how Augustine does not expound the Doxology in his treatise on the Sermon on the Mount. But earlier in the 4th century than Augustine, Chrysostom comments without suspicion on the Doxology. In the 3rd century the Curetonian Syriac and the Thebaic versions exhibit this interesting verse. In the 2nd century the Peshitto and four of the Old Latin copies witness to their genuineness. "The concurrence of the Doxology in the version given by the Didache, and also in that of the Apostolic Constitutions, which, though not precisely the same as that found in St. Matthew, is in both instances substantially the same, proves conclusively that it must have been part of the original prayer as recorded by St. Matthew, and not an addition, as some critics hold, from the Greek service books" (C. H. Hoole, *Didache*, p. 90).

In brief, I submit, sir, that I have shown cause why, ere this Gaelic Pulpit Bible is offered as a People's Bible, the objectionable brackets in Matt. vi. 13, Mark xvi. 9-20, Luke xxiv. 42, should be removed, and the precious words be allowed to have free course, as heretofore, in our midst. Moreover, I submit that this discussion, so far as it has gone, tends to show that the received Greek text is fundamentally the text of the 1st century. With apologies for occupying so much of your valuable space, I am, etc.,

JOHN R. MACKAY.

NOTE ON ABOVE LETTER.

The foregoing scholarly letter deals with a subject that may appear to most somewhat abstruse for these pages. But when it is explained that it has for its purpose the defence of the Greek text which underlies the translation of the Authorised Version of the New Testament in opposition to a text which leaves out verses and brands others as spurious, it will be seen that, however difficult it may be for the ordinary reader to follow such a discussion, it is a matter of vital importance to every believer. In our country there are two great schools of textual criticism (*i.e.*, the science which deals with the text of the Scriptures, especially of the New Testament). There are great names on either side—the most popular among scholars is that school which recognises the principles laid down by Wescott and Hort. The great principle on which they proceed is that of genealogical grouping. All MSS. are grouped together, according to their relation to common ancestors. The whole process is very intricate, and cannot be fully explained here. Sufficient it is to point out that, after applying this principle, they get rid of all the MSS. with the exception of those belonging to the Aleph B group. This group, for this is the main point to be noticed in the meantime, leaves out the last

twelve verses of Mark's gospel, the doxology of the Lord's Prayer, and also the verses in John's gospel referring to the woman taken in adultery, etc. The other school, represented by Scrivener, Burgon, and Miller, proceeds on the assumption that every word of the Scripture was given by inspiration of the Holy Ghost, and that it is inconceivable that the Author of such a gift would allow it to become unavailing, and that consequently the text which has been used by the Church for centuries must be accepted. It was Burgon who did so much to destroy the English Revised Version in his famous articles in the *Quarterly Review*, which were afterwards republished in his "Revision Revised." It is no defence of these principles that this letter is written, and when it is pointed out that the text underlying the Gaelic Revision is practically that underlying the English Revised Version, it will be acknowledged that it becomes students versed in these matters no longer to keep silence. It was positively said by some one that the rule of Wescott and Hort was that Codex B was infallible, and that the evangelists were not. Dr. Salmon, of Dublin, who was by no means a blind advocate of Burgon's principles, says—"It seemed as if Hort regarded it as a note of genuineness if a reading implies error on the part of a sacred writer."

D. B.

The King's Visit to the Pope.

DR. ROBERTSON, of Venice, in a recent issue of the *English Churchman*, writes on the King's visit to the Pope, and informs British readers of the wholesome check which Protestant influence produced upon the character of the visit. The deplorable thing is that the Protestant King of a Protestant country should at all visit the Great Conspirator against the welfare of all nations. The following are Dr. Robertson's words:—

"The strongly and wisely-worded protest of the Protestants of England against the visit of King Edward to the Vatican, which was published not only in England, but in Italy, by its leading newspapers, has had important results. If it did not stop the visit, it had the effect of entirely changing its character. Perhaps what King Edward saw with his own eyes in the streets of Rome of the feelings with which the Papal party is regarded may have also had its influence in bringing about the change I speak of. In the Piazza San Pietro a group of clerical students with their priests, elated at the proposed Vatican visit, cheered King Edward enthusiastically, throwing their caps in the air, whilst, as usual, they did not even salute King Victor Emmanuel. Their conduct roused the people near by, who set upon them, hissing hooting, and hustling them. At San Pietro a group of priests made a demonstration, waving their three-cornered hats. Instantly the people turned upon them, and *i poci prudente agitatori* were

suppressed. In the Via Venti Settembre, near the Quirinal Palace, an incident of a similar kind took place. The King of England was thus being pitted against the King of Italy, the Royal guest against the Royal host. King Edward was put in a very false and equivocal position. In fact, by his Vatican visit he was outraging the feelings of millions of his own and King Emmanuel's loyal subjects, in order to gratify those in England and in Italy who are the subjects of the Pope, and therefore potentially disloyal to their respective sovereigns and countries. Probably this came home to King Edward, for the Vatican visit was entirely modified—indeed radically changed in character. It was arranged that he should go to see the Pope from the English Embassy, which was to be considered as non-Italian territory. It was arranged that he should go in full dress, escorted by a Royal retinue. It was arranged that Cardinal Rampolla, as the Pope's Secretary of State, should receive King Edward and conduct him to the Pope's private chamber. It was arranged that certain leading Italian and English Roman Catholic families should have places assigned them inside the Vatican palace, so as to be able to see and salute the King. It was arranged that King Edward should return to the English Embassy, where Cardinal Rampolla would return the visit in the name of the Pope. It was arranged that troops should line the streets through which King Edward was to go to the Vatican, who should present arms as he passed; also that a military band should accompany him, and that ropes should be stretched to keep back the people. Indeed, when King Edward left the Quirinal to go to the English Embassy he found all these arrangements made, but as soon as he entered the Embassy he intimated to the Minister of War his desire that all the troops should be withdrawn, which was done before he started on his unhappy visit. As a matter of fact, King Edward started for the Vatican from the English Embassy in a plain carriage, which was tightly closed and blinds drawn partially, so that no one could see him. He was dressed simply in black, and was accompanied by only three of his suite—the Hon. Charles Hardinge, General Sir Stanley Clarke, and Admiral the Hon. Medworth Lambton, the first being with him in the same carriage, and the other two in a second carriage behind. Cardinal Rampolla did not receive him at the Vatican, nor did he see him at all during the visit, nor after it."

Church Notes.

Induction at Dingwall.—The Northern Presbytery met at the Masonic Hall, Dingwall, on Friday, the 8th May, at twelve noon, with a view to the induction of the Rev. Donald Macfarlane, Raasay, as pastor of the Dingwall Free Presbyterian Congregation. The members of Presbytery present were Revs. John R. Mackay, Inverness; D. S. Cameron, Halkirk; and Donald Beaton, Wick—ministers; with Messrs. Lachlan Maclean, Inverness, and

Andrew Tallach, Dornoch—elders. Mr. Mackay presided, and preached from Rom. i. 16. He then gave a short narrative of the steps in the call, and put the usual questions to Mr. Macfarlane, who, having signed the formula, was formally inducted as pastor over the Dingwall congregation. Mr. Mackay then suitably addressed the newly-inducted pastor, and Mr. Beaton the congregation, as to their respective duties. There was a large attendance, a number of friends being present from neighbouring districts.

Communion.—Bonar and Coigach, first Sabbath of this month; Shildaig, second Sabbath; Inverness and Gairloch, fourth Sabbath; Raasay and Beaul, first Sabbath of July. Let it be noted that Inverness Communion is now held on the fourth Sabbath of June, and not the first of July as in former years.

Meeting of Synod.—The Synod will (*D.V.*) meet as usual at Inverness on Tuesday after the first Sabbath of July, the Rev. John Robertson, Moderator, to preach at twelve noon,

The Canadian Mission.—We are pleased to inform our readers that the Rev. John R. Mackay, Inverness, and Mr. Alex. Maclean, elder, the Synod's deputies, have arrived safely at New York on their way to Canada.

Literary Notices.

“A new way of Looking at the World.” Review of a Lecture on the Atonement. By Rev. Arthur Paul, Free Presbyterian Church, St. Kilda, Victoria. Melbourne: Stillwell & Co.

“Latter Day Light on the Apocalypse.” A new method, Exegetical and Historical. By Rev. Arthur Paul, Victoria. London: Simpkin, Marshall & Co.

Of these two publications by the same author, the one is a pamphlet exposing the errors of an Australian University Professor on the subject of the Atonement; the other is a long, closely reasoned exposition of the Apocalypse, unfolding the author's new scheme for the interpretation of that book. Mr. Paul, who is the Free Presbyterian minister of St. Kilda, Victoria, thinks clearly and writes well. The learned Professor whose opinions he combats has in view the benefit of University students and other persons of intellectual tendencies. The Professor generously grants that the old orthodox view of the Atonement may be serviceable to weaker minds, but University students and other thorough thinkers require something more philosophical, which the Professor accordingly supplies. Briefly stated, the Professor's theory is that the sufferings of the Surety were all the result of His sympathy with fallen man. He repudiates the idea that God as a Judge was actively bringing upon Christ the curse

due for sin. The judicial relations of the Supreme Lawgiver to One who had assumed the responsibilities of an offending people are wholly denied, and the significance of Gethsemane and Calvary is found altogether in the intense sensitiveness of a perfectly holy nature to the facts of moral evil. In conformity with this low and limited account of the transactions of the Cross, the Professor diminishes the punishment of unsaved sinners both in this world and the next, to the "ruin and withering of the nature which sin inevitably produces." A direct revelation of wrath from Heaven in the active infliction of the curse by the direct hand of God is quite denied. As Mr. Paul remarks, "the lecturer is saturated with erroneous conceptions" of God and man. Mr. Paul's handling of this elegant errorist is smart and effective. He brings the findings of Scripture and right reason to bear very powerfully upon the Presbyterian professor's new exposition of the old Socinianism, and we are glad that Australia is privileged to have such an able and zealous champion of sound doctrine on her soil.

Mr. Paul's long volume on the Apocalypse, broaching, as it does, a somewhat revolutionary scheme of interpretation, and presenting various contentious points, might well elicit an extended notice. However, a comparatively short review must presently suffice us. The reading and thinking implied in the production of this volume are evidently very great, and no doubt Mr. Paul has noted that difficulties and drawbacks attend all the schemes of interpretation yet attempted by students of this sublime and mysterious portion of Holy Writ, and his scheme is doubtless put forth as an honest effort to throw light upon what is dark. Nevertheless, while we have perused his book with interest, and are pleased with individual parts of it, we are constrained to dissent from the foundation idea of his scheme. There are two main lines along which all expositors of this book travel—the Futurist plan of interpretation which assumes the Antichrist of Paul and John to be a dread person or power not yet revealed, and the other scheme which identifies the Church of Rome as a phenomenon terrible enough to be the prototype of the Scripture Antichrist, and which regards this power as having already fulfilled the main part of its career on the stage of time. This is the proposition supported by Durham, Goodwin, Fleming, Mede, Newton, and a host of other Protestant commentators. It is, however, anticipated by all these theologians that Rome is yet destined to have a brief but terrible day of supremacy before her final overthrow, and the signs of the times lend much support to such a surmise. The Futurist scheme is that canvassed by all the Romanist, Ritualist, and Plymouthist school of interpreters, and it has not hitherto been found allied with sound Protestant sentiment. However, the singularity of Mr. Paul as a student of the Apocalypse is that while Futurist in respect that he looks for a coming confederacy of evil tenfold more terrible in its antipathies

to Godliness than was the persecuting Church of Rome, he is still profoundly Protestant in his views, and gives no quarter at all to the Church of Hildebrand and Tetzl. One fundamental idea of Mr. Paul's scheme is that the preliminary struggle of the Christian church with Pagan Rome is an episode that finds no place in John's vision, and that the career of the four horsemen in the sixth chapter, which by common consent of commentators is a representation of the terrible things done by Christ in order to the ruin of Pagan Rome, has nothing to do with that memorable crisis in the history of the world, but is a symbolic view of events beginning with the establishment of Popery, and reaching down to the time of the end. In the rider on the red horse Mr. Paul identifies the bloody Romish Church. The rider of the black horse, who carries in his hand the pair of balances, Mr. Paul asserts to be a delineation of the commercial and beneficent power of Protestant Britain, and the dreadful succeeding figure of Death on the pale horse is the destroyer more terrible than old Rome, who is to take peace from the earth when Britain's day of ascendancy is over. This interpretation, whether acceptable on strict grounds or not, is, at least, interesting, and well suffused with patriotism. Mr. Paul's interpretation of the two witnesses whose dead bodies lie on the street of the great city for three days and a half is also different from any of the solutions of that prophetic enigma we have yet seen. The one witness he regards as symbolical of the whole body of martyrs who fell prior to the Reformation—who were killed in fact by the rider of the red horse. The other witness is the representative of the whole company of future martyrs to be killed by the more terrible destroyer on the pale horse. In Mr. Paul's interpretation of the resurrection of the witnesses, as depicted in Rev. xi. 11, there is a curious infusion of some ideas of the pre-Millennial school of prophecy. For example, Mr. Paul takes the resurrection to be a literal physical resurrection, accomplished in view of the astonished enemies of the Church. Stranger still, Mr. Paul looks upon "the sign of the Son of Man in heaven," predicted in Matt. xxiv. 30, to be a transient revelation of the glory of the risen Christ to the eyes of a hostile world. Literalism such as this in the interpretation of these mysteries has always seemed to us incompatible with the analogy of the faith, and with other express Scriptures. We dissent, as we have said, from the theory which is the starting point of Mr. Paul's scheme. That the great Prophet of the Church, about to reveal things which must shortly be done, passed over the first five or six centuries of Church history, and gave no place to such a far-reaching and glorious revolution as the overthrow of Paganism and the ascent of Christianity to the Imperial throne, is a thing hardly credible. So, dissenting from Mr. Paul's premises, we dissent also from many of his conclusions. However, we have read his book with interest and profit, and commend it to the candid attention of the religious public.

J. M'N.

Notes and Comments.

Errata—We regret there were some very awkward misprints in last issue, among which are the following:—"Professed earnestness" instead of "profound," page 2; "benited" instead of "benighted," page 3; "Retimalism" for "Rationalism," page 4; "Thought" for "Trouble," page 12.

Opening of Assemblies.—The Assemblies of the Established, United Free, and Free Churches were opened on Tuesday, the 18th May. There were sermons by the retiring moderators, Drs. Russel and Howie, and Rev. D. M. Macalister, and addresses by the new moderators, Drs. Gillespie and Robson, and Rev. Angus Galbraith, Lochalsh. The Free Church Assembly was closed on the 22nd. We expect to have some further notice of these courts in next issue.

Visit of King and Queen to Scotland.—Their Majesties King Edward and Queen Alexandra paid a brief visit to Edinburgh and Glasgow during the month. Their visit was hailed with acclamation by the public, and was attended with the usual demonstrations of loyalty and goodwill. It is not incorrect to say, however, that sound Protestants would have accorded the King a warmer welcome had he not been so recently forgetting his Protestant obligations in cultivating the friendship of the Pope of Rome. Among other incidents we notice that the Rev. D. M. Macalister, the retiring moderator of the Free Church, was presented to King Edward at a levee held at Holyrood Palace.

The National Church and Dissent in the Highlands.—Dr. Norman Macleod, presiding at the Highland breakfast in connection with the Assembly in Edinburgh, gave expression to his concern at the present divided state of Presbyterianism, in the Highlands especially. His remedy is that the Free Churches should merge themselves in the National Church, whose principles Highland Free Churchmen profess to hold dear. Far be it from us to discourage any devout and patriotic aspiration after a reunited Presbyterian Scotland. At the same time it is wiser and kinder to say that, as matters now stand in the practical conduct of the National Church, resolved adherents of the Westminster Standards in respect of doctrine, discipline, and worship would neither be useful nor happy in the present Establishment. Neither would Dr. Story and Professor Cooper abide the interference with their innovations which would inevitably ensue were the suggested amalgamation to take place.

Samples of Romanism and Ritualism.—Mr. Fanstone, of Brazil, writes as follows in *The Christian* of last week:—"On Feb. 22 this year 214 copies of the Bible were publicly burned in the city of Pernambuco, in front of the most popular Romish Church in that city. I will quote a few lines written by the priest himself

who burned the books. I give a literal translation from the *Provincia*, a daily paper, dated March 1:—"Burning of Bibles.—As had been announced, there was realised in the square of the Church of Penha, on the 22nd ult., at nine o'clock in the morning, in the presence of more than 2000 people, the burning of 214 volumes of the Protestant Bible, amid enthusiastic cheers for the Catholic religion, the Immaculate Virgin Mary, and the High Priest Leo XIII., cheers raised spontaneously by the Catholic people, who, far from being scandalised, applauded the act, etc."

The Rev. H. H. Leeper, Vicar of St. Stephen's, Devonport, recently started a *Parish Magazine*, and its contents indicate the kind of meetings and entertainments provided for the benefit of the parishioners. In the last issue Mr. Leeper, in announcing an Easter tea, says:—"After the tea there will be a social evening, which shall include dancing, singing, games, and provide amusement for everyone. The old who are beyond dancing, and the young who belong to the shy and awkward squad, will be able to enjoy themselves in various games. There will be a room set apart for smokers, where also games will be found." The Vicar also announces a dramatic entertainment at the "Theatre Royal, Clowance Street, under distinguished patronage," a musical play, and a bazaar next October. With reference to the organ, he remarks that "like a good many people, it would be the better for a new inside. Upon the result of the bazaar depends whether it will have it." One new hymn-board has been given. "We have 'gone tick' for the other," is Mr. Leeper's mode of expression.

The Motor Car Craze.—The latest mania of the frivolous section of society is the motor car. Most of our readers have seen the reckless contrivance, manned by persons of outlandish garb, tearing furiously through the centre of the village, and evoking the prophecy of a fatal accident from the scared beholder. The fatal accident has not failed to come. On Sabbath, May 24th, 127 large motor cars started to race from Paris to Madrid. Before they reached Bordeaux 24 casualties occurred, eight of them fatal. The French authorities forbade the further prosecution of the race on French territory. The project on any day would be an exhibition of abandonment and folly, but on the Sabbath it was unspeakably mad and criminal. One English transgressor was burnt to death by reason of his inability to escape from under his overturned car. On certain stretches of the highway a speed of 88 miles was attained. Persons who thus court destruction are not always kept from the dreadful goal toward which they hasten. No doubt motor cars and other modern contrivances, considered abstractly, are clever interesting things capable of use and profit to mankind, but there is much to provoke the God of Heaven to destroy a civilisation thus perverted to mere purposes of sin and selfishness.