

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. VIII.

JULY, 1903.

No. 3.

“The Roman Catholic Church in Italy.”

BY ALEXANDER ROBERTSON, D.D.

(Continued from Page 46.)

THE seventh chapter of this valuable book treats of “Confession,” and its subordinate title is a very expressive one, “The Deification of Sin.” Dr. Robertson homologates to the very letter the testimony of Dr. Chiniquy that “the Confessional-box is for the greatest part of the confessors and female penitents a real pit of perdition, into which they promiscuously fall and perish.” He refers again to the *Moral Theology* of Liguori, “the text-book in the training of priests as father-confessors,” which is so vile in character that no one in Italy, Germany, or England dare attempt to publish it in the common tongue without risk of immediate prosecution by the civil law. And yet this book and its author have been signally honoured in the Romish Church. Pope after Pope, down to the present Leo XIII., has blessed Liguori and his writings, and commended them in the highest terms. Dr. Robertson further shows that the Confessional has been employed not only to foster the basest immorality, but also to further political ends. Roman Catholic politicians have unfolded secrets to the priests at confession. “It was so,” he says, “in Venice and Austria,” and “it has often been rumoured that the secrets from time to time of European Cabinets, not excluding that of England, have been known in the Vatican.” It appears, however, that now “this pit of perdition and engine of Papal despotism is practically at an end” in Italy. No wonder that our author expresses the profoundest astonishment that men, both clerical and lay, of high standing in England are at present introducing this abominable and destructive institution into the Church.

Dr. Robertson devotes his eighth chapter to “Monasticism,” which he fitly describes as a national peril. Monasteries were

such plague-spots in the sixteenth century that our forefathers in Parliament instituted an inquiry into the state of these institutions, the report of which was called by the suggestive name of the *Black Book*. "In 1539 the whole monastic system was swept away." England to-day is quite apathetic on the subject, and monasteries and convents are by a false charity allowed to increase and flourish without any inspection whatsoever. On the other hand, Continental nations, such as Austria, Belgium, Switzerland, Spain, Portugal, and France, exert a complete supervision over these houses, and place them under well-defined restrictions. In Italy, monasteries *as such* are entirely suppressed, but the Papists, with their usual deception, evade the law, and register many of these places as private houses, and so, lamentable to say, there are in Rome to-day at least three hundred and sixty-two of these pernicious institutions. Dr. Robertson believes that all the rich Roman Catholic families in England and the United States have had a hand in setting up these monasteries.

A very interesting chapter is the ninth, in which he writes of Saints' Days and the Lord's Day. He shows to what absurd and ridiculous extremes the practice of saint-worship has gone. The Papists are adepts at preserving—yes, and manufacturing—bodies of the saints. They call into existence the bones of saints at their will. For example, several of the Apostles have more than one body; Peter has three, one at Rome, one at Constantinople, and one at Cluny; Andrew has five bodies, while James the Greater has seven. There are besides additional fragments of these Apostles—heads and such like—scattered in various places. Could anything under the sun be more absurd and idiotic? Romanism is the eclipse of reason. In a similar manner they have remains and relics of their own peculiar saints—St. Barbara, St. Anthony, St. Lawrence, and all the rest. Now the Church rigorously insists upon the observance of all its saints' days, while it cares little or nothing about the observance of the Lord's Day. In fact, these numerous saints' days, five hundred or so in the year, swamp the Sabbath altogether. The devout Papist breaks the fourth commandment at both ends; he does not work on the six days, nor does he rest on the seventh. This feature of Romanism has done much to rouse the Italian people against the whole system, and it is most gratifying to learn that a strong tide of public opinion has arisen in favour of the restoration of the Sabbath and its rest. In fact, the Government has now taken up the matter. "For some time its officials and employees in public offices and in public works, and especially in the post and telegraph departments, who have to work during part of each Sunday, if not throughout the entire day, have been agitating for Sunday rest. In response to them and the general feeling of the country, on the 24th of April, 1902, both Chambers accepted a proposal to take into consideration the desirability of passing a law for the compulsory closing of all places of business

and of all shops, public and private, throughout the whole land on *la Domenica*, the Lord's Day. This action of both Chambers gave unbounded satisfaction to the people everywhere, and meetings were soon afterwards held in all the chief cities and towns in Italy, at which speeches were made in favour of the Government proposal, and resolutions were passed praying them to frame and pass the Sunday Compulsory Closing Law as soon as possible." Dr. Robertson looks forward hopefully to the speedy overthrow of the sloth-producing saints' days, and the speedy restoration of the holy Day of Rest in Italy. "But what," he exclaims, "of Christian England?" There he observes the two evils mentioned being assiduously promoted, the multiplication of saints' days and the desecration of the Lord's Day. "And promoted by whom? By the enemies of England and humanity—Jesuits, Roman Catholics, and the papistical section of Ritualists who dishonestly remain in the Church of England, and who are all working, singly and unitedly, to bring back England under the Papal yoke. It is the interest of such people alone to promote these objects." He concludes this chapter by quotations from the testimonies of recently-deceased distinguished Englishmen in favour of the Lord's Day.

The subject of the tenth chapter is "The Bible," with the apt sub title, "The People's Friend, the Church's Foe." The apostate Church of Rome has ever been the enemy of the Word of God. At the time of the invention of printing in the 15th century every press in Europe was engaged in printing the Bible with "one solitary exception, the Pope's press at Subiaco, near Rome." Since this period, the Papal antagonism to the Bible has continued ever the same. The Popes have constantly vilified Bible societies. Of course, it will be answered that this is because these are Protestant; but "the opposition is against the Bible—Roman Catholic or Protestant—pure and simple." This assertion may be fully vindicated also in the teeth of the policy of the present Pope, who professes, in an Encyclical issued in 1893, his great reverence for the Bible, and his desire that it should be read and studied. Dr. Robertson says, "All in Italy knew at the time the Encyclical was insincere, and immediately on its issue secret instructions were given to the priests to do all in their power to prevent the sale of the Bible and also its distribution gratis among the people by travellers. . . . It was in the autumn following the publication of the Biblical Encyclical that I saw what I had never seen before in Italy. New Testaments and portions of Scripture, chiefly the Gospels, which had been given to peasants in their homes and in the fields, collected and burned in front of the village church." Our author also regards the recent Biblical Commission sanctioned by the Pope as a mere blind. The crafty Pontiff wants to appear very orthodox in view of the progress of infidel criticism in Protestant Churches. There is a society at present at Rome called the St. Jerome Society, which issues portions of the Scripture. Some good may come out of it, but its

anti-Protestant attitude and interpretations of texts are not favourable to the truth. Students in Popish seminaries are not taught the Bible, nor are their missionaries instructed in it. "The ignorance of the Roman Catholic clergy of the Bible is only equalled by their hostility to it." They unhesitatingly describe it as a bad and poisonous book. The common priest knows little or nothing of it. Our author further informs us that not even do "the higher clergy" know much more; "I have been told by one of themselves that the canons of St. Peter's cannot turn up a passage in the Bible. I do not at all feel sure that the Pope himself could!" The reason of all this ignorance and hostility is the simple fact that the ascendancy of the Bible would be the overthrow of the whole system from the Pope downwards. It is encouraging to learn that the circulation of the Bible in Italy has been greatly encouraged and helped by the secular press, and that it is not now regarded by Italians as a foreign book, but as the heritage of their own and all other nations.

The eleventh chapter, on "Mariolatry," is a fearful exhibition of the gross idolatry and debasing superstition that prevails in the Roman Church. Mary is put in the place of God and of Christ, and worship is chiefly directed to her. The Loreto Litany addresses her under, among others, the following most extravagant and blasphemous titles:—Most Holy Mary; Most Holy Generator of God; Mother of Divine Grace; Gate of Heaven; and Morning Star. No Pope has done more than the present to advance the worship of Mary in the Church. It is also noted that Bonaventura's version of the Psalms, which blasphemously inserts the name of Mary "in the first verse of every Psalm when the word Lord occurs," and when it does not, is in use to-day. Dr. Robertson remarks, "If there is one book of the Bible dear to Christians the world over, if there is one book more than another which they read daily, drawing out of its marvellous treasure-house 'things new and old' for their comfort and guidance and strengthening in all possible circumstances, it is the Book of Psalms. . . . And it is precisely this book, the heritage of the individual Christian and the Church, which the Papal Church has degraded and destroyed." He concludes this chapter with another strange feature of this Mariolatry. Not only has the Romish Church made Mary a new Divinity, but it has actually multiplied its Marys. There are images of the Virgin scattered throughout the towns and villages where Romanism reigns, and these images or Madonnas are worshipped as if they represented entirely distinct personalities. Every place has its own Mary, who is supposed able to meet some particular need or other. There are My Lady of Health, of Perpetual Succour, of Snow, of a Cough, of Miracles, of Baked Bread, of the Wash Tub, of Money, and what not—Madonnas as numerous as there are days in the year. And what is the chief end of all this superstitious rubbish? It is money. The Madonna must be propitiated with gifts, and these gifts are a

happy device for replenishing the coffers of the Church. Dr. Robertson well says, "No one more than Mary herself would resent the dishonour done to her Lord and ours through this Mariolatry, and the dishonour done to herself in degrading her to the level of a pagan Diana."

The last chapter deals with the subject of Education. The Papal Church, as she forbids the use of reason, so she is the determined foe of education. The Reformation, just as it brought light for the salvation of men's souls, was also instrumental in illuminating their understandings and in supplying them with a sound education and love for knowledge. In Italy, however, "where the Reformation was effectively stamped out by 'rope and stake' (a quarter of a million people . . . having been simply butchered by the Papacy), there was virtually no education" until the Pope's temporal power was overthrown in 1870. Schools and universities were before then ruled by the priests, and the destruction of thought and talent was their motto. The Italian Government appointed a commission of inquiry, and scholastic institutions of all classes were found to be in a deplorable condition of ignorance and illiteracy. The priests were plainly recognised to be the enemies of education, and the first action of the Government was to begin the work of turning out "the priests and nuns, bag and baggage." There is at the present moment "hardly a priest-teacher in any national school in the land." "Church books of all kinds are not only banished from all the national schools, but the State does what it can to prevent them falling into the hands of children." Education is now in Italy in a most satisfactory and promising condition. Dr. Robertson closes his well-written book by calling attention to Italy as an "object lesson" to England, and he declares in impressive terms his conviction that "England is false to herself and false to the trust imposed upon her by God, in leaving the education of her Roman Catholic subjects in the hands of the priests. She grievously wrongs both herself and them." He foresees a coming struggle with the Papacy in this country, and warns us to be prepared for it, "remembering constantly, realising vividly, that the enemy we have to encounter is a deadly one, that the issue at stake is a matter of life and death in regard to everything that is essential to the freedom and purity, the progress and felicity, of the individual and of the nation. As we see, therefore, the forces of the Papacy marshalling themselves for the combat, let the words with which the Scottish chieftain, old Sir Andrew Agnew of Lochnaw, animated his followers as he saw the enemy approaching, animate us—'There they are, lads, and if ye dinna ding them, they'll ding you.'"

We should not omit to note with pleasure that Dr. Robertson expresses his disapproval of what is known as the Catholic Emancipation Act, passed in this country in 1829, and approved of by too many Protestants under the influence of a blind charity.

We earnestly hope that this excellent book will have a wide circulation, and that the Most High will accompany it with a rich blessing, to the awakening and enlightening of many as to the dreadful evils of Romanism.

The Weeping Mary at the Sepulchre.

(Extracted from the Volume of Samuel Rutherford's "Quaint Sermons.")

"For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him."—JOHN XX. 9-13.¹

IN these passages of our Lord's Word, beloved in Him, we have first set down the earthly witnesses that came to the grave to seek our Lord after He was risen from the dead. And they be of two sorts. The first sort of them are public men in a public charge, Peter and John, the Lord's disciples; and how they sought Christ, and what speed they came in seeking Him! The second sort of persons are private persons coming to seek our Lord, Mary Magdalene, out of whom He had before casten seven devils. And good reason that such think meikle² of our Lord, who have gotten renewed souls, or any good thing from Him. Then we have the fruit that follows the apostle's seeking of our Lord. They go their ways home again and find Him not. Again you have the fruit of this woman's seeking of Him. She will not give over her seeking Him, albeit she cannot find Him at the first. Indeed, it is a blessed thing for a poor soul to wait on still at Christ's door till they get Him, albeit they should die there waiting for Him. And in her waiting for Him, first of all she meets with the angels. And after she was comforted of them, telling her that He was risen from the dead, and was rebuked of them for her weeping and seeking Him there, she leaves them and goes on to seek Him. And she meets with Christ Himself and speaks to Him, but she miskens³ Him, as many times the children of God are speaking to Him, and He is speaking to them again, and yet they misken³ Him. She supposes Him to be the gardener, and speers⁴ if he had carried Him away, and where he had laid Him that she might know where He was. And then our Lord discovers Himself unto her by a short preaching that He made as our Lord. He is evermore kent⁵ by His word, and when she hears Him speak she turns herself to Him, and she being willing to embrace Him, she is forbidden to do it at that time. He would not have her to think so meikle² of her bodily presence at that time, because there is a better presence coming when He is ascended to His Father. Only

¹ In MS., "Preached upon the Monday after the Fast;" that is, evidently the Fast, August 22, 1640. This sermon is perhaps the best of the series.

² Much.

³ Mistakes Him for another.

⁴ Asks.

⁵ Known.

she is commanded to tell the Lord's disciples of that which she had seen, and so she is made the first preacher of Christ's rising from the dead.

First. We observe one thing in the general that concerns the estate of our Kirk at this time. Herod and Pilate, and Jew and Gentile, they have all joined themselves together at this time to do the worst they can to Christ our Lord, and yet, when they have done all that they can, they cannot mend themselves. For now they had buried Him to hold Him down, and yet for all that that mends them not. The worst that the enemies of the Kirk can do to the Kirk is to put her to death, and yet, when they think they have gotten that done, it will not do their turn when all is done. For wherever our Lord's bride be, albeit she were even in the grave, she maun¹ rise again, and in a triumph over her enemies. Let our Lord and His Kirk be where they will, He and His Kirk and cause, albeit they were dead, they maun¹ live the third day again, as Christ Himself did, according to that triumphant and glorious word which He spake (Rev. i. 17, 18)—“Fear not; I am the first and the last: I am He that liveth and was dead: and, behold, I am alive for evermore.” When John had seen His glory, and fell down dead because he was afraid thereof, He says that to him. There is news to comfort the Kirk of God, and to comfort all those who doubt whether our Lord will tyne² the battle that He has against His enemies or not. No; He will make good that word that He speaks there of Himself—“I was dead, but I am alive; and, behold, I am alive for evermore.” Fra³ a dead man cannot do the turn, He will let it be seen that a living man can do it. We need not to doubt of it, but the enemies of Christ they thought that they were quit of Him now, that He would cumber them no more; but it is not so for all that yet, for He shall live when all is done, for all the ill they have done to Him. And within these few years our adversaries, they thought with themselves that long or now they should have been quit of our cumber, and that this gospel should [have] been clean borne down long or now. But with their leave Christ is letting us see this day that He will not have it to be so, that He will have that gospel which they thought to bear down so far to come to some perfection again. So is the Kirk brought in, speaking in Hosea's prophecy (vi. 2)—“After two days thou wilt revive us again, and the third day we shall live.” This gospel it maun¹ live, whoever they be who are against it, for the bearing down thereof, and the end of it maun¹ be glory to Christ, and so those who are upon His side of it. Now, to say nothing of the race that Peter and John had in going to Christ's grave, it is said the other disciple he outran Peter, and came first to the sepulchre. John is he who is called the other disciple, and he outran Peter. As it is among the children of God, all of them have not the like speed. Some of them get a

¹ Must.² Lose.³ Since.

sight of Christ before others ever get a sight of Him. Christ has some into His Kirk that are old and experienced with His ways, and so they run fast in the same ; and He has others also, who are His children and belong to Him, who are young ones and cannot run so fast. But whoever they be who have the life of God in them, and so are walking on towards Him, they shall, either first or last, meet with Him without doubt.

He which came first went into the sepulchre and saw, and he believed. He might [have] believed that Christ was risen by that which he had heard, but he believed not till he saw. Many a time had the Lord said to them that the Son of Man must be delivered into the hands of sinners, and must suffer many things of them ; that He must die and be buried, but the third day He shall rise again ; but notwithstanding of all that He had said, John believed not till he had seen tokens that He had risen from the dead. However it be, yet this is sure, that it is good for everyone to use the means that God has appointed for attaining to the knowledge of anything. For John gat this meikle good by using the means at this time and coming to the grave—that he was assured that Christ was risen. Who was there ever that made a race for Christ but gat some good by their seeking after Him ? Seek ye and ye shall find, knock and it shall be opened unto you. Zacchæus, he had a longing desire to see Christ, and because he was low of stature, and the throng was great, he ran before the multitude, and clamb up upon a tree to see Him ; and ye have heard what good come of that, as there comes aye[†] good of seeking Christ rightly ; He says—“Come down, Zacchæus, this day is salvation come to thy house.” He will not fail, but He will make that word good which He has spoken Himself, “Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.” Could we be earnest in seeking our Lord—and I am sure ye know that this is a seeking time now, and never was there more need to be seeking at the hands of God—as the Lord lives, I durst promise it in His name, if we would seek Him we should see the salvation of the Lord. And so, albeit ill news should come unto us, let us not be discouraged for the same. But let us rest upon this, and put our confidence in the same, that our Lord is to be found of them that seek Him ; and He has given signs thereof already unto us, and will do so hitherto if we will seek unto Him.

“For as yet they knew not the Scripture that they must rise again from the dead.” The rest of the disciples, they believed not these Scriptures that foretold of Christ’s resurrection from the dead. Can it be possible that there can be a scholar in Christ’s school that has not learned his lesson that Christ taught him ? Can it be that any who has heard Christ Himself make so many preachings of His resurrection, that they believe not for all that ? Aye, ye may see the proof of it here. The doctrine that arises

[†] Always.

from this it is clear that it is not the means, nor hearing Christ as a man preach out of His own mouth, that will do the turn to bring us in to God, and to make us understand things spiritual. Preaching, indeed, is God's mean that He has appointed for that end, and the way that He ordains for bringing in souls to Him. But when all is done, it is not the only means of bringing us to Him. The special thing is that which is spoken by our Saviour Himself (John iii. 8), that wind that bloweth where it listeth, and no man knoweth whence it cometh, or whither it goeth. We may preach unto you until our head rive¹ and our breasts burst; aye, we may preach unto you until doom's day, and yet that will not do the turn unless the inward calling of the Spirit be joined therewith. For an outward sound to the ear is one thing, and Christ's loosing all knots and removing all impediments another thing. Christ says Himself while He was in the flesh (John vi. 44), "No man can come unto Me unless the Father draw him." Christ is speaking in that place to them who had the outward means, and yet He says, it is no strange thing that they come not unto Him, albeit they have the means, because they want the Father's draught to draw them to Him. The scribes they heard Christ oftime preach, and yet for all that they consented to the slaying of the Lord of Glory (1 Cor. ii. 8). Christ is preached there both to the Jew and to the Gentile, and yet for all that to the Jew He is a stumbling-block, and to the Grecian the preaching of Christ is foolishness. We have meikle for us when the Lord's word is preached to pray to Him that He would join His Spirit and His wind with His word. Ay, all means that can be used by ourselves or by others are nothing without that be joined. It is in vain for us to rise early and to lie down late, and to eat the bread of sorrow all the day, if the Lord give not the assistance of His Spirit to the means that we use.

And again, we may learn from this that arms of men are not the thing that will save us, if so be that the Lord Himself watch not over the camp. God keeps evermore the issue and the event of all things into His own hand. And this serves to teach us not to trust in means of any sort whether it be inward or outward matters, we should not lippen² in man, nor in weapons, nor any second causes whatsoever, but only in the Lord Himself, that is the only strength of His people. And so learn to overlook second causes when you look that way, and look no lower nor³ heaven, to Him who sits there, and guides and overrules all battles in the world, and all things else, and will let it be seen in the end—salvation, salvation, even His salvation to all them who trust in Him.

What gars⁴ that it is not said, "They believed not Christ," but they "believed not the Scriptures" concerning this point? For there is no part of Scripture so clear as the Lord Himself when He is preaching with His own blessed mouth concerning that article of the resurrection from the dead, albeit it is true the five books of Moses and other Scriptures spake also of this article.

¹ Be rent.² Trust.³ Than.⁴ Causes.

The reason of this is to teach us that Christ and the Scriptures they have but one tongue, and they who believe not the Scriptures they believe not Christ. It is not the sound of Christ's trumpet that many who profess to be preachers blow, but a sound from themselves and from men. This tells us what is Scripture and what is no[t] Scripture. That only is Scripture and no other that agrees with the will of the Son of God, and is according to His will revealed to us in His word. And again, that is not Scripture, and so not to be believed or practised, which is not according to the Word of God. And so we may see that ceremonies and inventions of men they are but a dumb Bible, and a ground that none should follow for their salvation. If we have no other ground for our faith but only this—that the Pope or the Kirk has said such a thing, or the great learned doctors have said it, and, therefore, we believe it. As the poor men yonder over in the north,¹ they have been deceived by believing what grave-like men spake to them, and men who gat the name of learning. That is a blind guide to follow, and will lead us in the mire. But these that are indeed the called and the elect of God, they can discover the voice of Christ from the voice of men, and they only will follow Christ's voice, and will follow no other, whatever they be.

"Then the disciples went away again unto their own home." They were oversoon tired of seeking, for they might have waited on as well as the poor woman did. But God has our seeking of Christ, and all our supernatural works of that kind, into His own hand. We believe; pray, repent, seek after Christ and His Spirit, praise, hear, read aright, etc., as long as Christ holds us by the hand, but we do it no longer. A stone that is up in the air is out of its own element, and so long as it has an impediment it will stay there. But take away the impediment that holds the stone from the ground, incontinent² it falls to it again. Even so is it with us. When we are employed about these spiritual duties we are out of our natural element; and if the Lord take away His hand from the strongest of His children, a woman will go beyond them in doing good duties. Thank God for any good thing that thou hast, and that thou art kept in a good estate. They never kent³ Christ's help well who put man in such a tutor's hand as free-will, to be kept by it; who say that Christ has conquered⁴ salvation to all, and when He has conquered⁴ it, He puts it in the hand of free-will to be disposed of as it pleases, to keep or not to keep it. This is to make Christ a fool merchant, and not to take accompt⁵ whether it be misspent or not; but Christ is not so. He knows what shall become of all whom He has bought. You know it is evermore the happiness of the weaker to depend upon the stronger. So it is the happiness of the poor soul to depend upon Christ and upon free grace. The happiness of the ship stands in that to have a good pilot; the happiness of the lost weak

¹ Aberdeenshire was at that time the stronghold of Arminianism and Prelacy.

² Immediately.

³ Knew.

⁴ Acquired.

⁵ Account.

sheep depends on a good shepherd to seek it in again, and to keep it from the enemies thereof; the happiness of the weak, witless orphans depends in a good, wise tutor. Even so the happiness of lost and tint¹ souls depend on this, to lippen² to Christ and His strength for their salvation, and not to such a changing tutor as their free-will is.

But Mary stood without at the sepulchre weeping. Here is a strange thing to think on. The Lord's own disciples they ran away from seeking of Him. One of them that had said, "If all should forsake Thee, yet shall I never forsake Thee;" and yet here is a woman more forward and more constant in seeking Christ nor³ he is, for all his fair profession. It is not fair words and a golden profession that will take a soul to heaven, and will make us to seek Christ rightly. We are all meikle oblist⁴ to saving grace in our seeking Christ. Here is a woman more forward in seeking Christ nor³ all His eleven disciples are. Because she gat not her errand that she was seeking, she could not get Christ, and therefore she will not leave, nor give over, but will wait on and seek Him. A soul that is in love with Christ, they never get their errand till they get Christ Himself. Ye that are seeking Christ, never give over seeking till ye meet with Him, for they shall at last meet with Him who lie at His door, seeking, as this woman did, who say, "I shall lie still at Thy door, let me die there if Thou likest, and albeit it should come to that, I shall die, or I go away and meet not with Him." Ye may know the ardent desire of a soul after Christ can be satisfied with nothing but Himself.

We use to say the thing that one longs for is the thing they maun⁵ have, and no other thing will satisfy them. A man that is hungry, and longing for meat, he maun⁵ have meat, and meat only, or else he is not satisfied, albeit he get some other thing. A man that is in prison and longs to be free, nothing will satisfy him but liberty. Even so it is with this woman at this time; albeit the disciples were with her, yet nothing can comfort her till she get her lovely Lord whom she was seeking. Learn that lesson of spiritual importunity, never to give over seeking of Christ when once ye have begun to it. Blessed are they that ware⁶ their time this way in seeking Christ.

Mary stayed there weeping for want of Him, and yet looking into the grave to see if He were there. That is a good and blessed desire, and sorrow that is backed⁷ with doing. That is heaven's sorrow indeed that is backed⁷ with doing and using the means. There are two things said of Jacob (Hos. xii. 4), that he wept and wrestled in prayer with God. What is the matter of a dumb sorrow for the want of Christ? But that is a right sorrow for want of Christ that is joined with using the means to get Him. As it is in Solomon's Song iii. 3, the spouse is wanting Christ there; she uses all means to get Him again. She goes to the watchmen, and

¹ Perishing.² Trust.³ Than.⁴ Much obliged or indebted.⁵ Must.⁶ Spend in this manner.⁷ Seconded.

says to them, "Watchmen, saw ye Him whom my soul loveth?" She goes round about the city, and to the daughters of Jerusalem, and charges them. That proves her sorrow to be a right sorrow for the want of Christ. And ye know what sort of tears the Scripture says Christ had (Heb. v. 7). He shed tears while He was in His flesh, and withal He offered up prayers and strong cries to Him who was able to save Him, and was heard in that He feared. And that is the grief and sorrow that will only hold the feet when men are sorrowful for want of Christ, and withal use the means to get Him; and not only has a raw wish for Christ, and will not want a morning nor a night's sleep to meet with Him. That sorrow that is so is but a vain sorrow, and will do no good. What followed upon this?

She saw two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain. What need this guard to be here now when the Lord is risen from the dead? They stay here to be witnesses of Christ's resurrection, and to preach the same to this woman and to the disciples. And Matthew, he has a circumstance of this preaching of the angels that John has not. "Why seek ye the living among the dead?" Why are ye papists, to seek Christ at the holy grave now when He is risen? You may see that the work of man's redemption it is a very glorious and a very honourable work, for the angels in all the parts thereof are appointed to attend Christ and to wait. When He is born they maun¹ speak to Joseph and His mother to flee for His safety, they foretell His birth, when they are to return with Him again they tell them, and when He was in the garden the angels are appointed to wait upon Him, to dight² the bloody sweat off His face. And now, when He is in the grave, they are set to be a guard to His blessed and glorious body, and to preach His resurrection. When He shall come again at the last day to judge the quick and the dead, He shall come with innumerable multitudes of angels—to let us see that the work of our salvation it is a very honourable work; and the angels they wait well upon it and upon us. Even like a loving brother, who has his brother lying sick; O but he will run many errands for him in the time of his sickness, and will make all the house ado³ to get him well and at ease. Even so do the angels to us. They run many errands for us, and O but they are glad of our welfare; and (Heb. i. 10) it is said the angels are ministering spirits for the good of the heirs of salvation. Count ye little or meikle⁴ of your salvation as ye will, yet it is the angels' great task that they are employed about. They are appointed to wait on Christ, when is about the working thereof, both in His birth, in His agony, in his burial, in His ascending to heaven, and shall attend Him in His coming again to judge the quick and the dead. The Lord has them sent out to all the airts⁵ of the world to bring in His elect ones. Woe to you who think

¹ Must.² Wipe.³ Astir.⁴ Much.⁵ Quarters, or parts.

little of salvation, fra¹ the Lord employs such honourable messengers about the same. Alas! the work of our salvation is little thought upon by many. Twenty—a hundred thoughts will come in men's heads fra² morn to night. And scarce have we one thought of this great work at any time. And what think ye shall become of them who are so careless of the work of the salvation of mankind whereof the angels are so careful?

Thir³ witnesses, they were clad in white. The angels, they have not our common country clothes, but they are like heaven in their apparel; to teach all those who are looking to be heirs of heaven to be clad like their country. The angels, they are clad with glory and with majesty, and therefore a sight of them will make a sinner to fall to the ground dead. If we think to be heirs of God in Christ, let us not be like the rest of the corrupt world. The apostle he has a word for this (Rom. xii. 2): "Be not conformed to the world, but be ye transformed in the spirit of your mind." When ye are drunkensome, and swearers, and break the Lord's day, as the rest of the world does, that proves you to be of the world, and not to have your affections up above. If ye would prove yourselves to be heirs of heaven, strive to be like your father, and like your country, and wear the livery of the house which is holiness: "Holiness becomes Thy house, O Lord." Mind the things that are above.

And they say unto her, Woman, why weepest thou? This would seem to be a needless question to propose to her, for she might [have] said, "I have tint⁴ my Saviour; who can blame me to weep? who can reprove me for it, seeing I want my Lord? But there is something in this question that is unseen, that is the reason wherefore they ask it, and this is it—"Your salvation is now finished, and the devils are casten out of you, and so what gars⁵ you weep now?" Our Lord would tell us by this, that oft-times we weep when we have cause to rejoice. She should have said, "This is the day which the Lord hath made, we will be glad and rejoice in it." "This is a day when a decret⁶ is passed in heaven in your favours, that the lost seed of Adam is redeemed; and thou also art in the decree of redemption among the rest, therefore thou should not weep." O that we could learn to accommodate our affections, and all that is in us, to God; to weep when He weeps, and to rejoice when He rejoices. And when our Lord is without in the fields, it is not time for us then to laugh, and to rejoice, and to be feasting. It is a time matter for mourning, now when our Lord is out into the fields, and when his armies are out and are in scarcity. And yet we trust that our Lord is keeping a day for us of this land, wherein we shall say, "This is the day that the Lord has made, let us be glad and rejoice in it."

"Whom seekest thou?" This question is speered⁷ at her to make her hunger to be the greater, for the greatest hunger that any

¹ Since. ² From. ³ These. ⁴ Lost. ⁵ Makes, causes.

⁶ The final sentence of a Judge. ⁷ Asked.

has for Christ they may, aye¹ be more hungry for Him. And so learn to rap² out all your desires and affections for Christ, not only love Him, but be sick of love for Him. That is more than ordinary love, to be like to die for love of Him. And so all your desires and longing for Christ, strive to make them more, ay, till you come to that which the spouse has; "I charge you, O daughters of Jerusalem, if ye find my beloved, tell Him that I am sick of love. I charge you, as ye will answer to God, that ye tell Christ I am sick of love for want of Him," and till ye come to heaven to sing songs of Him eternally.

"They have tane away my Lord, and I wat not where they have laid Him." This is her apology that she uses for justifying of herself in her weeping. "Why may not I weep, who once had Christ, and now I want Him?" That is a sorrow that may be avowed before God and before the world, to be sorrowful for the want of Christ. There are some who are sorrowful, and it is a shame to hear of it, the cause thereof not being good. Sorrow for want of my bairns, for want of my husband; sorrow for the loss of something of the world, or giving out something for Christ, etc., that is a shameful sorrow that cannot be avowed. But that is an honest sorrow that comes from the want of Christ. Look that ye ware³ all your affections that way as ye may avow them, and avow the cause of them before God and man. That is a sorrow that may be avowed that a soul has for want of Christ.

What is the matter and cause of her sorrow?

"They have taken away my Lord, and I wat not where they have laid Him." He is out of my sight, and yet He is my Lord for all that; He is dead, and yet He is my Lord; for that she says, "They have taken Him away, and wat⁴ not where they have laid Him," is as meikle as if she doubted yet of His resurrection. And a little after she says to Christ Himself, supposing Him to be the gardener, "Sir, if thou hast borne Him away, tell me where thou hast laid Him, and I will take Him away." "I will think Him a sweet burden to come upon my back for all the pounds weight of spices that are about Him."

The doctrine is clear. To the children of God, lost Christ is their Christ when all is done. In Cant. v. the Lord's party, the Kirk of Christ, is there sleeping in her bed, and Christ, her husband, standing at the outside of the door knocking, and she says, "I slept, but my heart waked; it is the voice of my beloved." Thy beloved, and yet for all that He is out of thy sight. Let the believer's Christ be where He will, yet He is theirs. If they were in hell and He up in heaven, the believer will say, "He is my Christ, albeit Christ should cast me off, and not count me to be His, yet He is mine." So does David's word as the type, and Christ's word as the antitype testify, "My God, my God, why hast Thou forsaken Me?" He is a forsaking Lord, and yet He is their Lord when all is done. Ay, the believer will say, "He is my

¹ Always.

² Quickly to throw out.

³ Spend.

⁴ Know.

Lord, albeit He forsake me, and I will come to Him." Then true faith when it has the back at the wall will claim to Christ, and count Him to belong to them. And that is a very good mark of faith, that when one is setting Christ a speering¹ on all airts,² and cannot get Him for no seeking,³ yet to count Him to be their Christ. This is the thing that the devil would fain be in hands with, to make you to doubt that He is your Christ or your Lord. This was the temptation wherewith he assaulted Christ our Lord. "If Thou be the Son or God, cast Thyself down from the pinnacle of the temple, etc. All that the devil would be at in his temptations is to make us doubt that Christ is ours. But never give it over when all is done, but evermore take Christ for thine.

And, oh, that this land would believe this now, that He is our God and the God of this land. Then suppose that our armies were put to the worst that are now out into the fields—as we trust in God it shall not be—but albeit it should be so, I say, yet seeing He is Scotland's Lord, if so be that we will wait upon Him, and trust in Him and in His salvation, it shall be found that it is not a vain thing to do so, but that He shall grant us His salvation who trust in Him. And to this Lord, etc.

Correction.—My attention has been drawn to a mistake in the notice of the late Mr. George Macleod, elder, Lairg, Sutherland, which appeared in the *Magazine* for May. It was stated that "his father was both an elder and catechist at Creich," which was not the case; but I was told that none could doubt his piety. I beg to thank friends for drawing attention to this, as we are anxious that nothing should be published by us but real truth, and Mr. Macleod's relations desired it to be withdrawn at once when they understood it was a mistake.—N. C.

The Servian Horror.—On Wednesday, June 10th, the King and Queen of Servia, and a number of statesmen and persons of high position, were murdered in the night-time by a band of military conspirators. A feud between the reigning family and another rival house has been in progress for several generations, and this is the latest result of this partisanship. Apart from the merits of the case, the deed is a plain example of murder and violence. No adequate condemnation of it has been given by the authorities in the Church or State in Servia. Prince Peter Karageorgevitch, of the rival dynasty, was promptly elected to the vacant throne. The Metropolitan of Belgrade, at a thanksgiving service, thanked the army for what it had done, and praised its behaviour. "Whatever faults, and even vices," says the *English Churchman*, "may be charged against the late King and Queen, they were the victims of a diabolical plot, and the Greek Church, in the person of one of its most exalted officers, thanked the regicides for their performance, and praised their horrible act."

¹ Asking.

² Quarters.

³ Notwithstanding seeking.

A Memoir of Dr. John Love.

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

(Continued from page 61.)

There would be extreme mystery connected with Mr. Love's sojourn in London were we compelled to view him only as the pastor of an obscure and by no means flourishing congregation of Presbyterian Dissenters. Happily, however, we are relieved from this discouraging view of his position, and are enabled to look upon him as exerting an influence while he lived in the Metropolis far beyond the sphere of his pastoral solitudes. It would seem almost that Divine Providence had drawn the subject of this memoir from his native scenes, where his early ministry had been greatly blessed, to the city of London that he might have conferred on him the high honour of forming one of that distinguished race of men who laid the foundation of the London Missionary Society. To have sat in deliberation with such men, to have aided the first outburst of their zeal and compassion for the perishing heathen, to have been the official organ of their sentiments to the British public, to have wrestled in prayer with them at a throne of grace, and to have mingled in their shout of praise, as prosperous events multiplied in their path; to have been permitted to do all this, at a moment when the eyes of the whole Christian world were turned to the little group of "Fathers and Founders" in the British Metropolis, was honour sufficient to compensate the first secretary of the society for any sacrifice attendant upon his ecclesiastical position in a sphere of labour far too contracted for a mind so richly endowed.

Such, indeed, was his own view of the case. The formation of the London Missionary Society was regarded by him as an era in the history of the world. All the high enthusiasm of his nature was stirred at the very thought of such an effort to advance the Saviour's glory; and in the early deliberations of its friends he realised some of the happiest moments of his existence, on the one hand receiving a mighty impulse to his Christian zeal, and on the other throwing all the energy of his powerful intellect into the infant councils of an institution destined to draw towards it the prayers and sympathies of the universal church.

In his office, as one of the first secretaries of the society, Dr. Love proved himself to be an important acquisition to the cause. With great sobriety of mind and vast powers of discrimination he combined depth of feeling, fervour of devotion, and promptitude of action. He possessed the happy art of throwing an air of sacredness around all his official movements, without assuming anything of superiority over his brethren in the direction, or giving to a pious missionary candidate the impression that he was treated with coldness, distance, or reserve.

Such was the unaffected dignity of his general deportment, and such the wisdom which characterised his views and opinions on all subjects connected with the progress of the society, that whenever he rose up to address his brethren in the direction he was heard with profound attention and respect. Seldom did he obtrude himself on the notice of the directors; but when he opened his lips his thoughts and words were full of power, and tended in no ordinary degree to give a right bias to the minds of those who listened to him.

In the South Sea mission he felt a profound interest. The prospect of sending the gospel to regions where nature smiled in such beauty and luxuriance, but where man was sunk to the lowest condition of humanity, rose up like a vision of glory before his vivid and powerful imagination. With a kind of prophetic glance, he penetrated into the hidden future and anticipated those blessed days of the Son of Man which have since dawned on these sunny islands of the great Southern Pacific. His solicitude on behalf of the benighted inhabitants of these islands, and his desire in every way in his power to aid the missionaries in their work, induced him to compose a series of "Addresses to the Inhabitants of Otaheite," containing the outline of a system of Christian theology, and distinguished by all the peculiarities of his truly original mind.

It has been doubted by some whether the method of appeal adopted by Dr. Love in these addresses was strictly consistent with the models laid down by inspired men. Had the missionaries adopted his suggestions, there is reason to fear that the conversion of the South Sea Islanders would have been retarded rather than promoted. With all the rich imaginings which distinguish these addresses they seem to proceed upon an erroneous principle, and to give countenance to the idea too prevalent at one period in the public mind, that, in order to prepare heathen men for the reception of Christ's gospel, there must be a previous training in what has been called the doctrines of natural religion. Now, the very reverse of this notion has been inculcated by the stern lessons of experience; and those missionaries who have been most successful in subverting the powers of heathenism, and in converting idolatrous or savage minds to the faith of Christ, have been men who adhered with greatest simplicity to the example of the greatest apostle of the Gentiles at Corinth, and who have "determined not to know anything among men save Jesus Christ and Him crucified."

While this criticism is ventured upon Dr. Love's "Addresses to the Inhabitants of Otaheite," it is not by any means insinuated that they are wanting in evangelical matter. It is rather to the order of instruction recommended that exception is taken than to any individual sentiment which the addresses contain. As compositions they are exceedingly vivid and striking, and abound in those beautiful and fervid images which adapted them in no

ordinary degree to a race of people whose scanty vocabulary derived its richest treasures from the sublimities of nature.

But it was not the will of God that Dr. Love's official connection with the London Missionary Society should be of any long continuance, though to the hour of his death his heart clung with parental fondness to its great principle and its noble enterprise. The state of his congregation, as has already been hinted, had more than once suggested the propriety of a return to his native land; and in the year 1800 Divine Providence opened up the way for the fulfilment of his cherished wishes by his being chosen minister of the chapel of ease at Anderston, in the vicinity of Glasgow. By this event, indeed, he was removed from the refreshing intercourses of his brethren in the Board of Direction, but obtained for himself a more congenial sphere for the exercise of his pastoral duties, to which he gave himself with an ardour and devotedness worthy of the best samples of ministerial fidelity. To his great joy he found himself in the midst of a select and intelligent flock, who prized his instructions, and looked up to him with confidence as their spiritual guide.

Much as his society was sought by eminent ministers and Christians of almost every denomination, and much as his ministerial labours were increased with advancing years, he continued to secure leisure to cultivate the favourite classical studies of his youth, and also to read with delight some of the most celebrated works of the Greek fathers.

Theology was his habitual and favourite study, in the knowledge of which, both practical and polemic, he had made vast attainments. It was his love of sacred science which induced him at a comparatively advanced age to offer himself as a candidate for the chair of divinity in a northern university, and though the duties of this high office were devolved upon another, the impression produced by a comparative trial of his talents and acquirements was in the highest degree creditable to his learning and varied research, and led to his receiving the degree of Doctor in Divinity as a token of the respect in which he was held as one of the most accomplished theologians in the Scottish Church.

But in his two volumes of sermons and in his letters published subsequently there are indubitable marks of great power in the illustration and defence of inspired truth. He was no superficial meddler with sacred things, but entered profoundly and with singular discrimination into all the niceties of Scriptural theology, both doctrinal and experimental. The corruption of human nature, the boundlessness of the Divine love, the person of the glorious Mediator, the unchangeable relations of the new covenant, and the workings of Divine grace in the several acts and exercises of communion with heaven, were the themes on which he delighted habitually to expatiate. Never, perhaps, were the abstractions of theology more happily blended with the lofty aspirations of the spiritual and devout mind than in the life and character of Dr.

Love. Few men, perhaps, ever lived in a sublimer region of thought than he; and yet few have attained to greater simplicity of character, and to more of that fervent breathing after God, which imparts to theological musings and investigations their most sacred attribute. He lived in habitual and felt communion with God, which imparted to his ministry and intercourses a certain character of unearthliness but rarely witnessed in the lives of the best of men.

In perusing his letters, which date from the year 1783 down to 1825, a brief period before his decease, one is struck to astonishment at the uninterrupted religious joy and peace which during that lengthened space it was his privilege to feel. It does not appear that in all these years he was ever left for a single moment to doubt his interest in Christ. Of him it might be said with truth that for more than 30 years he walked through life under the immediate light of God's countenance, shedding around him the fragrance of Christian graces, and proving himself an example to the flock of Christ whom he had been called to feed.

As he lived, so did he die. His last hours were not only serene, but triumphantly joyous. He wept tears of gladness as he spoke to his friends of those enrapturing truths which had been the theme of his ministry, and even after he had ceased to possess full control over his mental faculties, and the powers of nature were fast sinking into decay, he was continually imagining himself in the act of preaching, and was ever and anon making tender and urgent offers of Christ to poor perishing sinners. In the intervals when reason asserted her sway, his spirit was most calm and serene, and his conversation most edifying and heavenly. From the nature of his disease, which was of long standing, he suffered much inconvenience and pain; but in him "patience had her perfect work," and though quite laid aside from his favourite employment for the space of six months previous to his decease, not a single murmur of complaint escaped his lips, but all savoured of that bright and joyous world into which he was about soon to enter. The smile of peace rested on his brow long after the power of conversing with his friends had forsaken him, and even when his faculties had so far declined that memory had fled, and the capacity of pursuing any connected train of thought was withdrawn, his mental wanderings were those of a man long accustomed to walk with God, and delighting to linger on the borders of that heavenly Canaan into which the great Captain of salvation was about speedily to conduct him in safety and triumph. He entered into glorious rest on the 17th of December, 1825, in the 69th year of his age, leaving behind him a reputation for all that was "lovely and of good report."

One of the heaviest calamities of his life, and which he bore with becoming fortitude and submission to the will of God, was the great mental depression endured for many years by his beloved wife, of whom he was wont to say, that "the arrows of

the Almighty had drunk up her spirit." She had been for many a long year the cheerful and devoted companion of his private hours, had sympathised in all the objects connected with his ministry, had aided him by her prayers and gentle counsels, and in the evening of his days it bore heavily upon his sensitive mind to see her "walking in darkness and having no light at all; but the God in whom he trusted did not suffer his spirit to be overwhelmed; and with her, too, it was "light at even-tide," for but a few years after the decease of her revered husband she passed into the joy of her Lord in the full assurance of a glorious immortality.

The Assemblies.

ESTABLISHED CHURCH.

THE chief event in this Assembly, which may be noted here, was the discussion on the Confession of Faith, which took place on Wednesday, 27th May.

The Presbytery of Greenock overtured the Assembly with reference to the formula of subscription to the Westminster Confession, and asked the Assembly to take the matter into its serious consideration, and to draw up and append to the formula of subscription a note declaratory of the sense which the Church attaches to such subscription.

The Rev. James Murray, Kilmalcolm, in submitting the overture, spoke of the present position of the Church in reference to the Confession of Faith. It was no longer necessary, he said, to argue that there were statements in the Confession which were not in strict accord with modern thought. When a minister in probation was called upon to sign the formula, and when it was asserted that the Confession of Faith was the confession of his faith, he was not held to accept every statement in the Confession; and when he went further and asserted that to that Confession he would constantly adhere, it was not considered that he shut himself out from the benefit of any further light which might be cast on the matters with which it dealt. That existing liberty, which made it possible for many to maintain their position in the Church, had been asserted without challenge. He declared that the resolution came to in 1901 was the strongest confirmation of the liberty enjoyed by ministers in subscribing the Confession, but it was too indefinite, and had no authority. He therefore craved that the Church should formulate and declare that liberty which the General Assembly asserted that they possessed.

Principal Story, Glasgow, said that the appearance of this overture was only a renewed indication of what must have struck any one knowing the history of the Church and the movement of opinion in the Church for some years—an indication of the steady, the growing dissatisfaction with the formula which required

of every entrant on the ministry an unqualified adherence to the Confession of Faith. Dr. Story then launched into a one-sided criticism and profane condemnation of the doctrines embodied in the Confession. In insulting language he condemned the Confessional statements on predestination, perseverance of the saints, the atonement, the laws of the Sabbath and marriage, and future punishment. On the latter point he gave vent to the unsubdued unbelief of his heart when he described the statement of the Confession thereon as a "monstrous travesty of divinity." His reproaches are in reality cast on the truths of God's infallible word, and it is to be feared that, unless he gets saving repentance before he dies, he will yet taste the bitterness of that just punishment for sin which he now so proudly contemns. He concluded by proposing the following motion:—"In requiring subscription to the formula legalised by Act of the Scots Parliament, 1693, the General Assembly does now expressly declare that the Confession of Faith is to be regarded, not as an infallible creed imposed on the consciences of men, but as a system of doctrine valid only in so far as it accords with Holy Scripture interpreted under the guidance of the Holy Spirit." Professor Herkless, St. Andrews, seconded the motion.

The Rev. Dr. Scott said he did not mean to answer the speeches of Dr. Story or Dr. Herkless further than to say that he disputed their criticism of the Confession. The Confession never set itself up as an infallible canon. It was based on a higher standard—the standard of Holy Scripture, interpreted through the working of the Holy Spirit. He would be very sorry if the sentiments expressed by Dr. Story were largely shared by the ministers and members of the Church. If he (Dr. Story) held these sentiments he never should have subscribed to the Confession when he was appointed Professor of Church History in Glasgow University. He held that, as the Confession of Faith was accepted by the State as the Church's Confession and embodied in an Act of Parliament, it was not in the power of the Church to abridge, extend, or modify a national statute without the consent of the nation as expressed in Parliament. The Church was free to put its own interpretation on points where the Confession was ambiguous or silent, but they had no power to set up a Declaratory Act for abridgment or modification without the consent of the State. He did not think it was ambiguous on the points to which Dr. Story and Dr. Herkless referred; but if all they wanted was a declaration that the Confession was not an infallible canon, which indeed the Confession and formula already gave them, he would give them that declaration if it would end the discussion for a time, and give them a little quiet and peace in the Church, when the minds of so many people were unsettled, and when their own people were beginning to distrust them, as if they thought they had a Bible in which they could not believe, and which, in spite of what Dr. Herkless had said, had been marvellously preserved throughout

the centuries in regard to its purity and text. If there was a grievance, the only possible redress was the manly way of going to the State, and of saying to the State—"We don't like our Confession—we detest our Confession; free us from it, and let us be disestablished." There could not be a more insane proposal than to go to the State and ask a modification of the Confession at the present time. He concluded by proposing the following amendment:—"Finding that ambiguity exists as to the authority of the Confession of Faith, to which all office-bearers in the Church are required to subscribe according to the formula prescribed by Act of Parliament in 1693, the General Assembly, considering that the said Confession is based upon Holy Scripture, and having specially in view chapter i., sections 9 and 10, chapter xx., section 2, and also chapter xxxi., section 4, wherein it is expressly set forth 'that God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith and worship;' 'that the Supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentences we are to rest, can be no other but the Holy Spirit speaking in the Scriptures:' hereby declare that the Confession of Faith is to be regarded as an infallible rule of faith and worship only in so far as it accords with the Holy Scripture, interpreted by the Holy Spirit. The General Assembly reaffirm their declaration in Act 11, 1889, and their deliverance upon the report of the Committee on the powers of the Church contained in proceedings of session six of Assembly, 1901, and instructs that these be read, along with this declaration, to all office-bearers in the Church when called to sign the formula legalised by Act of Parliament, 1693."

The Procurator (Sir John Cheyne), in seconding, pointed out that Dr. Scott's motion went quite as far as Principal Story's. The two motions were practically identical, but he very much preferred Dr. Scott's, because it had a preamble explaining why the Assembly should take action, and it rested its conclusion upon the Confession itself. In referring to the Barrier Act, he expressed his agreement with Lord Trayner in the recent Court of Session case, that the State was no party to the Barrier Act, and the fact that the Church of Scotland had a State connection put that Church in an entirely different position from that of the Free Church. He said boldly, and with all the confidence which he could give to a legal proposition, that the Church of Scotland had no power, unless it was prepared to break its bargain with the State and give up State connection, to make such a Declaratory Act as their friends "over the way" had done some years ago.

Principal Stewart, St. Andrews, moved that the Assembly should remit the overture from Greenock to a committee to consider whether an approach should not be made to the Legislature in

connection with the Confession of Faith and formula, and what form such an appeal should take. They had, he said, all signed the Confession of Faith, and voluntarily signed it. If that were slavery, they had gone voluntarily into bondage. There were many ways of reconciling the Confession to their consciences, but, as Mr. Murray had said, the method of doing so was in many cases so subtle and so inappreciable by "the man in the street," who said, "You have signed a thing you don't believe; you are not an honest man." The state of affairs was not satisfactory. He did not think there was any way in which they could consistently with full honesty sign the Confession of Faith as the confession of their faith unless they believed it to be so, and there was no other way of getting rid of the difficulty except on the lines he suggested in his motion. The point was this—the Church of Scotland had, as it were, a contract or agreement with the State on the one hand; it had, on the other hand, a contract with the individual ministers. The Church of Scotland said to the State—"Our ministers will be faithful to the Confession;" and the Church of Scotland required that the ministers should say—"We will be faithful to this Confession." That was the difficulty, and no number of Declaratory Acts would do away with it. It was feared by some that the proposal might give new life to the agitation in favour of disestablishment. He was a minister of the Church of Scotland; he honoured that Church, and he would regret to see anything happen to it, but he feared it was impossible for many of them to live under the present ambiguous, suspicious circumstances in which they were carrying on their work in this country, and if he were offered disestablishment on one hand and dishonesty on the other, he would choose disestablishment.

Rev. A. Warr, Rosneath, seconded. He said he spoke principally for the younger men of the Church. The question was a burning one, and one which weighed heavily on the consciences of many.

Rev. Dr. Mair, Earlston, said that the effective and honourable thing they could do was to go to Parliament. The only present alternative was that they should support Dr. Scott.

After speeches by Principal Lang and Professor Paterson, Aberdeen, Principal Story replied in the discussion. He had no hesitation in saying that if he had known the doctrines of the Confession when he signed them as well as he knew them now, he for one would never have signed them, and he would never do so again. He concluded by withdrawing his motion in favour of Dr. Scott's, because the kernel of Dr. Scott's motion was the same as his own, and the preface he thought was valuable.

Dr. Scott's motion was carried by a very large majority, less than a dozen supporting that of Dr. Stewart's.

Remarks.—It may seem strange to our readers that Dr. Scott's motion should be of such a character as to be acceptable to Dr. Story, considering the opposite character of their respective

speeches. The reason is plain. Dr. Scott's motion is ambiguous ; it is capable of more than one construction. It may be understood both in an orthodox and a heterodox sense. It was drawn up solely to gratify the heterodox party ; the other did not want any statement ; and so the motion will be justly appreciated by the disbelievers in the Confession as a concession to their views. Notice its terms: "The Confession of Faith is to be regarded as an infallible standard of faith and worship only in so far as it accords with the Holy Scripture, interpreted by the Holy Spirit." No one has ever affirmed that the Confession is an absolutely infallible standard ; its most devoted upholders have always maintained that the Bible alone bears this character ; but the very fact that they adopt the Confession as the confession of their faith intimates that as a subordinate standard, agreeable to the Word of God, it approaches infallibility as near as does any known human document of the kind. Now, the above motion, in view of the purpose for which it is designed, gives the impression that the Confession may contain much that is fallible and erroneous, and may only be accepted to a very partial extent. Every man will claim to have the Holy Spirit, and with the Spirit that he possesses decide what interpretation he prefers both of the Holy Scripture and the Confession. The whole subject is thus resolved into individual opinion. Every man can accept as much or little of the Confession, yea, as much or little of the Bible as he pleases. There is no doubt an implication that 'the Scripture is infallible, but what Scripture is doubtful, as this is dependent upon the matter of interpretation. We think it is therefore very clear that Dr. Scott's motion conserves nothing, but rather opens the door for the very errors he seems to disapprove of in his speech, and gives them legal freedom in the Church. Dr. Scott and others thunder very loudly against a Declaratory Act, but it is quite apparent that this new declaration approved by the Assembly and accepted by Dr. Story is just a Declaratory Act of a very dangerous character though it does not bear the name nor is sanctioned by the State. It is to be read to all office-bearers in the Church when called to sign the formula. In our opinion Principal Stewart's motion was the most honest and worthy of respect.

UNITED FREE CHURCH.

At this Court very little transpired that was of special interest to our readers. Last year there was some attempt to bring Professor G. A. Smith to task for his most dangerous and heretical opinions in regard to the inspiration and composition of Holy Scripture, but the Assembly with its usual indifference to truth decided to let him alone, and placed no obstacle in the way of his further developing and disseminating his destructive ideas. This year Professor Smith and the rest of the Higher Critics are left

entirely undisturbed by all parties, and no doubt ministers and elders went home to their people with glowing accounts of the remarkable unity and peace that prevailed.

Dr. Ross Taylor gave in the usual report on the Sustentation and Augmentation Funds. In the Sustentation Fund there is the considerable decrease of £6563 19s. 8d., but by a special arrangement the salaries of ministers are maintained at the usual rate. It appears that the deficit is mainly due to 8 leading congregations in the south, 5 in Edinburgh, and 3 in Glasgow. Since the union three years ago, the Sustentation Fund has fallen off by several thousands of pounds, which clearly indicates that, even apart from those who form the Free Church, there is a considerable body of opinion in some quarters of the United Church out of sympathy with the union. Possibly some also have left and joined the Established Church. While decrease in temporal resources is not by any means an infallible proof of Divine displeasure—the Lord's most faithful people are sometimes tried in this respect—yet we feel abundantly justified in looking on this loss of finance in the U.F. body as just retribution for its apostasy from the faith.

Principal Rainy presented the report on the Highlands and Islands, and in the course of his speech referred to the present divisions in that quarter. He said that he laid the blame somewhere else than on the natural proclivity of the Highland people to faction and disorder. For several years there was assiduously instilled into the minds of these people the impression that the Church which they loved was turning away from the principles for the sake of which they loved it; for years and years distrust and animosity and all sorts of unquiet impressions were instilled into the minds of a trustful and affectionate people. Those who had lapsed, while they included a number of people whom they would cordially see back again, if they chose to come—they had been separated in that way from some elements which offered no prospect if they continued with them, but a prospect of perpetual disappointment and difficulty. Many Highlanders, on the other hand, were profoundly thankful for what the United Free Church had done for them, and he expected that the Church would yet reap good results in the Highlands as the reward of patience and fidelity to the interests of religion.

Such is a brief summary of Principal Rainy's views of the present state of things in the Highlands. He looks upon the men of God, who in the past faithfully warned the people of the slow but sure departure of the Free Church from her original principles, as the troublers of Israel, and those in recent times who have refused to submit to his leading as their successors in this capacity, while he appears to regard himself as a most innocent benefactor of the people in the subtle compromising policy and methods whereby in our opinion he has ruined the Church. Indeed, we cannot call that a church in any real sense that makes an open question of the Divine inspiration and infallible veracity of the Holy Scriptures,

and supports professors of theology who are daily inoculating the rising ministers with the most poisonous heresy. While we do not venture to determine the spiritual standing before God of individuals within her pale, we are compelled to regard this body in the main as a very powerful engine for deluding immortal souls.

FREE CHURCH.

One of the first things in this Assembly which has caught our attention was a slight discussion between Mr. Archd. MacNeilage and the Rev. Murdo Macqueen, Kiltearn, on the subject of Principal Rainy. Mr. MacNeilage introduced the subject in the course of a speech on the Home Mission Report by remarking that though he had been and still was a personal friend of Principal Rainy and held him in high esteem, he strongly depreciated the action of the Principal in sneering, as he did in the General Assembly last year, at the Free Church congregation in Elgin. The Rev. Mr. Macqueen took exception to Mr. MacNeilage's laudation of the Principal, and we have much pleasure in recording his pointed reply, as it was one of the most straightforward utterances that we have observed in connection with this Church. He said he dissented from Mr. MacNeilage's praise of Dr. Rainy. In his opinion they had very little cause to praise Dr. Rainy, and there was very little cause why the Free Church of Scotland should hold any high opinion of him. He (the speaker) had not a tittle or an atom of respect for Dr. Rainy—(laughter)—not one. What had he been doing; what had been the history of his life for the last thirty years? He had put the shield of his protection on every innovation. He had taken the United Presbyterians to his bosom, and had dealt otherwise with the Free Church of Scotland. Where then, he asked, was there any ground why they should respect Dr. Rainy? He held that Dr. Rainy had done more damage to the cause of Christ in Scotland than any man alive to-day—(applause)—and more than that, he held that he had done more harm to the cause of Christ in Scotland than any man since the days of Archbishop Sharp. He had no sympathy whatever with any man who held him up as an object of esteem and admiration, and it ill became him (Dr. Rainy) to go and sneer at the congregation of Elgin or any Free Church congregation on the ground of the smallness of its numbers, for were there not many United Free congregations in the Highlands in the same position? They could put these congregations into the kitchen of the manse, and they found there ministers clinging, not to the principles of the Free Church of Scotland and the people who stood up for these principles, but to the buildings, the church, and the manse and the half-dozen or dozen of people who might fill the church. (Hear, hear and applause.)

Rev. William Mackinnon, Gairloch, disassociated himself from Mr. Macqueen's remarks on Dr. Rainy, who was not only a man of high position in the Church, but had been the Principal of the Free Church (we trust Mr. Mackinnon is misreported in this latter clause, but we fear it is the truth after all), while he differed totally from the views of Dr. Rainy in regard to Church matters.

We are very much surprised that when this incident is recorded in the *Free Church Record* for June no mention is made of the fact that Mr. MacNeilage was the first to introduce the name of Dr. Rainy with laudatory remarks, while, on the other hand, Mr. Macqueen is simply advised as an earnest worker in the service of the Church that it would not mar the excellence of his work if he were to leave Principal Rainy's doings severely alone. We think the advice is much more needed by Mr. MacNeilage in respect of his publicly complimenting this and other subverters of the true Church of Christ in the land for their personal amiabilities, which are a trap and a snare to multitudes.

The Assembly took up the overture that had been sent down to Presbyteries dealing with the repeal of the Declaratory Act. It was found that the overture had been disapproved of by seven and approved of by two Presbyteries. The majority were of opinion that it was not sufficiently unqualified in its terms. Mr. MacNeilage then moved a deliverance to the effect that the Assembly renew its resolution to annul or repeal the Declaratory Act of 1892, and remit the overtures in reference thereto from Presbyteries to a committee with instructions to frame an overture for the repeal of the Declaratory Act, and submit the same to next General Assembly. The Rev. John Macleod, Glasgow, seconded the motion, which was agreed to. In reference to the subject of the use of Instrumental Music and Uninspired Hymns in public worship, Mr. MacNeilage also moved that the Assembly receive with sympathetic interest the overtures from the Presbyteries of Dingwall and Dornoch and the Synods of Ross, Moray, and Glenelg bearing on previous legislation or resolutions of the Assembly affecting the use of instrumental music and uninspired hymns in public worship and, the formula for deacons, and remits these overtures to a committee with instructions to consider and report upon them to next General Assembly. The motion was agreed to.

It is clear, we think, from these deliverances that this Assembly cannot now finally dispose of the matters pertaining to the Declaratory Act and Hymns and Instrumental Music, &c., for two years, as the overtures they bring up next year will require to go down to Presbyteries and be finally dealt with by the succeeding Assembly.

The Court also dealt with the reply from the Synod of the Free Presbyterian Church to the overture of this Church. The report of the business under this head in the *Free Church Record* states that the reply was quite emphatic and respectful; that their friends (the Free Presbyterians) regarded the proposal as pre-

mature, and directed attention to the statement of the grounds on which they took their stand in 1893. Rev. Ewen Macleod, Oban, and the Rev. John Macleod, Glasgow, would have liked to see the Committee on Union continued, but the Rev. Messrs. MacCulloch and Kennedy Cameron and Mr. Thorburn did not see how that could be done in face of the reply received. Eventually, a deliverance, moved by Mr. Rounsfall Brown and seconded by Mr. MacNeillage, was agreed to, discharging the Committee, but expressing the hope that it might be possible for the two Churches to co-operate with each other.

Short Studies in the History of the Early Celtic Church.

By the Rev. DONALD BEATON, Wick.

III.—The Culdees of Scotland.

DR. JAMIESON, in his *Ancient Culdees of Iona*, has said in his introductory remarks that there is no portion of Scottish history which has a higher claim to attention than that which respects the Culdees. While this is to be admitted, it so happens that it is a portion of Scottish history that is involved in much obscurity. The references to the Culdees in ancient documents and chartularies are by no means few, but they are lacking in that definiteness and descriptiveness that might clear up points of difficulty to us in these modern times. The keenest controversies have raged round the question, who were the Culdees? and even the derivation of the name itself seems still to be a subject open for discussion.

It may be as well at the outset to deal with the various derivations that have been given of the name. It has been traced to various sources, as *gille De* (servant of God), *cultores Dei* (worshippers of God). Goodall holds that it is derived from the Greek *kelleotai* (men of the cells). Others derive it from *ceile De* (the spouse of God). In its earliest form the name appears as Keledei. Among the native Celts it is Cuillich; in Iona we have Cobhan nan Cuildeach (Culdees' chest). When we turn to modern writers we are as far off from finality as ever. Dr. MacLauchlan says it can have but one meaning, viz., the men of the recess from *cuil* (recess). Dr. MacBain, Inverness, the well-known Gaelic scholar, derives the word from *cele De* (one espoused or devoted to God). The word *cele*, he points out, was used to make personal names, just as *gille* and *maol*—e.g., Gillecolum, Maolcolum, hence Celeclerich, Celecrist, Celepeadair. Skene and Reeves derive the name from the same source, the former rendering it *companion or friend of God*, while the latter translates it *servant of God*. Colgan, whom Reeves describes as a master of the Irish language, declares that the word should be rendered in Latin *Dei-cola* or *Amadeus*.

Dowden, in his *Early Celtic Church in Scotland*, clings to the old view that Culdee is a corruption of *Cultor Dei*. Colidei is the form in which the name appears at York, and Dr. Lingard in his *Anglo-Saxon Church* has pointed out that the prebendaries of Canterbury are in an old charter styled *Cultores clerici*. On reviewing these different opinions it is evident that the derivation which has the support of the most eminent scholars and antiquarians is undoubtedly that which derives Culdee or Keledei from *cele De*. In further support of this view Professor Zimmer directs attention to a sentence unknown to Reeves in Irish Glosses on the Commentary on the Psalms, attributed to Columbanus of Bobbio. Here the Latin phrase *cuius dei iste est* is synonymous with *iste ad illum pertinet*, and to this the Irish commentator adds: *Amal asmberar is cele De in fer hisin*—i.e., as the saying goes, this man is *cele De*, whereby he indicates that the Irish phrase *cele De* corresponds to the Latin *iste illius est*. From which we learn that *cele De* was regarded as synonymous with *vir Dei*. The derivation of the name, however, is only a matter of mere passing importance in comparison to the history of those known as Culdees or Keledei. There have been a number of works written on the Culdees, and numerous references to them in Scottish Church histories, but all these are more or less open to objection. Dr. Jamieson, of Scottish Dictionary fame, has perhaps discussed the question most elaborately of all, but his work is lacking in the thoroughness and accuracy of that of Dr. Reeves, which has superseded all former efforts, and is the recognised source of all our knowledge of the Culdees. The work is mildly revolutionary—research has shown that many of the old ideas about the Culdees have to be given up. Beginning with Ireland, the home of the Celtic Church, Dr. Reeves traces the various references found in the early manuscripts to the Culdees at Tamhlacht-Maelruain, Armagh, Clonmacnois, Clondalkin, Monahincha, Devenish, Clones, Pubble and Scatterry Island, all interesting enough in their way, and useful for the light they throw on the character of the Culdees, but somewhat foreign to the object of this article. He then turns his attention to Scotland, and summarising the result of his studies, says that the name is sometimes borne by hermits, sometimes by conventuals; in one situation implying the condition of celibacy, in another understood of married men; here denoting regulars, there seculars; some of the name bound by obligations of poverty, others free to accumulate property; at one time high in honour as implying self-denial, at another regarded with contempt as the designation of the loose and worldly-minded. The first reference there is to the Culdees in Scottish history is in Jocelin's biography of Kentigern, or Mungo, so well known as the patron saint of Glasgow. It is true that this biography was not written until the 12th century, but it was compiled from much earlier authorities, and embodied the traditional persuasion of the day. The passage is as follows:—"Thus, as we have stated, the man of God joined to himself a great many

disciples, whom he trained in the sacred literature of the Divine law, and educated to sanctity of life by his word and example. They all with a godly jealousy imitated his life and doctrine, accustomed to fastings and sacred vigils at certain seasons, intent on psalms and prayers and meditation on the Divine Word, content with sparing diet and dress, occupied every day and hour in manual labour. For, after the fashion of the primitive church under the apostles and their successors, possessing nothing of their own, and living soberly, righteously, godly, and continently, they dwelt, as did S. Kentigern himself, in single cottages from the time when they had become mature in age and doctrine. Therefore these *singulares clerici* were called in the common language Calledei (Culdees)."

From this we learn that the Cele-de, or in its Latinized form Calledei, were understood in the 12th century to have been a religious order of clerks who lived in societies, under a superior, within a common enclosure, but in detached cells, associated in a sort of collegiate rather than coenobitical brotherhood—solitaries in their domestic habits, though united in the common observances, both religious and secular, of a strict sodality. Such was the nucleus of the great city of Glasgow (Reeves' *Culdees*). It is necessary at this point to notice that the early Celtic Church was more monastic in its institutions than diocesan. In fact, it is not too much to say that its whole fabric was constructed on the monastic foundation, as Reeves himself acknowledges. The office of abbot was the highest in church dignity. The office of bishop in its modern sense was unknown; the ferleghinn or lecturer often took precedence of the bishop. The bishop could be dispensed with, but not so the abbot, hence it is on record that during times of religious indifference there was no bishop. In some cases the entire religious character of Scottish monasteries perished except in name, but where this did not take place, the old society continued to exist, and were known as Kele-dei or Culdees. In later times, when bishoprics were erected, the principal monastery became the episcopal see, and the appointment of a bishop to the bishopric was in the hands of the officiating clergy. Such was the case with Dunblane (Dun, *i.e.* hill, and Blaen, *i.e.* the name of an Irish missionary), which was a very old foundation, but had no bishop until 1160. But apart from these, there were churches that possessed Keledei that were not of episcopal rank. These continued until they were suppressed or died a natural death. About the beginning of the 12th century the generality of monasteries were in a state of decrepitude, and those that survived were remodelled. Before this the most of the religious communities were Culdees or Keledei, but after this remodelling the name had a limited reference; being applied to those members of religious institutions which had not been remodelled. It was in the reign of David I. (1124-1153) that this great change took place. When he ascended the throne there were three bishoprics; when he died there were

nine. His devotion to the church is perpetuated in the old Scotch saying that he was a "sair sanct to the crown," meaning thereby that the revenue of the crown suffered through this devotion. He was entirely out of sympathy with the old Celtic Church, his English education and the influence of the bishop of St. Andrews, an Englishman bred and born, having no doubt a great deal to do with this. In his scheme of reconstruction he added bishops to the Culdee institutions of Brechin, Dunblane, Ross, and Caithness, while in St. Andrews and Dunkeld he did away with the Culdees altogether by appointing in their place regular canons. In the popular imagination the Culdees are usually associated with Columba, but this is by no means the real state of the case. It is quite true, says Dr. Reeves, that after the lapse of centuries Culdees were found in churches which he or his disciples founded, but their name was in no way distinctive, being in the first instance an epithet of asceticism and afterwards that of irregularity. There were societies of Culdees at St. Andrews, Dunkeld, Brechin, Rosemarkie, Dunblane, Lismore, Dornoch, Iona, Lochleven, Abernethy, Monymusk, Muthill, and Monifieth. Interesting and valuable information on all these institutions may be found in Dr. Reeves' monograph. The result, then, of all that has been said on the Culdees may now be summed up in a few words. They were the members of those monastic institutions that existed in the early Celtic Church prior to King David's scheme of reconstruction at the beginning of the 12th century. After this date the name was applied to the members of the old institutions that did not come under reconstruction.

A very notable feature connected with the Celtic Church was its monasticism—a monasticism that was common to other portions of the Christian Church, but having at the same time certain well-defined features of its own. Some of these features stand out prominently in the Columba institution of Iona. No vow of celibacy, poverty, or obedience was taken. The inmates lived together not so much for their own improvement, as in other monasteries, but for the good of others. The institution at Iona was more a missionary institute than a monastery in the modern sense. Were we to seek a parallel in modern times it would be found in such missionary institutions as Lovedale and Livingstonia. The head of the institution was the abbot, who, as we have seen already, was supreme, even bishops being in subjection to him. The abbot was elected by the brethren. He was in most cases a presbyter. What is known as diocesan episcopacy had no existence in the early Celtic Church. It was not until the 12th century that bishops in the modern sense of the term were appointed with distinctive dioceses. It was a peculiarity of these early missionaries that they sought out lonely islands for their homes. Hence we find in many of the Hebrides ruins of their cells—in Tiree, Inch Kenneth in the mouth of Loch nan Ceall (Loch of the Churches), in Mull, Oransay, and in far-away St. Kilda, there are remains of these

early cells. Again, at Rona, 40 miles to the north of the Butt of Lewis, we have the cell where Ronan used to retire during his missionary labours, still in a state of good preservation. To the west of Lewis lie the Flannan Islands, named after Flann, one of the early Scottish missionaries, and here too the Teampull Sùla Sgeir appears to be in a fair state of preservation. Even Iceland itself was reached by these intrepid missionaries of the cross.

As to whether these missionaries were under a vow of celibacy or not seems to be open to question. Dr. Reeves maintains that Columba strictly enjoined it upon the community; while Dr. MacLauchlan, on the other hand, deems the proof given by the Irish scholar as altogether inadequate for coming to such a conclusion. The popular tradition is certainly on the side of Dr. Reeves, expressed as it is in the well-known saying, "Far am bi bo bithidh bean, agus far am bi bean bithidh mallachd" (Where there is a cow there will be a wife, and where there is a wife there will be a curse). Dr. MacLauchlan, however, points that there were certainly cows on the island, but whether the saint allowed his monks the other blessing he does not say.

Enough has now been written to give some idea of who the Culdees were. It is quite probable that a great part of what has been said will directly clash with many of the popular notions entertained concerning the Culdees. It has been customary with some Presbyterian writers to speak of the Culdees as though they werethoroughgoing Presbyterians. Nothing could be more erroneous or more fitted to destroy a good cause. Presbyterianism is not dependent on the Culdee institutions for its authority, and every true Presbyterian ought to call no man master. Dr. MacLauchlan, so well-known to Highlanders, and who cannot by any means be charged with favouring Episcopacy, says in his *Early Scottish Church*, "Some writers have endeavoured to find in the organization of the early Scottish Church a state of matters altogether analogous to that of modern Presbyterianism. Presbyterian writers have done their cause no service by pushing this analogy farther than it can bear. That the Iona brethren were presbyters, and only presbyters, no writer on either side has ever denied. That the abbot was a presbyter Bede distinctly states, being too honest to make a statement which he knew to be inconsistent with fact. That the presbyter-abbot exercised jurisdiction, no doubt with the consent of the brethren, as will be seen hereafter, over the whole body of brethren wherever located, is universally acknowledged—that jurisdiction extending at a later period over bishops. But it is utterly vain to look among those establishments for anything like what is called a Presbyterian organization. Nothing like kirk sessions, presbyteries, synods, or general assemblies, as now constituted, appear in the pages of Adamnan" (p. 172).

"And he shewed me a pure river of the water of life, proceeding out of the throne of God and of the Lamb."

Searmon.

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

Aug. 4th, 1861.

"Co e'nur measg air am bheil eagal an Tighearna, a ta 'g eisdeachd ri guth a sheirbhisich, a ta 'siubhal ann an dorchadas, agus aig nach 'eil solus? Earbadh e as ainm an Tighearna agus leigeadh e a thaice r'a Dhia.—*Isaiah l. 10.*

THA curam aig a' Chruithear de na h-uile creutair aig am bheil spiorad neobhasmhor. Ach tha cuid ann a tha a churam ni's mionaidiche timchioll orra na muinntir eile mar sin tha focal an Tighearn a' labhairt ann an doigh air leth riusan. Cha-n'eil staid anns am feud anam neobhasmhor a bhi anns an t-saoghal anns a' bheatha so nach 'eil ann an focal an Tighearna na tha freagarrach do 'n staid sin. Seadh, air cho aindiadhaidh 's gu bheil creutair tha ann am focal an Tighearn na tha 'freagairt a staid air chor 's nach iongantach ged a theirear ris claidheamh geur da fhaobhair, a' gearradh air a chulaobh agus air a bheulaobh a gearradh pheacach o bhi peacachadh an aghaidh an lagha. Ach gu h-araidh tha ni anns an fhocal a tha 'freagairt staid an duine a tha air a chur air leth airson siorruidheachd. Mar sin tha e air a radh ann an so. "Co 'n ur measg air am bheil eagal an Tighearna, a ta 'g eisdeachd ri guth a sheirbhisich, a ta 'siubhal ann an dorchadas agus aig nach 'eil solus? Earbadh e as ainm an Tighearna agus leigeadh e a thaice r'a Dhia." 'Se sin don didean an anama, earbsa ann an dinm an Tighearn agus a thaic a leigeadh r'a Dhia."

Anns a' chaibideal so tha am Fear-saoraidh a' labhairt gu h-araidh uime fein agus moran de nadur 'fhulangais anns an t-saoghal agus gu'n d' thug an Tighearn Iehobhah dha teangadh nan daoine foghlumte, chum gu'm b'aithne dha focal a labhairt ann an deadh am ris an neach a ta airsnealach. Tha an t-Abstol a' mineachadh sinn anns na briathraibh, "Mheud gu'n d' fhuiling E fein air dha bhi air a bhuairadh is comasach E air cabhair a dheanamh orrasan a ta air am buairadh." Ann an labhairt o na buathraibh so tha sinn a' runachadh a reir mar a bhios comas air a bhuileachadh, bhi 'nochdadh.

I. Tearc de chomharraibh air eagal an Tighearna.

II. Mar a dh' fheudas e bhi air a radh gu'm feud luchd-eagail an Tighearna bhi ann an dorchadas agus a' siubhall ann an dorchadas.

III. Gu'm bheil aig luchd-eagail an Tighearna bonn earbsa ann an ainm an Tighearn ciod air bith an dorchadas anns am feud iad a bhi.

Ann an aon seadh cha-n fheudar a radh gu bheil clann Chrìosd ann an dorchadas mar a tha an saoghal, oir is iad clann an t-soluis agus cha-n 'el narodnn s aihida camar mhuinntir eile, do bhrìgh gu'n d'imich an dorchadas thairis agus gu bheil a nis an solus fìor a' dealrachadh. "An ti a leanas mise, cha siubheil e an dorchadas

ach bidh solus na beatha aige. Tha uiread de eadar-dhealachadh eadar dorchadas an anama ghrasmhoir agus dorchadas staid naduir 's a ta eadar la is oidhche, air chor 's gu'm feud an t-anam gras-mhor a bhi iomadh la ann an dorchadas agus gidheadh bunachar earbsa aige ann an ainm an Tighearna.

I. Ann an aon seadh, 's iongantach gu'm biodh aon air bith anns an t-saoghal a dh' easbhuidh eagail an Tighearna. Bhi gun eagail an Tighearna 's e 'tha ann taradh aineolais air Dia. Cha-n 'eil creutair anns an t-siorruidheachd a dh' easbhuidh eagail an Tighearna. Cha-n 'eil aon ann am flaitheanas a dh' easbhuidh eagail an Tighearna agus an urraim naomh a bhuineas dha. Cha-n 'eil creutair ann an ifrinn gun eagail a bhi air roimh Dhia. Agus cha-n 'eil creutair air an talamh a dh' easbhuidh eagail an Tighearna ach creutair a tha aineolach air Dia. Ann an seadh eile, 's e eagail an Tighearna an t-iongantas 'is mo a ta againn air an talamh. Mur b'e gum bheil trocair ann an Dia cha bhiodh drap a dh' fhior eagail an Tighearna air an talamh. Cha bhiodh drap de chom-fhulangas. 'Nuair a chi sinn drap de dh' eagail an Tighearna anns an t-saoghal feudaidd sinn co-dhunadh gur ann o dhoimhneachd saor ghrais ann an Dia a thainig e.

Gu bhi 'fosgladh na puinge so, Tha a h-uile creutair a' tighinn a stigh do'n t-saoghal mar an asail fhiadhaich lan aineolais air Dia. Mar sin tha moran a' tighinn beo an am peacaidhean dhe'm biodh naire air na Geintilich. 'S e obair an Spioraid Naomh bhi 'gintinn eagail an Tighearna anns an anam, agus 's e 'fhocal fhein am meadhon. Cha-n 'eil teagamh nach fheud an Tighearna iomadh meadhon a chleachdadh. ach 's e 'fhocal naomh fein am meadhon gnathaichte: agus aon churam a dh' fheudas tighinn air neach nach robh air a ghintinn le focal an Tighearna, cha chomasach sinn mornn a radh m'a dheighinn, nach fag e an creutair. Ach far an do ghin focal an Tighearna anns an anam creidimh air bith na Morachd ged nach bu mho sin na grainne de shiol mustaird, tha ann siol na beatha maireannaich, tha ann na bheir an t-anam gu beatha shiorruidh fa dheoidh. Agus 's e sin aon bhunachar an anama air leabaidh bais, gur comasach e a mheur a chur air focal a ghin sin ann; agus thusa nach comasach sin a deanamh bidh siorruidheachd uamhasach agad. Air, mo chairdean cha-n 'eil ni bheir an gath as a bhas ach aithne air Dia. Ann an so a nis thig an creutair gu aithne air gu bheil e 'na chreutair cunntasach, agus gu bheil aige ri dol tre lamhan glan a bheir do na h-uile a reir an gnìomharan agus nach dean claon bhaigh ri neach seach a cheile. Cha-n iongantach ged a bhiodh an t-anam sin fo churam mu a shiorruidheachd.

Tha sinn a' leughadh gur creutairean cunntasach sinn agus tha sinn ag aideachadh gur creutairean cunntasach sinn, ach ciod a' bhuaidh a tha aig sin air moran? Am bheil e 'g an cumail o aon pheacadh. Tha fear-brisidh na Sabaid ag aideachadh gur creutair cunntasach e ach am bheil sin 'ga chumail o bhriseadh na Sabaid? Am bheil e a' cumail a' mhisgear o'mhisg? Cha-n 'eil ach cha-n

ann mar sin a bhios e 'nuair a bhios eagal an Tighearn air a ghinntinn anns an anam le 'fhocal "Oir a ta ar Dia-ne 'na theine dian-loisgeach."

Tha eagal an Tighearna gle thrice air a chompanachadh le aithne air cionta. Tha da sheorsa eagail ann-aon air a chompanachadh le gradh, agus cha-n fhag sin an t-anam tre 'n t-siorruidheachd; eagal eile a tha 'g eirigh o aithne air cionta a' pheacaidh a bhi air a' choguis. Oir cha-n 'eil peacadh anns nach 'eil ni tha 'ga thoirt gu cuimhne anns a' choguis; agus bidh ann an sin cionta agus duisgidh sin eagal agus iarrtus a bhi air falbh o Dhia. Mar sin bidh ni-eigin de nadur eagal na h-ifrinn anns a' chreutair, agus 'sann mar sin a tha an Cruithear a' cur eadar-dhealachaidh eadar coguis nadurra agus bunachar grais anns an anam. Tha iad ann an ifrinn aig an robh ni bu mho de dh' eagalan coguis na bha aig an anam ghrasmhor. Theid moran gu ceol is dannsa gu smuaintean air Dia a chur air falbh uatha agus gu minic tha sin a' dol lea. Bha cuid eile a thug air falbh am beatha. Ach far am bheil bunachar grais anns anam bidh an t-anam a' dluthachadh ris an Tighearn cosmhuil ris an te bhochd ud. Mata xv. 23-28; mar bu mho a bha e 'ga cur air falbh 'sann a bu mho a bha i a' dluthachadh ris gus an d' fhuair i, 'o bhean, is mor do chreidimh; biodh e dhuit mar is toil leat; cosmhuil ris an eaglais an uair a bha i 'na fasach, tha e air a radh gu'n do ghuil i an lathair an Tighearna. 'S ann mar sin a tha an Tighearn a' cur eadar-dhealachaidh eadar an t-anam grasmhor agus a' choguis nadurra. Ach is uamhasach eagal Dhe agus eagal ifrinn cuideachd anns an anam. Tha an Tighearn a' toirt sin do chuspairean a ghaoil anns an t-saoghal agus tha sin a' brisead sith an anama. 'S iongantach am diugh gu'm faicear neach le a shith briste. Ach far am faicear aon anns am bheil an ni a's lugha de dh' eagal an Tighearna chithear aon le shith briste. Ged a bu righ air a chaithir e thigeadh drap a dh' eagal an Tighearna a stigh agus bhriseadh sin a chomhfhurtachd. Ged a b'e righ Ninebheh e chuireadh e 'fhalluinn uaith agus chomhdaicheadh se e fein le saic eudach agus shuidheadh se e fein ann an luathre. Thigeadh e a' d' ionnsuidh-sa agus chuireadh e mach thu a communn mallaichte an t-saoghail. 'Se so a chuireadh an creutair a mach a peacadh, chuireadh e am misgear o' mhisg, an t-striopach o a striopachas, agus chuireadh e thusa o cheol is dannsa. 'Se an t-aon ni a bhiodh 'na chomhfurtachd dhuit gu'n coinnicheadh tu ri aon no dithis anns an uaigneas le an sith briste, le an sith briste le eagal an Tighearna, 'se sin an ni 'bu mho a bheireadh de chomhfurtachd dhuit. Ach "Co e 'nur measg air am bheil eagal an Tighearna, a ta 'g eisdeachd ri guth a sheirbhisich, a ta 'siubhal ann an dorchadas agus aig nach 'eil solus? Earbadh e as ainm an Tighearna agus leigeadh e a thaice r'a Dhia."

Ann an so a nis thig eagalan a' bhais a stigh, eagal gu'm faigh am bas e anns a' staid sin. Tha thu ann an sin nach do chum eagal na siorruidheachd cuig mionaidean de chodal uait fad do

bheatha. Ach ann an so thig eagal gu'm foigh am bas iad anns a staid sin agus cuiridh sin iad gu cleachdadh nam meadhonan. 'S iomadh ceum a rinn bochdan Chrìosd airson nam meadhonan gun ni 'nan suil ach an slainte shiorruidh. Tha na meadhonan gle eutrom aid cuid agus cha-n 'eil teagamh nach bi sin 'na gath 'nan anam tre'n t-siorruidheachd. Ma thig thusa fo eagal an Tighearna chi thu priseil na meadhonan a chuir thu an suarachas. Cha thu gur iad meadhonan nan gras na h-aon aitean a chomharraich an Tighearn airson coinneachadh ri anamaibh agus gur iomadh iad ris an do choinnich E anna.

Cha-n ann mar a b' abhaist dha a bhi a' cleachdadh nam meadhonan a bhios e 'nuair a thig drap a dh' eagal an Tighearna a stigh anns an anam. Ann an sin thig an creutair gu bhi anns na meadhonan mar aon aig an bheil anam. O mo chairdean, 's iongantach sin neach a' cleachdadh nam meadhonan le creidimh air gu'm bheil anam aige is gu'm bheil aige ri dol tre lamhan glan Dhe. Faic, 'n ann mar a b' abhaist da bhi air maduinn Sabaid a bhios e nis? An dean urnuig bheag maduinn is oidhche na's leor dha a nis? Ni an saoghal urnuigh bheag maduinn is feasgar agus le sin tha iad diadhaidh na's leor. Ach faic iad so agus na nithean a tha iad a' sgaoiteadh o mach an lathair an Tighearna gun aon chabhair aca air neamh no air talamh ach E fein—creutair bochd gun a bhi cuig mionaidean dhe a ghluinean ach a' dortadh a mach 'anama an lathair an Tighearna. Ni an creutair saoghalta urnuigh, ach c'aite am bheil 'anam?

'Nuair a tha eagal an Tighearna a' tighinn a stigh 's e faireachadh an anama am bunachar air am bi an creutair (tric) ag amharc, an aite a bhi 'g amharc ri tairgse shaor an t-soisgeil. Feudaidd mi radh gu'n teid e ann an sin cho fad 's is comasach e agus 'nuair a tha an Tighearn 'ga thoirt fein do'n anam cha-n 'eil e (gu mor) 'ga chronachadh airson sin. Mar sin 'nuair a tha drap de shaorsa tha earbsa, ach 'nuair a tha sin air falb tha eagal. Mar sin feudaidd an creutair a bhi iomadh la le a shith briste. Ach cha-n e faireachadh a' chreutair am bunachar a chomharraich an Tighearn airson dochas a shluaigh. Agus ma's tusa aon de chuspairean a ghaoil, leigidh E nithe fuasgailte ort a ghearras a mach as na fairichidhean sin thu agus o bhi 'socrachadh anns na meadhonan, math dh' fheudta cruas cridhe no math dh' fheudta naimhdeas an aghaidh Dhe, no, math dh' fheudta smuaintean toibheumach a leagas sios thu aig cosan na h-arduach-daranachd. Thainig moran gu bhi 'cur na ceisde an robh iad air an taghadh, "a' siubhal ann an dorchadas agus aig nach 'eil solus" ann an sin "earbadh e as ainm an Tighearna agus leigeadh e a thaic r'a Dhia."

'Nuair a tha creutair anns na meadhonan gun an toradh a' tighinn a nuas air cha-n iongantach ged a bhiodh eagalan air agus e a' leughadh a' Bhiobuill agus E'na chreutair crìon cha-n iongantach ged a bhiodh eagal ann.

'Nuair a tha na h-eagalan a' tighinn le focal an Tighearna tha

ann na tha 'dluthachadh ris an Tighearn an aghaidh faireachadh an anama mar a chi sinn ann an Iob. "Ged mharbh E mi gidheadh earbaidh mi as." Tha ann an nadur an anama ghrasmhoir bhi 'dluthachadh ris mar aon chuspair gaoil an anama. Tha eagal an Tighearna iongantach priseil do bhrìgh gur e a th' ann aon de gheallaidhean priseil a' chumhnaint.

(Ri leantuinn.)

The Late Angus Gray,

LAIRG, SUTHERLANDSHIRE.

THE decease of Angus Gray, Lairg, was duly chronicled in the March number of this magazine. We think a somewhat more extended notice is called for, inasmuch as this worthy was beyond question an epistle of Jesus Christ, written by the Holy Ghost.

Angus Gray was born in Lairg, the parish in which he died. The date of his birth was the 16th of November, 1808. From youth his manner of life was outwardly most correct. While yet a stranger to the power of Divine grace, he was urged to become a member in full communion, and shortly afterwards to accept the eldership, so decorously and religiously did he conduct himself.

The following account of this period of his life is kindly contributed by a friend, and is as far as possible in words uttered by the subject of this memoir two or three years before he finished his course here below :—"I was," he said, "three years an elder before I knew anything of the power of grace. I was often praying when I was a boy, and when I became a young man I had great pleasure in praying in the woods. I was not taken up with vain company, and was on good terms with myself. One day I met Mr. MacGillivray, the minister, who said to me, 'I think it is your duty to join the Church; you are making a private profession when you go to pray in the woods, and it is your duty now to make a public profession.' I told him I had no thought of that, but he said 'Go and pray in the woods about it, and tell me afterwards.' I did as he wished me, and had very joyful light thoughts about it. Soon after that I was called to pray in meetings, and people were thinking well of me, and I was of the same opinion myself. Bye and bye they made me an elder.' I was not long in that office when I began to know the strength of sin and the terrors of the Lord. I fell into such a deep thought that I could not read nor pray, and a spirit of perfect atheism came over me. I could not believe that there was a God. I felt very miserable, and had it not been that I had a wife and family I would have fled from the country. One day as I was going along the road driving a horse and cart the words 'our God is a consuming fire' came like thunder. These words filled me with fear, and I felt as if between two hedges, an angry God on the one side and the broken

law on the other, and my heart filled with enmity against both. For some months I was in that fearful pit. Then it was He sent His Word and healed me. The words in John's 1st Epistle—"Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins"—were made peculiarly precious to me then. Then I had great joy in the finished work of the Redeemer, and you see I needed a sore cure for the false religion of my younger days, when I thought my love and joy and prayers had gotten me the land." On being asked how long this happiness remained, and if the atheism returned, he continued—"I have often been troubled with the unbelief of my heart, but never had again the same spirit of atheism, and my joy lasted a considerable time. Some time after my deliverance I heard Dr. Kennedy preach in Creich, and he spoke of the love of Christ, and so described my case that I was drunk with joy, and when I came out of the church I might as well have been in a foreign land for all I knew where I was. That was an English sermon, and through it I lost what prejudices I might before then have had against the English language. It was the greatest day I ever had in the world."

It is not necessary to add much to the preceding interesting account of this period, but a few additional notes equally well authenticated may not be out of place. The late Mr. Kennedy of Dornoch was the instrument in the Lord's hand to bring him first to see that his natural religion would not stand him in good stead when the day of trial came. Mr. Kennedy and he were companions from boyhood. In after years Angus Gray, when alluding to his indebtedness to Mr. Kennedy, would playfully state it thus: "Once when boys Mr. Kennedy and I, with a number of other boys, had a scramble together. My heel came against his mouth, and I knocked out one of his teeth, but he afterwards knocked a tooth out of me." It is also well known that soon after this time he came powerfully under the influence of Rev. Alexander Macleod, Rogart, one of the most richly anointed of our Northern ministers, and whom for a long period he regularly heard preach, walking all the distance between Calmally, Lairg, and Rogart in order to have that privilege. He used afterwards to say that he owed his discernment of true Gospel preaching to his having heard Mr. Macleod so long, and Angus was generally acknowledged by the pious people of his acquaintance to be the most discerning Christian in those parts.

At a somewhat early period in his history he found it his duty to protest against what he considered to be not the gospel of the grace of God, but another gospel. When Messrs, Moody and Sankey came for the first time into this country a movement was inaugurated which cost him many an anxious thought. Some time afterwards when speaking to the question at a fellowship meeting in Dornoch, alluding to the teaching of the American evangelists, he said that if this was the true gospel they, for their part, had

Christ yet to find—very solemn words, with which it was generally understood his friend, Rev. George Kennedy, did not sympathise. But it was marked that from that day forward Angus Gray spoke with a power and authority that were not his before then.

In manner the subject of this notice might, to outsiders, appear somewhat stern and unbending, but he was in reality a perfect gentleman, and when thoroughly known was always regarded as one of the kindest, humblest, and most sympathetic of Christian men. Only he was as firm as a rock in his convictions of truth.

We shall not weary our readers with a detailed account of the downgrade which began to be such a marked feature of the Church, especially the Free Church of Scotland, during the last more than thirty years. Suffice it to say that innovations in worship, laxity in discipline, corruption in doctrine, came on apace, on all which account Angus Gray felt less and less sympathy with what was passing as the current Church life of his day. When, therefore, the notorious Declaratory Act was passing through the Presbyteries in 1892 he was one of the first to realise the seriousness of the situation, and was early enabled to make up his mind not to come under the yoke, cost what it might. And although, as he himself often put it, he followed no man, but the truth only, it afforded him the sincerest pleasure when the first Presbytery of what is now known as the Free Presbyterian Church was formed in the summer of 1893. It is not too much to say that for the remaining ten years of his life, with the possible exception of the salvation of his own soul, nothing lay so near his heart as the highest well-being of this branch of Christ's Church. He was no stranger to the temptations of the Wicked One, touching both his own interest in the Redeemer and the genuine worth of the testimony raised in 1893, but when those fiery trials passed he saw with clearer vision than before the certainty of the former and the genuine worth of the latter.

One would not act the part of an impartial historian if one were not to say that the proposals for union between the anti-unionist Free Church section and the Free Presbyterians filled him with the deepest anxiety. To others as well as to the writer of this notice he sent solemn warning more than a year before the end that he was fully persuaded that what the Spirit was saying to our Church in the matter was contained in Jeremiah xv. 19, "Let them return unto thee, but return not thou unto them."

Although he attained the great age of 94 years, his faculties remained unimpaired to the end. He had an unusually deep sense of sin. Some months before the end he complained in the hearing of the present writer bitterly of his great sinfulness, but he said his hope was built upon that word "I, even I, am He that blotteth out thy transgressions." The last days of his life were by far the most joyous. His cup was at last made to run over. Often times before then he put the question "Why am I being left so long?" and although at seasons one might then find it

difficult to give a satisfactory answer, it appeared an easily answered question at last. The time of the latter rain had not yet fully come. But plentifully did it come in its time. The doctrine which towards the very end was most firmly fixed in his mind was the love of the Father. His son Alexander relates how he would stop him when reading portions of the Gospels to point out the place the electing love of the Father occupied according to the Gospels in the scheme of redemption. This love was all his desire at last. To one beside him he said "I am not now afraid to die. I am persuaded that neither life nor death nor any creature can separate me for ever from the love of God which is in Christ Jesus our Lord. He is even now comforting me with those words "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins, and they are the words with which He drew me to shore at the first."

But enough. He fell asleep in Jesus on the 24th of Feb., 1903.

"Mark thou the perfect, and behold
The man of uprightness,
Because that surely of this man
The latter end is peace."

J. R. M.

Monument at Bothwell Bridge.

ON Saturday, 20th June, over 25,000 people assembled at Bothwell Bridge to witness the unveiling of a monument to the Covenanters who fell in battle at that place 124 years ago. The speech of the day was delivered by Lord Overtoun, who gave a stirring historical account of the battle and its surrounding events. The following is part of his lordship's peroration:—

We have heard, and our forefathers have told us, of the cruel oppression of the Romish Church. In this favoured land Roman Catholics as well as others are by law protected in the observance of their religion, but it must ever be remembered that Roman Catholicism is not only a religion but a system which aims at universal supremacy over Church, State, and conscience, and has ever been a deadly foe to civil and religious liberty, and if our religious freedom is to be preserved it is necessary that only a Protestant shall wear the British Crown. You know that in these days repeated efforts have been made to relax and remove these safeguards of our freedom. Are we alive to our responsibility in this matter? The Episcopacy of the Covenanters' time was practically Roman Catholicism. We trust our neighbours across the border are awaking, and will not allow the Church of England to be undermined by Ritualism, Sacerdotalism, Confessional, and the Mass; but we in Scotland have no less a task incumbent on us to keep the true gospel in the forefront, and not lower the old blue banner of Christ's Crown and Covenant.

We are glad so many as 25,000 Scotchmen could be got to interest themselves in such a matter. No doubt the greater number of these spectators are far degenerated from the pure Scriptural faith of their fathers. Not by such as these will the battle of civil and religious liberty be fought when the agony again returns. However, the monument thus inaugurated constitutes a wholesome eyesore to Romanists and ill-affected persons, and we hope the granite and what is written on it will stand for many generations.

Notes and Comments.

A Romanist Author on the Inquisition.—Mr. Lilly, a Roman Catholic author, has written a book entitled "Christianity and Modern Civilisation," and therein he gives a chapter on the Inquisition. The following remarks by the *Glasgow Herald* reviewer on the matter are of interest:—Mr. Lilly's views on the Inquisition are interesting as a elaborate apology for the "Holy Office" from the point of view of first principles, coupled with an admission of relief at the disappearance of its "savage jurisprudence." He gives a very detailed account of a "process," which makes the reader's blood alternately run cold with horror and boil with indignation, deriving it from the manual of Father Masini, "a highly esteemed Inquisitor at Bologna, where he made full proof of his ministry, wielding with much effect the weapons which he has, so to speak, collected and arranged for the use of his brethren." We think we are perfectly safe in saying that a perusal of this realistic narrative will convince every non-Roman reader that a process before the Holy Office was a combination of cunning, fraud, injustice, and hypocrisy with the most calculated, deliberate, and abominable cruelty. And even Mr. Lilly admits "that it is impossible for anyone at this day, however inured to spectacles of horror, to think of it without shuddering." He congratulates himself, accordingly, on the disappearance of the Inquisition—as he hopes for ever—and attributes its "disappearance" to "a rise in the moral level of humanity." But he omits to mention that the Inquisition did not "disappear" through any elevation in the moral sentiments of the Church upon the subject, but was simply suppressed by the interference of the secular powers. And it is perhaps not without significance that he finds the real germ of the Holy Office in the writings of St. Paul, that he regards it as a natural and indeed inevitable evolution from that sacred germ, and that he describes the principle of toleration, to which he attributes its ultimate disappearance, as due in part to the growth "of religious scepticism and religious indifference—of the spirit which led Montaigne to protest that "to roast a man alive in honour of one's conjectures is really to rate them too highly." If what Mr. Lilly regards as the age of faith were to return, there seems no reason why the Inquisition should not return with it.

The Band on the Pier.—The following extract from the London society paper "Truth" regarding a projected piece of Sabbath-breaking is significant:—The band of the 1st Battalion Gordon Highlanders was to have played on the pier at Southport on Sunday, but at the last moment the engagement was cancelled in consequence—so it is reported—of a protest that a Sabbatarian cleric addressed to the War Office. Can this be true? On the face of it the statement seems incredible, for such action on the

part of the War Office would be a reflection upon the conduct of the King in permitting military bands to play on the terrace at Windsor Castle on Sundays, to say nothing of the conduct of the Duke of Cambridge as Ranger, and the General Officer Commanding the Home District, who are jointly responsible for similar performances in Hyde Park.—We are much obliged to the "Sabbatarian cleric," and hope he may prevail many more times in the same way. The cool ungodliness of the writer of this paragraph is to be noted. The law of God commanding the observance of the Sabbath is, it seems, to be shelved without ceremony lest King Edward VII. should be put out of countenance in his career of royal Sabbath-breaking. We have no doubt this Sadducean litterateur has long ago freed himself from the last scruple of conscience respecting the Puritan Sabbath. It may, however, dawn on him in a lucid interval that an observance which is part of the common law of Great Britain, and which has been honoured by many kings wiser and more famous than King Edward VII., is not without a deep basis in the Divine order of things, and that the attempt to banish and sneer it down may be a very risky one.

Church Notes.

Communion.—Raasay, first Sabbath of July; Moy and Tain, second Sabbath; Rogart and Halkirk, third Sabbath; Dingwall, first Sabbath of August.

Meeting of Synod.—The Synod will (*D.V.*) meet at Inverness Church, on Tuesday, 7th July, at 12 noon, when the Rev. John Robertson, Moderator, will conduct public worship and preach.

The Canadian Mission.—We are very pleased to inform our readers that the Rev. J. R. Mackay, Inverness, and Mr. Alexander Maclean, elder, reached their mission field in due course in safety and comfort, and that Mr. Mackay is now engaged in preaching from Sabbath to Sabbath and dispensing the Lord's Supper. Mr. Mackay felt benefited in health by the sea voyage. He expects to be ten Sabbaths in Canada, the last being the first Sabbath of August.

Memoir and Remains of Rev. D. Macdonald.—This book will (*D.V.*) be out in a few weeks. In addition to memoir by Mr. Macfarlane, it will contain the outlines of twenty discourses by Mr. Macdonald, besides a portrait, the funeral sermon by Mr. Macfarlane, and other matter. Price 2s. 6d., postage 3d. extra. We expect friends in the various congregations to take an interest in the work, and see to its circulation. Mr Macfarlane's address is F.P. Manse, Craig Road, Dingwall.