

T H E

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. IV.

JULY, 1899.

No. 3.

Lord Overtoun.

LORD OVERTOUN is known throughout the country as a leading promoter of modern evangelistic movements. He is also one of the foremost figures in the Free Church, and at last Assembly as a representative elder, seconded Principal Rainy's motion in favour of the report on the Union negotiations. He is a very rich man, a millionaire, and he contributes very largely to philanthropic and religious schemes. Most of the religious schemes, however, are in our opinion not philanthropic but injurious to the highest interests of mankind as they are the medium of inserting many unsound doctrines into the minds of men. Lord Overtoun pays Mr. John M'Neil £1000 a year for his work as a preacher, and truly this is illspent money. For who that has a spark of commonsense in religion but condemns the buffooneries of that gentleman, whom members of the theatrical profession regard as a loss to the stage? Lord Overtoun inherited vast wealth from his father, who was the manufacturer of a chemical stuff called "chrome," the precise nature of which we cannot at present define, but a stuff that is largely required in certain lines of business. He has been carrying on the same work in his own time, and is one of two partners in a company which retains his father's and uncle's name—Messrs. J. & J. White. His riches have been increasing, and he is highly esteemed on account of his numerous benefactions to popular objects, and the benevolent institutions he himself has set up.

This is our preliminary sketch of a rich religious man to whom at the present moment the attention of the whole country is directed. Within a couple of months back pamphlets have been issued in Glasgow, bringing serious charges against Lord Overtoun in respect of the management of his works. The chief writer of these pamphlets is Mr. James Keir Hardie, editor of the *Labour Leader*, a paper published in the interests of social reform. Hardie was a member of parliament. He and his present co-workers are Socialists, and therefore enemies to employers of

labour. Their religious views are mainly taken up with the relations of man to man, and as far as we can gather, they scorn the evangelical faith in all its forms. These circumstances detract from the value of their testimony against Overtoun. At the same time, it is most manifest that they have established their main charges with facts and figures that have not, and to every appearance cannot be denied. These charges against his lordship are as follows:—(1) That his men have to put in twelve hours continuous work without a meal hour. (2) Twice each fortnight his men have to work eighteen hours continuously without a break. (3) That the wages are miserably inadequate. (4) That no provision is made by the firm for sickness or old age, and only for accidents where the law compels it. (5) That the sanitary arrangements are meagre and inadequate. (6) That unnecessary Sabbath labour is compulsory upon his men. (7) That the men suffer terribly from holes in the skin, and destruction of the cartilage of the nose caused by the chrome. (8) That the only other firm engaged in the manufacture of the same product in Glasgow is ahead of his lordship in every one of these respects. It is impossible for us to state here all that is said in support of these charges or to enter minutely into the merits and demerits of the case. We are, however, in a position to say something on the subject, for Lord Overtoun himself has spoken after a long silence, and his defence is of such a character as plainly shows that his accusers are right in the main. On Monday, 18th June, he made a statement at a meeting of the Glasgow Evangelistic Campaign Committee, a Committee which has been started in order to carry out an extensive scheme of evangelistic work in every district of Glasgow during the coming autumn. The statement was an attempt to set the minds of the members of the Committee at rest. Lord Overtoun is their chairman, and the charges made against him seriously affect their work. The Established Church Presbytery of Glasgow are disposed to cease connection with the campaign.

Lord Overtoun begins by saying that during all the years of his public work he has refused to be drawn into newspaper controversy, and that it would be serious if public men were to be compelled to reply to all extravagant and scurrilous charges that might be made against them. To this, we daresay, no reasonable person would take exception. He adds that in response to the suggestions of various Christian workers, who are deeply interested in the contemplated Evangelistic Campaign, and who regard the charges as an attack directed not merely against himself personally but also against a movement in which many interests are involved, he takes the opportunity of making a statement on the subject. This he does under three heads. Under the first he affirms that the Government Factory Inspectors have quite recently surveyed the chemical works at Shawfield, and are satisfied as to their sanitary and general condition. Under the second, he states that

his partner, Mr. Chrystal, and himself have had it as their constant aim to keep Sabbath work at the lowest degree. About three-fourths of the men did not work on Sabbath. Experiments, having in view the reduction of Sabbath labour, led to a considerable reduction of it some time ago. As the result of more recent experiments, Messrs. Stevenson, Carlile, & Co. (the only other Glasgow makers) and his firm had arranged, at their first shift, to make a trial of stopping the chrome furnaces. The cessation of labour on Sabbath at Shawfield was a consummation he had always very deeply at heart, and he was hopeful that the successful progress of their experiments might eventually enable this to be practically accomplished. He admits that, in view of any Sabbath work going on at Shawfield, however necessary, he may have made a mistake in agreeing to head a deputation to the Town Council of Glasgow as to the Sabbath opening of the People's Palace. Under the third head, he affirms that the wages and general condition of labour at Shawfield, as well as the treatment of men in case of sickness, accident, and old age, compare favourably with other works. He also asserts, in regard to the various statements in the accusing pamphlets, that there is not therein, he thinks, a single charge of importance which is not either grossly exaggerated or, as in many cases, absolutely untrue. In this summary of the statement we have inserted the Scriptural name, Sabbath, instead of "Sunday," which invariably occurs.

Our impressions of the whole case and of this statement are not favourable to Lord Overtoun. Considering the many damaging charges the Socialists bring against the general condition of his works, we think his defence weak and unsatisfactory. The hours are long, and the sanitary arrangements are not what they should be. The Government Inspectors declare the latter satisfactory, but what comes just within the requirements of Acts of Parliament is not always what Christianity and humanity would demand. From the statements of the Socialists, which have not been contradicted, we are strongly of the impression that things are not at all right at Lord Overtoun's works. There is not anything like the provision that ought to be made for the prevention of that destructive disease to which the men are liable. The question may be asked, Why do men go into this work? Poverty and need are the only explanation. It is said very few remain one month, while others refuse to begin when they see the inside of the works. It is also affirmed that the works have been for months past undermanned, and that so difficult is it to get men to work at Shawfield that within the past three months Lord Overtoun has taken to importing Russian Poles into the works. In regard to Sabbath labour, we feel at more liberty to speak, as the case from his lordship's own statement is clearer against him. He affirms that he has always been concerned to reduce this work to the lowest degree, while he tacitly admits that a large amount of it had been going on until quite recently. The plain impression this

conveys is that a great deal of work was exacted on the Lord's day as long as there was no complaint, but no sooner does an agitation get up from the outside than he is forward to introduce reforms. It is stated by the accusing party that certain furnaces were some 15 years ago only worked six days a week, but when Mr. White, senior, died, and his lordship became the ruling power, he changed this into seven days. It is also flatly denied that only a fourth of the men, as his lordship asserts, are at present working on the Lord's day. Statistics are given to show that over three-fourths of them are still employed on the day of rest, 181 out of 226. The other firm has only 10 out of 200 then engaged, and these include watchmen. It is further stated that for years the men have been in rebellion against Sabbath work, and that three years ago when men were plentiful there was something like an organised resistance, but so many were dismissed and so many more punished by being deprived of Monday's work and pay, that the men yielded. In fact, Lord Overtoun's critics characterise his statement as a mass of fictions.

Our conclusion in regard to the whole matter is that Lord Overtoun has been managing his business in a way very inconsistent with the claims of God's Word, and that his religion has proved itself to be a very superficial affair. "All things are naked and opened to the eyes of Him with whom we have to do." There is no genuine Christianity where this is not fully realised. Believers must have respect to the moral law, otherwise grace is made the servant of licentiousness. "Remember the Sabbath day, to keep it holy," is a command unchangeably binding upon employers and employed. It is utterly vain, therefore, to make a loud profession of Christianity and charity in the world if we have no regard for the holy laws of God in our business at home. Lord Overtoun was the seconder of the Union proposals in the Free Assembly. The charges we have referred to were formulated against him at the very moment he seconded these proposals; but Principal Rainy and his brethren, it appears, are prepared to throw the cloak of their protection over any man no matter what his deeds, if he is only a zealous and wealthy supporter of their schemes. Rev. Dr. Stalker, Free St. Matthew's, Glasgow, tries to make a defence of his Lordship in a letter to the *British Weekly*, but the defence is weak and ignoble.

The Synod.—The Synod of the Church will (D.V.) meet at Inverness on Tuesday, the 4th July. The Moderator, the Rev. Neil Cameron, St. Jude's, Glasgow, will preach at 12 noon.

Communion for July.—Inverness and Lochinver, first Sabbath; Moy, Inverness-shire, and Rogart, Sutherlandshire, second; and Halkirk, Caithness, third. These are given so far as known to us. If notices of Communion are desired in the Magazine, we would be glad to insert them, if sent in good time.

A Sermon

BY THE REV. JAMES DURHAM, SOME TIME PROFESSOR OF
DIVINITY IN THE UNIVERSITY OF GLASGOW.

~~~~~  
"Who hath believed our report? and to whom is the arm of the Lord  
revealed?"—ISAIAH liii. 1.  
~~~~~

WE have spoken somewhat, these days past, to sundry doctrines, from this part of the verse, and particularly of the sad complaint which Isaiah had in his own name, and in the name of all the ministers of the gospel, that the savoury report concerning Jesus Christ is not received; and that, though life and salvation through him be offered to many, yet there are but few, scarce here one and there one that do embrace it. This is the sad result, "Lord, who hath believed our report?" Words that, being spoken by such a prophet, and so often mentioned in the New Testament, may and should, as often as we speak, hear, or read them, put both ministers and people to a holy demur, and to look what becomes of all our preaching and hearing, when this was all the fruit, even of Isaiah's preaching, as to the greatest part of his hearers.

Ere we leave this part of the verse, it will not be unmeet that we speak a little to these three:—1. To what may be the causes why, when the gospel is powerfully preached, there are so few believers. 2. How comes it to pass, seeing so few believe, that generally so many think they believe, and so few suspect their own faith. And 3. To the necessity that lies on the hearers of the gospel, to enquire at, and try themselves concerning their faith, and to have some solid satisfaction in it.

Although we mention no particular doctrines now, yet, considering the doctrines we spoke to before, these things will not be unsuitable to them, nor impertinent to you.

For the first, The causes why so few believe the gospel. We cleared to you already, that generally the powerful preaching of the gospel hath been with little fruit; so that Isaiah hath this sad complaint, "Lord, who hath believed our report?" and our Lord Jesus hath it also on the matter, Matt. xi. 17. "We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented;" and in the same express words, John xii. 38. And when it is so with sweet Isaiah in the Old Testament, and with our blessed Lord in the New, that spoke with such power and authority, ye may see there is reason for us to enquire into the causes why it is that so few believe. In speaking to which, 1. We intend not to touch on all the reasons, that may be gathered together, of peoples not profiting under the gospel; but of these that ye have most reason to look to, and that are most obstructive

of faith in you. 2. Though we might speak of reasons on the side of them that speak to you (for, who is sufficient for these things? and we shall not deny but we have culpable accession to your unfruitfulness) yet it were not much to your edifying to insist on these. 3. Neither will we speak to these sovereign causes on God's part, who in his holy justice, gives up people to unfruitfulness, when they receive not the truth in love. Neither, 4. Shall we insist on these causes that may arise from the devil, who waits on, wherever the Word is preached, to mar the fruit of it, as we may see, Matt. xiii. 19, the evil spirits like as many crows, when the seed of the Word is sown, waiting on to pick it up; and ye would know, that ye never come to hear the Word, but there are, as it were, flocks of devils attending you; hence it is that some are rocked and lulled asleep, some have their minds filled with worldly thoughts, some forget all that they hear ere they go out of doors; thus it is with many hearers of the gospel, their hearts are trod upon, as the way-side, by devils and foul spirits, that never a word takes impression on them. And though ye may think such expressions uncouth-like and strange, yet they are sadly true; Satan waited on when Christ preached, and sure he will fear no more to do so at our preaching than he did at His; if he stood at Joshua's right hand to resist him, he will no doubt be at ours; but we say we will not insist on these. But, 5. We shall speak a little to these causes that are common in you, which ye yourselves might know, if ye would observe them; and we would exhort you to take notice of them, when we tell you of them.

1st. Then we offer, or rather assert this for a cause, the want of serious minding the great concernment of the work of your salvation, and that this preached gospel is the Word of the Lord, by which ye must be saved. Alas! though ye have immortal souls, and though this word be the means of your salvation, yet there are hundreds of you that never lay it to heart, that your souls are in hazard, and that this Word must be it that ye must live by, and live upon; I appeal to your consciences, if ye think upon this seriously; want of this consideration fosters security, breeds laziness, and makes and keeps you careless and carnal. I shall instance the want of it in three respects: 1. Look how ye are affected towards this Word, and your own edification by it, before ye come to hear it; how few are hungering and thirsting, or preparing for benefit by it, or preparing to meet with God in it! In effect, ye come not with a design to profit; so that if it were known, it would be wondered at, wherefore ye come to hear the Word: as Christ says of some, "They came, not because they saw the miracles, but because they did eat of the loaves and were filled;" so may we say of you, that ye come not to profit by the Word, but on some crooked carnal design. 2. Look how ye carry when ye are come; how many sleep a great part of the sermon! So that it is a shame to look on the face of our meetings, when in every corner some are sleeping, whose consciences God will waken

ere long, and the timber and stones of the house will bear witness against them. Were you in any other meeting about ordinary business, there would be no such sleeping; but when ye are waking, what is your carriage? for ye may be waking and your heart far away, or fast asleep. How seldom can ye give account of what is said? though your bodies be present your hearts are wandering; ye are like these spoken of, Ezek. xxxiii. 31, "who sat before the prophet as God's people, but their hearts went after their covetousness;" how often, while ye are sitting here, is your heart away? some in their thoughts running after their trade, some after their merchandise, some after one thing some after another. This is one sad instance of it, that there are many of you who have had preaching forty or fifty years, that can scarce tell one note of it all; and no wonder, for ye were not attentive in the hearing of it. 3. Look how ye carry after the word is heard: What unedifying discourse will ye be engaged in, ere ye be well at the door! how carnally and carelessly do many rush unto, and go away from the hearing of the Word! and when ye get a word that meets with your soul's case, do ye go on your knees with it before God, desiring Him to breathe on it, and to keep it warm? or do ye meditate upon it? Now, put these three together, your carriage before, in the time, and after your hearing the Word, ye will find that there is just cause to say, that the most part that hear this gospel are not serious: what wonder then that it do them no good! In the end of that parable of the sower, Matt. xiii., Mark iv., and Luke viii., it is said by the Lord, "Take heed how ye hear; for whosoever hath, to him shall be given," &c., if ye improve well your hearing, ye will get more; but so long as ye take no heed how ye hear, ye cannot profit.

A 2nd ground or cause is this, That the most part of hearers never come to look on this word as the Word of God, they come never almost to have a historical faith of it; it is said, Heb. xi. 6. "He that cometh to God must believe that he is, and that he is a rewarder of them that seek him diligently." But when folk do not really believe that God is, what wonder they seek Him not, that they fear neither judgment nor hell, and that they study not holiness! They say in their hearts, they shall have peace, though they walk in the imagination of their own hearts, and that the way to heaven is not so narrow as ministers say it is, that God will not condemn poor christened bodies; this is the language of many hearts, and of some mouths. Need there any evidences of it be given? if ye believed that the way to heaven is so strait, and that holiness is so extensive, could ye possibly with any seriousness reflect on your heart and way, and not be affrightened? But the truth is, this word gets not leave to sink in you as the Word of God; therefore, saith our Lord to his disciples, Luke ix. 44, "Let these sayings sink into your ears." There are these things I fear ye do not believe, and let me not be thought to take on me to judge your consciences, when there are so many "that profess they know

God, but in works they deny him," as it is, Tit. i. 16, when we see such things in your carriage, we know that there is a principle of unbelief whence they spring. 1. There are many of you, that really believe not there is a God, or that he is such as His Word reveals Him to be, to wit, holy, just, powerful, &c., else ye durst not live at feud with Him. "The fool hath said in his heart, there is not a God, they are corrupt," &c.; your practical atheism and profanity say ye believe not there is a God. 2. Ye never believed the ill of your nature: "Do you think (as James bespeaks these he writes to, chap. iv. 5), "that the Scripture saith in vain, The spirit that is in you lusts to envy?" Ye do not think that your heart is deceitful and desperately wicked? Though we should preach never so much on this subject, yet ye lay it not to heart, ye take it not to you in particular. 3. We are afraid that many of you believe not a judgment, and your particular and personal coming to it; nay, there are among you, who are like these mockers spoken of by Peter in his second epistle, chap. iii. 4, who say, "Where is the promise of his coming?" And as there were in Paul's days some that denied the resurrection, 1 Cor. xv., so there are still, who do it on the matter at least; ye have the same corrupt nature. We would think that we had prevailed to some purpose, if ye were brought really to believe, that there is a God, a life to come, and a day of judgment; and if ye did so, ye would be more serious in duty, and would come more hungry and thirsty to the Word. 4. The mean and mids of salvation is not believed, to wit, that the way to peace with God is faith in Jesus Christ, and that there is no way to heaven, but the way of holiness. If all your thoughts were spoken out, it would be found that ye have another mids than faith, and another way than that of holiness. And, to make out this, we need go no further than to your practice; we are sure many of you live in profanity, and yet we have all a hope of heaven: and what says this, but that ye think not faith and holiness necessary, but that ye may come to heaven another way? And this is an old fault and deceit; it was in Moses his days, for some are brought in (Deut. xxix. 19), saying, "I shall have peace, though I walk in the imagination of my own heart, and add drunkenness to thirst;" though I tippie daily at my four-hours, though I follow my lusts and pleasures, and take my fouth and fill of the world, we cannot all be saints, &c. "The Lord will not spare that man, but his anger and jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him, and the Lord will blot out his name from under heaven;" and though this be not now believed, it shall be found verified. There are many, when they come to judgment, that will know to their cost the truth of many things they never believed before, as we find in that rich man who says to Abraham, "Send some to tell my brethren, that they come not to this place of torment;" it says as much, as that he in his life-time did not believe how terribly tormenting a place hell is, and it is even so still; though

men and women have immortal souls, yet they go on following their sinful way, and believe not that any evil shall befall them, till God's curse and vengeance overtake them.

A 3rd ground or cause is, That folk never think themselves in hazard, nor suffer their hazard to affect them, and therefore they seek not after the remedy. Hence the Jews, Scribes and Pharisees rejected Christ; why? they were righteous persons, whole, and needed not the physician. And thus it is with many of you, ye will take with it that ye are sinners, but not with the gracelessness of your nature; and this makes it, that when life and reconciliation with God are offered, we have almost none to accept of it; why so? ye are generally, in your own opinion, good friends with God already; none of you almost think that ye have hatred at God, and so ye carelessly and unconcernedly let the opportunity of making your peace with Him slip over, even like these Jews, spoken of John viii. 44-45, who when Christ said to them, "Ye have the devil to your father," answered, "He had a devil, and that they were come of Abraham, and were not born of fornication." So it is with many of you, ye could never endure to even yourselves to hell, nor take with it, that ye were heirs of wrath, as if ye had been born with other natures than the ordinary race of mankind is; and this keeps so many of you that ye get no good of this gospel, for it seeks sinners to pardon them, and enemies to reconcile them; and, till the feud be once taken with, the friendship will never be sought after, nor will it find merchants, though when once the enmity is taken with, the gospel hath many sweet, peaceful, and comfortable words to speak to the man afterwards.

A 4th ground is, The love of money and of the world, which is the root of all ill. This is given as a main cause, Matt. xiii. why the word profits not, "The seed is sown among thorns, and the thorns spring up and choke it, the cares of this life and deceitfulness of riches choked the word." This is not oppression nor stealing, but entanglement with, and addictedness to the things of this present world; folks allowing themselves too much satisfaction in their riches and pelf, counting themselves as if all were well if they have it, and grieved if they want it, as if there were nothing but that to make happy; being wholly taken up about it, and leaving no room for the concerns of their souls, for prayer, and seeking of God, nor for challenges to work on them, they are so wholly taken up with their callings and business; for they lay it for a ground, that they must be rich, and then they give themselves wholly to all things that may contribute to that end; and that chokes and suffocates the Word, that it never comes up, that nothing comes to perfection; therefore Christ says, Luke xxi. 34, "Take heed ye be not overcharged with surfeiting and drunkenness, and the cares of this life." I am afraid that many more among you, who are civil, and esteemed virtuous and frugal, shall perish in this pit of worldly-mindedness, than shall perish by drunkenness, gluttony, fornication or the like, and yet there is

nothing more frequent in the Scripture than words spoken to fear folk from earthly mindedness; "How hard is it (says Christ) for a rich man to enter into the kingdom of heaven!" And such a man is he that is taken up with riches, and places his happiness and contentment in them whether he have more or less of them. We speak not this to foster idleness in any, but to press moderation in the use of lawful things. Ye think it enough if we cannot charge you with oppression, stealing, whoring and the like; but this gospel will charge you with the love of money; and if it find the love of the world in you, the love of the Father will not be found in you. Doth not your experience tell you, that it is not an easy matter to be much taken up with the world, and to win a suitable disposition for the duties of religion, and to be painful in them?

A 5th ground is, Folks little prizing of the gospel and the benefits that come by it. They look not upon it as their happiness to have communion with God: they who are invited to the marriage of the King's Son, Matt. xxii., will not come and the reason is given, "they made light of it;" The offer of the gospel hath no weight, it relishes not: if a market of fine things at a cheap rate were proclaimed, ye would all run to it; but ye delight not in the Word of God, ye prize not the gospel and the precious wares that it exposeth to sale amongst you. And to evidence and make out this, I would ask you these few questions; and 1. I would ask you, How often or rather how seldom have you sitten down purposely and thanked God for sending the gospel to you? ye have given thanks for your dinner, but how often have ye given Him thanks that ye have the gospel, Sabbath days and week days? 2. How little do many of you wait on the preaching of it? Were there a message sent to you but from some ordinary man, let be from a great man, ye would straiten yourselves and your business too somewhat, that ye might hear it; and yet it's a wonder to think how some in this place, except on the Sabbath, will hardly be seen in the Church from one end of the year to the other. 3. Had ye any evident to draw of house or land, ye would seek to have it drawn well and sure, but many of you never sought to have the evidents of heaven made sure. Ye know, how interruptions of and threatenings to remove the preached gospel from you, never troubled you. That business of the Tender gave a proof, that if ye might bruik your ease and the things of the world, ye cared not what became of the gospel and of the liberties of Christ's kingdom among you. Nay we may say, the gospel was never less set by, never more reproached, despised, and trod upon, than in the time wherein we live, and who lays it to heart? If it were well tried, there is more pains taken upon feckless particulars in a week than ye take upon your souls in a year; and (which may be spoken to the shame of some) more time taken up in tippling, drinking, and debauching, than in prayer, or any other religious duty. And is not that an undeniable evidence, that ye make light of the gospel? "They made light of it, and went their ways," &c., saying on the

matter, Care for yonder invitation who will, as for us, we have somewhat else to do.

A 6th ground or cause, though possibly it be not so rife, is a shifting of convictions and challenges, a quenching of any begun exercise in the conscience. Some of you have been made sometimes to tremble as Felix did, but ye shifted it, and put it off to another time, and went away to some company or recreation, that so ye might stifle it, and drive it out of your thoughts. Is there any of you, but in sickness, or under some other sad cross, or at a communion, ye have had your own convictions, challenges, and frights about your soul's estate and yet ye have smothered, extinguished, and put them out again?

A 7th ground or cause (which is as large and comprehensive as any) is folks resting and sitting down before they have any solid ground to rest upon, taking a counterfeit work for a real one, like these spoken of, Hosea vii. 16, of whom it's said, "they return, but not to the Most High." Some attain to a sort of outside reformation, and they trow that on that account they are all well enough, and in good terms with God; and when such are called to return, they say as these do, Mal. iii. 7, "wherein shall we return?" they think they are returned, and that their peace is made already; they cannot endure to be bidden believe, or to lay a new foundation, for they think it's laid already—in a word, as Laodicea did, "they think themselves rich and increased in goods," when yet "they are poor, blind, miserable, wretched and naked," but they knew not, and so are well satisfied with themselves as gracious persons, resting on these and the like grounds; as 1. It may be they pray, and think something of that. 2. They think they have faith enough, if they have a historical faith. 3. It may be that they have had some resolutions, and fits of a sort of tenderness, and these they rest upon. We shall not insist to shew the rottenness of these props, but shall only say, it were in some respect good for many of you, that ye had never had the little pieces of profession ye have. There is a sort of civil, legal, formal, fair-fashioned men and women among us, whose conversation and communication relishes to none but themselves; and, speak the Word who will, they think that they are without the reach of it. I must say this sad word, that I think many of you have as much believing as keeps you from faith in Christ; that is, ye have as much presumption and security as makes you that ye are never serious with the Lord to amend it, and to bring you indeed to believe; so that it's a greater difficulty to beat you off from your rotten grounds, than it is to get you right, though both require the omnipotent power of God. Ye think ye believe always, and ye have no doubt about it, and therefore ye think ye have faith enough to do your turn. Ah! when will ye know that security is no faith, and that there is a great difference betwixt presumption and solid resting by faith on Christ?

8th. We think that this wrongs many of you, because ye are not

among the worst sort, and others esteem well of you, ye think ye are well enough. And this makes us, that as to many of you, we know not whether to be more familiar with, or to stand at a distance from you, because ye are ready to rest on so very slender grounds. It is not the commendation of men, but the commendation of God, that ye should seek mainly after, and yet, if ye think good men esteem well of you, ye apprehend ye are good enough. This was it that made the foolish virgins so secure, because the wise took and retained them in their company; and this is the neck-break of many, especially when they look about them, and observe some sin in others which they abstain from; as if it had been enough in Herod, and a sufficient proof of the reality of his religion, "That he heard John gladly, and did many things on the hearing of him."

A 9th ground is (and it is a very poor one) folks sitting down on the means when they have them, as if when they have gotten the gospel they were in no hazard, and could believe when they list. I make no question, but where the gospel is powerfully in any measure preached there are many more secure and fearless than if they had it not. And it is very probable somewhat of this is hinted at, Luke xiii. 26, where some are brought in saying to Christ, "We have eaten and drunken in thy presence, and thou hast taught in our streets;" who when He boasts them away from Him at the great day, they will in a manner hardly believe that He is in earnest, and they give this for the reason of it, that they have heard Him preach, and they have run out to the fields after Him. It were good to fear while ye have the Word lest ye miss the fruit of it; compare to this purpose Heb. iii. at the close, with Heb. iv. 1, and we find this commended to us—"So we see," saith the apostle, "that they could not enter in because of unbelief; let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." It is much, yea, the first step to faith, to get folks made suitably afraid to miss the fruit and blessing of the ordinances while they have them; it is good to be afraid, to come to the church, and not to get good of the preaching, or to go and read a chapter of the Bible and not to profit by it; always to put a difference betwixt the ordinance and the blessing of it, and to be afraid in the use of the ordinances to miss the blessing of them.

There may be many other causes, and we would not stint and limit you to these, but sure these are causes why this gospel profits not. We may add these few—1. There are some that stumble at the messenger, some at the message; some thought Christ a friend of publicans and sinners, and said he had a devil, and so they said to John the Baptist. There are some that can abide neither free nor fair speaking, and they think it is not the Word, but the speaker that they offend at; but prejudices against the carriers of the Word have never done good, but much ill, and ye would guard against them. 2. Sometimes there is a stumbling at the

spiritual truths of the gospel, and a sort of new-fangledness in the hearers of it, that lasts not ; John's hearers rejoiced in his light for a season ; something of it also was in Christ's hearers, but they soon turned the back on Him, when He tells them of eating His flesh and drinking His blood, and of the necessity of it, else they could have no life in them ; "This (they say) is a hard saying, who can bear it?" If we would consider these things we might see convincing causes of our little thriving, and they might also, through God's blessing, be made use of for directions to thriving ; and if we could once bring you to be single and serious in hearing, and spiritually thirsty in making use of every sermon and Sabbath for edification, we had gained a great point of you.

The Inspiration of the Scriptures.

"All Scripture is given by inspiration of God."—2 TIMOTHY, iii. 16.

MANKIND have always regarded, with peculiar reverence, the words of the dying—the farewell sayings of those who have swayed the opinions of their fellow-men. And the influence of that universal sentiment to which these sayings appeal is rendered all the more impressive when they have respect to man's highest interests in time and eternity. What can be more impressive or more fitted to arrest our attention than the farewell words of the great Apostle of the Gentiles, uttered, as they were, on the confines of that eternity which exercised such a profound influence over his own spirit? We have here no mere enthusiast, swayed by sentiment and rushing to the excesses of the fanatic, but a man endowed with intellectual gifts of the highest order, with a will of indomitable courage, and a humility that added grace to every endowment. Endowed as he was he could not but have exercised an influence over his fellow-men, and been regarded by them as a remarkable man, but grace made that influence to be felt to the uttermost parts of the earth, and time itself will not be able to destroy it. Conscious of the near approach of death (chapter iv. 6) he delivers to Timothy, as a farewell exhortation : "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," assigning as a reason why Timothy should attend to Scripture that all Scripture was given by inspiration of God.

By way of introduction it may be said that it has pleased God, according to His own inscrutable providence, to allow at times some of the most precious doctrines of the Christian faith to be cast into the crucible of criticism, not that they might be lost to

the Church, but that men might be forced to examine Scripture to learn its teaching on the doctrines called in question. The history of the Christian Church affords us sufficient proof to establish this statement, for it had only been in existence for about 300 years when the Arian heresy arose. And Arius, who denied the Deity of the Lord Jesus, exercised such an influence that it was said that there was only one man who openly advocated the doctrine of the true Deity of the Son of God, hence we have the ecclesiastical proverb, "Athanasius against the whole world." The result of that controversy was that the Creed drawn up at the Nicene period of the Church's history has been found to be an extremely clear and Scriptural statement of this precious doctrine, and is accepted by the Christian Church of the present day. Passing over other controversies and coming down to the Reformation period, the great truth that was being obscured was the doctrine of justification by faith. And it was in defence of this important doctrine that the Lord raised up Luther, with his great gifts and sanctified heart. The result of this controversy, too, was that the statements concerning it in the Reformation creeds have been found to be so much in accordance with Scripture that they are accepted at the present day as very clear statements of the doctrine. Coming to our own times, there can be no doubt that one of the most important controversies agitating the peace of the Christian Church is the controversy concerning the doctrine of the inspiration of Holy Scripture. We are now in a position to put the question, What is inspiration?

The expression translated "given by inspiration of God" in the original is *Theopneustos*, *i.e.*, "God-breathed"; this, taken in conjunction with the passage in 2 Peter, i. 21, "Holy men of God spake as they were moved by the Holy Ghost," clearly indicates that inspiration is the work of the Holy Spirit. But when we turn to Scripture we find revelation, and illumination or the spiritual enlightenment of believers also ascribed to the Holy Ghost. Now, while the Holy Spirit is the author of revelation, illumination, and inspiration, they are clearly distinguished, and too much stress cannot be laid on this distinction, because the only inspiration that those who are favourable to the rationalistic ideas will allow is revelation, while others go to the opposite extreme by asserting that all believers are inspired. By revelation is to be understood that work of the Holy Spirit by which truths that could not otherwise have entered man's mind were made known to him. For instance, the doctrines of the Trinity and the Incarnation have, even after being revealed, baffled the mightiest intellects to fathom; it is therefore impossible that they could have entered into the mind of man without the intervention of the Holy Spirit. Illumination, on the other hand, is the work of the Holy Spirit in believers, by which the darkness of their understanding is removed; and it is to be clearly distinguished from inspiration, for, though every believer is

enlightened, yet every believer is not inspired ; and the Quaker idea that confounds the inward light with inspiration is to be rejected at all hazards, as it would lead us into the position of affirming that the canon of Scripture is not yet closed. Now, while illumination is not inspiration, inspiration is much more than revelation, for, not only does it deal with the truths of revelation, but also with the facts of every-day experience ; the evangelists were inspired when writing down the things which they had heard with their ears. Inspiration, then, is that peculiar influence of the Holy Ghost exercised over the minds of the writers of the Old and New Testaments, by which they were infallibly preserved from putting down anything that contained error. The writers were no mere machines, but each faculty was in full exercise ; so that Paul writes as Paul, and not as John, and *vice versa*, each retaining his individuality, though all inspired by the same Spirit. The Holy Spirit passing over them as a wind passing over a forest consisting of different kinds of trees—each tree gives forth its own sound, though it is the same wind that is passing over the forest. Another point to be emphasised in inspiration is that it was an experience unique to the writers of the Old and New Testaments, and so is to be distinguished from that inspiration ascribed to the great master minds of literature. For example, Milton is said to have been inspired when he wrote the “Paradise Lost,” and Tennyson when he wrote the “In Memoriam” ; but the difference between the greatest masterpieces of the human intellect and the writings which are the result of the inspiration of the Holy Ghost is as much as the difference between earth and heaven.

The question now to be considered is, How much of Scripture is inspired ?

The answers given to this question may be embraced under two heads—(1) those which assert that only parts of the Scripture are inspired, which is known as the theory of partial inspiration ; (2) those which maintain that all Scripture is given by inspiration of God ; this is known as verbal or plenary inspiration.

I. PARTIAL INSPIRATION.

The advocates of this theory are not agreed among themselves as to which parts of Scripture are inspired and which are not. Inspiration is denied by some to the historical passages, by some to the passages dealing with ethical ideas, by others to passages or books narrating events that took place in the experience of the writer. It has been said that it would have made the work of the Holy Ghost too commonplace to interfere in such cases. This theory affords very little comfort to those who have learned to drink at the deep wells of the Word of God. What if the passages that brought such consolation in the hour of sorrow, that made the way so bright, when all else was dark—what if these are, after all, only the words of men, and not of God ? Furthermore,

if only some passages of Scripture are inspired, who is to tell us what is inspired? Is there any standard, any rule to guide us? If there is, who gave this rule? The mere testimony of our inner consciousness will never do; for then the Socinian would say that all passages dealing with the Deity of the Lord Jesus are not inspired, because his inner consciousness tells him that Jesus was not divine. The Arminian will tell us that his inner consciousness testifies that all the passages that indicate that the atonement is limited cannot be inspired, as they come into conflict with his inner consciousness. And so on—instead of removing difficulties, it would bring the Church's opinions into the very realm of chaos. To show further the unsoundness of this theory, let us take the following illustration:—Let it be supposed that a chart is given to a captain of a vessel that is to sail over an almost limitless sea ere he reaches his destination. He takes the chart in the full confidence that every rock is marked and every current indicated; he begins his important voyage, but never reaches his destination—the chart misled him—he became the sport of mighty currents, and drifted at their tender mercy until at last he struck on some cruel rock, and perished a miserable wreck in the merciless ocean. But what is any voyage on earth in comparison to that momentous voyage on which the whole human race is embarked? To make a mistake here is to make a mistake for eternity. Is the chart, then, that God hath given misleading? are there blunders in it? has it failed to tell us of the dangerous currents and the hidden rocks? Perish the very thought! It *does* tell of the mighty currents and the hidden rocks. It tells of the storms, but it also tells of the harbour. A false chart for eternity casts reproach on the character of God, and robs us of all hope and help in the hour of need.

II.—PLENARY OR VERBAL INSPIRATION.

This is the sound doctrine of inspiration. It asserts that all Scripture *as it came from the hands of the inspired penmen* from Genesis to Revelation is inspired, and so free from all error. It asserts that the first chapters of the first book of Chronicles, which are almost wholly taken up with names, are as much inspired as the passages where Isaiah records his great and sublime prophecies of the coming Messiah and the future glory of His kingdom, and that the eleventh chapter of the Gospel according to John is as much inspired as his accounts of the New Jerusalem in the Apocalypse, though, in the one case, he is recording events that he saw with his own eyes, while, in the other case, he is telling us of things that no human eye hath seen in this life, except in vision. In holding it, we are in the company of the greatest saints that lived on earth. Around this doctrine the most cherished associations of the Church of Christ have gathered, and the great majority of the mightiest intellects have bowed with becoming reverence before the august authority

of the Word of God. It is because it is infallible that it gives us hope—take away its infallibility, and it will soon lose its authority and blast our most cherished hopes. If ever a doctrine had a right to a place in the system of Christian truth in virtue of the testimony of the Christian consciousness (to use a phrase of the German theology), it is this doctrine, for it has been held by the great majority of the ablest and the most pious theologians of the Christian Church. It is because the Scriptures are the work of the Holy Ghost—His great masterpiece, as Dean Burgon calls them—that we speak of them as the Word of God. By so saying it is not meant that every word in Scripture is the very word of God, for we find the words of Satan and wicked men there, and it would be blasphemy to ascribe these to God; what is meant by saying that the Scriptures are the Word of God is that when the writers came to record such sayings, they were guided by the Holy Ghost to put down everything with infallible accuracy. We speak of St. Paul's Cathedral being the work of Sir Christopher Wren, not that he quarried the stones and built the walls, but because he was the presiding genius according to whose plans the mighty building rose until it was complete. The Holy Ghost employed human instruments, but they were so guided that no part of the stately structure of Holy Scripture was permitted to be out of symmetry with the grand whole.

Let us now turn our attention to Christ's testimony to Holy Scripture, and in doing so there are two outstanding features of His character to be borne in mind when we consider His testimony to Holy Scripture. The first is, that even in His incarnate state He was an omniscient Being, and being such, the whole contents of Scripture lay before His mind as much as a single idea before ours at any given moment, and if there was any such thing as error would He not have pointed it out? Now the testimony of Christ to Scripture has been found so much to the point, that those who are engaged in the unenviable work of shaking people's confidence in the Word of God have had to fall back upon the Kenotic theory of His person. This theory asserts that when He became man, He laid aside His divine attributes, that there was a complete depotentialiation, and so He was not only limited in knowledge, but was even liable to fall into error. To show what men will do when they once go astray, take the following example from among many. The Lord Jesus on one occasion, arguing with the Jews, propounded the question how the Messiah could be David's son and David's Lord, clearly referring to the 110th Psalm, which he ascribes to David. Now, according to the principles on which the new critical school proceed, David could not possibly be the author of the psalm. What then does Professor Cheyne and those like-minded with him do—have they serious doubts about their critical principles? No! it was Christ that was mistaken, and modern scholars are in a much better position to pass their opinion upon the authorship

of the Psalms than He was. The pride of scholarship could go no further, the blind infatuation of men wedded to a theory could reach no more daring climax. If Christ was mistaken about the authorship of the books of the Old Testament, why may not the whole Christian revelation be a mistake? Who is to draw the line? Christ's whole life in His incarnate state clearly indicated that He was an omniscient Being. The second feature is, that He who was "the truth" loved the truth. There was no such thing as accommodation to prevailing opinions, if these are wrong.

The Jews held very strict views on the observance of the Sabbath, much stricter than the law of God required, and the Lord Jesus sharply rebuked them. But strict as their views were on Holy Scripture, we never find a single rebuke falling from His lips on this point; but, on the other hand, the earnest exhortation, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." D. B.

(To be continued.)

Remarks on "Sin" and "The Divine Love."

(Continued from page 36.)

HOW woefully have professors of theology and men calling themselves preachers of the gospel subverted "the word of the truth of the gospel," by teaching and preaching that, the blood theology (which the gospel has been sometimes called) is fitted only for the shambles! Dr. Whyte, moderator of the Free Church (following the wandering herd) asserts in the first number of the Free Church monthly, called "Youth," that it was enough that Christ assumed humanity though he had died in His mother's arms. Though not in specific words, this is a specific denial of the indispensable necessity of atonement by blood which was instituted by God after the fall; and which Cain was the first to forsake and despise, who slew his brother because God rejected his own bloodless offering. Although Christ was perfect God, perfect man, and perfect God-man—Immanuel, God with us, yet He could not be made "Captain of salvation"—a perfect saviour, but "through sufferings." Christ, the master preacher, gives the first and most prominent place to this truth in His announcement to Nicodemus respecting Himself and the work His Father gave Him to do, in the words, "the Son of man *must* be lifted up." Although His whole life was a life of sufferings, He refers specifically in these words to His "making peace by the blood of his cross." How distinctly Isaiah foretold

His sufferings; and Jehovah spoke directly through Zechariah saying, "Awake, O sword, against my shepherd, against the man, my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." Prior to His being "lifted up" a view of the indescribable and inconceivable agony His holy humanity had endured caused His sweat of "great drops" (the Greek word *thromboi* means clots) "of blood falling down to the ground." Those who consign the atonement to the shambles deny that His sweat was blood, because the word *hosei*, "as if," precedes *thromboi*. Luke, who records this sweat, was a physician and undoubtedly knew that, and under certain circumstances blood passes through the pores of the skin as sweat. But "the beloved physician" clearly indicates that this was a unique "sweat of blood" coagulating, on account of its being so profuse, into "clots falling down to the ground." And why use the word blood at all if this was not a sweat of blood? Both his bodily and soul-sufferings are minutely described in the book of Psalms and by the prophets. Of the former no complaint is recorded by the evangelists. Not so of the latter. As the good Puritan divines were wont to say, "the sufferings of His soul were the soul of His sufferings." But all these (so great that no created intelligence can fully comprehend them throughout eternity) had to be endured ere sin could be pardoned or any sinner "saved from wrath." The cup His Father gave Him to drink He drank until He proclaimed to an assembled universe, "It is finished!" He thus "put away sin by the sacrifice of himself"—"made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness" in behalf of all whom His Father gave Him; none of whom shall be lost, and He will raise them all up at the last day. As great High Priest and whole-burnt offering "He, through the eternal spirit, offered Himself without spot to God." And by this holocaust was the "sword" of divine justice so infinitely and eternally satisfied that, the infinitely holy and just Jehovah is "a just God and a Saviour"—"just and the justifier of him who believeth in Jesus."

John is generally called the apostle of love; yet John makes every man a murderer by his inspired statement—"He that hateth his brother is a murderer." No man can deny that, to some extent, he has felt hatred to a brother, or neighbour, which in Scripture is synonymous with brother. If the apostle's words implied actual, practical murder there could be no living in our world. But hatred is incipient murder, and were it not for the overruling and restraining providence of God would culminate in actual murder as certainly as in the case of the two brothers first born in our world. Paul says, "The carnal mind is enmity against God." This enmity is the essence of human nature depraved by sin. Both hatred and enmity are the fruit of sin and are from the devil, the author of sin. Positive proof of this is furnished in the

crucifixion of Christ, viz., when God assumed humanity, man ceased not until, so far as that was possible, he exterminated His being. All the principalities and powers of darkness were present at that murder, which is irrefragable proof that the essential nature of sin in devils and man until regenerated, is Deicide. It is the essential nature of sin being Deicide that makes sin an infinite evil—its design and desire being the destruction of the only Infinite and Eternal Being. Some divines have repudiated the word infinite as inappropriate to sin. But wherever that word is used in the Bible the original words literally mean “without end,” and have no reference to the past. Neither has the Latin *infinitus*, infinite ever any reference to the past, but also means “without end.” To Jehovah alone, the I Am, whose day is eternity, to whom eternity and time past—past in the law of men, and past to the earliest created beings—eternity and time to come; all was present to His omniscience, with whom there is neither a past nor a future, and to whom alone infinite is applicable in reference to the past. All that has been in the past, and all that shall be throughout time or eternity to come was present to His omniscience with an infinite exactitude transcending that of the highest created intelligence, in reference to the incident of the passing moment, as far as the Creator transcends the creature. But sin is an evil so infinite that none but an infinite, eternal and divine Being could make atonement for sin by His own blood. Angels who kept their first estate were nearer related to man than the Creator, because they were created beings. But sin is an evil so infinite that, all the elect angels taken in the aggregate, if their life were their own to give, their life could not make atonement for one sin. They were too poor to pay the “redemption price of the purchased possession.” They would “mar their own inheritance.” Although they “excel in strength” and are “holy angels,” they had neither strength, holiness nor righteousness but what they required for themselves. But the divine and divinely appointed kinsman-Redeemer possessed all requisites to “do the part of a kinsman.” And “for the joy that was set before him pre-announced His coming, saying to him that appointed him, Lo I come, in the volume of the book it is written of me, I delight to do thy will O my God.” And to her whom He came to redeem He also foretold His name, and that He would perform the lawful “part of a kinsman,” by saying, “for thy Maker shall be thine husband; the Lord of Host is his name, and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called.” And to His spouse, the church, His mystical body, His name to each member of that body individually and collectively is Jehovah Tsidkenu, “The Lord our righteousness.” To accomplish this glorious and God-glorifying “part of kinsman-Redeemer” it was necessary that He should assume her nature whom He came to redeem. “For as much then as the children are partakers of flesh and blood, he also

himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham," the friend of God, "who being taught of God" called himself "sinful dust and ashes." To Abraham and all his spiritual seed—"the children of God by faith in Christ Jesus"—this name has been and shall continue to be a source of inexhaustible, undiminishable, and ever increasing joy, humility and adoring wonder. "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests to God and his Father; to him be glory and dominion for ever and ever, Amen." The sentence to be pronounced on all rejecters of the redemption purchased by the blood of Christ is—"Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." God would be unjust were He to punish an evil not infinite with everlasting or infinite punishment. Do not all these considerations justify the application of the word infinite to sin?

Unscriptural and trivial, and God dishonouring views of sin are the cause of the woeful, manifold, and soul-ruining errors of the present day. God would be unrighteous if He did not punish sin according to its deserts. If He "spared not His own Son," when He took the sinners' place, "was made sin, who knew no sin," and endured the law's curse until He exhausted it, and so "redeemed us"—every sinner believing in Christ—"from the curse of the law, being made a curse for us." "God condemned sin in the flesh"—in His holy humanity, "in the likeness of sinful flesh," and thus all the attributes of Deity are magnified and glorified in pardoning sin and justifying the ungodly sinner believing in Jesus. Paul—the greatest logician in divine things that ever wrote—put the question and confirms its answer by logic which the old serpent and all his emissaries can never confute. "Do we then make void the law through faith? God forbid; yea we establish the law." Christ proclaimed His triumph over the law's curse—eternal death—ere "He said, Father, into thy hands I commend my spirit." Temporal death is one of the fruits of sin, and He surrendered His human spirit and submitted His body to temporal death, that He might despoil the grave of its victory by His triumphant resurrection. Had Christ died from exhaustion as sinners—even sinners saved by grace die—His death would have been a failure. But His death was a triumph; for He "spoiled principalities and powers, he made a shew of them openly, triumphing over them in it," or in Himself. But His death was infinitely greater than triumphing over the principalities and powers of darkness, for He gave infinite and eternal satisfaction to all the claims of divine law and justice so that those "who once were far off are made nigh by the blood of Christ."

Finally, sin is self-destruction or suicide. It proved itself to be

so in angels and man. It caused spiritual and eternal death to angels, spiritual and temporal death to man; which would be followed with eternal death to every one of the human race, but for the triumphant death of Christ whom "God sent forth when the fulness of the time was come . . . to redeem them that were under the law"—and therefore under the law's curse, "that we"—every sinner embracing Christ, might receive the adoption of sons. Christ thus procured "glory to God in the highest, and on earth peace, goodwill toward men."—J. B., a Layman.

Searmoìn.

LE IAN DOMHNUILACH, D.D., MINISTEIR ANN AN SGIRE
NA TOISIDHEACHD.

*A thugadh seachad an' Inbhirfeoran aig an am an do bhris an galar, da'n goirear an colera, mach sa bhaile.**

PREFACE BY THE REV. DR. KENNEDY, DINGWALL.

THIS edition of Dr. Macdonald's "Cholera Sermon," as it was called, is a re-print. The publisher is not responsible for any mistakes in orthography which may be found in the sermon as now published by a Celtic scholar. Notwithstanding that such defects undeniably exist, the Gaelic is quite intelligible, and to no extent is there any misrepresentation of the sense. This sermon is marked by the clearness of doctrinal statement, the terseness and force of diction, and the marvellous power of appeal, for which Dr. Macdonald, as a preacher, was distinguished. The circumstances in which it was preached were such as greatly to aid the effectiveness of his manner in producing a deep impression on the minds of his audience. The cholera had broken out. Never before were the people of that generation in contact with "the plague." The danger was new, and all were in a scared state of feeling. The pestilence was walking "in darkness," and mysteriously closing its deadly grasp on those who were marked as its victims. Men who yesterday were seen on the street in the fulness of health and vigour, were to-day seen carried as corpses to be covered by a hasty burial out of sight. The sounds of wailing were heard from homes not a few, out of which loved ones had been hurriedly borne to the grave. Who could tell but on him next the fell power would close its grasp to bear him away to the place of the dead. Men were compelled to think of death, and to ask if they were prepared to meet it. Conscience was awake, and men were disposed to listen to one who called them "to flee from the wrath to come." "The Apostle of the

* This is a reprint of a sermon by Rev. Dr. Macdonald, Ferrintosh, which was published with prefaces in 1878.—ED.

North" was just the preacher for such an occasion. No other could more vividly pourtray the danger, more clearly indicate the only way of escape, more earnestly urge men to "flee for refuge to the hope set before them." "Do thyself no harm" was his text, from which he discoursed regarding the care which men are bound to take of their natural life, and specially as to the paramount duty of accepting the Saviour from sin, in whom everlasting life may be found. The impression must have been great, even where the result was not saving, when with the rich musical tones of his voice ringing in their ears, and his whole man stirred before their eyes, into a manner which indicated the intensest feeling, he flashed by his burning words the light of seasonable truth on the minds of his hearers, and with mighty motives plied their hearts, as he urged them to unhalting decision and to instant faith.

DINGWALL, *July*, 1878.

PREFACE BY THE REV. DR. MACDONALD.

THE following discourse, founded on the words of Paul, addressed to the Philippian jailor, "Do thyself no harm" (Acts xvi. 28) was delivered at Dingwall, in the month of August last (1832), when the cholera had broken out in the town, and when, in the language of the prophet, it might be truly said, that "every man was seen with his hands on his loins, and all faces were turned into paleness (Jer. xxx. 6). The author seldom appears before his countrymen through the medium of the press; and he confesses that he would at any time rather use his tongue than his pen; but in the present instance he has yielded to the wishes of some who heard the discourse, and particularly to the earnest and urgent request of the Committee of the Dingwall Board of Health. The members of that committee, in their communication to the author on the subject, were pleased to express it as "their conviction that the publication of it, in the present circumstances of the country, would be of incalculable use, not only in preventing the spread of cholera, but in removing many absurd prejudices entertained by too many of the uneducated people in these northern regions." The discourse is given to the public in the language in which it was originally delivered, and in which, too, it may prove more useful in this part of the country. The author has to regret the lateness of its appearance, especially as it has been preached with peculiar reference to the awful visitation of Providence under which we were smarting at the time, but which has since in mercy been removed from us. It would be uninteresting to the public, however, to know what the circumstances are which have occasioned the delay. But while we have reason to bless the Lord that the cholera has in a great measure subsided among us, let us not forget that it has

not yet left our land; and, whether it returns or not, that it is the duty of every man, as an accountable being, and as posting daily onwards to eternity, to receive and act upon the apostle's advice—in regard both to his natural life and to his immortal soul—"Do thyself no harm."

ROIMH-RADH.

THUGADH an t-searmoin so seachad an' Inbhirfeoran aig an ám an do bhris plaigh uabhasach a Cholera mach sa bhaile—ám neulach gruaimach, anns am faiceadh tu mar a labhair an Tighearn leis an Fhaidh, "gach duine, agus a lamh air a leasraibh, agus na h-uile aghaidh air fas ban."—(Jer. xxx. 6.) Tha i nis air a cur mach air iarrtus cuid dhiusan a chual i, agus a bha'do'n bharail, le a deanamh follaiseach, gu'm feudadh i bhi feumail do iomadh eile feadh na tir, gu h-araid aig a lethid so a dh'am. Tha e fíor, o'n uair a chuireadh an t-searmoin an ceill—agus tha mor aobhar a bhi moladh an Tighearn air a shon—g'un d'fhag an colera ann an tomhas mor ur tir; agus air an aobhar sin g'um feud iomadh a bhi saoilinn nach eil mor fheum nis air a cur a mach, na gu h-araidh gu'm bheil i ro anamoch a' tighinn. Ach co 's urrainn a' radh nach pill an Colera fhathast? Se eagal cuid gu'm pill, agus sin gu h-araidh a thaobh nach eil na toraidhean airson an do leag Dia a mach e ri fhaicinn 'nar measg. Ach cia aca philleas e na nach pill tha e iomchuidh dhuinn aire thoirt do bhrìgh nam briathra o'm bheil an t-searmoin air a tarruing, agus do na nithibh a chuireadh an ceill uatha, mar nithe a tha labhairt ruinn aig na h-uile am, agus cha'n ann a mhain aig am trioblaid 's cunnairt. Seadh tha e iomchuidh dhuinn aire thoirt dhoibh mar mhuinntir—cia aca is slainte na euslainte dhuinn—a tha air an turus dh'ionnsuidh na siorruidheachd, agus a teanadh gach la ni's dluith ris an uar, anns am bi air a dhearbhadh d'ar taobhne cia aca (reir briatharan a bhonn-teagaisg) a b'e na nach b'e ur 'n obair air thalamh a bhi "deanamh cron oirnn fein!"

SEARMOIN.

"Agus ghlaodh Pòl le guth àrd, ag ràdh, Na dean cron sam bith ort fein."—
GNÌOMH, xvi. 28.

BHA na briathra so air an labhairt le Pòl ri fear-coimhead a phrìosain ann am Philipi. Anns a cho-theagasg, tha sinn a' leughadh g'un do chuireadh Pòl agus Silas a'm prìosan airson a bhi searmonachadh an t-soisgeil. Agus anns a phrìosan tha sinn a' faicinn cia mar bha iad g'an cleachdadh fein. Cha'n ann mar bhios iomadh do phrìosanaich, a tha air an tabhairt do chainnt agus do chleachduinnibh mì-chiatach; ach ri urnuigh agus seinn,

agus sin mu mheadhan-oidhche, 'nuair a bha buidhean eile na'n codal. Agus gu h-obann, mar tha sinn a' leughadh, bha crith-thalmhuinn mhor ann, air chor as g'un do chrathadh bunaitean a phrìosain, agus air ball dh'fhosgailadh na dorsan, agus dh'fhuasgaladh cuibhreacha gach aon aca. Dhearbh Dia mar so, g'an robh e leo, agus ged a dhruid na naimhdean mach iad o chomunn a phobuill air thalamh, nach robh e na'n comas an druideadh a mach uaithe san, no esan a dhruideadh a mach uathsa. Dhearbh e le so, mar an ceudna, cia co furasd 'sa tha e dhasan a phrìosanaich fein fhuasgladh nuair a's àill leis; agus cia co foain 'sa tha uile neart agus innleachd nan naimhdean an' aghaidh a shluaighse, nuair a nochdas esan a chumhachd air an taobh! Ach air do fhear-coimhead a phrìosain, mar tha sinn a' leughadh, dusgadh a codal, agus air faicinn dorsa a phrìosain fosgailte, tharruing e a chlaidheamh, air ti e fein a mharbhadh, a' saòilsinn g'un robh na prìosanaich air teicheadh. Bha e nadurach dha so a shaoilsinn; agus is iomadh a dheanamh e, aig am biodh an cothrom a bha acasa anns an àm. Na'n robh iad air teicheadh, bha fhios aig fear coimhead a phrìosain g'on robh a bheatha fein an' laimh air an sòn, a reir lagh na Rìgheachd. Ach an duine truagh, ged a bhiodh sin mar sin, b'fhearr dha gu mòr a bheatha sin bhi air a toirt air falbh le lamhaibh dhaoin' eile, no e fein do chuir laimh innte. Oir leis a ghnìomh so a dheanamh, bha e g'a chuir fein 'na leum a steach do'n t-siorruidheachd le peacadh uabhasach an fheimhoirt air a cheann, maille ris gach peacadh eile a chionntaich a riabh! Sann aig an àm so a ghlaodh Pol le guth ard, mar a leugh mi dhuibh ann an briathraibh a bhonn-teagaisg. Na dean cron sam bith ort fein, oir tha sinn uile an' so. Tha sinn nis a faicinn carson nach do ghabh na prìosanaich an saors, an uair a dh'fheudadh iad sin a dheanamh. Bha fhios aca na'n teicheadh iad g'un cailleadh an duine truagh so a bheatha air an sonsa. Agus bha speis aca d'a bheatha nach robh aig an duine fein dhi. Uime sin dh'fhuraich iad sa phrìosan. Agus le fuireach, bha iad na'm meadhon gu beath 'n duine so a shaoradh, cha ne mhàin, o'n bhàs d'am feudadh e bhi buailteach o lagh na rìgheachd, ach o'n bhàs, mar an ceudna, gu truagh, bha e air ti a chuir an gnìomh air fein. Oir sann aig an dearbh mhìonaid san tug e an ionnsuidh so air fein, a ghlaodh Pol a mach, Na dean cron sam bith ort fein; Mar g'un abradh e, "O a dhuine, stad; is uabhasach an gnìomh a tha thu dol a dheanamh. Ni thu cron ort fein nach aithne dhuit, ach air nach tig thu thairis gu siorruidh! Na biodh eagal sam bith ort do thaobh cunnairt o lagh na rìgheachd gar nach gabhadh sinn do leisgeil, anns a gnìomh a tha thu air tì a dheanamh, ged a bhiodh cunnart ann. Ach tha thu faicinn nach eil; feuch tha sinn uile an so. Dh'fhan sinn mar bha sinn, nuair a bha 'n t-slighe reidh dhuinn gu teicheadh, chum gu'm biodh tusa tearuinte. Uime sin, na dean cron sam bith ort fein." Choisgeadh an duine o'n gnìomh le so. Agus mar tha sin a' faicinn, goirid an deigh so, air do choguis an duine bhi air a dusgadh le spiorad De, agus

air dha tighinn fa chomhair Phoil agus Shilais leis a cheisd chuid-romach sin, ciod is eigin dhomh a dheanamh chum gu tearnar mi ? Bha iad air an deanamh na'm meadhon, gu a threorachadh dh'ionnsuidh Chriosd, tre an d'rainig e air beatha agus slainnte shiorruidh. Agus, gun cheisd, tha e nis anns an Ierusalem shuas, a' toirt cliu do Dhia airson an latha 'choinnich Pol ris ann am priosan Philipi ! Dh'fheudamaid fhaicinn ann an so, glic agus culbheirteach mar tha Satan, g'an d'rinn Dia amadan dheth aig an àm so. Shaoil leis, an uair a fhuair e Pol agus Silas a chuir a'm priosan, gu'n d'chuir e à 'n comas a nis call a dheanamh air a righeachd. Ach 'sann chuir e mar gu'm b'ann, cabhag orra do'n phriosan, ged nach b'e sin a chrìoch a bha aigse, gus an duine so a spionadh as a theaghlach.

Ach thaobh nam briathran o'n do chuir mi romham a bhi labhairt, tha sinn a faicinn cia mar bha iad a luighe ri fear-coimhead a phriosain, agus ciod e an ni àraid a bha iad a labhairt ris. Feudaidd nach eil neach ga'm eisdeachd anns an dearbh staid 'san robh esan aig an àm, no tha air ti an dearbh gnìomh sin dheanamh bha esan gu a chiontachadh. Tha mi a' durachd a bhi creidsinn nach eil ; agus na'm biodh, tha na briathra labhairt ris an neach sin, anns an t-seadh as cudthromaiche. Gidheadh se m' eagal gum bheil iomadh gam eisdeachd a tha' deanamh croin orra fein air iomadh doigh eile ; seadh, araon do thaobh an anma agus an cuirp, mar bheir sinn fainear an deigh so. Agus thigeadh dhoibh, anns co fad as a tha iad a deanamh sin, na briathra a ghabhail d'an ionnsuidh fein. Thuille air so, tha iad air an tabhairt dhuinne le deachdadh Dhe. Agus thigeadh dhuinn an eisdeachd o a bheulsan. Feudaidd sinn a radh, mar an ceudna, g'um bheil brìgh an t-soisgeil air fhilleadh annta ; seadh, g'um bheil anail chubhraidh bhlà an t-soisgeil a' briseadh mach trompa. Gu'n toir an Tighearn dhuinn, uime sin, a bhi g'an gabhail d'ar 'n ionnsuidh fein. Agus aig an àm so, gu h-àraid, a bhi tuigsinn ciod a tha iad a labhairt ruinn, an uair a tha an galar uabhasach sin, d'an goirear an Colera, a leig Dia mach mar phlaigh air feadh Righeachdan eile, nis air teachd a dh'ionnsuidh ar dorsa. Sann a thaobh so, feumaidh mi aideachadh, a bha mi air mo threorachadh dh'ionnsuidh nam briathra. Se th' agam ri radh, uime sin, o bheul an Tighearn, ris gach aon a tha 'n diugh g'am eisdeachd—Na dean cron sam bith ort fein, aon chuid air do chorp no air d'anam !

I.—Anns a cheud ait, Na dean cron sam bith air do chorp, no do bheatha nadurach, san t-saoghal so. 'Se so an ni gu h-àraidh a thoirmeasg Pol do fhear coimhead a phriosain ; agus tha an Tighearn g'a thoirmeasg dhuitse agus dhomhsa mar an ceudna. Is fìor e, nach eil an corp co luachmhor ris an anam, gidheadh, fhuair sin o Dhia e mar fhuair sin an t-anam, agus shuidhich esan cocheangal dluth eatorra, air chor as gu bheil iad feumail d'a cheile, agus nach dean an dara aon diu feum air thalamh dh'easuidh an aoin eile. Tha fhios aig na h-uile neach cia co feumail as a tha an t-anam, do'n chorp, agus an corp, mar an ceudna, do'n

anam, do thaobh an gnothacha laghail san t-saoghal tha lathair; agus nach deanamh an t-anam feum a dh'easuidh a chuirp, o thaobh gur ann tre bhuill a chuirp a tha e gnìomharachadh; no an corp feum na'm fagadh an t-anam e. Ach tha fhios aig a Chrìosd-aith, air mhodh aràidh, cia co feumail as a tha—cha n'e mhain an t-anam do'n ehorp, ach an corp do'n anam—agus gur beag a dheanamh an t-anam ann an cur air aghairt a shlainnte fein, no bhi feumail do bhuidhean eile, mur biodh an corp; seadh, agus an corp air a sheol. Is fìor gu'm bheil an corp, do brìgh iomadh laigse is euslainte d' am bheil e buailteach, aig uairibh na eallach do'n anam ann an gnothuchaibh spioradail, air chor 's gu'm feud e bhi air a radh mu'n chreideach, aig àmaibh, gu bheil an "Spiorad gun amharas togarach, ach a ta 'n fheoil anmhunn," (Luc. xxvi. 41.) Ach, anmhunn mar tha i, cìod a dheanamh e san t-saoghal so d'a h-easuidh? Tha e'n coman a shuilean, a chluasan, a lamhan, a chosan, seadh (agus cha'n iad bu choir a bhi air dheireadh) a ghlunan, anns a bheatha spioradail; agus tha e, aig uairibh, ag iarraidh bhi moladh Dhia air an son. Thuille air so, mar fhuair sin ar cuirp co maith ri ar anamaibh o Dhia, sann a chum bhi air an cleachdamh na sheirbheis fein a thug e dhuinn iad, agus cha'n ann a chum a bhi air am milleadh no air an gnathachadh gu mi-iomchuidh leinne. Dha-san uime sin feumaidh sinn bhi freagarrach arson an fheum a rinn sin leo. Cha 'neil e ceaduichte dhuinn air an aobhair sin cron sam bith a dheanamh orra. Maille ri so, thigeadh do phobull an Tighearn' a chumail na'n cuimhne gum bheil an cuirp, co maith ri an anamaibh, air an ceannach le Crìosd, "Cheannaicheadh le luach sibh," ars' an t-Abstol, "uime sin thugaibh glòir do Dhia le ur cuirp agus le ur spiorad as le Dia," (1 Cor. vi. 19, 20.) Seadh, 's iad an cuirp earrann do chorp dìomhair Chrìosd, agus teampuill an Spioraid Naoimh. Nach tigeadh dhoibh, uime sin, meas a bhi ac' orra; an urrainn dhoibh cron a dheanamh orra, gun chion a dheanamh, aig an àm cheudna, air corp dìomhair Chrìosd, agus air teampuill an Spioraid? Ach maille ris na bha air a radh, is còir dhuinn uil' a chuimhneachadh, gur e àm ur beatha naduraich air thalamh, an t-àm a thug Dia dhuinne gu bhi rigsinn air slainte sìorruidh. "S'e an t-àm taitneach e, agus la na slainte." 'Se an t-àm do phobull an Tighearn e, gu bhi 'g "oibreachadh mach an slainte le h-eagal agus ball-chrith," is gu bhi air an uidheamachadh arson Gloire. 'Se an t-àm e do pheacaich gu bhi faighail aithne air na nithibh a bhuineas d'an sìth, mu'm bi iad gu sìorruidh air am folach o an suilibh. O, cia co mòr as a tha 'n crochadh ri ar beath' air thalamh—ri ar beatha aimsireil—ris an àm ghoirid, mhi chinnteach. anns am bheil anam is corp còcheangulte ri cheile!—sìorruidh-eachd do shonas, no sìorruidheachd do thruaighe! An tigeadh dhuinn uime sin cron a dheanamh d'ar cuirp, no d'ar beatha nadurach, ris am bheil uiread an crochadh? An tigeadh dhuinn cron a dheanamh do ar suilibh, do ar clusaibh, no do bhall air bith do ar cuirp, an t-eagal g'an cuireadh sinn à'n comas a bhi air

an cleachdamh ann an gnathachadh nam meadhona sin tre an ruigeamaid air an aon ni feumail, agus air a chuid mhaith sin a sheilbheachadh nach toirear air falbh? Gun teagamh, tha iad san ni so a' deanamh croin orra fein nach eil iad an diugh a tuigsinn, ach a mhothaicheas iad la-eigin. Dh'fheudainn aobharan eil ainmeachadh airson an tigeadh dhuinn aire a thoirt do'n earral chudthromach a tha againn ann am briathraibh a bhonn-teagaisg. Gu h-àraidh mar tha iadsan tha deanamh croin orra fein, do thaobh am beatha naduraich, a deanamh croin, aig an àm cheudn', air an co-chreutairibh; agus sin air iomadh doigh, d'a reir na dàimh no a cho-cheangail anns am bheil iad riu. Dh'fheudainn mar an ceudna 'thoirt fainear g'am bheil gach neach a tha deanamh croin air a bheath' aimsireil fein a deanamh ainneirt air a nadur. Chruthaich Dia na h-uile beo chreutair ma'n cuairt dhuinn, durragan na talmhainn, iasga chuain, eunlaith an adhair, agus beathaiche ceathar-chosach na machrach, leis a ghné sin na'n nadur, tre am bheil speis aig gach aon air leth dhiu d'a bheatha fein; tre an seachainn e cunnartan, s'an gnathaich e na meadhona, chum a bheatha a dhion is a chumal suas, a dh'ullaich Dia air a shon. Chruthaich Dia sinne leis a ghné cheudna, air chor is gu bheil e'n aghaidh naduir, gun deanamaid cron air ar beatha. Agus maille ri sin, g'am feud uile chreutaire Dhe nach d'fhuair ciall no tuigse mar fhuar sinn, fianuis a thogail ar 'n aghaidh, agus anns an ni so, na'n gairmeadh e gu sin iad, ar dteadh anns a' bhreitheanas!

Ach cha leudaich mi air na nithe so ni's faide. Feudaibh cuid a bhi saoilinn g'an d'leudaich mi fada gu leoir orra. Ciod a'm feum, their iad, a bhi sparradh air daoineibh curam a ghabhail d'an cuirp, is d'am beatha nadurach? Nach ann orrasan a tha chuid mhor a' buileachadh an curaim, agus an saothair, fad laithean am beatha, agus a' call an anmanna neo-bhasmhor ris? Nach ann air an anam, anns a chuid as tric', a tha'n dearmad air a dheanamh, agus cha 'n ann air a chorp? Nach ann air an anam a tha iad a' deanamh a chroin agus cha 'n ann air a chorp? Is fìor e, agus labhraidh mi mu'n chron a tha iomadh a' deanamh air anamaibh, na aite fein. Ach ged a tha daoine anns a choitcheonn, a buileachadh an curaim, 'san ùin, 'san saothair, airson na beatha tha làthair, agus a taisbeanadh gur ann airson a chuirp a tha iad beo, agus nach ann airson an anam, gidheadh dh'fheudamaid a dhearbhadh g'am bheil iad, anns an ni so fein, a' deanamh croin d'am beatha nadurach, anns co fad as nach eil iad ga cleachdamh chum cuir air aghairt leas an anama, ach 'gam milleadh is 'ga truailleadh le bhi ga teannaidh air falbh o'n fheum sin airson an tughadh dhoibh i le Dia. Ach, gun bhi leantuinn air so, oir bhean mi ris mar tha, dh'ainmichinn cuid do na doighibh anns am bheil daoine an cunnart a bhi deanamh croin orra fein, se sin, air an cuirp, no am beatha nadurach. Agus,

1. Tha iadsan g'a dheanamh a tha cumail o'n chorp sin a tha feumail air a shon. Tha cuid aige am bheil meadhona gu leoir gu

an cumail suas, ach aig nach eil cridhe a bhuilicheas iad orra fein, no air an co-chreutaraibh. Tha an cridheachan ceangailte ri an cuid òir is airgid. Cha'n fhuiling iad peighinn a thoirt às an stoireas, ach na h-uile peighinn as urrainn iad a thional, a chuir ris; biodh iad fein is an teaghlaichean a' dol do'n ghoirt. Na daoine truagh! ciod a ni an cuid airgid is òir dhoibh aig uair a bhais, nuair is eigin dhoibh dealachduinn ris, gun fhios a bhi aca co a mhealas e? Tha iadsan, gun teagamh, 'deanamh croin, mor chron, orra fein; a' call an anma ri tionail maoin shaoghalta, agus gun fheum a dheanamh dhoibh fein no do fheadhann eile leis. Tha cuid eile, tre leisg is lunndaireachd, agus anacàil gu oibir, nach saoirich mar bhuineadh dhoibh arson an arain lathail, agus an lòn 'san eaidh a dh'fheumas an cuirp. Is ma ghabhas iad obair aig am air bith o's laimh, ciod a th'annt' ach snàigearan no seilcheigean na ceann? Tha iad fein 'san clann gun bhiadh, gun eudach. Cha'n eil na meadhona acà; ach se an coire fein a th'ann, agus coire chuireas Dia ri'an cunntas luath no mall. Na biodh anam a tha air ainmeach air Criosd ciontach as a mhi-ch liu so. Cha bu bheag am masladh e air an aidmheil tha e 'deanamh. Cuimhnichheadh iadsan g'an d'aithean an Tighearn dhoibh, Gun bhi leasg ann an gnothaichibh, ach durachdach nan spiorad a' deanamh seirbheis do'n Tighearn, (Rom. xii. 11). Tha cuid eile, agus tha iad a' cosnadh, ach a' caitheamh na choisneas iad air an òl. Cha luaith' a gheibh iad am pàigheadh latha no seachdan, no sud do'n tigh òsd iad leis, gus an òl iad a pheighinn dheirean-ach dheth, biodh iad fein 'san teaghlaichean a trasgadh an sud fad na seachdan. Na daoine truagh! Tha iad a' deanamh cron orra fein agus air na creutaraibh a' dhearb Dia riu, air iomadh doigh. Ach gun luaidh air a chron a tha an cleachdamh craiteach so a' deanamh air an cuirp is air an slaint, agus air an anamaibh neo-bhasmhor, d'a thaobh ùin agus bi-bhuantachd (oir air na nithibh sin labhraidh mi an deigh so) bheirinn fainear, leis an anacaithe-amh so, g'am bheil iad ciontach a bha cumail o'n chorp na nithe tha feumail da, agus sin aig an dearbh àm anns a'm bheil e na'n comas a bhuileach air; agus mar sin 'a deanamh cron duabailte dhoibh fein—cron ann bhi cumail o'n chorp na nithe tha feumail air a shon, agus cron ann bhi a' milleadh am maoin air mhodh tha calldach araon do'n anam 's do'n chorp. O, smuainichheadh iad so, ciod a tha iad a' deanamh. Cuimhnichheadh iad ciod an cron a tha iad a' deanamh orra fein, agus nach eile oidhche Shathuirn no Shabaid, oidhche no là eile, a bhuiliche iad air an òl, nach labhair fhathast na'n aghaidh, agus nach bi searbh dhoibh. Agus cuimhnichheadh cuid, mar an ceudna, ged nach eil iad gu cleachdte air an tabhairt do'n òl, gidheadh, aig am bheil deigh air, agus a ghabhas tuille 's a chòir dheth, nuair a choinnicheas iad ris, g'am bheil iad anns an fhad sin a milleadh trocairean Dhia, agus a' cumail uatha fein is o'n teaghlaichibh na meadhona sin a tha feumail air an son. Ach ann a focal air a cheann so, tha na h-uile nach eil curamach mu'n slainte, agus mu staid am pearsa

fein, nach eil a' tabhairt an lòn do'n chorp tha fallan is feumail, agus nach eil ga ghabhail aig na tràthaibh suidhicht, nach eil a cumail an cuirp glan o la gu la, nach eil a cumail eudach glan, slàn, umpa, co fad as a tha sin n'an comas; nach eil a gabhail fois naduraich na h-oidhche dhoibh fein, nach eil curamach mu bhi seachanadh na nithe a chuireadh an slainnt' no am beath' an cunnart, mar a tha anabar oibre no saothair, trasgadh fada, fuachd, fluichadh, agus an lethide sin, seadh, agus iadsan nach eil faicilleach ann bhi dìon am beatha o chunnartaibh, ach a chuireas iad fein gun aobhar, gun ghairm laghail, na'n coinneadh—tha iad so uile ann an tomhas ni's mo no ni's lugha, ged bhiodh iad saor o na cleachduinnibh ud a dh' ainmich mi, a deanamh croin orra fein. Tha iomadh neach eil a' tuigsinn co feumail 'as a tha e aire thoirt do na nithibhse chum na slainte cuirp a bhuilich Dia orra a chumail riu; agus anns co fad as a tha iad a deanamh dearmaid orra, nach h-urrainn iad bhi saor o chionta, maille ri bhi brosnachadh an Tighearna, gus na h-euslantean 's na trioblaidean sin a leagadh orr, a tharruing iad mar so orra fein. Ach theirinn ris na h-uile anam dhiu so, ann an ainm is ann am briathraibh an Tighearna, Na dean cron sam bith ort fein.

2. Mar tha cuid a deanamh cron air a chorp le bhi cumail uaithe na nithe a tha feumail air a shon, tha cuid eil a' deanamh cron, agus mòr chron air, le bhi a toirt dha na nithe 'n aite 'bhi feumail, a tha calldach dha; mar tha anabarr bidh is dibhe, agus gu h-àraid anabarr dibhe. Tha an deoch, d'am bheil iomadh air an tabhairt, a' milleadh an anmanna agus an cuirp an' aon uair. Tha i a' deanamh brùidean dhiu. Cha 'neil iad na'n ciall nadurach, am fad 'sa tha iad fuidhpe. Tha iomadh olc eil a' geiridh aisde. Tha aig uairibh mionnan, cainnt shalach, trod, carraid, agus nithe oilteil eile, tighinn na lorg. O, 's gràineil an sealladh, duine fo mhisge! duin g'a dheanamh fein na dheamhan 's na bhruid an' aon uair!—Tha an deoch laidir sin a tha gnàichte feadh na dùch-sa, ris an abair sin an t-uisge beatha, teannaidh gu'bhi do chuid na uisge-bàis. Feudaidd beagan deth a bhi feumail, agus gu h-àraid aig uairibh, ach an uair a tha e air a ghabhail ann an neo-mheasarrached, tha e gun teagamh a' deanamh calla. Theagamh nach eil mothachadh aig neach fein air an sin san àm, ach tha e, gun cheist, a' cuir gu dlùth 's gu domhain, ann an corp an duine, siol teinneasan agus easlaintean, a thogas ceann fhathast. Seadh tha fios againn g'am bheil an deoch a' deanamh an duine buailteach, feudaidd sinn a radh, do na h-uile gne easlaint, agus g'am bheil iadsan a tha air an tabhairt dhi, g'an deanamh fein na'n creich ullamh dhoibh. Agus do thaobh a ghalair chràitich sin a leig Dia nis a mach 'nar measg, tha làn dearbhachd againn, o thuath 's o dheas, gur h-iad na misgearan do na h-uile seòrsa sluaigh a tha air an glacadh leis, is buailtich dha. Tha cuid gun teagadh do na h-uile seòrs' air an tabhairt air falbh leis, ach a chuid as mò dhiu san: mar g'um biodh an galar a' cur air—agus tha an Dia a dh'orduich e a' cur air fein—cia be air bith a theid às nach

teid am misgeir às uaith, agus sin cha ne mhaire, chum a bhi a' taisbeanadh a dhìom an aghaidh a chleachdaimh uabhasaich sin, ach a bhi nochdamh do na h-uilibh g'am bheil an cleachdamh ann fein a' deasachadh an duine airson a ghalair, agus 'ga abuchadh a chum gabhail ris co nadurach 's a ghabhas an connadh tioram ris an teine. O nach gabhadh luchd na meisg rabhadh o'n so! Agus a thuille air so, agus air na h-uile truaighe eile tha leantuinn a pheacaidh so air thalamh, nach cuimhnicheadh iad, g'am bheil coinneachadh aca ri thabhairt do Dhia anns a' breitheanas, far— an àit a chupain leis an robh iad a riarachadh am miann shalach san t-saoghal so—an cuir e cupan do fhion dearg neo-mheasgaicht' a chorruih n'an lambhaidh nach òl iad a mach tre shaoghal nan saoghal! Ach mo thruaighe, gum bheil cuid an deigh sin uile, agus gur fearr leo an cunnart a ghabhail do na h-uile ni tha rompa, no an deoch a thoirt thairis! Cosmhail ri duine air am bheil iomradh againn ann an eachdraidh, bha 'call a radhairc ris an deoch, agus a chuir a chomhairl ri leighich* ainmail a bha 'san àit : agus air do'n leighich a' radh ris, "Ma 's àill leat an solus a mhealtuinn thoir thairis an deoch." Se thuirt e, "Slàn leat, ma seadh, a sholuis aoibhnich." Mar sin tha iomadh' a' gradh le an gnìomharaibh, ged nach abair iad ann am briathraibh e, "Slàn leat, a Chrìosd—slàn leat, a Spioraid Naoimh—slàn leat a sholuis agus a shonais shiorruidh;—thugar dhuinne an deoch—itheamaid, olamaid, bitheamaid subhach, oir am maireach gheibh sinn bàs!" —O a dhaoine truagh, cluinnibh aon uair fhathast guth an Tighearn leis nach àill air dol am mugha, agus a tha a' gradh ris gach anam air leth agaibh, Na dean cron ort fein. Am bheil fhios agaibh g'am bheil sibh, mar bha fear coimhead a phrìosain (gar-nach h-ann san aon seadh) a cur cloidhe steach gu ur cridhe fein! Cha 'n eil uair a tha sibh g'ar milleadh fein leis an deoch, no a gabhail tuille 's a choir dhi, nach eil sibh, mar g'am, b'ann a sàthadh a chloidhe nì's faide is nì's faide steach. O stadaibh, pillibh; no se am bàs a bhios ann duibh, gu cinnteach, faidheireadh! Na deanaibh cron nì's faide oirbh fein!

3. Ach gun bhi ag ainmeachadh nithe eile aig an àm, tha iadsa, nach eil ann an là na heaslain't, a' gnathachadh na meadhona chuir Dia na'n comas, agus a dh'fheudadh bhi feumail chum an aig gu slainte, a' deanamh cron orra fein. A dhaindeoin curaim no caithris dhuine, mu a bheatha nadurach, agus mu dhion 's mu chuir air aghairt slaint' a chuirp, feudaidh an euslain't a thighinn, gun fhios a bhi aige cionnus. Agus mar dh'ullaich Dia meadhonan iomaladh chum ar beatha nadurach agus ar slaint' a chumail suas, mar sin dh'ullaich e meadhonan a dh'fheudas a bhi feumail ann an là na h-euslain't, agus a rinn e fein gu tric a bheannachadh chum saors' is fuasgladh a thoirt uaithe, air chor as nach urrainn duinn a bhi gun choire ma tha sin a' deanamh dearmaid orra. Seadh, tha an duine a dhiultadh na nithe sin a

* Leigh, mar theirear ann an earrannaibh do'n Ghaidhealtachd.

ghnathachadh a tha freagarrach annta fein, agus a dh'fheudadh bhi feumail chum aisig a shlainge, cosmhuil ri neach d'an tarladh lota fhaotuinn le cloidhe, agus a dhiultadh comhairl no cabhair an fhir a bheireadh leigheas da a ghabhail, aon-chuid le bhi saoilisinn nach robh e an' cunnart, no a thaobh nach robh barail mhaith aig do'n Leighich, no nach robh e creidsinn g'an robh barail feum anns na nithibh 'bheireadh e dha: nò (theagamh g'an abradh e) gur h-e bhann comharachadh Freasdail, agus g'an earbadh se e fein ris an Tighearn, a chionn g'an deanamh esan an ni a chuir e roimhe, agus mar sin. Ach co a theireadh g'an robh an duine a dheanamh sin saor o chiont', agus n'am basaicheadh e 'n lorg diultaidh n'am meadhona sin a ghnathachadh, a dh'fheudadh bhi feumail da, nach robh lamh aig na bheatha fein? Bu choir dha bhi air gabhail comhairl an fhir bu ghlic no e fein agus d'am b'fhearr a b'aithne an cunnart anns an robh e; agus na meadhona a chomhairlicheadh dha a chleachdamh: agus cha robh barrantas air bith aig bhi cur as leth a Chruithear an ni a tharruing e air fein, no a tharruing ni no neach eigin eil air. Is iomadh a bheireadh binn an duine so mach, a tha ciontach as na nithe ceudna. Tha cuid nach cleachd na meadhona, thaobh ged eil easlaint orra, nach eil iad a' meas iad fein a bhi ann an cunnart. Feudaidd nach eil iad ga mheas, ach cha 'neil sin a deanamh a chunnairt ni's lugha. Agus feudaibh ann an ceud thoiseach easlaint sam bith nach eil mor chunnairt; sanna tha' an cunnart ma theid i air a h-aghairt, gun na meadhonna a chleachdamh trath, a chuireadh cosg' oirre, agus an sin, g'an toir i dubhlan da meadhonna na cruithnachd airson aon ni as urrainn iad a dheanamh. Tha e ri thabairt faineair mar an ceudna g'am feud an trioblaid, cia b'a sam bith cho eutrom as a bhios i innte fein, a bhi 'na meadhon, ma leanas i, gu trioblaid no easlaint eile a tharruing air neach, a dh'fheudas a bhi cunnartach, seadh, na ghalair bàis dha. Nach tric a tha cuartaichean, teasaichean, is teinneasan caitheimh a tighinn an lorg fuachd is casda, anns nach do chuireadh suim, agus a chaidh a leageadh fad air an aghairt? Cha n'e, uime sin, an cunnart a tha san uair ri fhaicinn o ni air bith a tha 'cur ruinn, ris an tigeadh dhuinn sealltainn, ach an cunnart a dh'fheudas teachd 'na lorg: agus cha leisgeul idir do neach, nach robh e fein a' saoilisinn cunnart a bhi ann. Bu chòir dha a shaoilsinn, 's a chreidsinn air teisteis na muinntir d'm b'fhearr a b'aithn' e on e fein, agus saothair a dheanamh gu fhaotainn a mach mus feud g'am bi e an' aithreachas, an deigh laimh, a mhichurm fein, agus g'am fairich e, nuair nach urrainn e a leasachadh, g'an d'rinn e cron air fein. Ach cia co coslach ri so, as a tha staid a pheacaich do thaobh naduir, agus am mealladh fo am bheil e 'ga chumail fein ann am fois? Cha 'neil eagal air roi' na pheacadh, an galar uabhasach sin a thainig a nuas air o'n tuitim, agus fo 'm bheil e dol air aghairt an' coinneadh na siorruidheachd. Cha'n eil e 'saoilsinn cunnart a bhi 'na staid. Agus a chionn nach eil, cha ghabh e curam, is cha ghnathaich e

na meadhonan a chuir Dia roimhe, a chum rigsinn air leigheas is tearnadh. Seadh, cha' neil e fein a faicinn cunnart 'na staid, agus cha chreid e uathsan a's fearr do'n aithn' e no e fein, cha chreid eadhon o Dhia fein, mar tig là cumhachd air, g'am bheil cunnart ann. Ach am bheil a chunnart ni's lugha air an aobhar sin? No a bheil a leisgeil ri ghabhail? Nach ann tha e a' meudachadh araon a chiont' agus a thruaighe, a chionn nach do chreid e a chunnart, agus nach diar e dol as? Cuimhnicheamaid so, araon da thaobh ar beatha nadurach agus ar 'n-annamna neo-bhasmboir. Ach tha cuid, an uair a thig an easlainte, agus eadhon tra iad a' meas cunnart a bhi ann, nach cleachd na meadhonan tha iomachuidh agus a dh'fheudah bhi feumail. Cha chuir iad a dh'iarraidh Leighich. "Ciod e am feum," their iad, "a tha anns na doctoirean. Ciod e an t-eolas no an sgile a tha aca thairis air muinntir eil, ged tha iad 'ga gabhail orra. Agus ciod e tha toirt orra bhi dol mu'n cuairt ach goal an airgid? Se lambh an Tighearn a ta ann, agus ni esan an ni chuir e roimhe—earbaidh sinn as fein," agus mar sin sios. Tha iomadh mar so, a' gabhail an leisgeil fein; agus gun teaghamh, tha lamh aig an ard-eascairid, a tha na namhaid araon d'on anam is d'on chorp anns a chuis. 'Se a chrìoch-se an tuille ciont' a tharruing air ceann a pheacaich, mar nach bu leoir leis na rinn e mar tha. Gidheadh is truagh g'um biodh iadsan air a comhairl, ann an nithibh, gu h-araid a dh'fheudadh an ciall 's an tuigse nadurach fein a dheanamh mach dhoibh a bhi na'n cron. Ach feumaidh mi beagan a labhairt an aghaidh nan leisgeilan faon so. Agus bheirinn fainear, a thaobh feum sam bith a tha ann an Leighichibh, gur h-ann tha sin a reir mar ni Dia feum leo. Tha iad air an orduchadh leis, agus bheannaich e gu tric an soathair. Tha iad a faighil foghlum iomachuidh air son an dreuchd anns am bheil iad, air chor as g'am bheil eolas aca air nadur nan galaran agus nan teinneasan a tha 'cur ris a chorp, agus nan ioc-shlainte tha freagarrach riu, nach urrainn a bhi aig daoineibh eile. Feudaidh easlaintean a bhi ann nach tuig iad, agus easlaintean a thuigeas cuid dhuibh nis fearr no cuid eile; agus feudaidh ann an euslaint sam bith, 'nuair a theid i fad air a h-aghairt agus an uair a tha 'n Tighearn a' cur roimhe fein la a chreutair a ghiorrachadh, nach dean eolas no innleachd an leighich feum. Ach cha nell sinn a' gradh—agus is cunnairteach do neach sam bith bhi d'on bharail—nach eil feum annta. Tha moran a' labhairt ann an so, agus a toirt breith' air an ni nach aine dhoibh. Ach theirinn mar dean iadsan feum co eile a tha coslach ri feum a dheanamh? Tha iad air am foghlum agus air an togail suas air son an dreuchd, mar a thubhairt mi. Agus co a gabhadh tu fein gu obair saor na clachair a dheanamh ach am fear a dh'iunnsich an t-saorsinneachd agus a chlachaireachd? Na'm biodh tigh agad ri thogail na ri chaireadh, an gabhadh tu duine nach robh riabh air fhoghlum ann an aon do no ceardibh sin? Ach, their thu, "cia be air bith feum a tha annta se gaol an airgid, is cha ne maith air bith a ni iad, a toirt

orra bhi dol mun cuairt.” Is cruaidh a bharail sin mu’n tiomchioll, agus gu h-araidh do thaobh iomadh dhiu. Ach nach fheum na h-uile duine a’ bhi beo air a cheird; agus nach fheum iad am beo-shlainte bhi aca mar dh’fheumas muinntir eile? Nach ann air son airgid a tha thu fein a’ deanamh d-oibre latha? Nach ann air son airgid a tha an seirbheiseach a’ gabhail na sheirbheis, agus an ceannaich a’ cumail butha, agus a’ reiceidh ruit na nithe tha thu a’ gearraidh uaithe—seadh, agus an clachair a’ togail do thighe? Agus an abradh thu nach biodh gnothich agad ri seirbheisach, no ceannaiche, no clachair, a thaobh gur ann air ghaol an airgid a tha iad a deanamh gnìomh no gnothach sam bith. Is cinnte nach abradh. Ciamar, air an aobhar sin, nach ceadaicheadh tu do leighichibh bhi beo, mar cheadaicheadh tu do gach seors eile? Ach feuch mu’s eil thu leis a bharail so umpa, a gabhail do leisgeil fein, ann bhi deanamh dearmaid air na meadhonaibh sin a gnathachadh, an la na h-easlainte, a dh’fheudadh bhi feumail, agus mar sin a deanamh cron ort fein? Tha cuid, ma dh’aontaicheas iad idir g’am bheil feum ann an leighich nach cuir fios air gus am bi e ro annamach. Nuair a bheir iad fein an duil thairis do’n duinne theinne, an sin their iad, “och cuirear a dh’iarraidh Doctoir dha.” Thainig an Doctoir, ach theagamh gur beag feum is urrain da ’dheanamh. Agus mu bheir e ni air bith dha, ’s nach d’rinn e feum, their iad, “och, thug sinn an Doctair ga fhaicinn, agus mar d’rinn e call cha d’rinn e feum sam bith dha; cha robh e ceart riabh an deigh an ni thug e dha.” Agus ma bhaiseacheas e cha mhor nach abair cuid cur e an Doctoir a mharbh e. Mar sin a tha cuid gu h-aimideach, ach gu bronach, cosmhuil ri Adhamh, an sean athair, nuar a pheacaidh e, a’ cuir na coire uatha fein. Ach cha sheas so ann an la eile. Ma bha marbhadh ann is iad fein a bha ciontach as, nach do chleachd na meadhona trath, a dh’fheudadh bhi feumail. Cuireadh so an cuimhne sinn air truaighe na muinntir sin a’ dh’iarras trocair ’nuair a bhios e ro anamach, agus theid, mar na h-oigibh aimideach, a dh’iarraidh ola nuair a theid an cothrom thairis, agus a bhios an dorus air a dhunadh. O gabhadh iad so rabhadh trath, agus iarradh iad an Tidhearn am fad ’sa e ri fhaotainn! Ach tha cuid a chuireas a dh’iarnnadh an leighich agus nach gabh a comhairl an uair a thig e. Agus mar d’rinn na nithe a dh’orduich e feum anns a mhionaid, an dara cuid bheir iad thairis a bhi g’an tabhairt, no tilgidh iad air falbh iad; agus ’s math a dh’fheuidte g’an gabh iad an sin comhairl sean mhna bhuirnach a thig a steach a roghainn air comhairl an Doctoir. Cha’n eil iad so a tuigsinn nach e a bhi leigheas a ghalair ann am mionad—ni gu tric a tha do-dheant ann fein—a dh’fheumas bhi aig an leighich na shealladh, ach tre oibreachadh nan iochshlaintean a bheireadh e, bhi a’ gearradh freimh a ghalair, agus mar sin a bhi ga’ lagachadh a chuid sa chuid. Ach thigeadh dhoibh bhi foighidneach, agus leigeadh leis an Leighich na meadhona sin a ghnathachadh a tha e faicinn iomchuidh, mu’s feud g’am faighear iad, an lathair Dhia, na’m

measgan a tha deanamh cron orra fein—seadh, agus air an co-chreutaraibh ! Agus 'sann air dhoigh cosmhuil ris so a tha iomadh a deanamh cron dhoibh fein a thaobh an slainte shiorruidh. Bithidh iad ag iarraidh Criosd, ma's fhior dhoibh, ach cha ghabh iad a' comhairl. Cha ghabh iad e air a' chumbhachan fein. Agus mar oibrich e annta ann an rathad a tha freagarachd ri'm blas 's ri'm beachdaibh fein cha bhi gnothach aca ris. Gabhaidh iad an rathaid fein, agus saoilidh iad g'am bi iad cho maidh dheth fa dheireadh riusan a ghabh atharachadh a rathad. Chi iad fhatast a chaochladh; ach mo thruaighe, ma sann tra bhios e ro anamoch? Ach their cuid—agus tha eagal orm nach iad a chuid 's teirc—nuair a thig trioblaid no easlainte na'n car, "Och se lamh an Tighearn a th'ann; agus ni easan an ni a chuir e roimhe. Earbaidh sinn as fein, agus cha bhi sinn aig dragh ri Leighichean no cungaidhean leighis." Seadh, agus an uair a thig trioblaid no bas air neach tre a choire fein no coire a cho-chreutair, "Och b'e sud an ni a bha air orduchadh dhasan. Dh'fheumadh sud tachairt." Mo thruaighe, g'am bheil na barailean so ni 's cumanta agus ni 's cunnartaich no tha iomadh saoilinn! "Se lamh an Tighearna a th'ann," their thu. Is fìor e gu'm bheil lamh an Tighearn ann, ach nach eil do lamhsa ann mar an ceudna? Nach e lamh do chiontsa a tharruing lamh fheirgse a nuas ort? 'Se lamh an Tighearn a th'ann an uair tha na doinnionn 'sa stoirm an coinneadh do mhilleadh air a chnoc, ach am bheil sin a' gradh riutsa nach e do dhleasdanas teichadh gu fasgaidh? Mar teich se do choire-se a th'ann, agus cha toir e dìon no fasgaidh dhuit o'n doinnionn, cha chum e mionaid thu o bhi air do mhilleadh leatha bhi ag radh gur e lamh an Tighearn a tha ann. 'Se lamh an Tighearn a tha anns an doinnionn, ach thoir aire, cha n'e lamh an Tighearn a tha ga'd chumail-se o bhi teicheadh. Cuimhnich gur e lamh an Tighearn a bha ann an uair a' thainig a chloich-mheallan nuais air an Eiphit, ach robh sin ag radh nach b'e dleasdanas nan Eiphiteich teicheadh a dh'ionnsuidh an tighean? B'e, gun teagamh; agus mar comharra air sin bha na h-uile a theich tearruinte; ach bha na h-uile nach do theich air am milleadh. Ach, their thu, "Ni esan an ni chuir e roimhe." Ni, ach cha n'e an ni chuir e roimhe fein ris am bheil agadsa ri bhi sealtainn, ach a ni chuir e romhadsa mar do dhleasdanas. Chuir e roimhe fein, an 'tannam a pheacaicheadh ga'm faigheadh e 'bas, ach chuir e romhadsa mar dhleasdanas a bhi seachanadh peacaidh. Chuir e roimhe fein am fear a thilgeas e fein do'n uisge g'am bathar e, agus do'n teine gan loisgear e; ach chuir e romhadsa mar dhleasdanas gu'n seachnadh tu uisg agus teine. Chuir e roimhe fein, nuair a bha Heseciah teinn, agus a reir coslais dluth do'n bhas, ga'n cuireadh e cuig bliadhna-deug ri a laithibh; ach chuir e roimh Heseciadh mar dhleasdanas g'am biodh e curamach m'a bheatha is m'a shlainte, agus an uair a bha e fo'n euslainte g'an cleachdamh e meadhonnan iomchuidh agus freagarrach a chum aisig gu slainte. A reir sin tha sinn leughadh g'an d' aithean Isaiah, Faidh an Tighearn, g'an

gabhadh iad meall fhigean, agus g'an sgaoileadh iad air an easgaid e, chum gu'n slanuighear e. Isa. xxxviii. 12. Cha dubhairt Isaiah, no aon chuid Heseciah, "Chuir Dia roimhe fein g'am biodh an Rìgh beo cuig bliadhna deug fhathast, agus an nì sin runaich e; carson, uime sin, a bhiodh sinn aig dragh no a chleachdadh sinn meadhonna 'chum a leigheas?" Cha dubhairt, oir bha fhios aca le cheil, an Ti a dh' orduich sineadh lathachan agus slainte do Heseciah gun robh na meadhona mar an ceudna air an ordachadh leis tre am biodh a laithean air an sineadh agus a shlainte air a h-aisig, agus a reir sin g'am be an ciontsa mar gnathaicheadh iad na meadhonan. Cumamaid, uime sin, na nithe-se ann ar sealladh. Agus cuimhnicheamaid, mar an ceudna, gur ann mar so tha a chuis do thaobh slaint' ar n-anama, co maith ri slainte ar cuirp. Chuir Dia roimhe fein co iad a dheanamh e a thearnadh—seadh, thagh e ann an Criosd iad roi' bhunchar an domhain; ach chuir e romhainn mar dhleasdanas meadhona nan gras a ghnathadh gu h-ìomchuidh; ar gairm agus ar taghadh a a dheanamh cinnteach; ag is air mhodh araidh g'an creideamaid ann an Criosd, a' cur an ceill gu soilleir, "an ti a chreideas anns a Mhac g'am bheil a bheatha mhaireannach aig, ach an ti nach creid a'Mac nach faic e beatha, ach g'am bheil fearg Dhe a' fantuinn air." Eoin iii. 36. Mar so tha e soilleir cia b'e sam bith a chuir Dia roimhe fein, mar eil sinn toirt aire do'n sin a chuir e romhainn-ne mar dhleasdanas, araon gu h-aimsireil agus gu spioradail, g'am bheil sinn a' deanamh cron oirn fein, agus g'am fulaing sinn gu ceart air a shon. Ach aon uair fhathast—tha cuid a their mu fhear na h-easlainte, "Cha neil sinn a' cuir dragha oirnn fein a' giarraidh leighich no cungaidhean dha. Tha sinn ga fhagail an lamhan an Tighearn, agus ag earbsadh as airson fuasgladh." Tha thu ag earbsadh as an Tighearn, agus air an aobhar sin cha chleachd thu meadhonan. Ciod a shaoileadh tu do'n duine a thuiteadh san uisge agus nach deanamh dichìoll gu faighinn gu tìr, ach a luighidh gu samhach socarach an sud, ag radh g'an robh e ag earbsadh ris an Tighearn a thabairt gu tìr; no do'n duine a bhiodh dol bas 'on ghoirt 's am biadh fagusg da, agus nach gluaiseadh lamh no cos gu dol ga iarraidh, ach a' gradh g'an robh e fein ag earbsadh ris an Tighearn a chumail suas? Nach abradh tu g'an robh an duine sin as a chiall; gur an a bha e fanoid air Dia, agus g'am bu cheart g'am basaicheadh e an sud? Am bheil thu tuigsinn gur tusa fein an duine? Se dleasdanas nan uile bhi 'g earbsadh a' Dia. Ach cionnas? Cha n'e a bhi 'g earbsadh g'an oilbrich e miorbhuil (se sin, g'an oilbrich e gun mheadhonaibh) agus miorbhuil chum gnais a thabhairt do pheacadh dearmaid an duine: nì mo is e bhi ag earbsadh g'an dean e fein na nithe a chuir e ann do chomsa-sa dheanamh; ach ann an gnathachadh nam meadhonan a dh'orduich e, bhi ag earbsadh g'an toir e a bheannachd nan cois, is g'an dean e feumail iad. A dhuine thruaigh! ma se so an doigh sam bheil thu ag earbsadh a' Dia tha thu ga'd mhealladh fein. Is cunnartach, calldach, dall,

an earbsa tha agad. G'an dearbh Dia sin ort, agus g'am buin e uait i, ann an latha treocair. Agus se m'eagal, mar an ceudna, nach fearr no sin t-earbsa a' Dia do thaobh slainte t-anam neo-bhasmhoir, an ni 's cuidromich no slainte a chuirp. Ma tha thu beo ann an aineolas air Crìosd, agus ann an diultadh gairmean agus tairgsean an t-soisgeil, agus ag earbsadh, do thaobh g'am bheil Dia na Dhia treocaireach (mar their thu) g'an dean e do thearnadh—se sin ri radh, an taobh mach do Crìosd—innseam dhuit gur cunnartach do chor, agus mu theid thu an coinneadh a' bhais leis an earbsa sin, nach cuir siorruidheachd an ceill do thruaighe. Ach theagamh g'an abair thu, "Sann tre Chrìosd a tha mi ag earbsadh a ni e trocair orm." Am bheil thusa coinneachadh ris ann an Crìosd? Mar eil cha neil trocair no tearnadh ann an Dia air do shonsa. Agus fulaing dhomh a chuir an ceill dhuit ann an dilseachd do d' anam, g'am bu cho maith dhuit, nam biodh agad a bhi ruith as o ehunnart, thu fein a thilgeamh san teinne chum dion, le earbsa nach loisgeadh e thu, agus an taobh mach do Chrìosd a bhi 'g earbsa a' Dia chum dion do d' anam—an Ti a tha na theine dian-loisgeach!

(*Ri leantuinn.*)

Obituary Notice.

THE LATE JANE DOULL, WICK.

WE regret to record this month the death of Miss Jane Doull, Breadalbane Crescent, Pulteneytown, Wick, which took place there on the 9th June. The deceased was much esteemed by all who knew her. She was a truly pious woman, and exemplified the Word in her daily life. At the same time, her aversion to display led to much reticence of speech in regard to her own spiritual experience, but her silence was often more powerful than words. During the closing months of her life, a change came in this respect, and she spoke much in a very edifying way on spiritual things. For some time she was quite certain that her end was near, and she gave expression to this in language that indicated she was preparing for the solemn change, and had some good hope of a better country beyond the grave. She put her house in order with the assistance of a friend, and then lay down to await the coming of the Bridegroom. One day she said, "I think I can say I love His Bible, and I love His people, but for Himself —." Here her voice broke with weeping, but though the language of assurance was absent from her lips, yet the sweet savour of love to Christ manifestly issued from her heart. On another occasion she said, "I am lying here, a hulk of sin: indeed, I never did anything but

sin." The words are all the more significant when we state that she was zealous of good works above many. Again, she exclaimed, "O to see the glory of God in the face of Jesus Christ!" A day or two before her end, she was heard praying: "Send light, send life; it is I that need it." She suffered much pain, and when sorely pressed would cry out, "Mercy, mercy!" At one of these times she added, "I am unworthy of the least of His mercies, but goodness and mercy have followed me all the days of my life." Again she addressed the Lord, and said, "Thou wilt never leave me, and never forsake me." She longed to be away, but exclaimed, "O to get patience to wait His time! His time is best." With comely words such as these on her lips, this gracious woman passed from time to eternity, where she now enjoys the everlasting rest. Her removal is no ordinary loss. She was "a succourer of many," a generous helper of all in need, and excelled in her obedience to the command, "Let not thy left hand know what thy right hand doeth." The Church, as a whole, has lost a loyal friend, whose presence, prayers, and sympathy, were a valuable help. Her relatives and friends mourn the loss of one who was admirable in all the relations of life. She dwelt for a number of years at Georgemas House, near Halkirk, where her mother, a deeply exercised Christain, passed away a few years ago, at the advanced age of 89. Here also, there died an imbecile young man belonging to a respectable family in England, whom Miss Doull nursed, with great patience and devotion, for the long period of 34 years. For the last year or so she resided in Wick, whence she has now departed at the age of 66. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

Notes and Comments.

Mr. Moody.—We are pleased to see that Mr. Moody is *not* coming to the Glasgow Evangelistic Campaign. There will be enough evil done without his help.

Opening of Church.—The new Church at Stornoway was opened on Monday evening, the 5th June. The congregation present was very large. Rev. John R. Mackay, M.A., Gairloch, preached from Phil. ii. 9, "Wherefore God also hath highly exalted him." At the close of the Gaelic service, Mr. Mackay briefly explained in English, for the benefit of some present who did not understand Gaelic, how it was that, with so many churches already in Stornoway, there should be the necessity for erecting yet this other. In setting forth the reasons, he alluded to the doctrine of the divinity of Christ, and referred to the recent

lectures of Professor G. A. Smith, in America, and to Dr. Somerville's Cunningham Lectures, to prove that while this fundamental doctrine of the Godhead of Jesus of Nazareth might be confessed in words it was questioned in fact. He also alluded to the historic testimony of the Church of Scotland respecting the inter-relation of Christ's headship over His Church, and His headship over the nations for the benefit of His Church. After pointing out how unsatisfactory it was to entrust the keeping of a deposit so precious as the theology of the Westminster Confession of Faith to the vacillating opinions of the Supreme Courts of the Free Church thereanent, he proceeded to call upon Rev. George Mackay, pastor of the congregation, to address them. Mr. Mackay did so, and in the course of his remarks intimated that the collection that evening was the sum of £102 5s. 5½d. He said that the Lord had done great things for them, but they must take care that temporal prosperity would not injure them spiritually. They expected that in a short time the debt would be entirely wiped away. Above all, let them now pray that the Lord would give His presence, and then that house would be the birthplace of many souls. The Church is seated for 700, and is a plain but well-finished structure.

£154,000,000.—According to reliable statistics this is the amount of the drink bill of this nation for the year 1898. The exact figure is £154,480,934. The newspaper which comments on it does so under the heading "Facts and figures that will surprise the workers of the United Kingdom." It is pointed out that of this immense sum, £100,000,000 is spent by the working classes. A plentiful crop of lost souls is no doubt reaped from this lavish sowing to the flesh. A consideration, however, more likely to affect the mind of the British workman, is the distinct advantage thus given in the industrial race to the artisans of more wise and sober nations. The United States liquor bill is less by 43 per cent. per head than that of the United Kingdom. It is well-known that the competition of the foreigner is becoming more strenuous every year. It is not by casting away the virtues of sobriety and diligence that our workers can expect to cope with it. We do not forget the flagrant excesses of the wealthy and leisured classes; but seeing that health and diligence are for the most part the only capital possessed by the workman, and that these cannot long survive the drink plague, we commend temperance to him as he needs it most. A drunken man or nation will not long be dangerous in the industrial contest, and the figures given to illustrate the feats of drinking performed by the people of these islands are very alarming and ominous.

A Month of Sunshine.—The sun of the natural heavens has now been shining in his strength for a whole month or more. All the animate and inanimate creation has been rejoicing in his beams. In this leafy month of June there is no scene more

refreshful to the eye than a prospect of wooded hillsides diversified with fields and dwellings, and the living sea in front glancing in the sunlight. The city dweller rushes to recreate and disport himself amid such scenes. When the earth is thus full of the goodness of the Lord, it is sad to see so much abandonment and irreligion. The glory, shortlived at best, of the summer day, should awaken pensive thought, speaking, as it does, of a lost Eden and a joy soon to vanish. The jollity and insensibility of the average tourist are not comely. This forgetfulness of God and abuse of His good gifts of sunshine, leisure, and fresh air, to purposes of mere self-indulgence, are noted in heaven, and it is likely He is swearing in His wrath that many of these sinners shall never see the Sun of Righteousness, nor drink of the rivers of His pleasures.

The Restoration of the Jesuits.—When the Catholic Emancipation Act of 1829 was passed, the liberties then granted were conditioned by certain prohibitions relating to the Jesuits. There were clauses inserted for the gradual suppression and final prohibition of Jesuits and other persons bound by religious or monastic vows. For aught that we can see, these prohibitions have been held as a dead letter for more than a generation past. However, there is a bill now being promoted in Parliament for the legal and formal removal of all these disabilities. The persons particularly named in this bill to “abolish disabilities still affecting Roman Catholics in the United Kingdom,” are the Jesuits. They are now to be allowed, by legal sanction, to reside and possess property in this nation. It is the duty of every reader of this Magazine to pray and vote and contend against any such unpatriotic and suicidal step on the part of our legislators as the formal legalization of this pestilent and notorious Order. The publisher will forward, on receipt of halfpenny stamp, a paper detailing the whole circumstances of this latest plot against our welfare and liberties.

“Belshazzar’s Feast.”—The following is Evelyn’s account of the last Sabbath evening spent by Charles the Second. The place was the Palace of Whitehall:—“I can never forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and, as it were, total forgetfulness of God (it being Sunday evening) which this day (25th January, 1685) I was witness to, the king sitting and toying with his concubines—Portsmouth, Cleveland, and Mazarine, &c.; a French boy singing love songs in that glorious gallery, whilst about twenty of the great courtiers and other dissolute persons were at basset round a large table, a bank of at least £2,000 before them, upon which two gentlemen who were with me made reflections with astonishment. Six days after—all was in the dust.”