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## The Gospel Changes Not.

WE live in times of change. There are changes constantly taking place in almost every sphere of life. Some of these are for the better; many of them for the worse. But the Gospel changes not. The idea, however, that it ought to change has gained widespread currency at the present time, and the most of the religious leaders of our day are doing their utmost to change it, in order to suit the carnal ideas of men. The reason of this is that unbridled intellect is seeking to usurp the throne of God, and whatever principle or doctrine of the Gospel does not yield to its imperious claims must be set aside, and something new substituted in its place. For all this, the Gospel changes not. Intellect may substitute a new gospel for the old, but the old continues the same, and is ever new. A spurious gospel may introduce a seeming paradise into the souls of men, but it is the paradise of the opium-eater, that exists in his imagination for a brief moment, and then departs from him for ever, leaving a hell of misery behind it. So, we fear, it will be with multitudes at the present day. Their new Gospel and new heaven will leave them at death, and they will be miserable throughout an endless eternity.

The Gospel changes not, because the Bible is unchangeable. "The word of the Lord endureth for ever." It is only one Bible we have got. The same Book that was adapted for the first century of the Christian era is adapted for the twentieth; nothing can be added to it or taken from it. All the achievements of literature and science have failed to produce any other book that may be compared for a moment with the Bible. It proclaims the same message of salvation to the people of every age, and therefore, whatever changes may take place among the sons of men, the Gospel is unchangeable. The Gospel our fathers preached at the glorious Reformation is the same as we stand in need of at the present day.

The Gospel changes not, because God is unchangeable. The Bible is His word, and His word is the Gospel. It is "the

Gospel of God," which first was spoken by Christ and then by His apostles. God is unchangeable in His being and perfections. His perfections, like Himself, never change. His holiness is unchangeable, and therefore in all ages He hates sin with an infinite hatred. His righteousness is unchangeable, and therefore He punishes sin in all ages with an infinite punishment. The grace, mercy, and love which He showed to the Church in Old Testament times, and manifested in supreme fulness and glory in the person and work of Jesus Christ, are also unchangeable. We may as well expect, therefore, that the self-existent Jehovah, who is ever the same in substance, power, and glory, should change in the very essence of His being, as that the Gospel which he has sent for the salvation of men should change. It is the same God we have to do with to-day as in former ages of the world's history. Nations may depart from Him and worship vain idols, but He looks down from the immutable throne of His glory, and will yet call them to account for their doings that are not good. We may also be certain that the unchangeable Redeemer, Jesus Christ, who is the same yesterday and to-day and forever, will yet appear in flaming fire to take vengeance on them that know not God and obey not the Gospel. God—Father, Son, and Holy Ghost—is unchangeable, and therefore the Gospel of salvation, which is of the Father, through the Son, and by the Holy Ghost, changes not.

The Gospel changes not, because the soul of man in its spiritual needs is unchangeable. The external environment of life may undergo many changes, but the soul does not change in its essential nature. Go back to the time of Cain and Abel, and go forward to the days of the millennium, and the soul of man in its spiritual requirements is the same. Go to the darkest parts of the savage world, and go to the highly-cultured schools of Christendom, and the soul in its spiritual requirements is the same. Every human being possesses understanding, conscience, will and affections. Every human being is a rational responsible agent. The soul of every human being is accountable to God, and is destined to exist throughout the ages of eternity. It has also deep capacities that nothing but God Himself can fill. The soul is a world in itself, replete with activities, and marked by deep cavernous regions not easily explored. It is in its own nature more precious and wonderful than any or all material objects put together. It is capable of knowing, enjoying, and glorifying God its Creator, and fearful degradation it is for its noble powers to be the slaves of sin and Satan. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Man sinned shortly after he was created. The soul, which was created in the holy image of God, lost that image. The whole race of mankind shared the loss. The soul now comes into the world with the impress of sin upon all its faculties, and under the displeasure and curse of God its creator. The same God, however,

in rich mercy, sent His beloved Son into the world that He might suffer and die in the room of an innumerable company of sinners of our race, and obtain eternal redemption and eternal life on their behalf. The blessings of salvation thus procured, are presented to us in the Gospel for our acceptance. "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth in him." Faith is the gift of God, and His command is, "Ask and it shall be given you." All the blessings of the Gospel are needed by sinners now-a-days as much as they ever were, no matter to what extent educational progress has been made. The wisest philosopher, the most accomplished man of letters, the most acute scientist, the most masterful politician, and the most eloquent ecclesiastic, all require to know the same Gospel of salvation in their souls as the poorest, weakest, and silliest creatures of the race. Saul of Tarsus was a man of spotless morality, outstanding intellectual powers, extensive learning, and uncommon zeal in religion. Yet, until the Lord met with him on the way to Damascus, he was as dead in sins and as great an enemy to Christ as the most illiterate and narrow-minded Jew. He needed the unchangeable Gospel to be spoken with living power to his soul. This, by the grace of God, he got to his own good and the good of multitudes in all ages. Many in our day think that if a man has learning, intellectual ability, and moral behaviour that he needs nothing more of a salvation. No greater delusion than this could take possession of the heart of man no matter how cultured. Every individual needs to know the Gospel in its power if he is to be saved. Whatever diversity of intellectual attainments and external advantages there may be among men, the soul in its essential, moral, and spiritual necessities is the same in all.

The Gospel changes not, because heaven and hell are unchangeable. The heaven of to-day is as holy a place and as much closed against atheists, infidels, unitarians, and legalists as ever it was. "Without holiness no man shall see the Lord." Not a few imagine that because many preachers put all and sundry to heaven, let them believe what they may or live as they please, that therefore the gate of entrance is much wider now than it used to be. This is a delusion. The Most High will yet make it manifest before an assembled universe that He turns the unbelieving into hell, and all that live in forgetfulness of God. Many in the folly and blindness of their hearts will try to deny that there is such a place as hell. They regard the belief in it as a mere relic of barbarism. But hell is still the same unchangeable place of never-ending misery as it was in the past. Preachers of the Gospel had much to say about it in days of old, because they loved the souls of men, and desired them to escape from the woeful misery to which they were exposed. The pulpits of the present age, however, have little or nothing to say on the subject,

and yet the vast proportion of Church goers are in the broad way which leadeth to destruction. For the Bible tells us that "Except a man be born again, he cannot see the kingdom of God." There are few or none of the marks of this birth to be seen upon the greater number of people who attend church in Scotland and England to-day. We refer not to exceptional places where some of the Lord's people gather together for the maintenance of truth, and where sometimes a goodly number of the congregations truly fear the Lord. It is the unchangeable Gospel we need now as in the past, if we are to escape hell, and to enter upon the everlasting felicity of heaven.

In conclusion, we remark that the cry at the present time after a new gospel is a sign of the prevailing darkness of the age as to spiritual and eternal realities. There is much intellectual light, but that helps us nothing for eternity. If the light that is in us be darkness, how great is that darkness! May the Lord grant that our readers will hold fast to the fresh, ever new and unchangeable Gospel of Jesus Christ who is God over all, blessed for ever!

## A Sermon.

BY REV. DAVID DICKSON, MINISTER OF IRVINE, 1618-42.

"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—PHILIPPIANS iii. 11, 12.

YE have heard Paul's coss,\* and quitting of all things to get Christ; and that from His example, a necessity is laid upon all to do the like, under the pain of not getting Christ. For if we love anything better than Him, He cannot be our God, neither can we look for any comfort in Him: if there be any idol tane in His room, pleasure, riches, honour, life.—we shall not get Him. Therefore we must needs lay down all things that we may gain Christ. If He get not the highest room with us, we may not look for any room with Him; for it is impossible to be sincere, if all idols be not thrown down that would claim His seat. I grant, there will be great fight ere this be gotten done; for all our lusts will be on foot, to set up some idol in His room. But down must they all, that Christ may be set on His throne; for He has not redeemed us from the devil, that the devil should get a seat above Him in our soul; but He must be above all; He must be our delight, our wisdom, our riches, our glory, our life; and if He be not in His room, He will not have a room in us at all. Therefore ye who would be Christians indeed, I lay a necessity upon you, to

\* Exchange.

get Christ the highest room and chiefest seat in your heart, else ye shall not get Him. And scorn Him not with your sins and purposes, but let your aiming, industry, and endeavours bear witness of it, in lifting up your hands to His commandments, as well as unto prayer.

Here the apostle shews the way how to behave ourselves, and sets forth to us his own sense of shortcoming in sanctification, and his aim to have it better. He wished for a more near communion with Christ, more than for all things; and for it he shews himself content to be rid of everything his soul affects, that he may feel it in the fruits of it.

"If by any means I might attain unto this resurrection."—Here a fruit of his communion with Christ he would be at. Now, by resurrection from the dead, is not here meant the last resurrection at the great day (albeit I will not exclude that;) but by resurrection from the dead here, is meant the same as in Romans vi. 5. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." There he says, as Christ rose from the dead, so also we should rise from our dead works and ways, unto newness of life. So here, by resurrection from the dead, is meant complete satisfaction in newness of life. This is it which Paul here aims at, in quitting his own righteousness, and taking himself to Christ's; for he has won to some measure of sanctification. But he would be farther on to a higher degree of resurrection from the deadness of his nature, to the life of Christ, and complete stature of a Christian man. In a word, he desires to be a complete Christian (verse 11). And because the Philippians hearing the apostle say, that he wants of that measure of sanctification that he is striving for, might say with themselves, Would God we were as far on as he is! therefore he answers this their thought of him, and tells them, that he is not so far on in sanctification as they trow: for says he, I have not already attained it as if I were perfect; but I am following fast on, if I may apprehend that for which I am apprehended of Christ: that is, I have tane a grip of Christ, to see if I can win to that measure of holiness wherefore he has gripped me (verse 12). Then he doubles\* the same purpose, and says over again, Think not so of me, that I am come so far on in sanctification; for I am not yet won to the mark that I would be at, but have many unmortified sins, many tatters and rags of sin hanging at me, which hold me that I cannot win forward. Yet I am labouring for it. I count nothing of anything that I have done, there is so much yet to be done. I reckon none of by-gones, but I am reaching to those before me. I am assaying if I can win to the thing I would be at; and what is not done, I am minding to it. This is set down in the similitude of a race (verses 13, 14). Then he bids all honest men be like-minded, and come on the same way that he is striving (verse 15).

\* Reiterates.

1. "If by any means."—In the former verse, he was seeking further communion with Christ: here, he is seeking further sanctification. Whereof we learn, that in quitting of our own righteousness that we may get Christ's, we may not quit a study to sanctification. But the more we grip Christ's righteousness, the more we should study to sanctification. But Satan has put a trick upon many men, that when they hear there is no justification but by Christ's righteousness, then say they, My holiness or righteousness will not bring me to heaven; and so, they run on in the devil's service. To whom I say, If thou be not holy, thou shalt never win to heaven. Therefore thou must so renounce, that thou also aim at righteousness or holiness in Christ; for Christ has not bought thee to be Satan's servant, and not His. If He has bought thee to be His servant, wilt thou devote thyself to thy own sinful lusts, and so, serve Satan? If He has bought thee from the slavery of Egypt, why dost thou not follow Him into the Holy Land? Beware lest thou be an unwashed dog, if thou be not aiming at sanctification; and that thou be not deceiving thyself in looking to the blood which thou respectest not.

2. We see, albeit communion with Christ, and the knowledge of it be sweet, yet the sweetness of it alone may not be sought that we may rest upon it, except also we seek for fruit and virtue out of it to renew us, so as we may glorify our Lord. Do not seek so to repose thy mind on Christ, as if only ease were to be sought in Him; but so must thou rest in thy conscience, that thou stir up thyself to draw grace from Him, to glorify Him in thy life and conversation: for as thou gettest life in Him, so must thou labour in His vineyard, and labour for a new plantation of grace and virtue within thee. Think not, because thou hast been at the communion, thou may do as thou likest: but by the contrair, thou must be the more devoted to God's service, else thou hast eaten and drunken thy own damnation. Herein stands the difference betwixt true and counterfeit profession—the counterfeit goes from the communion as he came; the true aims at holiness and reformation, and is set more carefully to serve God. If thou hast gotten thy heart devoted to God's service, thou may be sure thou could never have done so, except the Lord had first accepted, and tane thee in His protection. If thy heart be consecrate to His service, thou may be sure He is become thy Saviour: if hereafter thou scunners\* at sin, thou hast an evidence of a worthy communicant.

3. See the order he keeps. First, he would be at communion with Christ; and next, he would be devoted to sanctification, to teach us to seek sanctification in this order: First, take us to Christ, renouncing our own righteousness; then draw strength from Him, and in His strength bring forth good fruits, and so be renewed; come to Christ as a fool, a tint impotent thing that can neither think, say, nor do any thing of thyself, and get righteousness

\* Shudders with loathing.

from Christ; then crave new strength from Him (for thou hast none of thy own), to be holy. Upon this order stands the contest betwixt God and His children: they not finding their own righteousness, they will not take Christ's, and take new strength, as fellowship, from His resurrection, sufferings, and death, and so get power to slay sin; and they know not that all the righteousness that can be in man before he get Christ's is but mere hypocrisy and an outward lustre, when the heart within is rotten. But from once they come to Christ, then holiness begins at the heart's roots, by the new power given by Christ. That first righteousness they would be at, holds aye a man proud; but this righteousness God would have them to embrace, holds them humble.

4. We see the apostle would be at farther resurrection after He is risen; which lets us see, that there is a first and second resurrection, and the first resurrection has a progress of time and degrees. It is like regeneration, which is still in working till it be complete; for as the regenerate are in a great part unregenerate, so those who are risen to newness of life, are not enough risen; but Christ is both come in, and yet standing at the door, knocking, so that there are degrees and intervals betwixt the one and the other. When they rise out of the grave of sin, death hangs on all the powers and parts of the soul: as there is a quick part of the heart, so also a dead part: at all parts rottenness hangs; not only pieces of the graveclothes, but lumps of rottenness hang on, so that there is rottenness in their words, in their mind, and endeavours. But the Christian man that is risen, is still raxing\* himself, to have the lumps of rotten flesh shaven off him: he is elevating his heart to Christ; and aye as he comes up nearer Christ, the clouts and rottenness of the grave fall off; and still he rises higher and higher, and grows by degrees in rising, till his head be in heaven—and at the doorposts of heaven all his filthiness and rottenness are stripped off him. Look then to rise more and more out of the grave of sin, piece and piece to rise after Christ, and seek of Him renovation and a new life; and albeit ye find the clouts of the grave hanging at you, discourage not, but aim still more and more to be freed of them.

"If by any means."—It seems, that Paul makes a question in the matter. Was there any question but that Paul would attain to this resurrection? I answer, at first he knew he would not get all his will, but yet he is still aiming at it—albeit he see it hard to be won to, yet he aims at it. It lets us see, that the difficulty or impossibility of attaining full regeneration or newness of life while we are here, should not discourage us, or slacken our bensil, but by the contrair, it should animate and encourage us to strive to be at it; for albeit we attain not perfection at the first, yet by aiming at it, we get it in the end; and if we run fast to be at it, Christ pulls us in His arms, and lifts us there at a loup. As that ship

\* Stretching.

wherein Christ entered, when the disciples had toiled long, was by and by at the shore, so are we carried to the race; and when we are aiming, striving, rowing, running, Christ helps us a lift, and pull us up to the shore. Yet it is only those who are running, contending, striving, and bachling\* on the way, whom he pulls in His arms and sets forward. Therefore let difficulties stir us up to run forward, especially seeing we have such helps and encouragements. Albeit at the first we cannot attain to the fulness of that we would be at, yet there is possibility to get it in the end; and if we win not so far on as we would, it shall make us go farther down in humility, and take a better grip of Christ for justification. And so if we miss our purpose, God misses not His, when we are more humbled, and grip Christ better.

“Not as though I had already attained.”—The Philippians hearing Paul speak thus, might say, Before thou wast a Christian, thou lived blameless; and now, being turned to Christ, and having converted millions to Him, thy life seems like an angel for holiness. To this he answers, “Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.” That is, I purpose not to sit down and rest me, for as forward as ye think me; for neither is all done: neither yet speak I of myself, as a man perfected; for I see more before me. Ye see me far on the way, but I see I must go far farther: ye think I have attained to mickle holiness, but I see far more to be sought after. It is true, when I was a Pharisee, I was a man of a blameless life, a man separated for God’s service; but all these things I counted loss for Christ: and when I came to Christ, I saw I behoved to repent more, and cast away all these things, as a man casts wares out of a ship, which he cannot brook with safety of his life. So I am content to quit all both before and after my coming to Christ, that I may win into His hospital, and bide there to be helped of my evils; and so, I am not come out to that measure of holiness that ye trow.

1. That he gives this for a reason of his strife for a greater measure of sanctification, because he is not perfect, he lets us see, that he who strives not to mend his hand, and to win to a greater measure of sanctification, says he is perfect, and has attained the prize. How great evils lurk here, let any man judge. Is it not a foul shame for a lukewarm Laodicean to say, “I am rich, increased in goods, and have need of nothing?” The same say all those who sit down, as if they were holy enough. I say to such, Rise again, or thou shalt never win to heaven; for none will sit down, but the Laodicean, or main counterfeit. Some will say, What would ye have me doing? I pray twice a-day; I read two chapters every day; I keep the kirk all the preaching days. These men have a temper of their own, and draw godliness to their own model, subordinate it to their own silly minds. They make God

\* Shuffling as in slip-shod shoes.



and religion serve them as they like, and not they Him as He likes, and so are right hypocrites. If any go beyond their measure, they call these hypocrites and precisians; and if any be below their measure, they are profane, and themselves only are the honest men. But they are sitten down in the race; not like Paul, who will not sit down, till he be at the race-end. If a man in a race should draw bridle and sit down, shall ever he win the race? As there is no stay in a race, till one win over the score, so there is no stay in a Christian man's race till he be in at heaven's door. Therefore make all to the way, ye who are late; start, run the faster, cry for the wings of faith, and lift up the hands of your Lord to help you. Ye who are run a piece of the way, sit not down; say not, I have done well; but still mend your hand, else ye will tine the race and reward; and shame and confusion of face, black burning shame shall come on you, for minting to go to heaven, and then sitting down in the way.

2. As a man would prove himself to be far from this pride, hypocrisy, and false deceit, so he must labour to make it known, by his study and endeavour to purge his mind from daffing,\* and his life from rottenness; for it is the mark of an honest man ever to mend his hand, to grow up piece and piece, and to be still unsatisfied with himself. As contentment with a measure is a mark of hypocrisy and lukewarmness, so, discontentment with their case joined with an endeavour to more, proves uprightness; for that which is sown will still grow. As thou would be approved for sound, stand never till thou be at Christ; for if thou stand, thou dost that the apostle durst not do. If thou wilt sit down, or be perfect, thou sayest thou art perfect, and castest down all thou hast done.

"But I follow after."—He proves, that he conceits not of himself as already perfect, by his diligence to amend his pace, to shew us we should rule that foul conceit of being perfect, and prove it by mending our pace, and striving to win to perfection. This following after, is a word borrowed from a chace, wherein the man still sees before him the thing he is chacing, and still follows on it, and is still ready to grip it, and yet still it is running before him out of his grips. The comparison lets us see that God so holds out holiness in our sight, that he makes us to follow after it, and still it is out of grips, in the fulness of it, yet still so near that it is within sight, and ready to be gripped. Christ still runs before us, and holds out to us the crown of holiness and happiness, and bids us run and have it; and when we see we must either run at it, or else not win into heaven, we follow on still. And so, He trains us into heaven, holding out before us all the way that which He will give us in the end. Here, the wisdom of our Lord, that He is our forerunner in the race, and holds out in our sight the pearl we would fain be in grips with, and the prize that we would fain have, that we may run and get it. When ye see it, and cannot

\* Recklessness.

win to it, make not a claite\* to it, a faird† only to be at it, and then leave it there; but still follow on, for it will fly no farther than heaven's door, and there thou shalt not miss it. Say not, What wot I if God has ordained it for me? What if He has ordained it for thee?—let the one *what* stand for the other. Never reason so, but go thy way, and do that which is clearly commanded; then thou may be sure, thou shalt not miss the thing promised; for Christ says, "Those whom the Father has given me, will come to me; and those who come to me, I will not cast out." Therefore come thou to Christ, and fly from unholiness, so shall thou be made to know that God has purposed to call thee to a crown. Secret things belong to the Lord, revealed things to thee.

"That I may apprehend that for which I am apprehended."—This lets us see, that no man sets himself to the course of sanctification; but that we are gripped by Christ, before we can grip Him, or aim to grip sanctification through Him; and that whom Christ has gripped to draw to salvation, that man will grip Christ to win to sanctification. Wouldst thou know if Christ has gripped thee to salvation? Thou shalt know it by this—if thou be gripping Him for sanctification. If thou had rather be at holiness, than any thing, not caring what thou lose or gain if thou win to holiness, then, be sure that Christ has gripped thee to salvation. Therefore from this gather strength to look unto Christ, for if thou be set to have all known sin purged out, Christ has tane a grip of thee. As Paul was first apprehended, and then seeks to apprehend, so art thou. Christ has gripped and loved thee first, for all the work begins upon His side.

"For which I am apprehended."—One of the ends of Christ's apprehending of Paul, was to make him a holy man, and to give him life eternal: and it lets us see, that one of the ends wherefore Christ grips us, and calls us from wickedness and vileness, is to make us holy. This serves to strengthen thee who aimest at holiness. Albeit thou, for weakness, cannot win to thy purpose, yet Christ shall not fail in His purpose; for having gripped thee for that end, He will not shed with His grip, till He have made thee holy, and caused thee to grip Him. Here is an encouragement to labour and not to loiter. Christ and thou shall not come short of his aim.

Christ's aim and Paul's aim are one, for both of them aim to make him a vessel of honour. It lets us see that Christ's aiming about us, should be our aim also. Aims Christ at this—to have us strong in the faith, to encourage us against doubting, to give us victory over foes, joy in crosses?—wherever He looks, look we.

"Already made perfect."—He changes the similitude of apprehending in a race, to a proper speech; and the active word in attaining, is changed into a passive of being perfected, lest he should seem to take the glory to himself. It lets us see, that we are so employed in this work, as that there is another's hand to be

\* Snatch.

† Bustle.

looked to from whom the strength is gotten. We are so workers, as we are also wrought upon ; we so run in the race, that we are also carried, that we may not glory in our own strength, nor lean unto it, but may give glory to God in all that is done.

Verse 13. "Brethren, I count not myself to have apprehended."—Here he expounds the similitude of a race in more clear words ; and because the Philippians would hardly believe that he is come so far short of his purpose as he says, therefore he says, "Brethren, I count not myself to have apprehended." As if he said, Keep what thoughts ye will of me, yet I have no such thoughts of myself, that I am so far forward as ye think. While he calls them Brethren, he ranks or matches himself with them, albeit they were behind him ; whereby he shews his humility. It tells us that true Christians associate themselves to all who seek God. A truly holy man is humble, according to the measure of holiness, and aye the holier the humbler : as he grows up in holiness, so he grows down in humility and conceit of himself.

"I count not myself."—There is a token of his humility. Whatever estimation others have of him, he labours to keep a true estimation of himself. It lets us see, that a truly godly man will be loath to foster any other body's conceit of him, as if he were that which he is not. The proud man has clear evidence of hypocrisy ; but the humble man, let others commend him as they will, he thinks the less of himself. Therefore the same apostle (2 Cor. xi.) is loath to bring out his revelations, lest any should think of him above that they see or hear of him. That foolish conceit that others have of a large measure of holiness in some of the godly, the godly have no will of it, lest, if their imperfections kythe, they discourage those who counted so highly of them. As for those who think worse of themselves than others, they have a token of greater holiness, and a greater measure of light, which discovers their filthiness ; for the nearer they draw unto God, they will see themselves the more vile. Therefore Isaiah says, "Woe is me ! I am a man of polluted lips." 1. Take it for a mark of the augmentation of thy light, because the further thou be on in the way, and nearer God, thou seest more of thy own mischief to abase thee. 2. Foster nobody's conceit, that would think more of thee than is meet. 3. And if thou cannot mend other folks conceits of thee, but they will esteem of thee, yet have a low conceit of thyself ; so shall not their conceit hurt thee. This serves to keep men from being puffed up, and to teach them to walk circumspectly in their eyes, and abstain from all appearance of evil. When they think how short way they are come on in godliness, then all the commendation that can be given them, will not puff them up. What makes many a one walk on a while in the way, and then their heels are tripped up, and they fall by, but because they have an overweening conceit of themselves ? Their rottenness, which inwardly stank before, breaks out like a boil. While they were low in their own estimation,

and still battling with their own evil nature within them, the world about would be less cumbered with it. The more pains in secret, the less shall break out; for those who deal with the root of sin, cannot not mar the branches of it.

"I count not myself to have apprehended."—Before, in his words, he glances at the similitude of a race, while he was speaking of apprehending, attaining, and following; but here he evidently sets forth the similitude, and lets us see, that he is running a race. Therefore, in the similitude we learn, 1. That the Christian man's life is like a race; whether he sit or stand, he is still running the race. The length of the way of the race is the man's lifetime; the actions and passages of a man's life are the steps of the race; our high calling is our starting and on-holding in the race; the prize we run for, is holiness and eternal blessedness. It is called a race, not for foolhardiness or hastiness, but for diligence, circumspectness, so contriving of all things, that one thing hinder not another. It is called a race, because we may not sit down in it all our lifetime. There is one that starts the race, even God, who call and starts all the runners by the voice of His Word: He goes on beside them in the race, and exhorts them to run this or that way, as may best further them in the race; whiles He bids them mend their pace; and if they fall behind, He encourages, as a friend that stirs up one whom He would fain have winning the race. So God cries, "Run, my children; run, and get heaven and happiness!" Every direction from the Word is an encouragement in the race. In a race there are witnesses who look on: so here, God, angels, men, devils, are witnesses, but God is the chief witness or judge. Run this race; sit not down; run as in the sight of God. Remember that every action or word is a step of this race: words spoken to edification are steps; words of thy calling levelled at the mark are steps; for a man may speak of worldly purposes, but with a heavenly mind, and do worldly actions, being levelled by a spiritual rule. Therefore it is said, "Whether ye eat or drink, do all to the glory of God." Albeit God ordains to run this Christian race, yet He ordains no man to cast away his calling; the ploughman to quit his plough, the servant his service, or the tradesman his trade; but every man continue in his calling, and yet run on, holding his eye on the mark; for every point of a man's service done as service to God, shall promote him in his race.

What is Paul's behaviour in this race? "One thing I do."—Being sensible of short remaining in the race, he sets himself to this one thing; he takes not many turns in hand, or if he did, he put them into this one thing: he laid aside all that might hinder or divert him from this one thing; whereby he teaches us to lay aside every weight that presses down. The care of lawful business, in as far as it draws from God, cast thou away the care, but do the business. In loss or gain, labour to further in this one thing, and be sure, tine what thou wilt, thou shalt get eternal life,

and then, what lovest thou? Cast away lumpish sorrow in common business; straight all things to the rule of the Word; and let all the points of thy calling and work be done, as parts of that one necessary thing.

"Forgetting the things that are behind."—This is another point of his behaviour in the race. Had he many faults which he behoved to remember, for his encouragement to do more? He forgot things that were past, in the estimation of them; he conceived nothing of them, and forgot all things which might teagle\* him in the way. It is true, thoughts of things done were encouragements, and things left undone were whips to drive and chase him forward, and so these teagle him not: he forgot all things that might slack his swiftness, or hinder him in the race; or he forgot things behind, as a runner of the race looks not how much of the race is to be run. Even so should we do,—forget things past that would teagle us. Look not how many things we have overcome, but how many we have to overcome; not how many good works are done, but how short we are come of that we should; what time we have to spend, that we may spend it well.

3. "Reaching forth to the things that are before."—A third point is, he looks before him, how far he had to run; what sins there were to mortify, what he wanted of full sanctification and conformity to Christ. So should we do. Look what we want, follow to, and get that. We have little daylight, and a long journey—run fast! If ye have much pride and vanity to mortify, set yourselves to do it. Say, I must have this sin dead; this cankered nature borne down, that it break not out before men; then I must have it slain within, murdered in the hole, and my canker turned into meekness. So chase every sin to the root, and hold it out.

4. "I press toward the mark."—A fourth point of his behaviour in the race is, he bended all his forces, stretched out himself like a man that is running, having his head before his feet, looking forward to the way; that is, he employed all his wit and pains in well-doing, set himself with might and main to overtake every good duty. So should we do,—strive with our whole heart, soul, strength, and mind, to do the duties required.

5. "On to the mark."—As he held his eye on the mark, following all the rules of the race, so should we do.

6. "For the prize of the high calling."—He held his eye on the prize for his encouragement: as a man in a race runs because of the gold, and the honour that is gotten at the score; when he looks at these, it serves him for a pair of spurs. So when we look to the prize, or vantage that is to be had at the end of our Christian race, we will care nothing for many grieved hearts, crosses, troubles, in the top of the race, for all these further us. This reproves those who clog themselves so with the world, that they cannot run this race; therefore, God many times pulls off such

\* Delay, impede.

clogs from the backs of His own, that they may run the faster. He holds riches, respect of friends, and the things of this world from them; and if, instead of these, He gives them sore hearts, disgraces, poverty, by these He is only helping them a lift, that they may run the faster. Albeit these things take the flesh off them, yet this makes them the lighter for the race, and speeds them to the end of it.

7. The prize he runs for is glory and immortality, the perfection of his soul and body in joy and glory incomprehensible, and being with God for ever; for when his flesh shall be perfected, it shall be like the glorious body of Christ: then shall sin, sorrow, pain, grief, be done away, and instead of these, eternal joy. What reck we then of pain, loss, disgrace, seeing eternal pleasure, durable riches, and a crown of glory abide us?

8. "Of the high calling of God."—He held his calling to the work in high estimation, for his caller was the high God. He has his elsin\* and linyel† for sewing of leather, for he was a maker of tents, to teach us to do our worldly calling, in packing it all up in our Christian calling.

"In Christ Jesus."—He eiks this as the back-warrant. He has told of a race, and all the parts of it how it should be run; but here he tells, that all must be done in Christ. Christ is all his confidence. To get the race run, he takes himself to Christ, to get all made possible and easy. So should we do, that we may run the race well; and to get it easy and possible, take ourselves to Christ to help us, for He is the way, the truth, and the life. We must run all the race upon His ground; He is the new and the living way—the living way that makes dead runners grow quick, and tired men grow fresh, so that all the runners are carried by coach to the race-end. And when we know that Christ must cause us run at the race, the knowing of this makes us draw strength and courage from Christ, to draw on and run still, till we come to the end. If we be hungry or faint in the race, He is bread of life to refresh; He is the truth to direct; the life to hold in our life, till the race be run; He is also our guide and fore-runner; the prize we run for; our swiftness, our strength, and perfection. For when we run on a while, as a young child that runs when his father bears him by the shoulders, he only pats and stirs with his feet, but his father bears the weight of him,—and when he comes to a mire, he only bids the child loup, but yet it is the father's strength that carries him over the mire—even so Christ carries along all His children in the Christian race; and when they come to the last step of death, He having them in His arms, lifts them over death, and sets them safe into heaven. Therefore take courage, and be not dashed nor driven from Christ's back. Let your honest carriage tell, that ye have been at His banquet: express the virtues of Christ in a holy life if so be. Then, as ye were ranked yesterday at his table, so shall ye be

\* Awl.

† Twine, packthread.

ranked in heaven, with Abraham, Isaac, and Jacob. Whatever task God's Word has laid upon you, make use of Christ, and He shall do all your turn; else how should bond-slaves to Satan get this race run, were it not that Christ supplies all enlack, lifts over all impediments, carries them to the race-end, and sets them in heaven Himself? God write these things in our hearts. Amen.

## Meeting of Synod.

ON Tuesday, the 4th July, the half-yearly meeting of the Synod of our Church took place in the Artillery Drill Hall, Inverness. At 12 noon the Rev. Neil Cameron, Glasgow, Moderator, preached from Psalm xlv. 3,—“For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thine countenance, because thou hadst a favour unto them.” At the end of the service, the Synod was constituted. Sederunt:—Southern Presbytery—Rev. Neil Cameron, St. Jude's, Glasgow, Moderator, Rev. James S. Sinclair, John Knox's, Glasgow, ministers, and Mr. John Maclean, St. Jude's, Glasgow, elder; Northern Presbytery—Rev. Donald Macfarlane, Raasay, Rev. John R. Mackay, Gairloch, Rev. George Mackay, Stornoway, ministers, and Mr. John Stewart, Lochcarron, elder. The Minutes of last meeting were read and approved of. Mr. Macfarlane moved, That the Moderator's sermon be published in the Magazine of the Church. The motion was seconded, and unanimously agreed to. The Rev. J. R. Mackay was appointed interim clerk, in the absence of Rev. John Macleod, Ullapool. The Court then appointed committees to examine the books of the Presbyteries, and to draw up the order of business for another sederunt. The Synod adjourned, to meet again in the evening at 7 o'clock.

The Synod met again at 7 p.m. There was the same sederunt with the addition of the Rev. Donald Macdonald, Shielraig, of the Northern Presbytery, and Rev. Alexander Macrae, Kames, of the Southern. One of the first matters of business was remits from the Northern Presbytery. Under this head, the stations of Applecross, Lochcarron, and Plockton were sanctioned as one regular charge. The Presbytery asked advice as to the circumstances of the Inverness congregation. This congregation desired to proceed with a call to a minister, and it was the opinion of the Presbytery that the recent divisions in the congregation did not affect its status as a congregation of the Church. The congregation promised £100 to the Sustentation Fund. The Synod expressed itself as of the same mind with the Northern Presbytery, saw no reason for re-sanctioning a charge already sanctioned, and indicated that the congregation was at perfect liberty to proceed with a call to a minister in the ordinary way. Mr. Clunas, the Treasurer, submitted the Annual Financial Statement, which was considered very satisfactory. Sustentation Fund—total contri-

butions, including balance of £623 6s. 3d. at 31st March, 1898, £2,524 12s. 9½d.; total payments for the year, £1,844 14s. 0½d., leaving a balance at 31st March, 1899, of £679 18s. 9d.; payments to missionaries and catechists, £134 2s. 6½d., which had been collected on their behalf. Students' Aid Fund—total contributions for the year, including a balance of £55 3s. 1d. at 31st March, 1898, £197 16s. 11½d.; total payments for the year, £133 15s. 6½d., leaving a balance at 31st March last of £64 1s. 5d. Building Fund—total contributions for the year, including balance of £66 9s. 5d. at 31st March, 1898, £157 19s. 0d.; total payments for the year, £67 2s. 7d., leaving a balance at 31st March last of £90 16s. 5d. Shildaig Building Fund—total contributions for the year, including balance of £4 3s. 8d. from last year, £100 14s. 10d. Foreign Missions—total contributions, including balance of £90 13s. 9d. from last year, £169 8s. 2d. Raasay Building Fund—total collection in favour of the fund, £171 7s. 5½d. The report was adopted.

The Court appointed the collections for the coming year.

Rev. J. R. Mackay delivered an interesting report of the work done at the Theological Hall, Gairloch, during the past session. It was agreed that the same arrangements as formerly should be adopted for the coming session. On the motion of Rev. J. R. Mackay a Committee was appointed on Church interests. The hint had been thrown out in the public prints that the proposed united Church should be called the Free Presbyterian Church, and it was felt necessary that the name and other interests of the Church should be guarded. The Rev. J. R. Mackay also moved the following resolution on the subject of Ritualism in England:—"This Synod view with grief and alarm the rapid progress of Ritualism in the Church of England, and while fully of opinion that the only lasting solution of the ecclesiastical troubles of England is that indicated in the Solemn League and Covenant agreed upon by both countries in 1643, consider that it is an imperative duty on the Parliament of this country to maintain the ground attained at the Reformation, and to put an effectual stop to the unlawful practices of Romanisers in the Church of England; and that a copy of this resolution be sent to Lord Salisbury, Mr. Balfour, and other members of the Cabinet."

Rev. Donald Macfarlane, seconded the motion. It was unanimously agreed to. One speaker said, in supporting the motion, that no one was to conclude that they as a Synod were insensible to the serious inroads of Ritualism into the Established Church of Scotland, but that they considered it necessary to pass a resolution of this kind on the state of matters in England, as that was at the present moment before the Houses of Parliament.

Mr. Sinclair suggested that two days should be allotted to the business of the Synod in future.

The Court adjourned, to meet again in Glasgow on Tuesday, the 14th November. The meeting was closed at 10 p.m. with the singing of Psalm cxxii. 6-9, and the benediction.



## The Inspiration of the Scriptures.

*(Continued from page 98.)*

THE testimony that He bears to Scripture is of the most striking nature as will be seen from the following considerations:—

(1.) It was the words of Scripture that were on His lips when He began His public ministry, and they were again on His lips when He was finishing that ministry; (a) After His baptism, He was led out into the wilderness to be tempted by the devil. That these temptations were of a trying nature, we learn from the words of inspiration "in that He himself suffered being tempted." In this hour then of dire conflict, when Satan was measuring his strength with the Son of God, what weapon does He use to repulse the adversary? It is none other than the words of Holy Scripture, and taken from books that have been looked upon by advanced thinkers as nothing short of a clever piece of forgery. And even that lost spirit, when he hears the sacred words pronounced by the Son of God, seems to feel their dread authority, and is silent and tries some other temptation. He, too, comes with Scripture in his second attempt, as if feeling that Jesus regarded Scripture to have such an authority, that if he could by any means get it against Him he would have gained the very end that he was aiming at. (b) When that ministry was nearing its end, it is again the words of Scripture that are heard from His lips. In the most solemn hour of all, from out of the darkness is heard these solemn and mysterious words, "My God! my God! why hast thou forsaken me?" When He wishes to give expression to the deep soul anguish through which He is passing, He falls back on the words of the xxii. Psalm. And now as the end is fast approaching, as great eternal purposes are being fulfilled, He looks down from the Cross, and, beholding His mother, He commits her to the keeping of the beloved disciple. It is a scene of indescribable pathos; it appeals to the hardest heart; it was the hour when a sword was piercing her heart. After this act, so expressive of the deepest human tenderness, it is written: "Jesus, knowing all things were now accomplished that the Scriptures might be fulfilled, said, I thirst." The whole vast plan for man's redemption lay before Him, and all things were accomplished. With the exception of one truth revealed in Scripture, and insignificant though it may appear to us, it was not insignificant to the Lord Jesus because of its connection with the infallibility of the Word of God. In the hour when one would expect His whole attention to be absorbed in the accomplishment of His great work, and Himself wholly possessed with the joy that was set before Him, we find that He was deeply concerned about the fulfilling of Scripture even in what men would regard as such an insignificant matter as saying, "I thirst." Christ thought more of Scripture than men do.

(2.) On one occasion, arguing with the Jews as to His unity with the Father, He says, "They to whom the Word of God came are called gods, and the Scripture cannot be broken."—(John xii.) It has been truly said that He would rather give His own body to be broken on Calvary's Cross rather than one word of Scripture should be broken. And in connection with this statement we are to bear in mind another of His sayings, that "though heaven and earth should pass away, not one jot or tittle of His words would pass away until all are fulfilled." This earth, which seems so stable, and the heavens above shall pass away, but this one truth shall stand when creation has returned again to its original nothingness, that the Scripture cannot be broken.

(3.) In the parable of the rich man and Lazarus, while Abraham is the speaker, yet one need have no hesitation in quoting his words as the teaching of Christ. The parable presents us with an account of the inexpressibly sad condition of a soul which received all its good things in this world; the rich man is in torment, and lifting up his eyes he sees Lazarus in Abraham's bosom, and pityingly prays that Lazarus might come and dip the tip of his finger in water to cool his tongue. Well has this sad request been described as a prayer to the wrong person, at the wrong time, and from the wrong place. The only answer he receives is to the effect that the states of the lost are irrevocably fixed, and there is no passing over from the place of bliss to the place of woe. He then requests that a message be sent to his brethren on earth lest they should come to the dreadful place in which he was, and again there falls on his ear the solemn sentence: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—(Luke xvi. 31.) What an impression would a spirit from the other world make upon us, and yet Scripture comes to us with greater authority than such a messenger.

(4.) On the occasion of our Lord's betrayal in the Garden of Gethsemane, the apostle Peter, with a burning zeal for the safety of his Master, cut off the ear of the High Priest's servant, and was rebuked by the Lord Jesus in the following words—"Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot pray now to my Father and He shall presently give me more than twelve legions of angels. But then how could the Scriptures be fulfilled?"—(Matt. xxvi. 52-54.) What concern He expressed at the most critical moments of His life for the fulfilment of Scripture! He knew that the fulfilling of these Scriptures meant for Him the deep humiliation of Pilate's judgment hall. He knew that it meant for Him the cruel death of the cross, with all its dismal accompaniments, but rather than that Scripture should not be fulfilled He would pass through it all. We have here a marvellous spectacle presented to our view, as one has pointed out. Over seventy thousand angels are waiting the words of command with a burning

zeal to obey the behests of their great King. Why are they standing there and not coming? Simply because it is written in the Scriptures that He was to be numbered with the transgressors. The Word of God, though on earth, on this occasion at least, exercised its potent authority over these bright spirits whose delight it would have been to do whatever He commanded.

(5.) When He rose again from the dead it is recorded that meeting with the disciples on their way to Emmaus, that "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." No indication from these words that the books of Moses are a clever forgery of postexilic times, that Jonah is a fable, and that Scripture after all is a very human production full of mistakes and blunders.

From the consideration of these texts we may safely draw the following conclusions:—

1. That the Scriptures of the Old Testament is the only book quoted by the Lord Jesus; it was much more to him than a mere "wilderness of sand and gravel," as it is to some of our modern scholars.

2. That if we hold by the doctrine of the true Deity of the Lord Jesus we must accept the Scripture as infallible. Accept the errancy of Scripture, then Christ must have been liable to error. There is no middle position here. A truly divine Saviour and a truly divine Word of God, or a Saviour liable to make mistakes and the Scriptures not infallible.

3. It would be well for us, whatever may be our attainments, to seek to be found on the right hand of the Lord Jesus at last. If our scholarship and our science is leading us into opposition with the truth as it is in Jesus, our reputation for such attainments will have been purchased at a terrible cost. It is hard for us to kick against the pricks. Testimony of the Apostles to the authority of Scripture.—Two passages only can be referred to, as the field is rather wide for our present purpose.

(a) The Apostle Peter was one of the highly privileged apostles of the Lord Jesus, being present with Him on the Mount of Transfiguration, and, in after years, referring to this incident, he tells the Christians to whom he is writing, of the voice that he heard out of the excellent glory, adding "We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts (2 Peter, i. 19.) He might have been mistaken about the voice he heard with his ears, but there could be no such thing as a mistake with the "more sure word of prophecy."

(b) The Apostle Paul, on the occasion when he was brought before Ananias, was making a speech on his own defence, when the high priest commanded those standing by to smite him on the cheek. The Apostle felt the indignity, and turned to him with these words, "God shall smite thee, thou whited wall; for sittest

thou to judge according to the law, and smitest contrary to the law." And those standing by said, "Revilest thou God's high priest?" and the Apostle replied, "I wist not that it was God's high priest; for it is written, thou shalt not speak evil of the ruler of thy people." (Acts xxiii. 2-5). Here is a man who could stand before the Great Ones of the earth, and never feel abashed. As he reasoned of righteousness, temperance, and judgment to come, he could make rulers—with all the might of the Roman Empire behind them—tremble on their judgment seat, while he was only a poor prisoner in chains. But the moment a passage is quoted from a certain book, that great Apostle, which no threat could silence or no danger appal, is silent at once. It might have been written in every book that was ever written, and it would have produced no effect; but because it was written in Scripture, the great Apostle was silent. In these two cases, it is again seen the profound respect that these two distinguished apostles—the one of the Jews and the other of the Gentiles—had for the Holy Scripture. All those passages that speak of the Scripture as "must needs be fulfilled," &c., all point in the same direction. Let us now turn our attention to the question—How am I, as an individual, to be certain that Scripture is inspired? What books shall I read? Well, many books might be read with advantage, such as Adolph Saphir's "Christ and the Scriptures," Gausson's "Theopneustia," and Ellicott's "Christus Comprobator." These three may be had for a few shillings, and will certainly repay perusal. But there is a more sure way than the above, and indeed it is the only infallible way, viz., the saving application of the truth of Scripture to the soul by the Holy Spirit. The Westminster Larger Catechism clearly states this truth in the words, "But the Spirit of God, bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God." (Quest. iv.). One may spend years studying the doctrine and gathering arguments, but one moment's temptation may sweep them all away, but when Satan has to deal with the work of the Holy Ghost he is not quite so successful. Hence it is that there is many a pious man and woman in the Highland glens of Scotland to-day who are convinced that Scripture is the Word of God as though it had been especially revealed to them, while they may be scarcely able to trace their name on paper. They would be easily enough baffled with the arguments of the scholar, but deep down in their inmost heart is the heaven-born conviction that the Word that brought hope to them when they were almost in despair, which told them of peace when they were looking for wrath, that brought peace in adversity and joy in sorrow; how can it be that this is only the world of man? It brings them a message from a far-off world, and the very peace of Heaven seems to breathe over the sacred page. No, they cannot argue, but they believe with all the unquestioning faith of little children. Scholars cannot

understand them, and they cannot understand scholars. To them the learned trifling of the schools with the Word of God is nothing but the merciless cutting up of the human body in the anatomist's laboratory. You enter into the room, and, as you see the body being dissected, bone by bone and muscle after muscle laid bare, you may admire the nice precision and skill of the operator with his knives, but, unaccustomed to the sight, a sickening feeling begins to steal over you. Suppose, at such a moment, that the cloth covering the face is removed, and you discover in the body being dissected the face of one who was bound to you by the dearest ties on earth; the feeling of sickness would pass into horror, and you would leave the grim chamber of the skilful operator with the desire never to witness such a spectacle again. To some there is no friend on earth can ever take the place of the Word of God. How could they forget the best of their friends? And so when old age overtakes them, and their feet are tending towards the grave, they read with increased love its sacred pages, and, with their eyes growing dim in the shadow of death, they pass from earth with its varied interests and realise that it is true that the Scripture cannot be broken, that God's promises do stand, and that His purposes are fulfilled beyond the grave. The language of every true believer is this—"Unless Thy law hath been my delights, I should then have perished in my affliction. I will never forget Thy precepts; for with them hast thou quickened me" (Ps. cxix. 92-93).

A few words may now be said on the present state of the question. It will have been noticed in the foregoing that the arguments produced have relation to the authority of the Old Testament. This was done purposely, because it is the Old Testament that is being called in question at the present time. About fifty years ago the controversy raged around the New Testament and the Tübingen School that laid claim to such marvellous historical insight is scarcely heard of now at all. And even those who are looked upon as its representatives, such as Pfleiderer, are coming round to the old traditional views of the New Testament books. It is the Old Testament that is at present passing through the fire of criticism. Many a theory has been promulgated since the days of Astruc to our own. The present theory in vogue, the Graff-Wellhausen, is the most daring and most barefaced attack yet made on the Word of God in the name of Christian scholarship. But the critics have not everything their own way. It is rather a remarkable thing that just in the very age when the Old Testament Scriptures should be called in question that God has been pleased to raise up societies to dig up, and scholars to decipher the ancient historical clay tablets of Egypt, Nineveh, and Babylon. It was the custom of the kings who were contemporaneous with parts of the Bible narrative, and many of whose names are mentioned there, to write the events of their reign on clay tablets. Now, while the critics

were telling us, with all the pomp that arises from over-confidence, that many of the historical facts of the Bible were erroneous, up rise these silent witnesses, buried for centuries, as if they could no longer bear to lie in the dust when the Word of God was called in question, and tell us that the Scriptures are correct and that the critics are wrong. Well has it been said that the very *stones* themselves are beginning to cry out. The striking testimony of these silent witnesses have been so much against the conclusions of the critical school that the two Assyriologists, Professors Sayce and Hommel, though formerly higher critics, have been forced to quit this camp. Sayce states that his position in the "Higher Criticism and the Monuments," and also in articles frequently contributed to the *Contemporary Review*. Hommel's position is stated in his "Ancient Hebrew Tradition." It is not meant by what has been said, that these two scholars accept the sound view wholly, but it shows how conscientious men, dealing with the facts of history, have been compelled to give up their theories. Two other distinguished scholars in the field of Hebrew literature, who are using their talents and learning for the defence of the old views of the Old Testament Scriptures, are Professor Green, of Princeton, and Professor Robertson of Glasgow University. Now that the critics are cutting us off from the old moorings, are they giving us a stronger anchor than the old? Alas no! they are only leaving us to drift on a shoreless ocean at the mercy of dangerous currents. They are trying to shake our confidence in the old hope, and they are giving us no new hope to take its place. They are giving nothing but despair, and they have shaken the belief of multitudes in God's word through their theories. Has scholarship no holier mission on earth, than to be the forerunner of infidelity? Has she no nobler mission than to break the staff upon which aged pilgrims lean when they enter the dark valley of the shadow of death, and feel it to be a Moses' rod as it touches the dark flowing waters of Jordan. But we are told that these theories are presented with all the splendours of genius, and in the garb of a graceful literary style. Granted, but shall we fondle the deadly snake in our bosom because of its glittering eye and beautiful skin. Nay, rather let us give heed to the apostolic exhortation "to continue in the things which we have learned, and be assured of knowing of whom we had learned, and that from childhood we have known the Holy Scriptures, which are able to make us wise unto salvation," ever remembering that "all flesh is grass, and all the glory of man as the flower of the grass. The grass withereth, the flower fadeth, but the word of the Lord endureth for ever."

D. B.

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Set thou thy trust upon the Lord, and be thou doing good;  
 And so thou in the land shalt dwell, and verily have food.  
 Delight thyself in God; he'll give thine heart's desire to thee.  
 Thy way to God commit, him trust, it bring to pass shall he.

## Outlines of Sermons

BY THE LATE REV. JOHN SINCLAIR, BRUAN, CAITHNESS.

(PREACHED ON 19th and 26th APRIL, and 3rd MAY, 1840.)

(Continued from page 28.)

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 "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."—JOHN iv. 10.  
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THE last Sabbath we made some remarks on the words, "Give me to drink," showing by way of accommodation of the words some things which He *may* ask of all who come, and some which He does always ask and will have.

I. What He *may* ask. 1. He may ask health. So from Job, "Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his feet even to his crown."—(Job ii. 7.) Lazarus also was "full of sores." Note Psalm xxxviii. 2, &c. The rod has a voice, but none hear till the Spirit speaks. So in Kilsyth, 60 heard by the Spirit in one week. The rod had no effect on Pharaoh. It will have no effect on us till we hear the voice. 2. Their substance. So Job, Naomi suffered "the spoiling of goods." In the first he took away substance to give soul health. Wonderful Gaius! John writes him, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—(3 John ii. 1.) 3. Their relations. So Job and others. Their relations in some cases are made crosses. So to David. Watch what the rod saith. Substance abused as in Hezekiah's case. Likely some cross in any relation either over-valued or under-valued, or not valued according to commandment. 4. Life. Sin or life must go, that they may get eternal life.

II. Then we mentioned things He will have and not leave. 1. The heart. "Son, give me thine heart."—(Prov. xxiii. 26.) What sort of a heart? (1) A hard heart. "As a stone, an adamant."—(Zech. vii. 12.) "I will give an heart of flesh." Give Him "a stone, a serpent." Come as you are. (2) A heart of enmity. "Carnal mind is enmity against God."—(Rom. viii. 7.) He gives love. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—(Deut. xxx. 6.) This is precious. No enmity on earth like that of heart against God. He overcomes evil with good. "Ye are enemies in your minds by wicked works." Every act of the unrenewed mind is an act of enmity. We need reconciliation. We have enmity against common mercy as from the Lord. Hence we do

not acknowledge or serve Him. (3) A deceitful heart. (Jer. xvii. 9.) It is so deceitful that it evades all searching by sermon, catechising, reading, &c., till it outwits a whole life, and destroys the soul at last. It evades all searching until the King's Son search it, and redeem it from deceit and violence. (Psalm lxxii. 14.) Like a deceitful bow. It seems ready at all means, and turns aside. Now He seeks it to be denied, and the creature to become a fool in his own eyes. (4) An unclean heart. "Wash thine heart." "Cleanse thou me within."—(Jer. iv. 14.) Vain thoughts are unclean. Now He wants to wash the heart. "I will sprinkle clean water upon you." It is a loathsome uncleanness. It makes Jehovah shut His eyes, ears, nostrils. It is a spreading uncleanness. It spread from Adam till it polluted all the world, and filled hell with carcasses which are cast out of His sight, never to return. We are spreading it through every generation. (5) An unbelieving heart. "An evil heart of unbelief."—(Heb. iii. 12.) Now He gives faith. "For unto you it is given in the behalf of Christ . . . to believe on him."—(Phil. i. 29.) It is a fearful heart of unbelief. It is nothing else: there is not one drop of true faith in it. (1) It departs from the living God. It goes away at every step. Whatever the creature does, he is carried like an old wreck before the stream. Yet cry for faith. You cannot give the heart. Say to the Lord, "Take it." (2) It condemns the soul. "He that believeth not is condemned already."—(John iii. 18.) No one is ever acquitted till He believe. All under unbelief are condemned. Now, sue for a pardon. They are condemned wherever they go, sleep, sit, walk, work, and this they feel and know when convinced, and waiting a pardon. (3) It calls God a liar. (1 John v. 10.) Hence faith, life, is offered to all. For if not, unbelief could not call Him a liar, if He never offered faith. If we would call a man a liar, how he would be offended! Unbelief calls God a liar in every word He ever spake. (4) Hence it enrages God. "So I swear in my wrath, They shall not enter into my rest."—(Heb. iii. 11.) There is nothing so enrages Him as unbelief. It is the soul-destroying sin. No other can condemn. It is the principal thing in the unpardonable sin in not repenting. (5) It shuts out of heaven. "They could not enter in because of unbelief." All other sins cannot shut out. "All things are possible to him that believeth."—(Mark ix. 23.) Get faith, and then you can work like God.

This is the heart the Lord wants in order to make it soft, loving, clean, and believing. What are you to do to give it? Just to lie before Him seeking pity for His own name's sake.

2. He seeks the soul. "All souls are mine."—(Ezek. xviii. 4.) He wants the whole man. "Come unto me." "Give yourselves to the Lord." The saints ask what they have authority for, and hence, "I lift up my soul to thee." "Why dost thou cast off my soul?" It was the soul was the principal object for which Christ came. Sinners are in danger of losing "soul and body in hell."



He came not to destroy, but to save. One soul is worth all the world. The body is but dust without the soul, but the soul is life without the body. The soul can enjoy or suffer without the body, but not the body without the soul. 1. He desires the very substance of the soul. "Unto thee, O God, do I lift up my soul." (1) It is a polluted soul. "Let us cleanse ourselves from all filthiness of the flesh and spirit.—(2 Cor. vii. 1.) According to the value of the soul, so is the uncleanness great. It is the most filthy thing in the universe. What comes out of it? "Evil thoughts, murders, adulteries," &c. They are hatched in the soul, and there the evil lies. Oh, what pollution! "The sin of my soul." The soul is the most like to Satan of anything in creation. Now this the Lord wants to save. Oh, my soul is *like* the devil. See your soul. (2) It is a lost soul. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—(Mark ix. 26.)

*Fourteenth Outline.*—We intend this day, if the Lord will, to say a few things on the words, "Thou wouldest have asked of him;" thou wouldst have been praying. We have said something of the gift, and endeavoured to show that the Lord is speaking to everyone who reads or hears the Bible read or preached. Now, the very end for which the gift is revealed is that sinners may come to Him by believing and prayer, not merely may stand gazing. The ultimate end is that they may have everlasting life, but the primary end is that they may believe and pray. It is said indeed, "Look unto me," but that is said in order to "draw" the sinner. "And I, if I be lifted up from the earth will draw all men unto me." He is not only to be gazed at, but come to. Why is He preached in Bruan? That they may be praying.

1. If the wicked knew what He suffered, they would ask. For, "If they do these things to the green tree, what shall be done in the dry?" We may see what is awaiting sin, in troubles on earth, in cryings of conscience, in the flames of hell, but more in the cross of Christ. He was the Father's only begotten Son, and only had sin imputed to Him; we are dust, and have sin inherent. If then the wicked had known, they would have asked, they would have been praying. Are we greater favourites with Him than His Son, and hope to escape? "He will by no means clear the guilty."

2. If the people of God had known the gift, they would have been praying. For since He gave His Son, He will withhold nothing. "How shall he not with him also, freely give us all things?" Only He knows when and what to give. Things may not be in their time and way. Daniel did not get his request at the time. It was twenty-one days. Paul did not get the thorn taken away, but got sufficient grace to preserve him under it. Now if we are not led to prayer by the revelations of the gift, who can describe our misery? "If I had not come and spoken unto them, they had not had sin." We are apt to think we pity the heathen,

and so we ought, since without the Saviour they cannot be saved through eternity, but have we no pity in ourselves? They are falling before idols; we will not fall before God. They are imbruing their hands in the blood of their own children; we are imbruing our hands in the blood of the Lord. We entertain sin His enemy, and reject Him after He is offered. They are burning themselves thinking to save themselves; we sinning wilfully though we know it will ruin us. They are sinning against an unknown God; we are sinning against a God revealed. They are sinning against the light of nature; we, against the light of revelation; they against the works of God's hands; we against the Son of His love. What sin, in ruining ourselves with willing hands!

I. The prayer that is acceptable is made under a sense of guilt. "God be merciful to me, a sinner." It is the approach of a guilty sinner to a God of inflexible justice in Himself, yet merciful in Christ, as we intend showing. We are guilty by nature. "I was shapen in iniquity." No good disposition of soul, no innocent member of body. "All as an unclean thing." The person feels as if he brought a lump of hell before the Lord. We are guilty by practice. "Thou hast done evil things as thou couldest." Not one good act, but that which is only from restraining grace. "I kept thee back"; "I also withheld thee from sinning against me," said the Lord to Abimeleck. Every act of life is a sin.

1. The guilt lies in destroying one's own soul. "O Israel, thou hast destroyed thyself." We mention this first, not because it is the greatest part of guilt, but because it is generally first felt. "What must I do to be saved?" "I am undone." The person under this sense sees no good in him, and after conversion too, none in flesh. Under this fear of self-destruction, that word is experienced, "The sorrows of hell compassed me about" (Psalm xviii. 5); or, "The sorrows of death compassed me about, the pains of hell gat hold upon me; I found trouble and sorrow" (Psalm cxvi. 3). This at first and afterwards, "I am undone." "Carnal, sold under sin." None are better than this, though they do not see it. And just such are called on to pray, and with hope, as we see afterwards.

2. Guilt of sin against others. Thus David cries, "These children, what have they done?" He sinned against Bethsheba and Uriah. Sin against others is often no small part of their guilt, and may often continue when they have some sight of pardon for other sins. It is most painful to see another hardened by our sin, and see them laughing, etc., and cannot melt them.

3. Guilt of sin against God. "Against thee, thee only, have I sinned." When sin is against oneself, it is "against Thee," because against Thy creature. When against others, it is "against Thee," because they are Thy creatures. But sin is against God, as every sin is directed against His law, so it is against Himself; and though it cannot reach Him, yet the guilt is the same on our

part as if it could. And then sin is against Him in proportion to His worth above creatures. "So, if a man sin against God, who shall entreat for him?" Here, therefore, the person may dread immediate vengeance, as the earth opening, or a bolt from heaven to strike, or some other mark of the displeasure of an angry God. "How long wilt thou be angry?" "Thy wrath lieth hard upon me."—Heman. This is no more than truth. "God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors."—(Psalm vii. 11-13.) The person is realising not only that he is guilty, but saying that the Lord is righteous, and often wondering He defers His anger that He cut him not off. (Isaiah xlviii. 9.)

II. The prayer that is acceptable is made under a sense of the want of righteousness. "We do not present our supplications before thee for our righteousnesses, but for thy great mercies."—(Dan. ix. 18.) They are divorced from the works of the law, as laying them under the curse. Hence often, when they have no good works, they have not even reason to plead, and when they have good works, they are made to see them vile, "filthy rags," and "dung." Not one good work in the whole life to cleave to, no, not one. And yet they see the curse on every omission. "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?"—(Zech. vii. 5.)

III. The prayer that is acceptable is made under a sense of helplessness. "We have no might against this great company that cometh against us."—(2 Chron. xx. 12.) They have so much guilt, and cannot pardon one sin. No bullock nor he-goat, no sacrifice nor fruit of body, can do this. They have so many omissions, and can do nothing. They have so many curses lying on their head, and can do nothing. They may try, but of no avail. Their hands are stained from every ordinance, and getting worse and worse. Like the woman with the issue, they are no better.

IV. The prayer that is acceptable is made under a sense of ignorance. "What shall we do?" "Neither know we what to do, but our eyes are upon thee." In both cases they had good success. A person advanced may know in the general, but in the particular case he does not know. Paul thought to get the thorn removed. "No, no." Therefore there is an absolute leaving of the case. "Our eyes are upon thee." This leaves a great latitude in cases of difficulty.

V. The prayer that is acceptable is made under a sense of danger impending, and hence of necessity of deliverance. "Men ought always to pray and not to faint." We get a glance of danger, pray by fits and starts, but then no effect. There must be importunity and patience. The psalmist has a wonderful way.

"Remember how short my time is."—(Psalm lxxxix. 47.) In verse 46 he was at his "How long?" and now he seems to plead before death. So Psalm cxix. 84, "How many are the days of thy servant? When wilt thou execute judgment on them that persecute me?"

One word of application. I. The guilty are not only invited, but fitted for prayer. A sense of guilt is needed. Go on, if any. II. The reason of the want of prayer is want of felt need. Prayerless persons are either insensible, hard sinners, or self-righteous Pharisees. III. Ruin is impending on all who call not on the name of the Lord. "Yet show we unto you a more excellent way." Amen.

## The Late Kenneth Mackenzie, Gairloch.

*Ged 'sdail, cha dearmad.*

THE June number of this magazine recorded the death of Kenneth Mackenzie, which took place at his home in Gairloch on the 11th of May. By his decease our Church has lost one of her most promising students, and the congregation to which he belonged one of their most valuable members.

This notice is not meant for a detailed biography, much less is it designed as a eulogy. The subject of it we believe to have been born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, and a faithful record of some things in which this great change was evinced is all that is here intended.

Kenneth Mackenzie was a native of Gairloch. He was born in 1873 of highly-respected parents, who survive to mourn his loss. As a boy he is said to have been bright and playful, but up to his nineteenth year he lived a stranger to any deep religious impressions. At an early age he was put to learn the carpenter trade, and this calling he for the most part followed in localities distant from his home. He was all along preserved from gross sins such as bring discredit even in the eyes of natural men, and his character as the world knew it, was from first to last without blot. Nevertheless, those who had a care for his soul could not but be grieved at the utter carelessness in respect of divine things which up to that time he exhibited. To illustrate the worldliness of his still unregenerate heart, he himself has related that very shortly before he was visited with conviction of sin, he had formed a scheme of attending a dancing school, and had laid aside a sum of money for that end. Towards the close of 1892, owing to slackness of trade, he came to pass a few weeks under the parental roof. This was the time appointed for him who before had "cared for none of these things," to begin to enquire in earnest. The word preached came home with new

power, and he then listened with an avidity to which he had hitherto been a stranger. He was in some measure led to realise that he was a sinner before God, and he more than once mentioned that a discourse upon John iii. 3—"Except a man be born again," &c., had been very instrumental in deepening this sense of sin. However, the time for leaving his native place and resuming work approached, and his secret thought was that when he should get away from the associations of home, he should be rid of his present concern.

But a stronger than the strong one, as events showed, had come to take possession of the house. The more he tried to free himself of impressions of guilt and accountability, the more did he get entangled in the net, the more miserable did he grow.

His hap was to be sent to work to a place called Coulin, near Kinlochewe. An intelligent Christian layman, who was much with him in those days, and whose words of advice, Kenny—as we familiarly called him—never ceased to remember with gratitude, has assured the writer that such was the agony of Kenneth's soul at this time that he knew not what to do with himself. He had no rest for sin that he had done, insomuch that some of his former companions looked on him as a man deranged.

At length the light of day began to dawn. He had waited patiently for the Lord, and He inclined unto him and heard his cry. He brought him up also out of an horrible pit, out of the miry clay, and set his feet upon a Rock, and established his goings. Although the manner of his apprehending the way of life be a subject all too sacred for us to enlarge upon, seeing he himself has not left a record of it in writing, yet, this we know, that ever afterwards, the words of Isaiah xliii. 25, "I, even I, am He that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins," had a peculiar significance for him. The words, specially, "for mine own sake," were like a guiding star which shone over him to the end of his course. Coulin, where he believed he first tasted of the love of God, was henceforth a name fraught with the most sacred associations.

But the manner of his after life was the best proof of the genuineness of the change he had undergone.

His strength as yet was but small. It was through many falls in his own soul's experience that he learned to walk. Ere long, however, it was becoming evident to men that had understanding in those things that knowledge was being taught and doctrine understood of him who was now being weaned from the milk, and drawn from the breasts. His experiences of the loving kindnesses of the Lord were deep, and these he could relate with much power. A friend who was knit to him in spirit relates the following:—

"I was in broken-down health, and much tossed about in my spirit. I purposed in the anguish of my soul to visit some tried and experienced Christians in hope of being directed and

comforted by them. When in this state of my mind, and on this errand, I fell in with Kenneth, who, without knowing what I was passing through, told me very freely what had been his experience of the kindness of the Lord. Among other things he narrated how shortly before then he had, through his inward corruptions, found himself in deep and darksome caves, but that through the great and precious promises beginning Rom. viii. 32. "He that spared not his own Son, &c.," being brought home to his spirit with much sweetness and power, his soul was once more set at liberty. All this he told with such unction and manifest sincerity that it proved, to me too, like oil on troubled waters, but without his knowing what relief had come to me through him. I concluded that I had no occasion to proceed further on my errand."

When the Secession took place in 1893, he had no hesitation in joining himself to those who formed the Free Presbyterian Church. This step he took with an intelligent appreciation of the situation. For, what he had experienced himself of the ruined state of man by nature, and of the sovereignty of God in the salvation of the lost, put him for ever out of sympathy with that Arminianising form of doctrine to which the Free Church committed herself in 1892.

In these circumstances, he was urged by friends, whose counsel he prized, to devote himself to the ministry, and after some deliberation he fell in heartily with that suggestion. We all looked hopefully forward to his being a strength to the cause of truth in the land. To indicate the exercise of his mind at this period, I may quote a sentence or two from a letter of his written to an intimate friend on the 22nd of May, 1896.—"Sin," he says, "seems to get such a hold upon me, and often gets the upper hand to such an extent, that I write hard things against myself. There are two things that I find very difficult to arrive at, to die to sin, and keep near to the Captain of salvation. But the Lord is merciful in that He has not cast me off yet, but is still offering in the glorious Gospel of His Son, mercy to the chief of sinners."

Man proposes, but God disposes. In the fall of the year 1897, Kenneth was seized with a disease of the chest, from which he never recovered. For more than eighteen months he bore this trouble with great meekness, and while not assured in his own mind as to how it might end, he was apparently at all times reconciled to whatever the will of the Lord might be. Writing to a friend on 11th October, 1898, he says—"When I get a glimpse of Jesus my soul would like to be taken away, but I desire to do something for Him on earth." 'Tis in the same letter he says—"If I do not know sin, I do not know the blessed Son of God. . . . I can never see my sins covered but when I see them on the ever blessed Son of God, and that is a sight you, I know, can better understand than I can explain."

But in his trouble his love to Christ and his jealousy for His

glory seemed to grow. "Ah," he would say, "how many there are who, when they come to their death-bed, imagine that if they were restored to health again they would lead a better life, while at the same time they manifest no sorrow for their rejection at that very moment of the Eternal Son of God."

All that parental affection or medical skill could devise for his recovery was done. But the purpose was otherwise. He continued to decline, and at length, to the great grief of very many, fell on sleep, as has been said, on the 11th of May, 1899.

"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."

J. R. M.

## Searmoin.

(Continued from page 117.)

MAR so chuir mi fa' ur comhair tri doighean gu h-araid anns am bheil daoine deanamh cron orra fein, da thaobh an cuirp, no am beatha aimsireil. Anns a cheud ait, le bhi a cumail o'n chorp na nithe tha femail air a shon. San darra ait, le bhi a toirt dha tuille's a tha feumail. Agus anns an treas ait, le bhi a' deanamh dearmaid, ann an la na h-easlaint', air na meadhonaibh a dh'ullaich Dia, agus a dh'fheudadh a bhi feumal chum ar 'n aisig gu slainte; maile ri cuid do na leisgeulaibh a tha aig iomadh an aghaidh nam meadhona sin a chleachdamh, agus na barailean cunnartach anns am bheil iomadh a gabhail fasgaidh, aig an dearbh am anns am bheil iad, gu soilleir, a deanamh cron orra fein.

Ach theagamh g'an saoil cuid g'an do lean mi fad gu leoir air na nithibh so—agus cha robh mi air leantuinn cho fad orra mur b'e g'um bheil e aithnichte dhom gu'm bheil mor ghairm air a shon. Tha iad ni's lionmhoir feadh na tir, no tha iomadh a' saoilinn, nach eil cho churamach mu'm beatha nadurach agus mu shlaint an cuirp, 's a bhuineadh dhoibh, agus nach eil a' faicinn mor chion air laimh air son sin. Tha iad lionmhor, tha eagal orm, a tha milleadh an cuirp agus a' deanamh dochainn d'an slainte le droch chaidreadh air iomadh doigh, maille ri geocaireachd, stroighalachd, agus misge—agus mar sin a tha na'n luchd-moirt orra fein. Agus tha iad lionmhor mar an ceudna, ann an la na h-euslaint, nach cleachd meadhonan agus nach gairm leighich (no ma ghairmeas, gur ann an uair a bhios a chuis thairis), ach, mar their iad, ag earbsadh na cuis ris an Tighearn, agus g'a fhagail na laimh; coslach ri neach d'an tarladh a bhi fo throm euslaint, agus a theireadh do thaobh leighich araidh san ait, g'an robh meas mor aig air, agus g'an robh e cuir mor earbsa ann, ach an uair a thigeadh e agus a comharaicheadh e dha na nithe bu choir da a

ghabhail, gur e a theireadh e ris, “Och, cha bhi gnothach agam idir rìusan; sann tha'm earbsa annad fein, agus cha 'nann ann am meadhonaibh air bith.” An robh an duine sin, ann am frinn, a' cuir earbsa anns an leighich? Nach ann a bha e fanoid air? Mar sin a tha iomadh a' deanamh do thaobh Dhia, agus a' gradh g'am bheil iad ag earbsadh as an uair 's ann a' tha iad fanoid air Dia agus g'am mealladh fein. Nach eil feum, uime sin, a bhi leudachadh air na nithse, agus a' bhi g'an sparradh dhachaidh air cridhibh agus coguisibh dhaoine. G'un toireadh Dia dhoibh a bhi faicinn an cunnairt 's an dleasdanas d'an taobh, a chum nach biodh iad ni b' fhaide, air an doigh so, a' deanamh cron orra fein!

Ach feudaidh sin fhaicinn mar tha na nithe a labhair mi, do thaobh a chunnairt sam bheil daoine a bhi deanamh cron d'am beatha nadurach; agus a churaim, air an laimh eile, a bhuineadh dhoibh a' ghabhail asda, a luigh ruinn gu h-araid aig an amsa, agus sin do thaobh a ghalair uabhasach sin d'an goirear an Colera, a leig Dia mach feadh na righeachd, agus a nis gu bronach, a tha air teachd dh'ionnsuidh ar dorsa! Feudaidh sibh a thuigsinn g'an robh so nam' shealladh ann an gabhail nam briathra, agus anns gach ni a labhair mi uatha: air chor as nach ruig mi leas a bhi leudachadh air ar dleasdanas do thaobh a ghalair so leis am bheil sinn air ar fiosrachadh. Ma se dleasdanas dhaoine aig na h-uile am a bhi curamach mu am beatha nadurach, agus a bhi air am faicil an aghaidh gach ni a dheanamh dochanan di, is cinnte gur e an dleasdanas e aig an amsa, anns am bheil mi-churam mu'n cuirp, no anacothrom air bith a bheir iad dhoibh g'an deanamh ni's bualtich do'n ghalair. Agus ma tha an cleachdamh truagh sin, an t-ol, d'am bheil iomadh air an tabhairt, calldach aig am air bith, tha e ro challdach, ro cunnartach, aig an amsa. Maille ris na h-uile truaighe eile tha g'a leantuinn tha an neach a tha air a thabhairt da ga thilgeadh fein an uchd a ghalair, agus ga dheanamh na chreich ullamh dha—air chor as gur iongantais o Dhia ma theid e as uaithe. Chuala mi, o chionn ghoirid, mu dhuine truagh d'on t-seorsa so, an uair a bha leighich araidh a bha san ait a comhairleachadh an t-sluaigh an aghaidh an oil, agus a cumail mach a chunnairt a bh'ann do thaobh a ghalair chraitach so a bha n'am measg aig an am, a bha ri sgeig is fanoid na eudan fad na h-uin a bha e labhairt. Co luath 's a sguir e dh'fhalbh an duine truagh do'n tigh osd—agus mar g'am biodh e cur air breugair a dheanamh do'n leighich—ghabh e dhiol do'n deoch. An oidhche sin fein ghlacadh e leis a Cholera, agus anns ni's lugha no ceathar uaire fichead bha e san t-siorruidheachd! O, ciod an cronachadh a bha 'n so! Ach ma se dleasdanas dhaoine, aig na h-uile am anns am bheil trioblaid no euslaint g'am bualadh, meadhonan a chleachdamh a dh'fheudas a bhi feumail, agus a rinn Dia feumail do iomadh, seadh, agus comhairl nan leighichean a ghabhail d'an aithne, agus d'am buin, a reir an dreuchd, a bhi a comharachadh mach, nam meadhona is coslaich ri bhi feumail is freagarrach; nach e an dleasdanas air mhodh araid aig an amsa, anns am bheil



euslaint chraiteach air teachd 'nar measg, a bhi cleachdamh gach meadhon, agus a leantuinn gach comhairl is seoladh as urrainn leighichean a chomharachadh mach, chum, fo bheannachadh an Tighearn, agus le ar suil a bhi ris air son sin, g'um feud g'am biodh meud-eigin cosg' air a chur air a phlaigh. Nach eil an Tighearn leis an trioblaid so mar g'am b'ann 'gar cur gu dearbhadh an ann a' cur earbsa dhall annsan a bhios sinn, agus a' deanamh tair air meadhonaibh; no an ann ag earbsadh annsan ann an gnathachadh nam meadhonan a dh'ordaich e, a bhios sinn; g'ar cur gu dearbhadh—an dean, no nach dean, sinn cron oirnn fein?

Ach is bronach leam a chluinntinn g'am bheil cuid—cha n'e mhaing a' diultadh nam meadhonan iomchuidh a gnathachadh—ach tha 'geiridh suas an aghaidh na'n leighichean agus nan riaghailtean a tha iad fein agus duine eile a cur a mach aig an am, agus a' gabhail na'n ceann a' radh, gur ann a tha Lighichean a marbhadh sluaigh leis na nithibh a tha iad a toirt: agus g'am bheil tuarasdal dhoibh airson sin. Cha d' thainig breug a mach a ifirinn is mo 's uabhasaich no i so. Is truagh iad a tha falbh leatha agus g'am mealladh fein 'sa mealladh an co-chreutaire. Dia gu'n coisg beul nam breug, agus g'un cuir ceannsal air an namhaid, a tha le a lethide so do innleachd ifirinneil ag oibreachadh air inntinnibh dhaoine, chum a bhi g'an cruadhachadh ni's mo f'on bheirtheanas, agus g'um bi tuille cothrom aig a phlaigh a bhi deanamh a h-oibir fein. Tuarasdal do lighichibh air son a bhi marbhadh dhaoine! B'uabhasach an ni ri smuaineachadh e! N'am biodh tuarasdal idir dhoibh (agus b'fhiu am fear-oibriche a thuarasdal) bu choslach gur ann air son an cumail beo agus an aisig gu slainte bhiodh sin doibh, agus nach ann airson a bhi g'am marbhadh. Ach fhuair an sgeul a bha'n so sgiathan an' tuath 's an deas, agus thog an spiorad ceannairceach, a thainig na' lorg, ceann ann an iomadh ait. Agus tha e soilleir gur breitheanas e tha'n cois na plaighe. Chaidh cuid do leighichibh, a bha aig an uile dhiochioll gu maith a dheanamh do chreutairibh, agus a cur am beatha fein an cunnart le sin, a chlochadh mach a aitibh anns an robh an trioblaid. Ach dhearbha Dia a dhiomb' 's a ghruaim gu soilleir an aghaidh nan aitean anns an robh an lethid sin do ghniomharaibh maslach air an deanamh. Far nach robh a phlaigh fathast ach eutrom leag e ni bu truim' i; agus far an robh i, mar gu b'ann, a togail a h-iomraich, ghairm e air a h-ais i. Chunnaic mi fein so a tachairt ann an aitibh san taobh deas ann san do thachair dhomh a bhi aig an àm; agus chuala mi gu'n do thachair e an aitibh eile mar an ceudna. Biomaid, air an aobhar sin, fo eagal roi' bhi a brosnachadh an Tighearn gu bhi g'ar fiosrachadh fein air a mhodh cheudna. Is bronach leam maille ri sin a bhi 'cluinninn gu'm bheil cuid a gabhail orra bhi 'g aicheadh gur e an trioblaid d'an goirear an Colera idir a tha ann. Tha aobharan aca airson sin. Tha an trioblaid a tha'n so a tarruing iomadh eigin is cruachas na cois. Tha i toirt air daonibh—eadhon cairdean agus luchd eolas—a bhi seachnadh a cheile. Tha i a toirt air falbh an

'sgoinn sa'm misnicheadh. Cha neil surd gnìomha na gnothaich orra. Tha luchd ceard gun obair. Tha na straiden air an treigeadh. Tha buthan ionnan is air an dunadh. Tha gruaim air gach aodain, "agus tha'n luchd-caoidh a dol mun cuairt 'sna straidibh!" Tha na nithibh so, agus nithe eile a dh'fheudamaid ainmeachadh, a tha teachd an cois na plaighe so, a' toirt air cuid a bhi ga cleith, agus air cuid aile a bhi ga h-aicheadh. Ach cha leisgeul idir iad so airson a bhi ga h-aicheadh. Ann bhi a deanamh sin tha muinntir ag aicheadh laimh an Tighearn innte, agus na h-aobharan brosnachaidh a fhuar e gu bhi ga leagadh oirnn; tha iad a diultadh a bhi strìochdadh d'a laimh-san, agus a bhi air an ioraslachadh fuidhe: nithe a tha ro chunnartach, agus leis am feud Dia a bhi air a bhrosnachadh gus an trioblaid a leagadh n'is truime, air chor as nach gabh i aicheadh, ach g'an dearbh si i fein gu soilleir.

Ach tha a phlaigh air briseadh mach! Aidicheamaid lamh an Tighearn innte, agus tuigearaid cìod a tha am freasdal gruaimach so a' radh rinn. Is plaigh neo-ghnaichte i. Cha neil thairis air cuig bliadhna deug o thaisbean si i fein ann an dachaibh na haird an Ear. Shiubhail i o'n nuair sin air a chuid mhor do'n Roinn Eorpa, agus thainig i fa dheireadh dh'ionnsuidh nan rioghachd sa—seadh, fa dheireadh—mar g'm biodh i ain-deonach air Breatuinn fhiosrachadh, a chionn na tha aig an Tighearn innte, agus na tha air a dheanamh air a shon leatha. Ach tha e coslach g'an do bhuadhaich peacanna Bhreatuinn o's ceann a maithais, agus uime sin tharuing i a bhuile orra fein. Is cinnteach g'an d'fhuair Dia brosnachaidhean neo-ghnaichte 'n trath leig e plaigh cho neo-ghnaichte mach nar measg—plaigh air nach robh aithne aig sluagh a riabh gus a nis! Is plaigh sgriosach i. Tha i a gearradh sìos agus a sgathadh, cho mhor glan roimpe, nan ceudan 's nam mìltean, mar arbhar an fhoghair. Se tha innte an speal, agus cha ne an corran. Is plaigh sgòilteach i. Tha i a siubhal o' rìgh-eachd gu rìgheachd, o' dhutaich gu duthaich, o' bhaile gu baile, o' theaghlach gu teaghlach, agus a fhear gu fear. Tha e soilleir g'am bheil nadur gabhaltach innte; agus g'um bheil aon neach ga glacadh o' neach eile—ni a bhuineadh a bhi a cur muinntir air'an caithris roimh bhi dol fagusg dhi nuair nach eil gairm, ann an rathad dleasdanaìs, aca gu sin a dheanamh. Agus is plaigh craiteach i. Is craiteach a bhi a coimhead na muinntir a tha fulang fuidhe. Tha iad air an glacadh le piantaibh, air an leagadh sìos gu h-obainn; dh'fhalbh an luthse agus an neart; theich an sgeimh 'san dreach; tha an corp ga h-uile as an ordugh. O is cianail an an sealladh e! Is craiteach, mar an ceudna, nach urrainn neach dol fagusg dhoibh, no am frithealamh a dh'fheumadh iad a dheanamh dhoibh, gun e fein a chuir an cunnart. Is craiteach g'um biodh teicheadh aig na h-uilidh o'n mhuinntir thinn—eadhon aig na cairdean as dilse, a thaobh cunnart am beatha. Agus is craiteach, an uair a rinn an trioblaid a gnìomh fein, g'um biodh na mairbh air am fagail gun neach a chuireadh fo thalamh iad. Ach

is nithe iad so tha 'g eiridh o nadur na trioblaid, agus a tha tais-beanadh gur trom a bhreitheanas i. Agus tha cuid gun teagamh, d'an ceisd, ciod a ni iad ann a lethid so do ghnathach chuidromach—se sin, ciod is dleasdanas dhoibh. Ach theirinn air a so, mar tha e na fhiachaibh air na h-uile, gun iad fein a chuir an coinneadh a chunnart gun ghairm bhi aca ann an rathad dleasdanas, air a shon. Air an laimh eile, an uair a tha a lethid sin do ghairm aca, (agus is cinnteach g'um bheil curam a ghabhail do'n mhuinntir thinn agus do na mairbh na ghairm dhligeach ann fein) na seachnadh iad air chor air bith an dleasdanas. Rachadh iad na cheann g'an tilgeadh fein air an Ti as urrainn an gleidheadh—agus sin, ann an ceum na dleasdanas—ach nach d'thug barrantas sam bith dhoibh g'um biodh iad air an gleidhadh mach às a cheum sin. Agus cuimhnicheadh iad gur e a bhi mach à ceum na dleasdanas cunnart as mo na h-uile cunnart eile a tha iad ag iarraidh a sheachnadh.

Se so a phlaigh leis an d'fhiosraich Dia sinn aig an am—plaigh neo-ghnaichte, plaigh sgriosach, sgaoilteach, agus craiteach. Agus se a cheisd—Ciod a nis ar dleasdanas d'a taobh? Se gun teagamh ar n'ard dhleasdanas a bhi ag aideachadh ar peacanna a dh'fhaig a bhreitheanas a' laimh an Tighearn, agus a bhi pilleadh d'a ionnsuidhsan o'n deach sinn gu trom air seachran. Mar bi an torradh so ga leantuinn, cia b'e sam bith a dh'fheudas Dia dheanamh na throcair air ar son, cha neil barrantas againn a bhi sealltuinn g'un tog e dhinn i. Ach dh' ainmich mi mar tha g'am bheil dleasdanas aimsireil mar an ceudna gus am bheil sinn air ar gairm—agus se sin a bhi seachnadh gach ni a chuireadh ar slaint an cunnart, agus gu h-araid a dheanamh buailteach sinn do'n trioblaid a tha so; mar an ceudna bhi cleachdamh nam meadhona a dh'fheudas a bhi feumail, agus a rinn Dia feumail do chuid, a chum dion no leigheis uaithe; agus chum na criche sin, seoladh is comhairle a ghabhail uathsan a tha air an cuir a mach a chum a bhi nan luchd leigheis, agus d'am fearr as aithne no dhuinne na meadhonan a thigeadh dhuinne a ghnathachadh fo a lethid so do euslaint chràiteach. Oir anns cho fad is a tha muinntir a deanamh dearmaid na tarhuis air na nithe sin cha'n urrainn iad a bhi saor o chiont an lathair Dhia. Tharruing fear coimhead a phriosain a chlaidhe gu lamh a chuir na bheatha fein, an uair a choisg trocair e o'n ghnìomh, ag radh ris—"Na dean cron sam bith ort fein." Tharruing sinne, le ar peacannaibh, claidhe na breitheanas a tha so 'nar 'n aghaidh fein. Tha e sinnte o's ar ceann. Chaidh e sàs ann an cuid a cheana. Agus tha an trocair chleudna a labhairt ann ar cluasibhne, agus ag radh, "Seachainn an claidhe; na leum air fhaobhar; na 'tig dluth dha. Na brosnach mise gu a leagadh ort. Na dean cron sam bith ort fein."

II.—Ach tha an Tighearn anns na briathraibh so, gun teagamh, a labhairt rinn d'a thaobh air 'n anamanna neo-bhasmhoir, agus a' toirmeasg dhuinne cron air bith a dheanamh orra-san.

Tha e fìor gur ann do thaobh a ghnìomh a bha fear-coimhead

a phrìosain dol a dheanamh air a chorp, no a bheatha nadurach, a labhair an t-abstol na briathra, agus g'un robh iad, air an aobhar sin, gu soilleir a toirmeasg d'on duine cron sam bith, anns an t-seadh sin, a dheanamh air fein. Ach tha e soilleir, air an laimh eile, cia b'e air bith cron a dheanamh e air an doigh sin gur e gnìomh is ciont an anam a bhiodh ann. Oir ciod a b'urrainn an corp a dheanamh dh'easuidh an anam? Nach ann o'n anam a tha na h-uile comas oibreachaidh aig? Ach maille ri so, bha an gnìomh a bha an duine dol a dheanamh a dearbhadh g'un robh anam a cheana ann an staid caillte, cunnartach, agus mur biodh e mar sin nach rachadh e riabh an' ceann a lethid so do ghnìomh eagallach. Air breithneachadh so d'on Abstol, uime sin, bha anam an duine aig, gu h-araidh, na shealleadh. Agus thuig an duine fein na briathra anns an t-seadh so, goirid an deigh sin, nuair a dhuig Dia a chogaisg, agus a dh'fhoillsich e dha a choir caillte: oir se an cron a chunnaic e a bha e a deanamh air fein, se sin air anam—agus cha b'e eagal sam bith a nis do thaobh a bheatha nadurach (oir chaidh an t-eagal sin thairis roimhe so) a lion le uabhainn is bron e, agus a chuir a cheisd chuidromach sin dhachaidh air anam—"Ciod as eigin dhomhsa a dheanamh a chum gu tearnar mi?" Agus ma bha na briathra a' labhairt ris-san anns an t-seadh so, nach eil iad a' labhairt ruinn anns an t-seadh cheudna? Nach eil ar 'n anamanna neo-bhasmhor-ne an' cunnart cho cinnteach 'sa bha anam an duine so? Nach eil an Dia a labhairt ris-san iad an t-aon ni an diugh a bha e 'nuair ud, araon a thaobh fhuath do'n pheacadh agus a thruas ri anam a pheacaich. Seadh, nach eile e—cha n'e mhain anns na briathraibhse, ach air feadh na Fìrinn gu leir—a' deanamh soilleir dhuinne nach eil tlachd aig ann ar bàs, ach g'um b'aill leis gu pillleadh sinn agus gu biodh sinn air ar tearnadh? Agus nach d'thug e na h-huile dhearbhadh air sin le a Mhac fein a chuir a dh'ionnsuidh an t-saoghail agus a thoirt thairis chum a bhàs air ar son?

Maille ri sin tha againn ri chuimhneachadh g'um bheil an t-anam luachmhor; ni's luachmhoir gu mor na an corp; ni's luachmhoir na na saoghal. Oir ciod an tairbhe, arsa Crìosd, "a tha ann do dhuine ged chosnadh e an saoghal uile agus anam fein a chall?" Agus sann dha-san a b'aithne a luach—a thug a bheatha fein na eiric air a shon. Se an t-anam an earrainn sin dhinn a tha neo-bhasmhor. Theid e steach d'on t-siorruidheachd an uair a theid an corp sìos do'n uaigh. Agus cha chuir siorruidheachd gu h-uile an ceill a luach: oir cia aca bhios e truagh na sona—agus bithidh e an dara cuid no a chuid eile dhiu sin anns an t-seadh 's iomlain—cha chiur an t-siorruidheachd crìoch aon chuid air a thruaighe no air a shonas. O, nach creadeamaid so! Na'n robh so air a chreidsinn le iomadh cha'n ann a' caitheamh am beatha mur nach biodh anamanna neo-bhasmhor aca, no siorruidheachd rompa' a bhiodh iad, agus gun churam ach, "Ciod a dhitheas iad, ciod a dh'olas iad, agus ciod a chuireas iad umpa?"

Ach ma tha'n t-anam mar so, luachmhor, am bheil aobhar againn a bhi cur an teagamh gu'm bheil Dia a labhairt ruinn anns na briathraibhse d'a thaobh an anam? Am bheil sinn gu bhi saoil-sinn g'un toirmeasgadh e dhuinn cron a deanamh do'n corp, agus nach toirmeasgadh e dhuinn sin a dheanamh do'n earrainn is luachmhor dhinn; g'un aithneadh e dhuinn speis a bhi againn d'ar beatha nadurach, agus nach aithneadh e dhuinn an speis bu mho a bhi againn da'r 'n anamaibh neo-bhasmhor? Bu mhi-choslach an ni sin?

Ach tha e ri thoirt faineas aig an àm cheudna, luachmhor mar tha'n t-anam, g'um bheil e do thaobh nadur ann an staid chailte; agus mar sin g'un d'rinneadh a chron mar tha. Chuir an diabhol a chlaidhe—se sin, am peacadh, an inneal mharbhaidh a th' aig-se—an sàs ann ar nadur, agus thug e lot bàis dhuinn ann an leasraidh a cheud Adhamh. Tha sinn nar sliochd mharbh, uime sin, a teachd a dh' ionnsuidh an t-saoghail; aràon marbh gu spioradail agus marbh san lagh. Tha sinn marbh gu spioradail, seadh, marbh ann an eucairtibh agus ann am peacannaibh, mar tha 'n t-abstol a' cur an ceill (Ephes. ii. 1), se sin, tha sinn dealaichte o Dhia, tobair na beatha spioradail, gun eolas air, gun chomun ris, gun gradh, gun umhlachd, gun urram dha; ach aig an àm cheudna, beo anns a pheacadh, agus beo dha; se sin, tha sinn fo chumhachd riaghlaidh, truallidh, agus oibreachaidh a pheacaidh—cosmhuil ris a mhac stroighail a dh'fhalbh o' athair. Bha e beo, is fìor e, ach cha b'ann do athair. Agus bu bhronach, truagh, a bheatha a bha aig. Uime sin mheas an t-athair e bhi marbh agus cailte. (Luc. xv. 24, 32.) Se am peacach am mac stroighail. Ach tha sinn mar an ceudna marbh san lagh; se sinn, fo bhinn bais, chionn briseadh an lagh; oir "is mallaichte," deir an Tighearn, "gach neach nach buanich anns na h-uile nithibh a tha sgriobhta ann an leabhair an lagh, chum an deanamh." (Gal. iii. 3, 10.) Agus tha a mhallachd, no a bhinn bais so a tha na luidh air a pheacach g'a dhruideadh mach o' beatha, 's o' gach uile fhìor shonas, agus g'a dhruideadh steach fo fheirg Dhe ann an uin agus tre'n t-siorruidheachd. Se so staid gach anam do shliochd Adhamh do thaobh naduir; "staid peacaidh agus truaighe!" Do bhrìgh a bhi ann an staid peacaidh tha 'n duine gun chomas Dia a mhealtuinn, no sonas, no neimh, ged leigeadh Dia a steach an sin e. Agus do bhrìgh e a bhi ann an staid truaighe, se sin, fo fheirg agus fo mhallachd Dhia, tha e air a dhruideadh mach o choir air gach trocàir is sonas, seadh, air a dhruideadh steach mar ann am proisan, fo bhinn bais, feitheamh air latha an sgrios! O faicibh cìod a rinn am peacadh oirnn! Mhill e ar nadur; dh'fhag e sinn buailteach do'n bhas shiorruidh! Bi so a phlaigh, 's cha n'e a phlaigh a tha an diugh 'nar measg, no plaigh air bith eile leig Dia mach air cloinne nan daoine. So a phlaigh a thainig steach oirnn gu moch, a thruaill 'sa mhill ar nadur, eadar anam agus corp. So a phlaigh a shiubhail air na h-uilbh, agus o

nach deachadh anam a riabh as. Cha'n eil earrainn do'n t-saoghal air nach do shiubhail i. Cha'n eil linn do'n t-saoghal anns nach robh i ag oibreachadh. So a phlaigh a tha do-leigheasach air an taobhsa do'n fhuil a chaidh dhortadh, agus airson nach eil leighich air an taobhsa do'n Ti a dhoirt an fhuil sin. Ach so a phlaigh tha 'cur nam milltean do'n t-siorrudheachd, 'sa tha dol steach nan cois an sin, agus a leannas riu, 'sa luidheas orra tre shaoghal na saoghal! O, nach iarramaid a bhi air ar leigheas uaithe. Tha e nadurach dhuinn, agus tha e iomchuidh, a bhi ag iarraidh leighis o'n phlaigh a tha nis 'nar measg, ach ciod ged gheibheamaid sin? Ma theid sinn dh'ionnsuidh na siorrudheachd leis a plaighse na luidhe oirnn, b'fhearr dhuinn an sin nach robh bith riabh againn mar chreutairibh reasontach! O, cia lionmhor iad air an cuir plaigh a Cholera eagal, air nach do chuir plaigh a pheacaidh fhathast eagal—a phlaigh luidh air ar nadur o'n leagadh, a thug air falbh ar luth 's ar neart, ar cruth 'sar maise, mar chreutairibh naomh, agus a tharruing am bàs oirnn anns na h-uile seadh? Cia lion iad an diugh a bheireadh na tha aca d'on t-saoghal—agus an saoghal fein nam biodh e aca—airson saoradh o'n Cholera, nach d'thug riabh uair do'n uin, no aon urnaigh no osnadh seachad ann am firinn airson saoradh o phlaigh uabhasach a pheacaidh—seadh, agus a bha riabh a diultadh an Ti a choisinn saorsa le fhuil fein, agus a tha g'a tairgse dhoibhse? An ruig sin leis dearbhachd sam bith eile, ach so, iarraidh air staid chailte an duine d'a thaobh naduir? An urrainn comhara ni's soilleir a bhi air na so? Ach ged tha an t-anam a cheana ann an staid chailte, cha 'neil a staid thar leasachadh. Na'm biodh, cha robh feum a bhi seirm nam briathra so na chluasaibh—Na dean cron sam bith ort fein. Tha e marbh, mar thubhairt sinn, air mhodh spioradail, agus mar an ceudna marbh san lagh. Ach cha neil e marbh anns na h-uile seadh, cho fad sa tha e air an taobhsa do'n t-siorrudheachd. Sann an sin bhios a staid air a dhaingneachadh gun atharrachadh, gun leasachadh, tuille. An sin “an ti a ni eucair deanamh e eucair a ghnàth, agus an ti tha salach biodh e salach a ghnàth.” An' so tha e mar dhuine fo euslaint thruim, gun chomas gnìomh no obair, ni's mo na tha aig an fhear a tha san uaigh; ach o'm feud e bhi air a leigheas agus air aisig gu slaint is neart. An' sin tha e mar an duine tha san uaigh, aig an deach a chuis thairis. An' so tha e fo bhinn a bhàis a dh'fheudas a bhi air a togail dheth, agus an lorg am feud e bhi air aisig gu beatha 's saorsa. Ach an' sin tha a bhinn air a cuir an gnìomh, agus cha bhi aisig tuille gu beatha no atharrachadh air a chuis. Am fad 'sa a tha an t-anam, uime sin, ann an tir dochuis, agus an taobh stigh do chriochaibh trocair, feudaidh atharrachadh a bhi air a dheanamh air a staid. Sann a chum so a chuir Dia slanuighear dh'ionnsuidh an t-saoghail, a dh'ullaich e slainte, agus a tha e sineadh mach latha gràis do'n pheacach.

(*Ri leantuinn.*)

## Notes and Comments.

**Communion for August and September.**—August—First Sabbath, Dingwall; second, Portree; third, Lairg; and fourth, Carrbridge, Inverness-shire, and Stornoway. September—First Sabbath, Stratherrick, Inverness-shire, and Lochcarron, Ross-shire; second, South Harris, and Ullapool; third, Applecross, Ross-shire, and Stoer, Sutherlandshire; and fourth, Strathy, Sutherlandshire.

**A Loud Voice.**—A sad event occurred at Rothesay on Sabbath the 9th July. A party of seven Glasgow visitors went out at 12 noon in a lugsail boat for a pleasure cruise around the bay. A gust of wind suddenly struck the boat which heeled over and went down. Four of the party were children, and these were rescued, but the other three, who were adults, were drowned. The three adults were a young man, a spirit salesman in Glasgow, and two young women, sisters, aged respectively, 19 and 17 years. They were launched into eternity in the very act of desecrating the Lord's day, and that was a solemn circumstance indeed. But the event was attended with further aggravating circumstances. It appears that the young man had the use of the boat on Friday and Saturday. He also wanted to hire it from the owner, Mr. Matthew Scott, for Sabbath, but Mr. Scott refused. The pleasure-seeker, however, notwithstanding this refusal, wantonly rowed out on the Lord's day to where the sailing boat was moored and took her without permission. The result was as we have indicated. The hand of God was stretched out, and three souls, red with the guilt of breaking the holy Sabbath, were precipitated in a moment into what, to all appearance, was "a lost eternity." The utter disregard of the Lord's commandments that is so common at the present time is fearful to contemplate. But the Lord will vindicate His law, which is holy, just, and good. He will do so by temporal and eternal judgments. The incident which we have noted is fitted to stir solemn thoughts in the minds of the friends of the deceased, and of all who have read or heard about it. Nothing less, however, than the voice of the Son of God with spiritual power will awaken dead souls to a true concern about their state in view of eternity. "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

**The Evangelist and the Higher Critic.**—Professor George Adam Smith, of the Free Church College, Glasgow, has, this summer, gone to the United States to lecture. His lectures have been of the usual sapping and mining order. He declared at Yale that the Old Testament is largely fiction. He told the Wesleyans of Ohio that there never was any written revelation given to Israel. The prophets were diviners and soothsayers who blundered on, keeping fast to two main principles, and then

whatever was valuable in their utterances got dropped into what is now known as the Law and the Prophets. The churches of America are already sufficiently vexed by the excesses of Professor Briggs and other learned champions of unbelief, and they need no reinforcement in that evil direction. At this juncture, however, let us mark the bad, unsavoury behaviour of Mr. D. L. Moody, the famed evangelist. He has a World's Students' Conference going on at Northfield. To make the programme a success he has seen fit to invite Professor Smith to address the students and take a prominent part in the proceedings. Mr. Moody's pernicious move has not been allowed to pass without protest. Rev. Arthur T. Pierson, who was also to speak at the Conference, has published a lengthy exposure of Professor Smith's non-Christian views of inspiration. He ends his paper by asking the question which no higher critic has yet answered, viz., If the case be as these men represent, what becomes of the divine infallibility of Christ?

In passing, however, let us remark the perfectly suicidal character of this latest development of Mr. Moody. He cannot give the right hand of fellowship to Professor Smith without at the same time destroying his own foundation as an evangelist. If we have no inspired Bible, what is the use of Mr. Moody going about the world trying to get up revivals? What is the use of him flitting through the enquiry room with his finger on a favourite text of John or Paul, and telling the anxious person to believe that and go home happy? Till Professor Smith brings out a new and reliable edition of the Bible, Mr. Moody may retire from the trade of preaching. The old Bible, ratified by Christ Himself, is now, it seems, a thoroughly discredited weapon, and to this position Mr. Moody has said Amen by his ostentatious patronage of Professor George Adam Smith.

**British Tars and the Pope.**—This is the newspaper heading of a paragraph announcing that a company of the Queen's seamen of the Mediterranean Squadron, now in Italian waters, will visit the Vatican in uniform, and have the Pope's blessing pronounced upon them. The Pope knows what he is about, although the silly, ignorant officers of the British Navy do not know. Romanists in civic or imperial employment have a right to visit their priest or their Pope when they have a spare hour allowed, but they have no right whatever to do so in the Queen's uniform. The authorities, jealous for the honour of the army, not long ago forbade Piper Findlater to appear on the music hall stage in regimentals, but his compromise of the Queen's honour was as nothing compared with the disgraceful and ominous spectacle of a company of the official defenders of the British Empire paying fealty to the deep, hereditary enemy of our country. Those in authority have power and right to prevent such gratuitous violation of the honour of this Protestant empire, and they should do so before worse comes of it.