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“On Earth Peace.”

THE heavenly host sang on the plains of Bethlehem “Glory to God in the highest, and on earth peace, good will toward men.” The words express in memorable outline the great ends for which the Son of God was born into the world. One of these ends is “On earth peace.” He came to make peace. He was pre-eminently the peacemaker: He was the Prince of Peace. He still lives, and His ultimate triumph over all opposing forces will secure peace on earth. This happy issue may appear to the eye of sense very unlikely indeed, but the word of the Lord endureth for ever, and every jot and tittle of the promises contained in it will infallibly be fulfilled. All power in heaven and in earth is given to Christ, and things that are totally impossible with men, are easily possible with Him. His time and ours, however, is not always the same, and it would become us to wait submissively for His time while He permits us to long and pray and work for its coming. It may be useful to notice in the course of this article the three outstanding phases of Christ’s work of peace which lead up to the fulfilment of the words, “On earth peace.”

1. Christ came to make peace between God and men. This implies that peace did not previously exist between these parties. At the beginning man walked in peace with God, but by his disobedience to the divine law and breach of the covenant of works, he broke the peace, and made himself obnoxious to the just wrath and curse of God. Thus we may say there originated a war between earth and heaven. There could be no doubt as to the result of the conflict. Every member of our rebel race would have inevitably perished for ever if it were not that God in infinite mercy opened up a way by which an innumerable company of these rebels might be saved from deserved punishment, and reconciled to Himself. It was to accomplish this work of reconciliation that the Son of God came into the world. He became the Son of man,

bore the sins of the rebellious, endured the wrath and curse of God, satisfied divine justice, and secured everlasting reconciliation on their behalf. The sword of God's justice pursued the elect as well as others in their state of rebellion, and there could be no peace between God and them until this sword found satisfaction. It was at length gloriously satisfied in the sufferings and death of the Lord Jesus Christ. The same blessed person in the pursuance of the work of peace wrought out by His life of obedience to the precept of the law a positive righteousness on behalf of all His people. He not only made an end of the curse by His sufferings unto death, but He brought in before God a righteousness which met all the law's demands, and upon the ground of which the guilty peace-breakers could be accepted as righteous in the sight of God. Through Christ's righteousness a permanent, everlasting peace has been established between God and the rebels for whom Christ obeyed and suffered. They shall never more come into condemnation, and the light of God's reconciled countenance shines upon them with unchangeable brightness as they stand accepted in the person of Him who is the Prince of Peace.

2. Christ came to make peace between men and their own consciences. The conscience lies dormant in the natural man. It awakens occasionally when any grievous sin is committed, and makes the sinner feel the sting of guilt and remorse, but it soon falls back again to its former slumber. Not so, however, when it is awakened by the incoming of the law of God. The holy law quickens the conscience into newness of life. The conscience, as the messenger of God, presses home upon the sinner his sin and guilt, convinces him of his righteous liability to the curse of God through eternity, and makes him realise that peace is gone for ever between his soul and God until divine justice is satisfied, and sin is taken away. It is in this situation he begins to feel his need of a peacemaker, some one who will satisfy God's holy justice and take away sin; he begins to feel his need of the Prince of Peace. Nothing will give a real and permanent satisfaction to the enlightened conscience but a spiritual apprehension of the Lord Jesus Christ making peace through the blood of His cross. The conscience will only rest satisfied where the justice of Jehovah was satisfied. The fire of a guilty conscience will only be quenched in that precious blood in which the fire of a righteous law was quenched. Christ came to make peace between men and their consciences by giving peace of conscience before God through the application of the blood of atonement. He said to His disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The confession of His disciples is, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "He is our peace." This inward peace may be often broken through the inroads of indwelling sin and corruption, but the peace that is established between the Lord

Jesus, the soul's head and representative, and the God of righteousness, is never for a moment disturbed. To the ever-living Prince of Peace, therefore, the soul must resort again and again, not to get the act of justification repeated—for it can never be repealed, and needs never to be renewed—but to get renewed manifestations of Christ as the inexhaustible fountain of spiritual peace, and to have the further guilt of conscience washed away, and the workings of corruption subdued, by His ever-efficacious blood which cleanseth from all sin. The interest in Christ's work of peace, which He finished upon the cross, is secured once and for ever in the hour of regeneration, but the application of this work to the soul's spiritual necessities only begins then, to be completed at the hour of death. At death the soul will enter upon absolute and uninterrupted peace—peace that shall never end.

3. Christ came to make peace between men and men. He came to make peace on earth. We are not to understand this to mean that peace will prevail on earth at any time in the measure in which it prevails in heaven. In heaven there is nothing that can produce disorder or conflict. No root of bitterness is to be found there. But as long as the holiest believers are in this world sin continues in them; and we are not to vainly imagine that, in the latter-day glory, sin will have no place in the souls of believers. The body of sin will not be destroyed until they pass from earth to heaven. There will therefore be, in the days of millennial peace yet to come, something that will be the constant occasion of at least inward dispeace of soul, and that will keep the people of God constantly dependent upon the blood of Christ. The promise, however, indicates that there will be a general peace on earth, the like of which has only, in very small degree, been realised as yet in the world. Christ came to make peace between men and men. Before His coming the world was very much a battlefield all over. The heathen nations were constantly in conflict with one another. They delighted in war, and to many of them it was the chief end of their existence. Christ's followers made it their aim to break the bow in pieces, and to burn the chariot in the fire. There arose assuredly, in the person of the Romish Apostacy, a church that professed to be the only true Church of Christ on earth, and that wielded the sword for the propagation of the faith, and for the destruction of heretics. But this was only a sham church, a heathen organization adorned with the outward garb of Christianity, the murderer of the true representatives of the Prince of Peace wherever they appeared. There is no real connection then between the Romish Church and the Church of Christ.

The Prince of Peace has made His power felt in the world. Look abroad upon the world even at the present day, and the general peace that obtains among the nations is due to Christianity. We deeply lament the present war in South Africa, but

who can tell but it shall be over-ruled for the advance of Christ's kingdom at home and abroad? With this sad exception, the world presents to-day a paradise of peace in comparison with the hell of disorder and warfare that existed before the spread of Christianity. The work of peace does not certainly go on with unimpeded progress. At present we may be entering upon the time of darkness and conflict which is to precede the dawn of better days.

The apostle Paul gives the following exhortations: "Follow peace with all men, and holiness without which no man shall see the Lord." "As much as lieth in you, live peaceably with all men." The Lord first establishes peace between the individual soul and Himself, and then sends forth that soul into the world that it may show forth His glory as the God of peace. The new nature implanted in the soul is in harmony with the character and will of God. The moral law which consists in "Thou shalt love the Lord thy God, and thy neighbour as thyself," is embedded in this new nature. The believer, therefore, seeks the good of his neighbour even as his own, and this disposes him to live at peace with all men. He is anxious for the advance of Christ's kingdom in the souls of men, and therefore he will use every effort that is consistent with the revealed will of God for the advance of this kingdom. He will strive to obey the command, "Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you." At the same time he is under obligation to follow after holiness, and however much he seeks to do good to those who are his enemies, he cannot condone iniquity or look upon it with a pitying eye. If he is under obligation to seek the good of the sinner, he is under equal obligation to hate sin. In fact, God is set before us in the Scriptures as hating sinners and loving them at the same time. There is a sense in which we also are to hate all workers of iniquity, and there is a sense in which we are to love them, and seek their good. He is the best Christian who can exercise both these frames of mind in their true proportion. It is manifest, therefore, that Christ came to establish a righteous peace between the sons of men.

Here we notice a saying of Christ's which may appear to contradict the whole scope of our discussion, "Think not that I am come to send peace on earth; I am come not to send peace, but a sword."—(Matt. x. 34.) What is the significance of this in view of all that has been said of Christ as the Prince of Peace? The context sheds light upon this statement. Christ is speaking of the duty of confessing Him before men, and he urges the paramount importance of this duty. This must be performed even at the expense of variance between the nearest and dearest earthly relations. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. He that loveth father or mother

more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.”—(Matt. x. 35, 37.) Christ is come to send the sword of division in these circumstances. Not that it is His immediate purpose to create division. No; unspeakably better would it please Him to see families and households united in the service of the Lord. But knowing the opposition of the human heart to the truth, and realising the dangers of compromise to which His followers were exposed, He warns them to expect opposition, and to be prepared to sacrifice every natural affection for the sake of Him whose claims upon their love infinitely transcend in value those of the dearest friend on earth. To cleave to the flesh rather than Christ is to hold fast the kingdom of darkness rather than the kingdom of light, the kingdom of confusion rather than the kingdom of peace. Christ will have a righteous peace to prevail, and therefore He asks His followers to seek after peace that is founded upon righteousness, and after righteousness that leads to solid and enduring peace. It will thus be seen that Christ’s statement as to sending a sword is in full harmony with His whole work as the Prince of Peace.

It is encouraging to realise amidst such times as ours, that the Lord reigneth, and will bring light out of darkness, order out of confusion, peace out of conflict. He shall reign until all His enemies are made His footstool, and “of the increase of his government and peace there shall be no end.”

Notes of a Sermon

BY THE REV. JOHN MACLEOD, M.A., ULLAPOOL.

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 “My yoke is easy.”—MATT. xi. 30.  
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THE word is that of a king. His yoke tells of His rule on the one side and of those that are by Him ruled on the other. The Lord Jesus Christ is a king and as a king has His subjects. If we consider who He is in the light of the testimony of God’s Word we see that He is the Word that is God, by whom all things were made and for whom they were made. By Him all things consist and for Him they consist. As creator and sustainer of all things, all things are His by unchangeable right; but in this passage it is no mere creative kingly authority that is brought before us. The Mediator speaks and says, All things are delivered unto me of my Father. No man knoweth the Father save the Son and those to whom the Son is pleased to reveal Him. He quickeneth whom He wills to quicken, and this is eternal life, that we should know the Father and the Son. Seeing then the Father

is known by none save by those to whom the Son is pleased to reveal Him, the Son is the dispenser of eternal life. Having power to bestow eternal life, in which there is rest for the weary soul of man, He issues His call to such as labour and are heavy laden, summons them to Himself and promises them rest. Christ the Prince of life speaks here and speaks as one who has claims. When His word is declared it demands acceptance as His, and no man can know the Father unless he knows the Son. The Son's word declares His glory, and Christ claims to be received and honoured as He is revealed in that word. As Saviour, His name is Jesus for He saves from sin. He saves as an exalted Prince and Saviour and this is the yoke of His grace: that He should be honoured as the Father is. This claim meets all and sundry to whom the word of His gospel comes. Christ speaks as Mediator and as Saviour, and understanding these things of the character and capacity of the speaker let us consider—

I.—His yoke. What is it?

II.—How His yoke is assumed and worn.

III.—How it comes to pass that His yoke is easy.

I.—Christ's yoke. As He is a king His kingly claims are His yoke. He is a Prince and Saviour, exalted with gifts for the rebels, and His voice is to an unheeding and rebellious world, summoning them to receive of His gifts, that so He who has received gifts for rebels may receive His due meed of honour from rebels. The gift of God is eternal life in Christ Jesus, and Christ gives Himself in the gospel to sinners. This then enters into His yoke. It is His yoke of grace. He calls on all to assume it, for those who wear it not are not yokeless. They are under the yoke of sin and earn its wages which are death. When Christ thus calls on them to assume His yoke He calls on them to cast off the yoke of sin, but this can be done only by receiving Christ as our righteousness. Christ made a curse, received as our surety, delivers us from the curse and its wasting power. Apart from His satisfaction there is no hope of deliverance from the yoke of sin, but He has borne the curse and from its bosom has snatched the blessing of eternal life. In Him then, as our surety received by faith, there is hope of deliverance from the power and slavery of sin. There is the hope of being able to become servants of righteousness wearing the yoke of Jesus. This is the yoke of Christ, that we submit to be saved through His death and receive Him as our ruler and our life. Exalted with gifts for sinners He claims this honour at their hands, that casting away every other hope they receive Himself as their one hope, and thus glory in grace that reigns through righteousness unto everlasting life. This is one aspect of Christ's yoke—the aspect that it presents to the world. Thus He calls on rebels to submit to His government—to His enthronement in their hearts and lives as their rightful king. Those who assume this yoke are delivered from the curse of the law. They are no longer under the law but under grace. But this does not mean

that the bonds of moral obligation are in any wise loosened ; for the yoke of Christ for those who submit to Him as their righteousness is that they live now, not without law to God, but under the law to Christ. He has not come to give license to sin, He has not come to trample on the holiness of the moral law—nay, He has come to exalt it, to write it afresh on the heart of sinners, to win them to the love of it, and to increase their reasons for rendering loving obedience to its behests. Man is God's creature, and though he has lost God's likeness, yet God has not lost His claims for a revenue of glory at His creature's hands. Created to love God man is still obliged to this love. Independently altogether of any promise of life for obedience, man is called on to love the Creator, and the ground of this claim is unchangeable as God Himself. He who claims His creature's love is allworthy of the love He claims. He changes not and His all-worthiness of being loved changes not, so that though man has fallen away from God, as God's creature he is still bound to love God as He deserves to be loved. Whatever set of circumstances man is in this is His Creator's claim upon him and the quality of the love and obedience claimed is not other since man has fallen than it was ere he fell. There has been no abatement of the standard of perfection. Take man even in the place of woe. View him as God's creature, fallen he is, yet still he is God's creature, and this love is as obligatory on him as ever it was. If this is so, when Christ came to redeem from the curse of the law and so frees His people from the law and brings them under the sway of grace, the matter of eternally binding moral obligation is altogether untouched. Christ came to restore, and in restoring man to his high state of favour with God He makes him a new creature and enables him, after the inward man, to love the law of God. Instead of loosening man's obligation to love God, He but increases it ; for those who are in Christ reconciled to God, and new creatures are under obligation, not alone to love God as their Creator, Lawgiver, and Judge, but also to love Him as the God of their salvation. This then enters into the yoke of Christ that all His subjects are bound to observe His law.

In connection with the rule of their obedience, we may notice in the types of the Old Testament that Christ is represented by the Ark of the Covenant. Within the ark were the two tables of stone on which the ten commandments were written. Speaking in the spirit of prophecy in the Psalms, the Redeemer says, "Thy law is within my heart." "Which thing is true in Him and in you." All His new-born children, as the second man the Lord from heaven, have the law of God in their heart too. They are His spiritual seed, and that law which was written in His heart is written in their hearts too. With Him it was a covenant of life, to them it is but a rule of life. For in virtue of the finished work of Christ the Substitute, His people are dead to the claims of the law as a covenant of life or death, and walking in the strength of

that life that His finished work supplies, they follow the Lord as dear children in His law's path. This is the desire of the new creation, and the people of God in ages most remote and in every land agree in this. "In thy law's path make me to go, for I delight therein."

The place of these commandments is recognised in the New Testament as the believer's rule of life, were there no further recognition than the reference to the fifth commandment, as the first commandment with promise. These are taken then by the loyal subjects of Christ as their Master's revealed directions for life and guidance, and are loved and obeyed accordingly. Those who are Christ's are His that they may be zealous for good works, and that works may be distinguished as good and bad, a line of demarcation and a rule of direction is required. This is furnished by the summary of moral duties given us in the ten commandments. They are an integral unity, they stand and fall together, and so the modern tendency to ignore the morality of the fourth commandment, "Remember the Sabbath day," strikes not alone at it, but also at the binding force of all the rest.

II.—But the question arises, how is this yoke assumed, and when assumed, how is it worn? Were the matter of assuming and wearing this yoke left to the will of man the issue would be certain. Though Christ is a king of grace and commends His own yoke, telling us that it is easy, yet none of our race would by natural inclination choose to come under His yoke. The reason of this is obvious. The mind of unrenewed nature is enmity against God, and if the ruin of man were something less absolute than it is, something less glorious than the finished righteousness of Immanuel would serve as a ransom price. The ransom price, however, is nothing less than His precious blood, as that of a lamb without blemish and without spot. This calls for something corresponding to it to be recognised as the ruin that this remedy was intended to meet. The ruin is in God's Word brought before us as utter and hopeless apart from the remedy, as something that could not be met but by such a remedy. It is a ruin that involves man's whole nature—that is nothing less than death in all its awful fulness of meaning. Such a ruin could be met only by the removal of its cause, and the cause of this ruin is effectually removed in the sin-bearing obedience of the Lamb of God. Those for whom He died deserve to die—deserve to remain in the death they had earned for themselves. No one of them had any claim upon God's mercy, and seeing this is so He may, and does, do what He pleases in saving sinners from the wages of their sin. It lay with Him to provide the redemption, for only He could provide it, and when provided the redemption is His to apply. The thought of this redemption is His. What eye saw not and ear heard not He has revealed. In the work of His incarnate Son He has revealed the power of His arm. By His Spirit in His Word He makes known His way of life, and so

grace is sovereign. He is sovereign in providing redemption for the objects of His love, in revealing the way of life to whom He pleases, and in making effectual the record of His gospel for subduing rebel hearts to the obedience of faith. Hence it comes about that those who yield to Christ Jesus and take His yoke upon them do so because they are born of God.

Those that are born of God are the effectually called. They are called to obedience, and the obedience of faith is theirs. This is not something blind or moving at haphazard. God's children are not born again blind. They do not embrace a Saviour they need not. They are not treated as logs of wood by Him when He speaks to them in His Word, and no less are they treated by Him irrationally when they are constrained willingly to take up His yoke. He writes His law on their hearts. He makes known to them its claims. He lets them see, understand, and appreciate how they stand in the light of these claims. He causes them to lay to heart, to realise their own shortcomings, to bring themselves in guilty and excuseless before God. But they are not left ignorant of how the claims of that law they have dishonoured are met and satisfied. The gospel is the power of God to salvation, for it reveals the righteousness of faith. It reveals God's answer to the claims of His offended justice, and those that are born of God are neither left ignorant of this nor left heedless about the matter of the law's claims. They are won for God and as new creatures hunger and thirst for righteousness, finding the righteousness they need in Him, whose flesh is meat indeed and whose blood is drink indeed. A crucified Saviour—made a curse—having soul and body sundered in death, meets the demands of the broken covenant, and what satisfies those demands meets the requirement of their enlightened conscience. They are willing, constrained by grace, to esteem their righteousnesses as filthy rags and to know no hope for righteousness but Christ. They take His yoke by submitting to His righteousness, coming to Him that He may be their Saviour king—coming to Him that they may receive those gifts He is exalted to bestow—coming to Him that they may honour Him as the Father is honoured, taking Him as their own surety and substitute that so His yoke of grace may rest on their shoulders.

Christ's yoke is assumed when the obedience of faith is rendered to the offer of the everlasting gospel, and the yoke that is then assumed is not assumed in order to be flung off and thrown away. The obedience of faith is a life of faith. The faith that submits to Christ is a principle; it acts, it is true, and is known only in its actings and fruit. But these have something underlying them. The principle of faith originates them, and the acting of faith in submitting to the righteousness of God is but the beginning of a life-long process. The further the believer advances on his way through this world the more thoroughly does he realise the truth of the description God's Word gives him of himself. The more

he realises this the more he lays to heart his need and his guilt, and the more he lays these to heart the more precious does the salvation that is of grace in Christ seem to him. He has received Christ Jesus the Lord. He now walks in Him. He abides in Christ. He continues to wear the yoke of grace that he assumed when he yielded to His Lord's claims. The yoke is assumed, and it is worn, and neither its assumption nor its wearing is something blind or unintelligent. Not only is the wearing of the yoke something intelligent, it is spontaneous; it is not by compulsion but of free willingness that this yoke is worn, and the longer it is worn the more familiar does it become. Yet though it becomes more familiar the wearer does not get wearied of it. The better it is known the more wonderfully gracious and adapted to the case of poor sinners will it appear. It is worn then as it is first assumed, willingly and cheerfully. In coming to Christ for cleansing, a sense of shame for sin, of wonder at grace well befits the sinner, and as one advances and knows more of what sin is and what oneself is, this sense of shame and wonder does not become less beseeching.

We have spoken of the assumption of the yoke of grace. This is the obedience of faith. But does not Christ's kingly authority claim the new obedience of love and gratitude? Assuredly it does, and in new obedience is this yoke worn. Not alone is there an abiding dependence on Christ Jesus, an abiding indebtedness to Him for acceptance and for strength. There is also an endeavour after willing obedience to all that He is pleased to enjoin, and this new obedience is something natural to those that are His subjects. His law is written on their hearts and this secures that they shall give Him His own place—any place but the highest is not His. He gets the highest place, and it is given ungrudgingly, but apart from the principle of loyalty that is inwrought in the new creature, we may look at the special animating sentiment that inclines His subjects to wear His yoke. They love Him, and what above all melts them into loving obedience and submission is the realisation of His love to them. The love of Christ to themselves they realise in the faith that lays hold of Christ crucified in the gospel. They receive Him as their Saviour, saying, "who loved me and gave Himself for me." But apart from this personal realisation of indebtedness to Him for what He has done for themselves, the view that the gospel gives of Him against whom they have sinned, and who claims their heart's allegiance is in itself a most powerful motive alike to the exercise of self abasement and to the exercise of willing surrender. The God against whom we have sinned is the God who gave His Son to die for sinners. What then is sin when committed against such a God? How all-worthy of love is such a God! How all-worthy of cheerful obedience! If this is so, the general revelation of the love of God in Christ independent of its personal direction to me as an individual, is a powerful argument to loving

obedience to His revealed will. But how much more powerful and close at hand is the gospel character of God when we by faith take Him, against whom we have so grievously revolted, as our God and Father in Christ Jesus His Son. When we say appropriating Christ as ours, "who loved me and gave Himself for me," "My Lord and my God," are we not constrained by the love of Christ melted by it, moulded by it, so as to love His law, His way, His people? The path of new obedience is chosen because this is the will of God even our sanctification, and He would have us holy as He is holy. His sovereign authority is bowed to, His worthiness of being loved is acknowledged, and the revelation of His love serves to fix our devotion to His service. Thus it is that the yoke of Christ is assumed and worn. Not without reason is it assumed, and not without reason is it submitted to, and when it is worn thus, the believer, indebted to Christ for acceptance before God, seeks not to mix with this ground of acceptance any thing even that he is or has done through grace. Grace is the theme of his song.

III.—How does it come to pass that this yoke is easy? We have already considered briefly what the yoke consists in and how it is assumed. If we take good notice of these two matters, we shall see some reasons why the yoke should be and is easy. The yoke is one of grace. Instead then of imposing a burden it removes a burden. The burden of guilt is removed in the assumption of this yoke; with it goes the burden of condemnation and wrath. When the believer receives Christ as His righteousness he is freed from condemnation. He is freed from guilt. But then it may be said it imposes an obligation. Is liberty a burden? True liberty is the portion of those that the Son sets free, all else are slaves. If freedom to serve God in love and free willing devotedness is a burden, then the yoke of Christ does impose a burden, but let us ever remember that His word is true when He says, *My yoke is easy*. Because His yoke is a yoke of grace it is easy. It is easy when contrasted with the yoke of Satan. It is surely no grievous yoke for poor rebels to come for the gifts that the exalted Redeemer has to bestow. It is no grievous yoke save to pride and self-sufficiency. Pride must bow and self-sufficiency must be cast under foot if Christ's yoke is to be worn. The yoke is easy, but not to flesh and blood.

Look now at the yoke as that of new obedience. Is it not easy in this respect? Christ claims His people's heart, love, and devotion, that they should walk in love, should walk though in this world not after the course of the world. This yoke is easy, for it is but reasonable service. But reasonable service is counted reasonable only by those that are reasonable themselves, and none are truly reasonable but those that have submitted to Christ and His yoke. This is true soundness of mind, and all who are thus sound-minded count the service of the Redeemer as their reasonable service. The reasonableness of His service does not depend

on how it is looked at. It is as truly reasonable in itself when it is rejected as folly by man's wisdom, as when it is accepted as wisdom by those that have been made fools in their own consciousness. There is then an adaptation between the nature of Christ's service and the inclinations of His spiritually quickened servants. When the yoke is lined it does not gall, and when love to the Master lines His yoke the language of His loving lieges is, His commandments are not grievous. This adaptation of the yoke to the bent of the new creature brings it about that the yoke is easy. But further, the principle of love inflamed with gratitude secures that what Christ asks for shall be willingly conceded. The reasonableness of the services, the adaptation of the yoke to the shoulders that wear it, and the bearing power of love and gratitude, bring it about that this yoke is easy, or rather make the yoke to be felt to be what it is indeed—easy and not grievous. But it may be said, If this yoke is easy how comes it to pass that those who wear it so often complain? Their complaints don't affect the truth of Christ's words, for so long as they are here on earth the saints of the Most High are compassed with infirmity. The good they would they do not, and the evil that they would not, that they do. They would be perfect if they could, but there is a law in their members warring against the law of their minds and bringing them into captivity. In the measure in which this law makes its presence felt, in that measure do they complain. It is true then that they complain, and that others know this, but let us look at what they complain of. Do they complain of Christ or of His yoke, or of His sovereign allotment of their portion? They complain of none of these. There is, it is true, a principle within antagonistic to God's glory, and it, if it had its way, would make them not alone complain of Christ but cast off His yoke. There is at the same time, however, the spirit lusting against the flesh, and so Christ's yoke has never been cast off by any that ever truly assumed it. Their complaint then is not of Christ. It is directed to Him. But its subject is themselves. Being reconciled to God they suffer not self and its claims to come in between themselves and the allegiance they owe to Him. They complain not *of* Him but *to* Him. With one voice they have to testify that He is good, and that He has never done aught but good to them. Has He visited them with bitter things in providence? They consider these things as less than their desserts, and when they realise their standing in Christ they see the most unlikely things working for their good. Out of the eater comes forth meat, and out of the strong comes forth sweetness. With one voice the true Church of God testifies to the easiness of Christ's yoke. Those who agree not with them have never worn it, and they cannot speak from experience. All who can speak from experience have the one testimony to bear, and they set to their seal that Christ is true, when He says of His yoke, My yoke is easy. Setting to their seal they say to others, Come with us and we shall do you

good, for the Lord hath spoken good concerning Israel. The Bride says, Come. The Spirit says, Come. Christ says, Take my yoke on you, and now seeing there is such consentient witness-bearing and gracious invitations, what have you, poor sinner, to say against the yoke of Christ? Is it not easy? If you have never tried you cannot say. The yoke you wear, however it may suit corrupt nature, will load you with final perdition and endless shame. Life, health, and salvation are to be had but in one way, and that way is, that you should take the yoke upon you of which Christ testifies saying—"My yoke is easy."

Meeting of Synod.

THE half-yearly meeting of Synod took place on Tuesday, 14th November, in the hall of St. Jude's Church, Glasgow. At twelve noon, the retiring moderator, the Rev. Neil Cameron, conducted public worship, and preached a sermon from Hebrews iv. 14: "Seeing then that we have a great High Priest, that has passed into the heavens, Jesus the Son of God, let us hold fast our profession."

After sermon, the Synod was constituted with prayer. Sederunt from the Northern Presbytery:—Rev. John R. Mackay, Gairloch; Rev. John Macleod, Ullapool; Rev. George Mackay, Stornoway; and Rev. Neil Macintyre, Glendale. From the Southern Presbytery:—Rev. Neil Cameron, St. Jude's, moderator; Rev. Jas. S. Sinclair, John Knox's; and Mr. John M'Neilage, elder. The moderator said that his year of office had now expired, expressed his indebtedness to the brethren for the courtesy he had received, and added, that it lay with the Synod to appoint his successor. Rev. John R. Mackay rose and said, that according to the usual order he would have moved that Rev. John Macleod, Ullapool, be appointed, but the Synod could not, in the meantime, dispense with his services as clerk; he therefore moved that the Rev. George Mackay, Stornoway, be appointed as moderator for the ensuing year. The motion was seconded by the Rev. Jas. S. Sinclair, and unanimously agreed to. Mr. Mackay, having accepted office, took the chair, and expressed the hope that through grace he might be enabled suitably to perform the duties incumbent upon him. After a committee in bills and overtures was appointed, the court adjourned to meet again in the evening at half-past six o'clock.

The Synod resumed business at the hour appointed. In addition to the members of the first sederunt there were present from the Southern Presbytery, the Rev. Alexander Stewart, Oban, and Messrs. Duncan Crawford, Oban, and John Maclean, St. Jude's, elders. The first item of business was the interim financial report. The treasurer's recommendation that the salaries payable for the half year be continued at the former rate

of £65 was approved. In regard to the sum of £95 to the credit of the Building Fund, it was agreed to distribute it on the principle formerly adopted, *i.e.*, that one-third go to the Shildaig Manse Fund, and that the rest be divided according to the burden of debt on congregations. The clerk was instructed to write congregations on the subject, and the allocation was left for the financial committee.

The Northern Presbytery presented an overture desiring the Synod to authorise a translation into Gaelic of the Questions and Formula for office-bearers, and to print the same along with the English originals. This request was granted, it being understood that only the Questions and Formula in English were the ultimate standards, and that the translation was to serve simply for the instruction of the people. A committee, consisting of Revs. J. R. Mackay, N. Cameron, and J. Macleod (convener), was appointed to see to the matter, and to report to next Synod.

The court confirmed the action of the Northern Presbytery in increasing the salary of Mr. Alexander Macleod, missionary, Dunbeath, to £15. He was instructed to go once a fortnight to Helmsdale.

It was also agreed to instruct the treasurer to pay as expenses of the East Coast deputies for last season, six weeks' probationer's salary and travelling expenses to Mr. Ewen Macqueen; £2 2s. for travelling expenses to the Rev. George Mackay; and also probationer's salary to Mr. Dugald Cameron for taking Mr. Mackay's place at Stornoway.

The clerk read the following fraternal letter received from the Associate Presbyterian Synod of North America:—

"NEWARK, NEW JERSEY,
24th October, 1899.

To the Free Presbyterian Synod of Scotland,

DEAR BRETHREN,

The Associate Presbyterian Synod of North America, at its late meeting in Chesley, Canada, directed us, as a committee, to convey to you our fraternal greetings, and to express the desire for correspondence with your church.

There are many precious memories of the 'Ten Years' Conflict' which ended in the Free Church disruption, especially that day when Dr. Chalmers read from the forty-third Psalm—'O, send thy light forth and thy truth;' when suddenly the ominous clouds parted and let the sun shine through in his brightness. The following history of that church seemed to agree with this portent. But in later years our heart began to tremble for the Ark of God in the midst of that communion. Therefore, we rejoiced to hear that you had come forth to maintain the truth once delivered to the saints. When you remember that two ministers carried on Presbyterian Church government in the rise of the Cathari, you need not despise your small beginning. Mosheim, in his church history, holds that they flourished wherever the 'Catholic' Church

existed. After these followed the witnessing churches until the time of Huss and Jerome, who started anew the church in its purity. After the Hussites we find the glorious record of the Taborites. Then the 'two witnesses' again appear in Zwingli, and Luther to revive the church for the Reformation period. You should be encouraged by the work of Knox also. You will remember that he had only eight ministers to sow the gospel over Scotland. At a later period the 'Second Reformation' began with the two Erskines, who organized the Associate Presbyterian Church of Scotland, the mother of so many churches, indirectly of your own.

In writing as we have, we offer you the grounds for encouragement which we have taken for ourselves from our church ancestry, and which should constitute a bond of sympathy between us.

On behalf of our Synod we subscribe ourselves,

R. T. WYLIE,

359 Bank Street, Newark, N.J.,

A. M. MALCOLM,

Eau Clair, Pa., U.S.A.

Per T.E.W."

Mr. Sinclair and the clerk were appointed to draw up and forward a reply, in the course of which they were instructed to show our church's position on such points as the headship of Christ, the atonement, and the inspiration of the Scriptures.

The supply at Fraserburgh and Peterhead for the fishing season of next summer was considered. One of the students was appointed to go for eight weeks, and the moderator and Mr. Mackay, Gairloch, intimated their willingness to go for two Sabbaths each to these ports.

The clerk submitted the following motion on national duty at the present time:—

"The Synod taking into consideration the present circumstances of our country, and particularly the war in which we are at present engaged—the merits of which they do not undertake to determine—think it incumbent upon them to call the attention of the rulers of the nation, to the omission at the present time, of what was the laudable custom of our rulers in other days, viz., of calling upon the people at large to observe a day of humiliation and prayer, in order to confess before the Lord, the Prince of the Kings of Earth, our sins against Him, as a people; and further, in view of the revealed truth that Christ is the Head of all things and the King of Nations, the Synod consider that our nation is bound, not only to support His Church and cause, but also to acknowledge its corporate obligation, to give thanks to Him for the measure of prosperity that we have enjoyed in outward peace and plenty, as something that has come from His hand, lest we be puffed up with that pride that goes before destruction, and ascribe to our own strength, skill, or prudence, what is due alone, and altogether to the Divine goodness that has been vouchsafed to us.

"The Synod accordingly would desire respectfully to call upon the rulers of the nation to appoint, at an early date, a day of public humiliation and prayer.

"Copies of this resolution shall be sent to the Most Noble the Marquis of Salisbury, to the Right Honourable A. J. Balfour, and to the Secretary of State for Scotland."

Mr. Cameron seconded the motion. It was heartily supported by other members, and unanimously agreed to.

It was then moved, seconded, and agreed to, that in the event of no action in the lines of the previous motion being taken by the Government, the Presbyteries of the Church, acting in consort with one another, should appoint, about the beginning of January, a day of humiliation and prayer.

Mr. Cameron informed the Synod of the course of instruction in Glasgow to be pursued by our Kaffir students. This course was approved of.

The Clerk intimated that he had received acknowledgments of receipt of the resolutions of last Synod, anent Ritualism in England, from Lord Salisbury, Mr. A. J. Balfour, and Lord Balfour of Burleigh.

It was agreed to hold the next meeting of Synod at Inverness, on Tuesday, after the first Sabbath of July. The meeting was closed with singing the last three verses of Ps. cxxii., and the benediction.

The Rev. Ebenezer Erskine and Witnessing for Truth.

CHRISTIANS are called the Lord's witnesses. Why do they get that name? Because they confess His truths, they confess His cause, they confess His members, they confess His ministers, and everything that belongs to Him. It is not a private owning of Him that will do in such a day as this. He is publicly affronted; the crown is taken off His head. He is injured by civil and ecclesiastical courts; He is injured in His doctrine, worship, discipline, and government; He is injured in His members; He is injured in His supreme deity; He is injured in His headship and sovereignty over His Church. Now, I say, when He is thus publicly injured, He ought also to be publicly confessed. A public testimony hath been emitted, in a judicial way, by a handful of ministers, who, by the providence of God, have been brought to a particular situation. That testimony has come abroad, and it torments the men that dwell upon the earth, who attempt to bury His testimony and to bury His witnesses. A cry has come abroad of a dangerous schism in the Church, and of schismatics rent the seamless coat of Christ. That is just the old cant of the Papists, when the Protestants came off from

them, saying, "O, by your doing so you cause divisions in the Church, and rend Christ's seamless coat." I would ask such, Who are the causes of it; whether they that endeavour to maintain and contend for the truths of Christ, or those that tread His truths under their feet? Whether those that endeavour to maintain the liberty wherewith Christ hath made us free, or those that are trampling the sacred privileges of the Church of Christ under their feet? All that is demanded by us is that they return to the Lord, and that they rectify these things that are wrong in doctrine, worship, discipline, and government. This is what God requires—"He commands all men everywhere to repent." What is the reason that men, in a judicative capacity, do not purge out the leaven of error or scandals in a Church? What is the reason? It is either because they will not, or they cannot. If they will not, by this they proclaim to the world that they are a set of wicked men; or it is because they cannot, and it says the Master hath taken away the keys from them; and what a ridiculous thing it would be to accede to them from whom the keys of the house are taken away by the Master of the house. It is easy, then, to know what course to steer. If the rights of Christ, as King in His holy hill of Zion, be maintained in the judicatories of the establishment, then it is a sin to withdraw from them; but if they be trampling under foot the authority of the Son of God, by enacting laws in His house which are inconsistent with His laws, and with the liberties wherewith He hath made His people free; if they be worming out a faithful ministry, screening the erroneous, casting out ministers out of their communion for faithful witnessing against errors and corruptions, then we ought not to continue with them, especially when a public testimony is lifted up. Wherever His cause is displayed and His truths are maintained by doctrine, worship, or discipline, there should the accession be; for the "gathering of the people" should be there. If it be within the camp, stand there; if it be in the fields and city of the wood, it concerns us to follow Him there, though reproach and persecution should follow. Says the Apostle (Hebrews xiii. 13), "Let us go, therefore, unto him without the camp, bearing his reproach." When the Christian Church was first erected by the Apostles, and the Jewish Church was unhinged, a cry was raised after them that they were schismatics, and renting the true and only Church of God. Says the Apostle, "He has been reproached for us, and it is good our common to go without the camp to him, bearing his reproach." However ye may scar at reproach for Christ, Moses was of another opinion, for he "accounted the reproach of Christ greater riches than all the treasures of Egypt." What is the hazard though reproach should follow? Cleave to Him. Let us study to confess Him and follow Him on all hazards. "He that loseth his life for my sake (says Christ) shall find it." He that loseth a good name for Christ, he shall find it again. There will be a resurrection of names as well as of persons ere all be done.

Letters of the late Donald Duff, Stratherrick.

(III.)

STRATHERRICK, 26th May, 1870.

MY DEAR FRIEND,—I should have answered your last letter sooner, but you know I am but an unlearned man, and have neither the hand nor the head, nor, alas! the heart, of a ready writer; so if you have any true charity, you will not delay replying longer than you otherwise would. There are some with whom it would be a pleasure to converse every week in the way of writing; but believe me, that whether I am speaking or writing, when I look at it a second time it seems so fearfully polluted with *self*, that I will be quite disgusted. And if I try to speak or write anything concerning blessed Jesus, what I say comes so very far short of what should be said, that I seem to be almost a scoffer at His glory. And after all, I fear it is only my own pride that is hurt because I cannot do better.

But I am happy to tell you that I heard some very good speaking lately. Mr. Spurgeon was preaching in Dingwall and in Invergordon, and gave me to believe that I am not yet proof against a gospel sermon. I am not a young man, but I would willingly walk ten miles every week for the privilege of hearing him. Of course, I have often read his printed sermons, but it is something quite different to hear him; for there is a power accompanying his preaching that must be felt in order to be understood. As to his gifts, I think his chief ability consists in this—in making deep and weighty points of doctrine appear clear and plain. Also his illustrations of truth are most apt and suitable. He dealt with the case of the disciple Thomas in one sermon in a most satisfactory way. After commenting on his absence the first Lord's Day, and applying the same to elders and deacons that absent themselves from Prayer Meetings, he went on to show that Thomas was of a sceptical turn of mind, and could not believe anything that he had not *good ground* for believing. From this he argued that many sincere seekers of the Lord could not take their own faith for granted, but needed evidence of it by having the truth applied to them by the power of the risen Lord Himself. He then showed the Lord's tenderness towards Thomas in giving him the very evidence that he sought, so that his confession of faith went beyond that of his fellow-disciples, and he might be termed the brain of the twelve, as Peter was the mouth of them. Mr. Spurgeon is also very humble in manner, so that an uneducated person, like myself, could feel quite at ease in his company. May the Lord make him more and more a witness for Himself in our backsliding day.

And indeed we have much cause to grieve over the state of matters at the present time. As to our own Church, this Union affair is eating out the little spiritual life that is among us, and is also raising a bitter spirit between the opposing parties, which is judgment-like. I am not to make a fool of myself by setting up for a prophet, but it is my assured belief that if the Constitutional party let their principles go to the winds by joining with a Voluntary Church, the next thing will be an endeavour to make a final separation between Church and State. And if that comes on, what is to hinder Atheists and Roman Catholics from being allowed to occupy the highest places of power in the land; and then farewell to the peace of Britain. As a Church, we have a guilty hand in this matter, and some cannot believe that the Lord will countenance us until there is a sifting. And however unprepared we may be for such a process, I really think it would be better than that this course of declension should quietly go on. There is not an honest man to-day in Scotland but must confess that the Lord has become very much a stranger in the public means of grace, although He will not want a remnant in private corners. Anyone who can cherish a better opinion, I am sure I do not grudge it to them. . . . Yours, &c.,

D. DUFF.

(IV.)

STRATHERRICK, 8th September, 1870.

MY DEAR FRIEND,—I received your letter mentioning that you had to remove this month from your present home, where you had met with much goodness in Providence. You will, no doubt, feel this in various ways, but it will make you sympathize with the poor Israelites, who had often to erect their tents in the evening and take them down in the morning. They wandered in the desert, finding no city to dwell in; but as one said, "There is better on before—a rest remaining for the people of God." Let me hear how you are carried through the labour and fatigue of the flitting.

You were kindly asking after my own temporal affairs. Assuredly, if my soul prospers as well, matters would be better far with me than they are, but alas! when the outward man is something respectable, the inner man is often a very ugly creature. If I were to describe what I know of him—although he is in a great measure unknown to me—he would frighten you. Indeed, he often frightens myself, although we have been neighbours so long. But still I will be trying to read his condemnation before his face, and telling him that the day of his execution is fixed, and that I will triumph over him yet.

You were also asking if I was troubled with unbelief in a certain form. Truly I may say of my heart what a traveller in the East said of a place where he saw an enormous number of frogs, "Surely this is the metropolis of frogdom"; so my heart is the

very metropolis of unbelief. Whatever form unbelief can take, it is sure to find a reception with me, so much so, that if it came in a form I never thought of before, the mere mention of it in that form was enough to give it a place. But I saw a remark in an old author lately that pleased me much. He said, "The Devil will never get his plans finished to the full in the hearts of God's people. He will begin them and carry them on, but, by grace, something would interfere to mar his plots, so that he would not get them accomplished to their destruction." I hope, therefore, that unbelief will never get its attempts carried out to the full in your heart or mine, although it has begun many a bad job with us. It will not make you better to tell you that I am worse, but if I were to tell you half the plagues of my heart, you would have to say that my case is more hopeless than yours. And yet I am not altogether without hope, *only because* "the blood of Jesus Christ, his Son, cleanseth us from all sin."—Yours, &c.,

D. DUFF.

Notes of a Sermon

BY THE LATE REV. ARCHIBALD COOK, DAVIOT.

PREACHED IN DUKE STREET FREE CHURCH, GLASGOW, 5TH JUNE, 1855.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—LUKE xii. 32.

THERE are very few of the hearers of the gospel but are desirous of hearing something about heaven or hell, yet very few seek for evidences of a change in themselves. The greater part are content without God. When they come to die they shall be greatly disappointed. But the little flock will not be content with hearing about heaven without some evidences that heaven belongs to them. In this chapter the Saviour was speaking to His disciples. We read in another place that they left all and followed Christ. They had no worldly prospects before them, and so it was no wonder though they would have some spiritual difficulties as to how they would get through the world. Christ is now encouraging them. At the 24th verse He says, "Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" At last He leads them to eternity. One thought of eternity will put all worldly concerns out of their mind. "But rather seek ye the kingdom of God; and all these things shall be added unto you." Whatever difficulties they might meet in the world, this would sweeten their troubles. These words belong to the elect people of God. I will endeavour to show:—

I.—The Saviour has a little flock in the world.

II.—Something of the character of this little flock.

III.—As to how it is the Father's good pleasure to give them the kingdom.

I.—The Saviour has a little flock. I would observe here :—

1. That the Saviour has a little flock as He is the Creator of all. Every creature depends upon Him, and all must render account to Him. He speaks here to the Church as the Saviour or living head of the Church. In the covenant of grace creatures are spoken of as belonging to the Godhead in the Father. It is the prerogative of the Godhead to elect sinners. Election is a mystery above our comprehension. We all lost our right to the favour of God by sin. We lost our character. We left God at liberty to save us or put us to hell. Election is an act of God in which He sheweth His own sovereignty. We were before His eye from eternity lying in our blood. Those whom God passed by cannot impute injustice to God. He left them in the state they brought themselves into, and those whom He saves get what they do not deserve. If you were going to glory and asking the redeemed why they were taken there, they would only say, "It was of God's will." They were given to the second person of the Godhead as a little flock to whom He may say, "It is your Father's good pleasure to give you the kingdom." It is in this way that their names are said to be engraven on His heart and on the palms of His hands. This was a part of the joy set before Him when He endured the cross.

2. The Son has a little flock as surety. He became their surety to the Father. The Father did not lose His interest in the little flock when He committed them to the Mediator. He once committed the human race to a man but the man failed, and He would not commit one soul now to all the angels in glory. For He knows the value of the soul. Christ became surety as Judah said to his father regarding Benjamin. "I will be surety for him : of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."—(Gen. xliii. 9.) Christ will present the Church without spot or wrinkle or any such thing. It is to the surety the father looks, not to them. The security of the soul stands in the living Head. "If his children forsake my law and walk not in my judgments ; if they break my statutes and keep not my commandments ; then will I visit their transgression with the rod, and their iniquity with stripes." But what follows? "Nevertheless my loving-kindness will I not utterly take from him nor suffer my faithfulness to fail."

3. The Saviour has a little flock as Redeemer. He required to redeem them. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb, without blemish and without spot." When the Saviour delivers a soul from the devil, it is not for nothing. Everything He obtains is represented as a

purchased possession. This work of redemption required to be wrought out in the human nature. (1) It was for this cause that the Saviour stooped so low as to take the human nature into a personal union. He did it for the glory of His Father and the good of His creatures. No wonder then that the angels sing with the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." It was for this end the Son of God was revealed that He might destroy the works of the devil. (2) The law looked for satisfaction for transgressions. The authority of God is to be seen in the punishment of sin. Sinners will have to do with God yet. This is their day, but His day is coming. The Saviour was made under the law to give satisfaction to its demands. In human nature He gave this obedience which reconciled the glory of God and the salvation of the little flock. Here is a mystery in which the little flock will swim through eternity. It was by His death He was in a particular way to purchase their redemption. "Without the shedding of blood there is no remission." He delivered them from the curse of the law being made a curse for them. "He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." His sacrifice was not only without spot, but also a sweet smelling savour unto God. The savour of sin ascended to heaven and brought down the curse of God, but this savour sets the little flock at liberty. (3) It was as a substitute in covenant He died and set them at liberty. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit in which there is no water." In this view they were to get their life for His death. They were to be saved from the wrath of God through His drinking that wrath. "Ought not Christ to suffer these things and to enter into his glory?" (4) They were so ordered from eternity that they were to get everything as the fruit of His intercession. They would have a new right to things on this earth as well as to spiritual blessings. "I ascend to my Father and your Father, and to my God and your God." His throne was to be their throne. I often wonder what makes the redeemed in heaven so happy when they think of believers on earth. It is this: they see the Mediator has each one's case in His hand, and will make everything work together for their good. He is the friend of the broken-hearted and the tempted, and He will plead their cause.

II.—Something of the character of the little flock.

1. The Saviour's flock may be said to be little on account of their fewness. Many are concerned if they go for one night a few miles from home, where they will sleep or how they will be, and never were concerned where they will spend eternity. They were but a little flock when He was in the world, and not all genuine. One of them was a devil. But when He makes up His jewels there will be a multitude that no man can number.

2. They are counted little by the world. The world says they

are of weak minds. We like very well to see people have a little religion, but we do not like too much of it. You never hear them say, "We have too much of the world."

3. They may be called little because they are little in their own eyes. Their faith is little, their hope is little, their repentance is little, their obedience is little. Why? Because God has become great in their eyes. The world is so big in the eyes of the unrenewed that God is little to them. Every unregenerate person is a god in his own eyes. The soul becomes little in its own eyes by the Spirit's teaching. The Spirit begets by the Word faith in the being of Jehovah. This is the beginning of the work in the soul that will cause it to shine through an endless eternity. This preserves alive spiritual concern in the soul. You may be on your knees at the day of judgment and after all be as hard as a stone. It is a sense of the sweetness and loveliness of the Divine Being springing up in their souls that brings them to say, "I am more brutish than any man." "I am a beast before thee." If this is brought alive in your souls, it will make you little enough.

4. The little flock feel the weakness of their spiritual desires after the revelation of the glory of the Godhead. One may have as much of God as will carry him through the world, but this is not what the gracious soul wants. It wants something that will transform it into the image of God.

5. They feel the need of God's assistance in the means of grace. Some glimpses of the infinite majesty of God make duty become as a mountain. Many will see in eternity that they were not praying to God, that they had neither God, Christ, nor the Spirit in their prayers. Glimpses of the Divine Majesty make reading the Bible, asking a blessing on food become a mountain. Some new grace is needed by the soul from the fountain.

6. It is in the promise by faith that they have all, like Abraham. He had not anything but in the promise. The new heart is in the promise. Is there any poor creature here who goes to pray depending on the promise?

7. The spiritual difficulties that meet them. We read of Jacob, a worm, thrashing the mountains. Wonderful, when he was a worm he thrashed the mountains, but when he became a mountain, the worm thrashed him. When the sinner looks to the Lord he sees nothing in himself. "I live, yet not I, but Christ liveth in me." When it is said, "Fear not," this shows they have fears, and they must be removed by the great Advocate. The first ray of light that enters a soul, the creature begins to leave himself at Christ's feet for safety. He breaks Himself to them. The world speak of a whole Saviour, but He never break Himself to them. The people of God see in Christ all that will meet their wants, and they feel that they can go to eternity depending on Him. They look to Him for everything. "As poor, having nothing, yet possessing all things." No love in them possessing love in Him. The Spirit of God opens the fountain so that they look out of

themselves. The poor carnal world are content to hear of Christ, though He never opened His bosom to them. Did you know till then the sweetness of prayer, of singing a psalm, of going to the Lord's table, of the fellowship of God's people? A living soul will move, a dead soul will not move. The people of the world are as righteous on Monday as on Sabbath. It is a dead soul that never thinks of that state in which he will have life as long as God has a being. The people of God have fears, so that the Saviour has to speak to them. It is no wonder though people who are from hand to mouth are afraid they will come to poverty. It is no wonder though the poor widow with whom Elijah lived was afraid every time she went to the barrel of meal and cruse of oil, thinking they might be done when she went. So in like manner there is always something needed from the white throne to the poor soul. If the Lord pardons a creature's sins, He will put them before his eyes, so that he will be praying for them till the day of his death, or there will be some cross that will keep his wounds bleeding. When the psalmist was in old age, we hear him saying, "Remember not the sins of my youth." Something from the white throne is needed. "Fear not little flock." Let them see one drop of the infinite purity of God, of Christ, of the angels, they will be brought to say, "Can I ever be made fit for the enjoyment of such?" Yet nothing lower will satisfy them. The world call the people of God deranged and gloomy; they did not like the Saviour: He was a man of sorrows and acquainted with grief. They have their fears of Jordan. It is not a little thing to look to eternity. Look above, you see eternity, below, you see eternity, before, you see eternity, and behind, you see eternity. No wonder then, those who have this fear are trembling creatures, and need something from the white throne. The Lord sits on the floods.

III.—As to how it is the Father's good pleasure to give them the kingdom. They are the fruit of the Saviour's death on the cross. The soul of God turned to the fruit of Christ's death. "Awake, O sword, against my shepherd, and against the man that is my fellow, said the Lord of hosts; smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones." They are infinitely precious in His sight. You that love Christ love God, for He is the first object of the Father's love out of Himself. It is the Father's good pleasure to give such the kingdom.

Conclusion.—As for election, it is true, but let it not keep any from the Saviour. While you have a soul and body together, come to the Saviour; you are invited. "Him that cometh to me, I will in no wise cast out." Can you go to your bed without Him, can you go to your work without Him, can you go to eternity without Him? To those who trust in Christ for salvation, He will give their souls at the great day, and they will say, He is a worthy Saviour, and will put the crown on His head. To you

who did not give Him your souls, He will say, "Find your own souls, you would not trust them to me." "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief." Oh, that precious jewel that heaven and hearth cannot fill, but God who made it. You poor little flock to whom it is the Father's good pleasure to give the kingdom, you will in a few days shine as the stars through endless eternity.

Extracts from Letters by the late Rev. Archibald Cook.

"I understand you have found — more comfortable and profitable than you expected. Though the Saviour is the same in all places and His ordinances the same, yet there are places in which the means of grace are purer, more spiritual and agreeable to His mind. In such places His spiritual presence may in a special manner be expected by the broken in spirit, and such places should be highly valued by the people of God. Power in the means is precious making one and keeping one a sinner, his wounds opened, sensible of his coming short of the spiritual demands of the law; and not only sensible of this, but of his sinful lusts and desires, so as to be a sinner. Thus broken, humbled and losing boldness in the presence of the infinite Majesty, infinite grace, condescension, mercy, and fellow-feeling appear in every glimpse of His presence to such sinners, raising the poor from the dust and the beggar from the dunghill. Warm affections are very dangerous without something of this accompanying them. Instead of the Lord becoming more precious as the unchangeable source of his eternal rest and blessedness, the creature rests in a shadow. Instead of going out of himself and living by faith on what is in Christ, he lives on his own warm feelings. Instead of the soul dying to self and pride, and living to God, he will cherish self and pride, and at last turn to the creature and the vanities of the world. Hence how many poor, barren professors we see and meet with; and even ourselves, how often do these warm affections deceive us. How often do we make them the foundation of our hopes! When we have our feelings melted and warmed, we think that Christ will receive us. When we are cold, dead, hard, barren in our feelings, then we think there is no mercy. Thus we often make them the foundation of our hopes, contrary to our head knowledge. What a mercy that when we are hard, dark, full of wicked and sinful thoughts, and desires, yea of blasphemy, we are as welcome, as though our hearts were full of love and holiness. If ever the Saviour spoke a word of comfort to a soul, it was at the time when he thought himself a castaway, bound over in chains of eternal

misery. What then gives a right to a sinner? The free offer of the gospel, "Ho, every one that thirsteth, come ye to the waters." This coming is in the heart; it consists of desires arising from a principle implanted by the Spirit of God. Be you thankful for every discovery of your sinfulness, of the preciousness of Christ, and of the free offer of Him to sinners, and especially for finding your own soul joined to Him as your own Saviour, with a desire accompanying to be made holy. Such moments may be sweetly remembered on a death-bed. They are not forgotten in heaven."

"The people of God will in eternity see in many ways His infinite condescension in answering their prayers. While here this was not so visible; yea often providence and experience working contrary to their desires and requests. But where grace is, it is the desire of that soul to be made holy, that the love and power of sin be destroyed. The people of God expect that this will be done by immediate gracious communications from the fountain of life, and the light of His countenance; but the Lord often takes another way with them. Perhaps He lets corruption loose, so that they are ready to faint; lets Satan loose; takes idols from them; strips them of worldly comforts, so as to have no refuge but Himself; reveals some sins to them as the cause of all, so as to create repentance; turns the desires of their souls in that repentance to Himself, as the only refuge, and gives them tastings of His love through the promises and means. In this way He creates and cherishes hungering after holiness, and thus they have the answer to their prayers."

Brief Remarks from Sermons

BY THE REV. FINLAY COOK, REAY.

12TH JANUARY, OLD NEW-YEAR'S DAY, 1841.

"Grace be with all them that love the Lord Jesus Christ in sincerity.—Amen."
EPHESIANS vi. 24.

YOU are not worth a straw if you love not the Lord Jesus Christ; hell is good enough for you. When you will not give a moment of your love to Christ, how will you go to eternity to meet brimstone, fire, fury, and devils in hell? Believer, you are in your enemy's country. You must fight with the flesh, the devil and the world. If you are a true believer, you shall be more than conqueror. You must bear the cross. If you are without a cross you are in danger of falling. You need a new cross and the grace

of patience with it. When one trouble is over, grace goes home and says, "I have finished my work," and then a new cross and new grace comes. Make friends of mammon, but do not serve mammon. Pray, but be not thyself found in prayer. Read, but be not thyself in reading. Preach, but be not thyself in preaching. Forbear, as lambs among wolves. Lazarus heard the voice of the Lord in the voice. If you will hear a voice in the voice, your soul will be a soul unto you, sin will be sin to you, hell will be hell to you, heaven will be heaven to you, God will be a God to you. The old year says to all the people of God, "Grace be with all them that love the Lord Jesus Christ in sincerity.—Amen."

18TH JANUARY, 1841.

"They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth."—JOHN xvii. 16, 17.

Daniel was in Babylon, but he was not of the Babylonians. Joseph was in Egypt, but he was not of the Egyptians. They were in the world, but not of the world.

"Sanctify them through thy truth." Abel was found in this prayer, but Cain was out of it. David was found in this prayer, but Saul was out of it. Peter was found in it, but Judas was out of it. Paul was found in it, but Demas was out of it. Every unsanctified father is bringing up children for the devil. Every unsanctified minister and teacher is strengthening the kingdom of Satan. The love of the world will make friendship to-day and forsake to-morrow. If you would get one drop of the love of Christ it would make you wise unto salvation : you would give up following your own heart, you would follow Christ. When the strong man rules the house, the mouth is a chimney for hell, and the tongue that was created for glorifying God is ring bell in the hand of Satan. It would be good for those that are given to tattling and lies that they would learn David's prayer, "Create in me a clean heart." I saw a woman and she would make a saint in church, an angel in the street, and a devil in the house. I would not like that woman for a neighbour. I would rather Satan for a neighbour. He would flee from the Word of God, but she would not. Christ's prayer is now, "Sanctify them through thy truth ; they are entering upon a new year."

"THE force of what we deliver from the pulpit is often lost by a starched, and what is often called, a correct style, and especially by adding meretricious ornaments. I called upon a lady who had been robbed, and she gave me a striking account of the fact ; but had she put it in heroics I should neither so well have understood her, nor been so well convinced that she was robbed."—*John Newton.*

Suim an Eolais Shlainteil.

Air a lantuin bhò taobh-duilleig 275.

V.—*Continued.*

Am feum is coir a dheanamh d'on eolas shlainteil.

I.—A chum mothachadh a thoirt do neach air peacadh leis an lagh, faic Ierem. xvii. 9, 10.

“Tha an cridhe cealgach thar na h-uile nithe agus do leigheis ; co 's urradh a thuigsinn? Tha mise Iehobhah a' rannsachadh a' chridhe, agus a' sgrùdadh nan àirnean, a chum gu tabhair mi do gach neach a réir a shlighe, agus do réir toraidh a dhèanadais.”

Ann an so tha 'n Tighearn a' teagasg an dà ni so.

1. Gu bheil tobar ar mi-ghiùlain agus ar peacaidh an aghaidh Dhé, anns a' chridhe, a ta gabhail a steach na h-inntinn, na toile, nan aignidhean, agus uile bhuadhaibh an anama, mar a tha iad air an truailleadh agus air an salachadh leis a' pheacadh ghin ; air bhi do 'n inntinn, cha 'n e mhàin bhi aineolach agus neo-chomasach air gabhail ri fìrinn shlàinteil ach mar an ceudna làn do mhearachd agus do naimhdeas an aghaidh Dhé, agus air do 'n toil agus do na h-aignidhibh a bhi rag agus easùmhal do uile chomhairl' an Tighearna, agus air an aomadh a mhàin chum an ni sin a ta olc : (a deir e) Tha an cridhe cealgach thar na h-uile nithe, agus do-leigheis ; seadh, agus co do-rannsuicht' ann an aingidheachd, is nach comasach do dhuine 's am bith a thuigsinn ; agus Gen. vi. 5, “Tha uile bhreithneachadh smuaintean cridhe an duine a mhàin olc gach aon là.” Deir an Tighearna d' an fheudar dhuinne creideas a thoirt d' a theisteachas 's a' chùis so, agus anns gach cùis eile ; agus feudaidh ar fiosrachadh féin a theagasg dhuinn, gus an toir Dia oirnn sinn féin àicheadh, nach seall sinn gu bràth ri Dia ann an ni 's am bith, ach gu bheil ceud-thoiseach ar n-uile ghnìomhara air an stiùradh le féin-ghliocas feòlmhor a mhàin.

2. Gu bheil an Tighearn a' toirt ar peacaidh gin, no ar tograidh aingidh, le uile thoradh nan gnìomhara sin, gu cunntas an làthair caithir a bhreitheanais ; “Is esan a sgrùdas na h-àirnean agus na cridheachan ; agus a bheil do gach aon do réir a shlighean agus do réir toraidh a ghnìomhara.”

Uaithe so, reusonaicheadh gach duine ris féin air an dòigh so ;

“An ni a ta Dia, agus mo choguis chiontach a fianuiseachadh a' m' aghaidh, tha mi a' mothachadh, agus is cinnteach gu bheil e fìor.

“Ach tha Dia, agus mo choguis chiontach a toirt fianuis, gu bheil mo chridhe cealgach thar na h-uile nithe, agus ro aingidh ; agus gu bheil uile bhreithneachadh mo chridhe do thaobh nàduir gu h-olc an còmhnuidh. Uime sin, tha mi cinnteach gu bheil so fìor.”

Mar so feudaidh duine mothachadh fhaotainn air peacadh leis an lagh.

II.—A chum mothachadh thabhairt do neach air fireantachd leis an lagh, faic Gal. iii. 10.

“Oir mheud’s a ta do oibribh an lagha, tha iad fuidh ’n mhallachadh: oir a ta e sgrìobhta, is mallaichte gach neach nach buanaich anns na h-uile nithibh a ta sgrìobhta ann an leabhar an lagha chum an dèanamh,” Gal. iii. 10.

An so tha ’n t-Abstol a’ teagasg thrì nithe dhuinn:

1. Gu bheil e neo-chomasach do dhuine sam bith a bhi air fhìreanachadh leis an lagh, do bhrìgh a thruaillidheachd nàdurra, gu bheil so co cinnteach’s ge b’e air bith a dh’iarras a bhi air fhìreanachadh le oibribh an lagha, gu bheil e fuidh fheirg Dhé air son brisidh an lagha; oir a deir e, “A mheud’s a ta do oibribh ann lagha, tha iad fuidh ’n mhallachadh.”

2. A chum an lagh a choimhlionadh gu h-ìomlan, cha leòir a h-aon no dhà do na h-àitheantaibh a choimhead, no (na ’m bu chomasach e) na h-uile dleasdanas, a dheanamh car tamuill; oir tha ’n lagh ag iarraidh, gu ’m buanaicheadh duine anns na h-uile nithibh a ta sgrìobhta ann, chum an dèanamh.

3. Do bhrìgh nach comasach do dhuine sam bith teachd chum na h-ìomlanachd so, a ta gach duine do thaobh nàduir fuidh ’n mhallachadh; oir a deir an lagh, “Is malluichte gach neach nach buanaich anns na h-uile nithibh a ta sgrìobhta ann an leabhar an lagha chum an dèanamh.”

A nis tha bhi fuidh ’n mhallachadh a’ gabhail a steach uile dhiombadh Dhé; maille ri cunnart gu ’m bris tuilleadh agus tuilleadh do ’n fheirg so a mach, araon air a’ chorp agus air an anam’s a’ bheatha so; agus an déigh a’ bhàis, gu sìorruidh; mur bac gràs ro’ làimh an fheirg so a chur an gnìomh.

Uaithe so reusonaicheadh gach duine ris féin, mar so, “Ge b’e air bith neach, do réir co-cheangal nan gnìomh a ta fuidh mhallachd Dhé, air son briseadh an lagha, uairibh agus dòighibh gun àireamh, cha chomasach dha bhi air fhìreanachadh, no fireantachd fhaotainn le oibribh an lagha.

“Ach mise (feudaidh gach neach a ràdh), do réir co-cheangail nan gnìomh, tha mi fuidh fheirg Dhé, air son brisidh an lagha, air amaibh agus air dòighibh gun àireamh.

“Uime sin cha chomasach dhomhsa bhi air m’ fhìreanachadh, no fireantachd a bhi agam, le oibribh an lagha.”

Mar so feudaidh neach dearbh-chinnt’ a bhi aige mu fhìreantachd féin, nach ’eil i r’ a faotainn le ’oibribh féin, no leis an lagh.

III.—A chum mothachadh no dearbh-chinnt’ a thoirt do neach mu bhreitheanas leis an lagh; faic 2 Tes. i. 7-10. “Foillsichear an Tighearn Iosa o nèamh, maille r’ a ainglibh cumhachdach, ann an teine lasarra a’ dèanamh dìoghaltais air an droing aig nach eòlas air Dia, agus nach ’eil ùmhal do shoisgeul ar Tighearna Iosa Criosd; Muinntir air an dèanar peanas le sgrios sìorruidh o làthair

an Tighearna, agus o ghlòir a chumhachd ; Nuair a thig e gu bhi air a ghlòrachadh 'n a naomhaibh, agus chum gu 'n dèanar iongantach e annta san uile a ta creidsinn."

An so, tha e air a theagasg dhuinn gu 'n tig ar Tighearn Iosa Chriosd, a ta nis a' tairgseadh bhi 'n a Eadar-mheadhonair air an son-sa tha creidsinn ann, aig an latha dheireannach, air a sgeudachadh le lasraichibh teine, a thoirt breth-dhìtidh, agus a sgrios gach uile neach nach do chreid ann an Dia, agus nach do ghabh ri tairgse nan gràs leis an t-soisgeul, no nach d' thug ùmhachd d' a theagasg: ach a tha buanachadh 'n an staid nàduir, fuidh cho-cheangal nan gnìomh.

Uaithe so reusonaicheadh gach duine ris féin air an dòigh so.

"An ni mu 'n d' thug am Breitheamh fìrinneach rabhadh dhomh ro'-làimh, agus a bhitheas air a dhèanamh air an là dheireannach, tha mi cinnteach gur breitheanas ceart e."

"Ach thug am Breitheamh cothromach rabhadh dhomh, mur creid mi ann an Dia 'n a thrà, agus mur ùmhlaich mi do theagasg an t-soisgeil, gu bi mi air m' fhògradh o làthair an Tighearn, agus o a ghlòir, agus gu'm bi mi air mo phianadh ann am anam agus ann am chorp gu sìorruidh.

"Tha mi uime sin cinnteach gur breitheanas ceart e. Agus tha aobhar agam buidheachas a thoirt do Dhia o m' chridhe, a thug rabhadh dhomh teicheadh o 'n fheirg a ta ri teachd."

Mar so feudaiddh gach neach bhi air a dhèanamh cinnteach mu bhreitheanas leis an lagh, no le co-cheangal nan gnìomh, ma bhunaicheas e fuidh 'n cho-cheangal sin, no nach ùmhlaich e do Shoisgeul ar Tighearn Iosa Chriosd.

IV.—A chum mothachadh a thoirt do neach mu pheacadh, mu fhìreantachd, agus mu breitheanas leis an t soisgeul.

A chum mothachadh a thoirt do neach mu pheacadh, mu fhìreantachd, agus mu breitheanas leis an t-soisgeul, no co-cheangal nan gràs; 's éigin da trì nithibh a thuigsinn, 1. Gu bheil ana-creidimh ann an Iosa Chriosd, no bhi diùltadh co-cheangail nan gràs a ta air a thairgse ann-san, 'n a pheacadh eile tha an aghaidh an lagha; do bhrìgh air do luchd-éisdeachd an t-soisgeil gun bhi creidsinn ann an Chriosd, gu bheil iad a' cur cùl ri tròcair Dhé ann an Chriosd, an aon slighe gu saorsa o pheacadh agus o fheirg, agus nach géill iad gu bhi air an dèanamh réidh ri Dia. 2. A ris, 's fheudar dha thuigsinn gu bheil làn-mhàitheanas peacaidh, agus fìor fhìreantachd, r' am faotainn a mhàin le creidimh ann an Iosa Chriosd, do bhrìgh nach 'eil Dia ag iarraidh cumha 's am bith eile ach creidimh; agus gu bheil e toirt teisteis o nèamh, gu bheil e làn thoileach peacaich fhìreanachadh air a' chumha so. 3. 'S fheudar dha thuigsinn, air gabhail da ri fìreantachd tre chreidimh, gu 'n lean breitheanas air an aon làimh a chum oibre an diabhail a sgrios anns a' chreidmheach, agus gu obair na naombachd a choimhlionadh le neart: Agus le bhi diùltadh fìreantachd a ghabhail tre chreidimh ann an Iosa Chriosd, gu 'n lean breitheanas, air an làimh eile, chum an t-ana-

creidmheach a dhiteadh, agus gu a sgrios maille ri Sàtan agus a luchd-muinntir gu sìorruidh.

A chum na criche so, fòghnadh na Sgrìobtuire a leanas a measg mhòran eile, gu meudachd peacaidh an ana-creidimh a leigeadh ris; No, chum meud a' pheacaidh a ta ann an diùltadh tairgse co-cheangail nan gràs ann an Chrìosd, a thairgseadh dhuinn. Faicibh tairgse nan gràs mar tha i air a dèanamh, Is. lv. 3. "Aomaibh 'ur cluas, agus thigibh do m' ionnsuidh-sa; (deir an Tighearna) éisdibh agus mairidh 'ur n-anam beò, agus ni mi co-cheangal sìorruidh ribh, eadhon tròcairean cinnteach Dhaibhidh." 'S e sin ma chreideas sibhse, agus gu 'm bi sibh réidh rium, bheir mi le 'm cho cheangal, Crìosd dhuibh, agus maille ris-sa, gach uile ghràs slàinteil: tha so air 'aithris a ris, Gnìomh. xiii. 34.

A ris, thoir fainear, gu bheil an tairgse choitchionn so, ann am brìgh co-ionann ri tairgse shònruichte do gach neach fa leth; mar a tha soilleir o'n fheum a tha 'n t-Abstol a dèanamh dheth, Gnìomh. xvi. 31, "Creid anns an Tighearn Iosa Crìosd, agus saorar thu féin agus do thigh." Tha reuson na tairgse so air a thoirt seachad, Eoin, iii. 16, "Oir is ann mar sin a ghràdhaich Dia an saoghal, gu 'n d' thug e aon-ghin Mhic-féin, chum 's ge b'e neach a chreideas ann nach sgriosar e, ach gu 'm bi a' bheatha shìorruidh aige." Air an aobhar sin, air do'n t-slàinte mhòr so bhi air a tairgseadh, anns an Tighearn Iosa Crìosd, ge b' e nach creid ann, ach aig am bheil dùil ri slàinte air dhòigh éigin eile, ciod tha e a' dèanamh, ach "a' leanmhuinn air dìomhanasaibh breugach, agus a' treigsinn a throcair féin," a dh' fheudadh e bhi aige ann an Crìosd, Ionah, ii. 8, 9. Ciod eile tha e dèanamh, ach a' toirt mòr thoibheum do Dhia 'n a chridhe? mar a tha e air a ràdh, 1 Eoin v. 10, "An tì nach creid Dia, rinn e breugaire dheth, do bhrìgh nach do chreid e an fhianuis a rinn Dia mu thimchioll a Mhic. Agus is i so an fhianuis gu'n d' thug Dia dhuinn beatha mhaireannach: agus tha a bheatha so 'n a Mhac." Agus tha Crìosd e féin a' toirt teisteis, nach 'eil peacadh 's am bith an aghaidh an lagha, cosmhuil ris a' pheacadh so, Eoin xv. 22, "Mur bithinn-se air teachd, agus air labhairt riu, cha bhiodh peacadh aca: ach a nis, cha 'n 'eil lethsgèul am peacaidh aca." Feudaidh so mothachadh a thoirt do dhuine, mu mheud a' pheacaidh so, cùl a chur ri tairgse Chrìosd, no bhi gun chreidimh ann.

A chum mothachadh, no dearbh-chinntè thoirt do dhuine, mu fhìreantachd a bhi r' a faotainn a mhain le creidimh ann an Iosa Crìosd, Faic cionnus, Rom. x. 3, 4, Tha e air a ràdh, "Air dhoibh (na h-Iudhaich) a bhi aineolach air fhìreantachd Dhé, agus ag iarraidh am fhìreantachd féin a chur air chois, cha do strìochd iad do fhìreantachd Dhé: (agus mar sin chailleadh iad) Oir is e Crìosd crìoch an lagha, chum fhìreantachd do gach neach a chreideas." Agus Gnìomh. xiii. 39, "Le h-Iosa Crìosd, a ta gach neach a chreideas air a shaoradh o na h-uile nithibh, o nach robh e 'n comas duibh, bhi air bhuir saoradh le lagh Mhaois." Agus

1 Eoin i. 7, “Agus glanaidh fuil Iosa Criosd a Mhic sinn o gach uile pheacadh.”

A chum mothachadh no dearbh-chinnt’ a thoirt do neach mu bhreitheanas, ma ’s e ’s gu ’n gabh e ris an fhreantachd so; Faic 1 Eoin iii. 8, “Is ann chum na crìche so a dh’ fhoillsicheadh Mac Dhé, chum gu ’n sgriosadh e oibre an diabhuil.” Agus Eabh. ix. 14, “Cia mòr is mò nì fuil Chriosd, a thug e féin suas tre ’n Spiorad shìorruidh gun lochd do Dhia, bhuir coguis-sa ghlanadh o oibribh marbha chum seirbhis a dhèanamh do ’n Dia bheò?”

Ach mur gabh neach ris an fhreantachd so, tha a bhinn air a toirt a mach, Eoin iii. 18, “An tì nach creid, tha e air a dhìtheadh cheana, chionn nach do chreid e an ainm aoine-ghin Mhic Dhé. Agus is e so an dìteadh, gu ’n d’ thàinig an solus do ’n t-saoghal, agus gu ’n do ghràdhaich daoine an dorchadas nì ’s mò na ’n solus.”

Uaith so reusonaicheadh an t-aithreachan leis an àill creidsinn, ris féin, air an dòigh so: “An nì sin a dh’ fhòghnas chum dearbh-chinnt’ a thoirt do na bheil do dhaoineibh taght’ anns an t-saoghal, air meud a’ pheacaidh gun bhi creidsinn ann an Criosd, no ann an diùltadh teicheadh d’ a ionnsuidh chum tearmunn o pheacaibh air an dèanamh an aghaidh an lagha agus o ’n fheirg a dhlighear air an son; agus an nì a dh’ fhòghnas chum dearbh-chinnt’ a thoirt dhoibh, gu bheil fireantachd agus beatha shìorruidh r’ am faotainn le creidimh ann an Criosd, no le aontachadh ri co-cheangal nan gràs ann-san; agus an nì a ’s leòir gu cinnt’ a thoirt dhoibh gu ’m bi breitheanas air a chur an gnìomh le Criosd chum oibre an diabhuil a sgrios anns an duine, agus a shaoradh gach neach a chreideas ann, fòghnaidh sin chum mothachadh a thoirt dhomhsa mar an ceudna.”

“Ach an nì a thuirt an Spiorad, annta sin, agus ann an Sgrìob-tuiribh eile cosmhuil riu, is leòir e chum dearbh-chinnt’ a thoirt do na daoineibh taght’ air a pheacadh a chaidh ainmeachadh, agus air fireantachd, agus breitheanas.

“Uime sin, an nì a thuirt an Spiorad annta sin, agus ’n an leithidibh eile do Sgrìobtuiribh, is leòir e chum dearbh-chinnt’ a thoirt dhomh-sa mar an ceudna.”

Uime sin thoirleadh an t-aithreachan leis am miann creidsinn, briathra, agus abradh e o ’chridhe ris an Tighearna, A chionn gu bheil thu féin ag radh, Iarraibh-se mo ghnùis, thubhairt mo chridhe riut, Do ghnùis, a Thighearna, iarraidh mi. Dh’ éisd mi ri tairgse a’ cho-cheangail shìorruidh mu thimchioll nan uile thròcaire slàinteil a tha r’ am faotainn ann an Criosd agus tha mi le m’ uile chridhe gabhail ris on tairgse. A Thighearna bitheadh e ’n a ghnòthuch dèanta; a Thighearna tha mi creidsinn, cuidich thusa le m’ mhi-chreidimh. Feuch, tha mi ’g am thoirt féin suas duit, gu seirbhis a dhèanamh dhuit, anns na h-uile nithibh gu bràth; agus tha mi ’n dòchas, gu ’n saor do dheas-làimh mi; coimhlionaidh an Tighearna gach nì a bhuineas dhomh; Tha do thròcair a’ mairsinn gu bràth; na tréig obair do làmh a féin.

Mar so feudaidh duine bhi air a dhèanamh 'n a fhìor-chreid-mheach ann an Crìosd.

A chum creidimh an neach sin a neartachadh, a dh'aontaich le co-cheangal nan gras.

A chionn gu bheil iomadh fìor-chreidmheach lag, agus gu tric ann an amharus, am bi iad gu bràth cinnteach mu fhallaineachd an creidimh féin, agus an gairm éifeachdaich, no air an dèanamh cinnteach mu am fireantachd agus an slàinte, 'n uair a tha iad a' faicinn, gu bheil mòran a ta 'g aidmheil creidimh, 'g am mealladh féin?—faiceamaid an dòigh air am feud gach creidmheach a bhi air a dhèanamh làidir anns a' chreidimh, agus cinnteach mu a thaghadh agus mu a shlàinte air bonn daingean, le barantas cinnteach agus dearbhta air fìor-chreidimh. Chum na crìche so, a meas mhòran do Sgrìobtuiribh eile, faic iad so a leanas.

I.—A chum bonn daingean creidimh a shuidheachadh, Faic, 2 Phead. i. 10. “Uime sin a bhràithre, dèanaibh an tuilleadh dìchill chum bhur gairm agus bhur taghadh a dhèanamh cinnteach: oir ma ni sibh na nithe so, cha tuit sibh a chaoidh.”

Anns na briathraibh so, tha 'n t-Abstol a' teagasg dhuinn na ceithir nithe so, chum seòlaidh agus cuideachaidh, cionnus a dh' fheudas sin a bhi air a dèanamh làidir anns a' chreidimh;

1. Iadsan a ta creidsinn ann an Iosa Crìosd, agus a theich d' a ionnsuidh air son saorsa o pheacadh agus o fheirg, ged tha iad lag 's a' chreidimh, gidheadh tha iad 'n an cloinn aig an aon Athair maille ris na h-Abstolaibh; oir is ann mar so tha e 'g am meas 'n uair a tha e a' gairm bràithre dhiubh.

2. Ged nach 'eil sinn cinnteach air àm ar gairme éifeachdaich agus mu ar taghadh, gidheadh feudaidh sinn bhi air a dèanamh cinnteach dhiubh araon, ma ghnàthaicheas sinn dìchioll; oir tha e a' meas so, an uair a tha e ag ràdh, Déanaibh dìchioll chum bhur gairm agus bhur taghadh a dhèanamh cinnteach.

3. Cha 'n fheud sinn mi-mhisneach a ghabhail, an uair a chi sinn iomadh air an robh coslas creidmheach a' fàs 'n an geugaibh lobhta, agus cùl-shleamhnach, ach gur mò is còir dhuinn an aire thabhairt dhuinn féin; oir a deir e, Uime sin, a bhràithre, dèanaibh an tuilleadh dìchill.

4. 'S e an dòigh chum bhi cinnteach m' ar gairm éifeachdach agus m' ar taghadh, ar creidimh a shuidheachadh gu ceart, agus a bhunachar a leagadh gu cinnteach, agus a bhi toirt a mach toraidh ar creidimh le nuadh-ùmhlaichd gu seasmhach: oir a deir e, Oir ma ni sibh na nithe so, cha tuit sibh a chaoidh; agus is còir dhuinn a thuigsinn leis na nithibh so, na labhair e mu chreidimh fallain anns na h-earrannaibh 1-4, agus na labhair e mu ghiùlan toraidh a' chreidimh anns na h-earrannaibh 5-9.

Chum na crìche so, faic Rom. viii. 1-4, “Air an aobhar sin cha 'n 'eil a nis dìtheadh 's am bith do 'n dream sin a tha ann an Iosa Chrìosd, a tha gluasad cha 'n ann a réir na feòla, ach a réir an Spioraid. Oir shaor lagh Spiorad na beatha, ann an Iosa

Criosd, mise o lagh a' pheacaidh agus a' bhàis. Oir an ni nach robh an comas do 'n lagh a dhèanamh, do bhrìgh gu robh e anmhunn tre 'n fheadail, ag cur a Mhic féin do Dhia ann an coslas feòla peacaich, agus 'n a iobairt air son peacaidh, dhìt e am peacadh 's an fheadail: Chum gu 'm biodh fireantachd an lagha air a coimhlionadh annainne a tha gluasad cha 'n ann a réir na feòla, ach a réir an Spioraid."

An so, tha 'n t-Abstol a' teagasg dhuinn na ceithir nithe so, chum bunachar creidimh a shuidheachadh gu daingean.

(1) Gu bheil gach aon neach 'n a fhìor chreidmheach, a ta ann am mothachadh d' a pheacadh féin, agus eagal roimh fheirg Dhé, a' teicheadh uatha araon, chum làn-fhuasgladh ann an Iosa Criosd a mhàin, mar an t-aon Eadar-mheadhonair agus mar fhear-saoraidh uil-fhoghainteach a chinne-dhaoine: agus air teicheadh dha dh'ionnsuidh Chriosd, a tha dèanamh sbàirn an aghaidh 'fheadla féin, agus an aghaidh ana-miannaibh truailidh a nàduir, agus 'g a shuidheachadh féin air riaghailt Spioraid Dé a leanmhuinn, mar a tha i sin air a cur sìos 'n a fhocal: Oir an neach a tha 'n t-Abstol an so a' beannachadh mar chreidmheach, is neach ann an Iosa Criosd e, neach nach gluais a réir na feòla, ach a réir an Spioraid.

(2) Gu bheil gach uile neach a theich a dh' ionnsuidh Chriosd, agus a tha dèanamh sbàirn an aghaidh peacaidh, ciod air bith mar dh'fheudas iad a bhi air an deuchainn fuidh mhothachadh air fearg agus eagal dìtidh, gidheadh cha 'n 'eil iad ann an cunnart; oir cha 'n 'eil dìteadh 's am bith do 'n dream sin a tha ann an Iosa Criosd, a tha gluasad cha 'n ann a réir na feòla, ach a réir an Spioraid.

(3) Ged tha 'n t-Abstol féin (air a thabhairt a steach an so air sgàth eiseimpleir) agus gach fìor chreidmheach eile ann an Criosd, do thaobh nàduir fuidh 'n lagh, no fuidh cho-cheangal nan gnìomh (ris an goirear lagh a' pheacaidh agus a' bhàis a chionn gu bheil e ceangal peacaidh agus bàis oirne, gus an dèan Criosd saor sinn) gidheadh tha lagh Spioraid na beatha ann an Iosa Criosd, no co-cheangal nan gràs (a ghairmear mar so, a chionn gu bheil e a' neartachadh agus a' beothachadh neach chum beatha spioradail tre Chriosd) a' dèanamh an Abstoil agus na h-uile fìor chreidmheach, saor o cho-cheangal nan gnìomh, no lagh a' pheacaidh agus a' bhàis; air chor 's gu 'm feud gach duine ràdh maille ris, Rinn lagh Spiorad na beatha, no co-cheangal nan gràs, mise saor o lagh a' pheacaidh agus a' bhàis, no co-cheangal nan gnìomh.

(4) Gur e an ceud bhunachar agus an tobar o 'm bheil ar saorsa o mhallachadh an lagha a' sruthadh, co-cheangal na saorsa air a dhèanamh eadar Dia an t-Athair, agus Dia am Mac, mar anns an fheadail far am bheil Criosd a' gabhail air féin mallachd an lagha air son peacaidh, chum 's gu 'm biodh an creidmheach do nach bu chomasach air chor 's am bith eile bhi air a theasairginn o cho-cheangal nan gnìomh, air a shaoradh uaithe. Agus tha 'n t-Abstol a' cumail a mach an teagaisg so anns na ceithir chinn so a leanas:

(1.) Gu'n robh e neo-chomasach do 'n lagh, no do cho-cheangal nan gnìomh, fireantachd agus beatha thabhairt do aon pheacach, a chionn gu 'n robh e anmhunn. (2.) Nach ann aig an lagh no aig co-cheangal nan gnìomh tha coire na h-anmhuinneachd so, ach aig an fheòil pheacaich, nach eil aon chuid comasach air peanas a' pheacaidh a dhìoladh, no ùmhlachd iomlan a thoirt do 'n lagh (ged bhiodh gach uile pheacadh a chaidh seachad air a mhaith-eadh;) oir a deir e, Bha 'n lagh anmhunn tre 'n fheòil. (3.) Gu bheil fireantachd agus slàinte nam peacach, a bha neo-chomasach bhi air an toirt mu 'n cuairt leis an lagh, air an tabhairt chum crìch le Dia a' cur a Mhìc féin, Iosa Crìosd, anns an fheòil, agus 'n a fheòil-san tha peacadh air a dhìteadh, agus air a pheanasachadh chum dìoladh a dhèanamh as leth nan daoine taghta, chum gu 'm biodh iad air an leigeadh as saor. (4.) Agus a chum nach cailleadh an lagh ni air bith d' a thaobh-san, do bhrìgh gu bheil fireantachd an lagha air a coimhlionadh ni 's fearr air an dòigh so; An tùs, gu d' thug Crìosd do 'n lagh ann ar n-ainm, ùmhlachd iomlan anns na h-uile nithibh: a ris, gu 'n do dhìol e 'n ar n-ainm am peanas (bu dligheach do 'n pheacadh) 'n a bhàs féin: Agus fadheoidh gu 'n d'oibrich e naomhachadh annainne a tha 'n ar fìor chreidmhidh, a tha dèanamh sbàirn chum nuadh-ùmhlachd a thoirt do 'n lagh; agus nach gluais a réir na feòla ach do réir an Spioraid.

Tuiteam na h-Eaglaise ann an Alba.

(Continued from page 278.)

THEID sinn a nis air aghaidh gu bhi tabhairt beagan bheachdan air brìgh an Achd thruaigh sgriosail a chaidh a dheanamh na lagh anns an Eaglais Shaoir anns a bhidhna 1892. Tha e soilleir gu bheil an Eaglais sin a nis a cur cul ri fìor bhrìgh na cainnt shoilleir sgriobturail a tha ann an Leabhar Aidmheil a Chreidimh, agus gum bheil i gu bhi 'ga thuigsinn a reir briathran agus brìgh an Achd so.

(1) Chi sibh, le sealltuinn ris an Achd a bha air a chur ann an ar laimh air a mhìos a chaidh, anns a chanain Ghaelic, gur ann air "rùn gràis na Diadhachd a thaobh na muinntir a tha air an tearnachd, agus coimhlionaidh an rùin sin ann an tìm," a thug iad lamh an toiseach. Tha na h-uile focal as coir dhuine a chreidsinn mu dheighinn na puinc chudthromaich sin air an cuir sìos ann an sgriobturaibh an t-Seann Tìomnaidh agus an Tìomnaidh Nuaidh. Thug na Diadhairean ùrramach a chuir ri cheile Leabhar Aidmheil a Chreidimh an ro aire, nuair a sgriobh iad mun phuinc so gum biodh na h-uile beachd agus focal co-shìnte ri focal Dhé. Chan ann a reir focal Dhe a bha an t-Achd so air a dheanamh, ach a reir beachd na muinntir a chuir ri 'cheile e. Chunnaic sinn cheana gur ann a chum "cruaidh-chais agus teagamhan a thoirt as an rathad" a bha e air a dheanamh. Agus a nis chi sinn cìod

e a cheud ni mu'n robh na "cruaidh-chais agus na teagamhan," so air am fairichdinn leo. Is an a thaobh "gradh Dhé an Athar, agus a Mhic, agus an Spioraid Naoimh do pheachaich de'n chinne-dhaoine" tha an t-Achd fein ag radh a rinn iad e. Tha iad eodhain ag radh gum bheil am beachd aca a tha iad "leis an dùrachd as mò a cur an ceill, mar a seasamh ann an clar aodainn taisbeanaidh nan gràs." Tha sinn a tuigsinn leis a chainnt dhorcha, "taisbeanaidh nan gràs," focal Dhé. Am bheil Leabhar Aidmheil a Chreidimh neo-shoillear air a phuinc so? Chan eil; oir tha na h-uile puinc anns an leabhar sin air am bonntachadh air focal Dhé. Thug Dr. Rainy mínachadh air an Achd anns am bheil e a tagradh gum bheil an aon ghradh aig Dia do na h-uile neach don chinne-dhaoine. Tha e'g iarriudh gradh taghaidh Dhé a chur air an aon bhonn ris a bheachd ùr so. Tha e ro shoillear bhon fhirinn agus bho Leabhar Aidmheil a Chreidimh gun do ghradhaich Dia cuid de'n chinne-dhaoine le gradh siorruidh, agus gun do thagh E ann an Crìosd iad a chum na beatha maireannaich roimh thoiseach an t-saoghail; gun do ghabh Crìosd iad bho'n Athair, anns a ghradh cheudna, chum iad a bhi air an tearnadh leis, le E fein a ghabhail an aite fo'n lagh, agus bho fheirg agus bho mhallachd Dhé a thoill iadsan tre am peachdaidhean, agus le umhlachd agus le bhàs fein gum biodh lagh agus ceartas Dhé air an riarachadh na'n aite; agus gum bheil an t-saorsa so a choisinn Chrìosd air son an t-sluaigh thaghta air a cho-chur riu leis an Spiorad Naomh, leis a ghradh cheudna, ann an gairm eifeachdaich. Tha so a deanamh soillear gum bi na h-uile airson an do bhasaich Crìosd air an tearnadh. Ma ghradhaich Dia na h-uile air an aon doigh, mar tha an t-Achd truagh so a cur an ceill a reir míneachaidh Dhr. Rainy, cha bhi na h-uile a ghradhaich E air an tearnadh; oir chan urrainn iad a radh nach deachaidh moran de'n chinne-dhaoine a chall. Bhiodh a reir am beachdsan an aon ghradh aig Dia do Iudas, a chaidh a dhiunnsuidh aite fein, agus a bha aige do Eoin a luidh air uchd Iosa, no do aon air bith eile de'n t-sluaigh thaghta. Tha am beachd truagh so an aghaidh focail Dhé, agus an aghaidh beachd fallain. Is ann an aghaidh teagaisg an taghaidh a tha a phuinc so; oir ma ghradhaich Dia na h-uile chan eil taghadh ann. Ach tha an fhirinn soillear air a phuinc so ann an iomadh aite dhi. "Peadar abstol Iosa Crìosd, chum nan coigreach, . . . a thaghadh a reir roimh-eolais Dhé an Athar."—(1 Peadar i. 1, 2.) A ris, "Oir an dream a roimh-aithnich e, roimh-orduich e iad mar an ceudna chum a bhi comh-chosmhuil ri iomhaidh a Mhic, chum gu'm biodh esan 'na cheud-ghin am measg mòrain bhraithrean. Agus an dream a roimh-orduich e, ghairm e iad mar an ceudna: agus an dream a ghairm e, dh'fhireanaich e mar an ceudna: agus an dream a dh'fhireanaich e, ghloraidh e mar an ceudna."—(Ro. viii. 29, 30.) Dh'fheudadh mòran carrannan do'n fhirinn bhi air an togail gu bhi dearbhadh cho-calg-dhireach 'us a tha beachd an Achd so an aghaidh focail Dhé, ach chan eil aobhar air, oir chi

na h-uile a tha leubhadh na firinn gu cùramach gum bheil i lan de theagasg an taghaidh.

(2) Tha puinc eile ag eiridh uaithe so. An do bhasaich Crìosd air son nan uile? Tha e soilleir gum feum iad am beachd so a bhi aca comhla ri am beachd mearachdach air an taghadh; oir tha iad ag' radh gum bheil an gràdh air am bheil iad a toirt cinnte "air fhoillseachadh, gu h-àraidh anns an Athair a thiolacadh a Mhic gu bhi na Fhear-saoraidh an t-saoghail." A nise tha e sgriobhte gun dean breitheamh na talamhuinn uile ceartas. Ma bhasaich Crìosd airson nan uile, phaidh E le bhàs do cheartas Dhe na bha ceartas ag iarraidh bh' uathasan airson an do bhasaich E. "Shaor Crìosd sinne o mhallachadh an lagha, air dha bhi air a dheanamh 'na mhallachadh air arson: oir tha e sgriobhta, is mallaichte gach aon a chrochar air crann."—(Gal. iii. xiii.) Tha e ro shoilleir nach ann mun t-saoghal nile a tha an Spiorad Naomh a labhairt, ann an aite air bith dhe 'n sgriobhir, an uair a tha e togail fiannis mu thoraidhean bais Chrìosd bhi air an caramh ris na peachaich, ach mun mhuinntir thaghte. "Ach lotadh e air son ar-peacadh-ne, bhruthadh e air son ar n-aingidheachdan; leagadh airsan smachdachadh ar sìth, agus le a chreuchd-aibhsan shlanuicheadh sinne."—(Isa. liii. 5.) Tha an sluagh a bha an aingidheachd air a leagadh airsan air an slànachadh le a chreuchdan; ach tha e soilleir nach eil an cinne-daoine uile air an slànachadh leis an t-soisgeil, araon bho fhocal Dhe agus bho reusan. Ma dh'fhuiling Chrìosd an aite an dream a thug an t-Athair dha, a reir an sgriobtuir, chan urrainn e bhi gum fuilinn iad fein airson nan ceart pheacaidhean sinn ann an truaighe shiorruidh. Tha e na thoibheum smuainteachadh air an ni so.

(3) Tha iad ag ainmeachadh puinc eile tha iad a faicinn anns a gradh so, "Strì an an Spioraid Naoimh ri daoine chum an tabhairt gu aithreachas." Chan eil aon fhocal anns an Achd so tre am bheil e air a dheanamh soilleir am bi no nach bi an "stri" so eifeachdach. Tha e soilleir gur ann tre 'n ghairm, eifeachdaich a tha sochairean na saorsa a choisinn Chrìosd air an cur ris na peachaich. Is i ghairm eifeachdach obair Spioraid Dhé. Tha mòran do strithean an Spioraid air am faicinn anns an fhirinn. Bha E strì ri rìgh Ahab, Saul, Ieroboam troimh theachdaireachd nam faidhean, ach cha d'fhainig iad gu bhi na 'n luchd comh-pairt de an t-saorsa a tha ann an Chrìosd. Tha am Biobul uile lan do strithean so an Spioraid ri daoine nach d'fhug geil da agus a bhàsaich na 'm peacaidhean. An e so an teagasg dorcha a tha gu bhi air a chuir fa chomhair pheacach ann an Alba? Is e a reir am beachd-san. Tha Leahhar Aidmheil a Chreidimh, a reir na firinn a teagasg gum bheil an Spiorad Naomh a deanamh a pheacaich toileach agus comasach air creidsinn ann an Crìosd chum tearnaigh an anama. Thubhairt Crìosd ri Nicodemus, "Gu deimhin deimhin a ta mi agradh ruit, mur a bi duine air a bhreith o uisge, agus o'n Spiorad, cha 'n urrainn o dol a steach do rioghachd Dhé."—(Eoin iii. 5.) A ris, "Gidheadh tha mi ag

innseadh dhuibh na firinn, is buanachd dhuibh-mise a dh' fhalbh : oir mur falbh mi, cha tig an Comhfhurtair do 'ur n ionnsuidh-sa ; ach ma dh' fhalbhas mi, cuiridh mi esan do 'ur n-ionnsuidh. Agus an uair a thig esan, bheir e dearbh-shoileireachd do 'n t-saoghal mu pheachadh, agus mu fhireantachd, agus mu bhreith-eanas."—(Eoin xvi. 7, 8.) A ris, "A nis an uair a chual iad so, bha iad air am bioradh 'n an cridhe, agus thubhairt iad ri Peadar, agus ris a chuid eile do na h-abstolaibh, Fheara agus a bhraithean ciod a ni sinn?"—(Gnìomh ii. 37.) Cha'n eil duine a leubhas am freagradh a thug na Diadhairean urramach do 'n cheist, ciod i a ghairm eifeachdach ? nach faic gum bheil tuilleadh na strì air a cleachdadh leis an Spiorad Naomh ann a bhi tabhairt pheacach air ais gu Dia. Tha E dearbhadh peacaidh agus truaighe, a soilleseachadh na h-intinn ann an eolas air Criosd, ag ath-nuadhachadh na toile, agus an lorg sin a deanamh toileach agus comasach, a pheacaich, air Iosa Criosd ghabhail da ionnsiudh mar a tha E air a thairgse anns an t-soisgeul. Tha cumhachd neo-chriochnach an Spioraid air a chur ann an cleachdadh ann an buadhan an anama gu bhi ga thabhairt beo, gu bhi soilleseachadh intinn, gu bhi 'g ath-nuadhachadh na toile, agus gu bhi ga deanamh toileach agus comasach air gabhail ri Criosd air a thairgseadh dha anns an t-soisgeul. Chan e "stri" a mhaire leis am bheil an Spiorad Naomh a foillseachd graidh Dhé do'na peacaich, ach le a chumhachd cruthachaidh troimh an fhirinn a chur an cleachdadh air buadhan an anama ga'n togail as a bhàs spioradail, agus ga'n deanamh na'n luchd-compairt de nadur na diadhachd. Feumaidh am peacach a bhi air a ghairm a dorchadas gu solus, a bhi air a thabhairt bho bhi fo chumhachd Shatain gu Dia. Chan e beagan athrachaidh air beachdan agus cleachdaidhean iompachadh, ach athrachadh air nadur agus air buadhan an anama mur an ceudna. Tha beachd na'n Arménianach gu soilleir aca air a phuinc so. Tha iadsan a teagasg nach eil feum aig an duine ann an staid naduir, a chum gabhail ri Criosd, ach iompaidh bhi air a chur air ; agus gu'm bheil e comasach air aithreachas, creideamh, gradh, a cleachdadh le chomasan fein. Cha bhi aon pheacach ann an glòir a reir na creud so. Na bhios air an tearnagh bidh an aon chreud aca thaobh cho cailte, fein sgrioste eucomashach air pilltinn ri Dia 'sa bha iad ; thaobh gradh, truas, agus trocair Dhe da'n taobh ; thaobh an fhoillseachaidh ard-uachdranail a thug Dia an t-Athair air a so anns an taghadh, ann an tabhairt a Mhic, agus ann E dh'ungadh a Mhic na Fhear-saoraidh, na thri dreuchdan do'n Eaglais, leis an Spiorad Naomh ; thaobh gradh, truas, agus trocair Chriosd, a Mhic, ann E ghabhail sluaigh nach gabh aireamh de'n a peacaich gu dioladh a thabhairt do cheartas Dhe air an son, agus gu ùmhlachd iomlan a thabhairt do'n lagh na'n aite, agus a chum an tabhairt air an ais a dh' ionnsuidh na glòir a chaill iad, agus a cho-chomuinn a threig iad le'n saor thoil fein, ni a choimhlion E le anam a dhortadh a mach gu bas, agus a bhi air aireamh am measg na'n cointach ; thaobh gradh, truas, agus

trocair an Spioraid Naoimh ann E theachd da'n ionnsuidh leis a ghairm neamhaidh tre'n do dhuaisg E iad as a bhàs spioradail, agus an d'òibrich E annta gu cumhachdach aithreachas a thaobh Dhé, agus creideamh a thaobh an Tighearna Iosa Crìosd.

Ach cha cheadaich uine dhuinn tuilleadh a radh aig an am so. Theid sinn air aghaidh ma's toil leis an Tighearna a dheanamh iomradh air na puincean eile mur a cheadaicheas uine dhuinn. "Ceannaich an fhirinn agus na reic i."

N. C.

Notes and Comments.

Induction at Portree.—The Rev. Alexander Macrae, Kames, was inducted to the pastoral charge of the congregation at Portree, on Thursday, the 26th October. Rev. Donald Macfarlane, Raasay, conducted public worship and preached from 1 Peter v. 2-4. Thereafter Mr. Macfarlane put the usual questions to Mr. Macrae, who answered the same, and signed the formula. This being done, Mr. Macfarlane after special prayer, did admit and set apart Mr. Macrae to the pastoral charge of the congregation. He further addressed the newly inducted pastor as to the duties of his office. Rev. Neil Macintyre, Glendale, addressed the congregation as to their duties. There was a large congregation present.

The War.—The war in South Africa has now been in progress for seven or eight weeks, and has resulted in several successes to the British arms, although the Boer has proved himself a foeman not worthy to be despised. At Glencoe, on the 20th October, the Boers suffered defeat, but a squadron of British cavalry was captured by the enemy. At Elandslaagte on the next day, the Boers suffered another reverse. The principal British humiliation took place at Ladysmith, on the 30th, when General White was confronted by a strong Boer force, and though not overcome, he had eight or nine hundred of his troops intercepted and made prisoners. There was much anxiety in the country when news of this disaster arrived. Ladysmith is an important railway junction, and it is said to contain at present a million pounds worth of stores. General White is standing at bay there awaiting relief. On the 25th of November, General Methuen stormed a strong Boer position at Belmont, and gained a decisive but costly victory. The British loss was 226 killed, wounded, and missing. Many officers have fallen dead or wounded in these engagements. There is a severe press censorship exercised, and authentic news travels slowly. But rumours and sensational reports are abundant. War in all cases is a sad distressing business, and there are elements in this conflict which make it specially grievous. We may desire, but can hardly hope, that the motion of our Synod requesting the Government to appoint a day of humiliation and

prayer will be acceded to ; but it were well if churches, or at least persons, would essay this necessary duty. A pleasing feature of the time is the sympathy and liberality shown by all classes to the soldiers and their families. Many thousands of pounds have already been subscribed for behoof of the wounded, and for the families of reserve men now on the field.

The Free Presbyterian Magazine.—We desire to remind the members and adherents of our church of their duty in regard to this magazine. We do not set up any claim to brilliancy or originality in the conduct of the paper. Those who are responsible for the magazine are quite conscious of failures and imperfections in their work. They are also aware that at twopence per month our periodical may seem dear in comparison with other publications. But loyalty to the cause we have espoused is both a beautiful and dutiful thing, and the magazine is one department in which this loyalty can be shown. While it is the duty of those of our members who have gifts and opportunities to help the magazine by contributions to its pages, it is no less the duty of the rank and file of the church to assist it by reading it, and praying for a blessing on it. If the circulation were substantially increased, as it might be, the publisher thinks the cost could be reduced to a more popular figure.

Death of Sir William Dawson.—“This veteran scientist has passed away at the age of 80 years. Almost alone, but with ability, and so as to win respect, he has consistently defended the belief that the geological history of the world is summed up with literal accuracy in the first chapter of Genesis. Though his voice may not be heard again in support of the full inspiration of the Scriptures, his writings endorsed by a worthy life remain as strong defences.”—*Bulwark*.

“The Secret History of the Oxford Movement.”—The demand for the cheap edition of this important and able book is so great that the publishers have been forced to postpone the issue for a month. We are glad that in England at least, the Ritualistic question has become a live one, and that the underminers of the Reformation are not to have matters all their own way.

Irish Disloyalty.—The disgraceful conduct of prominent Irishmen in Parliament and out of it during the present war crisis is a thing to be marked. Of course it is the Romanist section that has shown its teeth. There is disagreement among loyal citizens with respect to the justice of the war, but that can be without ostentatiously glorying in the prospect of a British defeat. The spectacle of a band of Romanists loudly applauding the Anti-British Acts and intentions of the South African Dutch is absurd as well as treasonable. The Boers are a more Protestant people than the British, and President Kruger would make short work of Popish discordances like those whom our Government contemptuously tolerates.