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The Death of the Queen.

"It is appointed unto men once to die."

THERE is no exception to this appointment. All, rich and poor, high and low, rulers and subjects, must bow to the messenger of death. On the evening of the 22nd January, Her Illustrious Majesty, Queen Victoria, at the advanced age of nearly 82 years, passed the way of all the earth. The Queen, during the greater part of her long life, enjoyed excellent health, Providence having endowed her with a vigorous constitution, but of late she began to decline. Hardly any one, however, anticipated that the end was so near. The news of her death was received with profound sorrow by all ranks and classes of the people.

All parties unite in paying tributes of respect and admiration to the departed Sovereign. It would be unbecoming for us to be wholly silent in her praise, though we can by no means join in those terms of excessive adulation that so many indulge in. Numerous press writers are determined to draw a perfect picture at all costs. Where truth fails to help the brush, imagination steps in and adds the desired touches. We gladly acknowledge the many estimable qualities of the venerable Queen. She was a woman of undoubted intellectual power, and was adorned with remarkable prudence and discretion, so that she filled her high position in a manner that exalted her far above the most of her predecessors. She was also possessed of deep womanly affection and sympathy, which flowed forth not only towards her own family and aristocratic friends, but also down to the humblest of her subjects throughout the kingdom. While possessing all the dignity becoming her noble station, she had nothing of that silly pride that makes people of a much lower rank ridiculous in the eyes of their fellows. She could step in to the humble houses of the poor in that homely, kindly fashion, which made the inmates regard her as a personal friend. She rejoiced with them that rejoiced, and wept with them that wept. It must be also acknowledged that she was a religious woman; and while it

is not ours to decide whether or not she possessed vital Christianity, yet it is just here that we must regretfully express our dissent from some of the forms in which her religious sympathies showed themselves. There is no doubt her surroundings contributed in many ways to mould her habits of thought in religion, and her political advisers and ecclesiastical counsellors are to be reckoned with in this sphere. For one thing, the Queen, who was a sworn Protestant ruler, kept up friendly relations with the Pope, "the man of sin." She lifted up no public witness against the inroads of Romanism in the Church of England, though we are glad to hear that she was quite opposed to an elaborate ritual in the services she attended in the Established Church of Scotland. Her observance of the Lord's day was not, in our opinion, up to the Scripture standard, nor, for that matter, is the observance of it by many otherwise worthy people in England. But we are gratified to read in a leading paper the following sentence, in which, of course, the obnoxious word Sunday, instead of Sabbath, or Lord's day, occurs:—"The Queen grieved that Sunday was now so much less carefully observed than in early Victorian days, and would gladly have issued, were she able, a condemnation of Sunday dinner parties and unsuitable amusements." With all her defects, it is not likely we shall see her equal on the throne for many a day. Her crown commanded universal respect throughout the world, while her personal virtues won the love and esteem of her subjects throughout her vast empire.

The Prince of Wales now succeeds to the throne. He has been proclaimed in London "King Edward VII.," and the terms of the proclamation may here be reproduced:—"Whereas it has pleased Almighty God to call to His mercy our late Sovereign Lady, Queen Victoria, of blessed and glorious memory, by whose decease the Imperial Crown of the United Kingdom of Great Britain and Ireland is solely and rightfully come to the High and Mighty Prince Albert Edward—We, therefore, the Lords Spiritual and Temporal of this Realm, being here assembled, with those of Her late Majesty's Privy Council, with numbers of other principal gentlemen of quality, with the Lord Mayor, Aldermen, and citizens of London, do now hereby, with one voice and consent of tongue and heart, publish and proclaim that the High and Mighty Prince Albert Edward is now, by the death of our late Sovereign of happy memory, become our only lawful and rightful liege Lord, Edward the Seventh, by the Grace of God, King of the United Kingdom of Great Britain and Ireland, Defender of the Faith, Emperor of India, to whom we do acknowledge all faith and constant obedience, with all hearty and humble affection, beseeching God, by whom all Kings and Queens do reign, to bless the Royal Prince Edward the Seventh with long and happy years to reign over us. Given at the Court of St. James' this the twenty-third day of January, in the year of our Lord, One Thousand Nine Hundred and One."

We hope that King Edward VII. may fulfil in a worthy manner his high and solemn obligations, and particularly that he will not forget the title whereby he is styled, "Defender of the Faith." His predecessor who last bore the name of Edward, lived long ago. He was the youthful Edward VI. who reigned for about six years in the sixteenth century, and who was known as a true Defender of the Faith. His respect for the Bible and zeal for Protestantism are familiar matters of history. May the Lord give grace to our present King to stand forth as a witness for the Word of God and the Protestant constitution of the country! There is need that prayer should ascend that he would be preserved from the evil influences of society and guided in the paths of truth and righteousness. He says in his address to the Privy Council:—"I am fully determined to be a Constitutional Sovereign in the strictest sense of the word, and while there is breath in my body, to work for the good and amelioration of my people."

Notes of Sermon *

BY THE LATE REV. PROFESSOR JOHN DUNCAN, LL.D.

PREACHED IN THE GRANGE FREE CHURCH, EDINBURGH, ON SATURDAY
OF THE COMMUNION, 27TH APRIL, 1867.

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"We have thought of thy lovingkindness, O God, in the midst of thy temple."—PSALM xlviii. 9.  
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THE children of men, after the deluge, had corrupted themselves from the worship and obedience of the true God, and God, having left the nations to walk in the way of their own hearts, chose Israel as His peculiar treasure. Having called Abraham and made a covenant with him, and confirmed the same by oath to Isaac and Jacob, and having brought out His people with a high hand and stretched-out arm from the land of Egypt, from the home of slaves, He brought them to Mount Sinai, and made a covenant with them—that they, if they would, hearing, hear His voice, should be to Him a peculiar people above all nations. "Ye shall be unto me a peculiar nation and a kingdom of priests." So He led His people, whom He had redeemed, and brought them into the land which He had promised to their fathers to give them, Jehovah's own land. He planted them there, and watched over them, and in His own time raised up His servant David to be king over them. The people were Jehovah's people, and the land was Jehovah's land, and in it He chose Jerusalem, the place where He placed His name, the Mount Sion, on which was the

* This is said to be Dr. Duncan's last sermon in Edinburgh. He died on 26th February, 1870.—ED.

temple of God, and to which the tribes of God went up. Other nations might boast of their learning, of their wealth; Israel's boast was in its God. "Their rock is not as our Rock, even our enemies themselves being witnesses." "For what nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?" "Thy God thy glory!"

This psalm was probably one of those that were sung by Israel when they came up three times a year to appear before God; at least it was very well adapted for such occasions. And we have here in the text Israel's employment; "We have thought of thy lovingkindness, O God, in the midst of thy temple." Or literally, "We have *compared* thy lovingkindness, O God, in the midst of thy temple." With reference, I judge, to the previous verse, "As we have heard, so have we seen in the city of the Lord of hosts—we have compared thy lovingkindness, O God, within thy temple." "We put together what we had heard with what we have seen. We had heard with our ears; our fathers had told us what Thou didst in their days in the old time, in the days of old. And as we had heard, so have we seen. Our God has not left us. As He did of old, so is He doing still, and will continue still to do; His continued upholding of our hearts amid all our trials and difficulties and amid all our sins, being the pledge of what He will do still in remembrance of His holy covenant." "We have thought of thy lovingkindness, O God, in the midst of thy temple."

We may think for a little on the subject of Israel's meditation. A subject for our meditation, and for ours much more amply than it was for theirs, we living in an age when that loving kindness has been far more abundantly shown, "God having reserved some better thing for us, that they without us should not be made perfect."

The subject of the meditation was the lovingkindness of Jehovah. That is an ample subject. We cannot at present even look at it all. Let us, in order to enter into what is meant, look at that bright display of it which is brought by the circumstances immediately under our view, that great and wondrous lovingkindness which we are about to commemorate. The death of the Lord we are about to show forth, and in that death there are many subjects of believing contemplation. Let us look at it in this one; His death is lovingkindness. It is the lovingkindness of God the Father, the Son, and the Holy Ghost.

It is the lovingkindness of Jehovah the Father. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." In that wondrous verse there are many subjects. It is love to those who did not love: Jehovah's love is wondrous because it is to those who did not

love. And wondrous it is in wisdom, as maintaining the honour of all His perfections and of His violated law, giving His Son to be the propitiation; thus at once loving sinners, the violaters of the law, and yet honouring and maintaining all the interests of that holy, just, and good law, the emblem and expression of His own holy, just, and good nature. We see here, then, justice and equity maintained, but the main expression—what is presented to us especially—is love. “Herein is love.” Here! as if it were in nothing else. And, indeed, till we have reached, or, rather, have been enabled to reach to the knowledge of this love, we have, so to speak, no idea of what love is. “Herein is love.” A love truly divine, a love such as, were all the love of holy men and holy angels put together, it were nothing in comparison. A love for which we have no measure, unless, indeed, we take as its measure what is as immeasurable, the love wherewith the Father loves His own infinite and equally infinitely amiable Son. “Herein is love,” that God, who so loved His Son, the adequate, and with the Holy Spirit, the only adequate object of His love, and the only sufficient respondent to His love, and that God having such a Son, and so loving this Son, spared not His only begotten Son, but gave Him to the death for us all. “Herein is love.” Wondrous lovingkindness! Wondrous, when we view not only what He gave, but for whom He gave—for us who loved Him not. If we had loved Him, it could not have been said, “Herein is love”; if we had loved God, that never could have been said with adoring wonder and admiration. Not to love God! That is the crime of crimes, and shame of shames. But that the holy Lord God, of purer eyes than to behold iniquity—the pure, the just One, who will not do iniquity—should so love those who loved Him not as to give the Son of His love for them, and for them, not merely to procure some benefits for them, but “to be the propitiation for our sins,” laying iniquity on Him, on His Holy One, pure as Himself, hating sin as Himself; He being willing that the iniquity should be charged on Him, though not as the doer of it, yet as the answerer for it, the substitute and surety; being willing that the whole of this should be laid on His conscience, not, I say, as the doer of it, but as the answerer for it; the Father laying it so close on Him, that closer charge there could not have been, unless He had been charged with being the doer of it; and not sparing His own Son the ignominy of being held and treated as a sinner, and making Him a curse too, the holy and the blessed—for God, so to act, What can we say? “Herein is love.” Everything human would seem too small. “This is not the manner of men, O Lord God.” But this is the manner of Jehovah, God Himself. This is lovingkindness; this is the acme, the top, the crown of lovingkindness. Wonderful lovingkindness did God show to the house of Israel, but this above all, to perform the mercy promised to the fathers, to Abraham and his seed for ever.

But it is also the lovingkindness of Jehovah the Son, Himself the true God and the Eternal Life. "Herein is love." "Greater love hath no man than this, that a man lay down his life for his friends." But Christ in giving Himself, as the Father in giving Him, commended His "love toward us, in that while we were yet sinners," He died for us. Let us think of it now, in the midst of His sanctuary, in His holy temple; in this place where prayer is wont to be made, let us think of it.

He was "in the form of God." All the perfections of God were His; the very essence or being of God. All the property and possessions of God were His; all the armies of heaven were His. He was in the form of God, and "thought it not robbery to be equal with God," not too high. He asserted His claims, and yet He stood not on the dignity of these claims; He emptied Himself, and "made Himself of no reputation." What a stoop! All the fulness of the Godhead dwelling in Him bodily, that is, personally in Him, but He emptied Himself of it; He did not, indeed, divest Himself of the possession, but of the magnificent display of it. He thought it not robbery to be equal with God, yet He did not stand on the display of that glory; He "took upon Him the form of a servant." Contrast the form of God, that is, the reality of the divine nature, with the form of a servant, that is, the reality of a servile state, and from that height to that depth He came down. And what brought Him from such an elevation to such humility, to such degradation, I may say? Love. The Father, having chosen a people unto life eternal from the ruined family of Adam, a people no better than others, a part of the same clay, had given them to Him, and He loved them. Being, as one in nature, so one in purpose with the Father, He loved what the Father loved; and getting them from the hand of His Father, who so loved Him, and whom He so loved, He loved them as coming from the Father's hand.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Was it not stoop enough, being in the form of God, and thinking it was not robbery to be equal with God, to empty Himself and take the form of a servant? Was not that love enough? It would not answer the end, and that end He would answer. "He humbled himself, and became obedient unto the death, even the death of the cross." And why? Love. Justice had to be answered; but justice could have been answered on the sinners themselves. Justice required satisfaction, but love gave vicarious satisfaction. In that is love. Jesus' love is like the Father's—wondrous: it is not the manner of men. The apostle speaks of it as having height and depth and length and breadth; as a love which all saints know, yet as a love which in all these dimensions surpasses knowledge. All the saints know it; for all divine mysteries must, as the subjects of faith, be also the subjects of knowledge. And so the love of God is at once the subject of

knowledge and surpasses the knowledge. Everyone knows that there is luminousness; that luminous power produces the luminousness of that sun which enlightens all our world, but at the brightness of whose noonday splendour no eye can look without being dazzled. Thus there is a true apprehensive knowledge of this love, for unless the mystery were revealed through the understanding, it would do us no good. We have apprehensive knowledge, real so far, and we know this love is wonderful. We know that it surpasses knowledge itself. We know it enough to discern what it is, as far as our need is to know. But as it is *for* man, so it is *of* God; for man who needs to know it, but of God, who cannot be known by creatures as He is. "Who by searching can find out God? Who can find out the Almighty unto perfection?" All saints then know it, and yet it surpasses the knowledge; it surpasses it in all its dimensions.

This love surpasses knowledge in its height. Who knoweth the height of Him who is above the heaven's height? Who knows how high Deity is? Higher than the highest. Yet that is the height of "the love." It came down, and it is deeper than hell. Who can enter into—apprehensively we may, we must—but comprehensively, who shall enter into the soul of the Lord Jesus in Gethsemane, when the cup was put into His hand and He drank it; or when there was the hiding of His Father's face, and He was made sin and a curse? Who shall know that depth? Blessed be God, our hope is that we shall never, by experience, know it. The experimental knowledge of it, and the knowledge that is comprehensive, is reserved for hell. Earth has not the experimental knowledge of what it is; it surpasses our comprehension. And in the length of this love it passes knowledge. "I have loved thee with an everlasting love," from eternity to eternity. Now, we apprehend what that is, but no creature comprehends what eternity is. And so also in its breadth it passes knowledge. I don't know precisely what the apostle may have meant by this, but perhaps he meant the great multitude out of all nations and kindreds and peoples and tongues embraced by this love. What a breadth! This is wondrous lovingkindness.

But it is also the lovingkindness of Jehovah the Spirit. Let us think of it in His temple. It is the lovingkindness of that Spirit who spoke by the prophets, who formed in the womb of the blessed virgin the holy body of our Lord, who filled Him with habitual grace, and filled Him with official grace, with fulness of grace and truth, as the holy and spotless Lamb of God from the beginning, and by communication at His baptism, and probably with after degrees of fulness, out of which fulness all His saints have received, and grace for grace. Let us think of the lovingkindness of that Spirit whom Jesus sent from the Father, and whom the Father sent in His name to testify of Him, that Spirit who descended on apostles and on the Church, that Spirit who

continues to abide with us till the coming of Christ. That Spirit who, when you were careless and indifferent about God's love or God's anger, awakened you, spoke of sin and wrath, and brought you trembling to the footstool of sovereign mercy, as guilty, as polluted, and as impotent, as impotent to save yourselves by working, by believing, or by praying, *just lost*, and there at the footstool of sovereignty, shone in your hearts giving the light of the knowledge of the glory of Christ. That love is no less divine. And without it, without the communication of the Holy Ghost, amid all our waywardness and folly and sin, what concern could we have in the grace of our Lord Jesus Christ, or in the love of God? The ministry of the Spirit is of all truth, but especially is it the testimony of Christ crucified. It is Christ's gospel, of which Christ crucified is the main and central article. We live in this ministration of the Spirit, which is life.

"We have thought of Thy lovingkindness, O Jehovah, in the midst of Thy temple." And, surely, what else should we think on? What else in His temple could we think on? We might think in His temple of all that concerns Him, of His being, of His plenitude of all perfections, of His sovereign rights as creator, preserver, and governor of His universe, of His legislation, of His judgments, of all that pertains to Him, but of the lovingkindness above all, and as the centre of all. "We have compared Thy lovingkindness"; we have taken it, the past which our fathers told us, and the present, and we have put all together; we have meditated on Thy lovingkindness in Thy temple.

1. This implies diligent attention to know what God has revealed of His wondrous lovingkindness. So did these Israelites. Their fathers had told them in the old time, and they had seen in their own time, and they put these together, and they made their meditation of all His works, and took great pleasure to record them. "That the soul be without knowledge is not good." That furnishes us with the object with which our mind, heart, and soul should be occupied; without it we have no materials. And we should not content ourselves with some general thoughts on the subject; we should compare, meditate, pass judgment; we should analyse, that is, take out part by part, and put part by part together; and think of all His wondrous works in their connection, that so we may understand the lovingkindness of the Lord. The proverb says:—"The secrets of wisdom are double to what is," to what is manifested.

2. But our meditation on this should lead to wondering, adoring admiration. Our thoughts at best are very inadequate; yea, and then also when we do think truly, when the thing is traced out under the leading of the Spirit of God, as far as we can trace, when this is reached, it brings us within view of the immensity that lies beyond, and so the meditation issues in adoring wonder. Hence we may well record the wonders of the Lord, the magnalia, the wondrous things of Jehovah. "Who is a God like unto thee?"

"This is not the manner of men, O Lord God." "What can thy servant say?"

3. But our meditation should excite, as adoring admiration, so grateful love. This subject is not only grand and magnificent—divinely grand and sublime, it is the sublime of love, the sublime of benevolence and beneficence. It calls not for thought only, and wonder, even adoring wonder only; it calls also for gratitude. "What shall I render to the Lord for all his benefits toward me," for this lovingkindness? What? Payment proper cannot be made. Yet surely there ought to be gratitude; soul rendered for soul. The soul of the Messiah was given for me, a sinner; death to Him and life to me; He was made a curse, that the blessing of Abraham might come on me; He, the Son of God, loved me, and gave Himself for me. And what can I account but that soul and body—all I am, and have, and can do, is but too little to show gratitude, grateful love? For love, the proverb says, draws forth love. But if any love, what love like this? It is a poor response that a sinful creature can make to such love; it is a feeble spark that burns in the heart of the best; but that response should be the whole power of the soul to love.

4. Our meditation should lead to joy. "Let Mount Zion rejoice, let the daughters of Judah be glad." O, how this love is fitted to draw out the whole soul of man in the diversity of its affections; it would seem even in their contrariety. "They shall look upon me whom they have pierced." "Rejoice in the Lord alway." Yes, here can the beaming smile of ineffable joy mingle with the tear of godly sorrow, and one cause draw out both.

5. Our meditation on God's constant care of His Church. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." That gives room for faith working hope, hope concerning the Church of God and concerning the individual believer. "For this God is one God for ever and ever; he will be our guide, even unto death." "For God commendeth his love toward us, in that while we were yet sinners, Christ died for us." And, "if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

So I have attempted, very inadequately, to set before you this object of meditation, and those things contained in thinking of God's lovingkindness in the midst of His temple. And in conclusion I trust that this may, by the blessing of God, be somewhat useful to you in your preparations. According as we are taught in our Catechism concerning the Supper: "It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience, lest coming unworthily"—which even a believer may do, for a believer may be an unworthy communicant—"they eat and drink judgment to themselves." A noble friend

of mine invites me to a festal dinner in commemoration of some event in which both his honour and my welfare were concerned. He invites me with his friends, and I go there; and I go there in my working clothes, unwashed, unkempt, unshaved. Will my friend be pleased? I ought to have prepared myself, but I just came away from my work. Or when I should have been thinking of my friend, I am thinking of the occupation which I have been employed about, and have not myself in proper trim to do honour to my noble friend who has invited me. *There* is a welcome man, but not in a welcome *state*.

Now, on this day of preparation, I don't take up these things so much as matters of self-examination, as in the hope that you have been so engaged, and that the result of an examination, in which you, as jurors, have sought to do justice to yourselves and the Holy Ghost, judging of your state, whether you were true believers or not, whether you had true repentance or not, true love or not; which lies between the Holy Ghost and you, for it is a solemn issue to attribute to the Holy Ghost what He has not wrought, or because of your sin, to deny Him the credit of His own work, a solemn issue; well, that the result of the examination has been, that you have come to some degree of clearness about this point. Say then that the work of self-examination has to some good issue been completed, this now remains in prospect of the solemnity to-morrow, namely, two things about the graces of the Holy Ghost—(1) that they, as principles, be strengthened; and (2) that they, as principles existing, be called into concentrated and lively exercise.

(1) Seek that these graces be strengthened. For I take it for granted that, if the issue of your examination has been that you have said, "Thanks be to God, I have some measure of knowledge to discern the Lord's body, some faith to feed upon Him, some repentance, love, and new obedience," you are also blaming yourselves. The issue is between you and the Holy Ghost; but while the Holy Ghost is to be thanked for what He has done in you, you are also blaming yourselves, for these things are duties as well as graces. So little knowledge you have, for which you are to blame, so little faith, so little love, for which you alone are to blame, so little repentance, so little new obedience, for which you alone are to blame. Now, this shows that these graces need to be strengthened. "May grace, mercy, and peace be multiplied unto you." Seek that they be increased by the daily communication of the Holy Ghost.

(2) Let them be called into exercise. We are to meditate to-night, in order that to-morrow we may be better fitted to meditate, to think of God's lovingkindness in His temple. Well, the soul should be called in, and all its faculties should be concentrated on God and on God's lovingkindness, and on this His central and great lovingkindness, in order that your faith may be in lively exercise on the Son of God, who loved you and gave

Himself for you, that you may be looking on Him whom you have pierced and mourning, that you may be in lively exercise of love, "I will love Thee, O Lord, my strength," and that in this duty and all others your loins may be girt up to greater diligence and alacrity in all new obedience.

And now may He, with whom is the preparation of the heart and the answer of the tongue, vouchsafe us all these precious gifts! And may He vouchsafe His own manifested presence, for His institution with promise secures His real presence, when two or three are met together in His name and by His authority. May He vouchsafe His manifested presence, and may the disciples be glad seeing the Lord, and the disciples rejoicingly say, "We have thought of thy lovingkindness, O God, in the midst of thy temple. This God is our God for ever and ever; he will be our guide even unto death."

Letters of the late William Crowe, Wick.

(V.)

HARBOUR OFFICE,
WICK, 14th April, 1882.

THANKS for your kind letter. I did not reply as we soon expect to see you here. You are aware that the ordinance is to be observed here on the last Sabbath of this month. . . . Matters, however, are in a very confused and dreary condition, dark clouds hanging over the land. Strife and bitter enmity are being kept up; Satan is heaping on fuel; and those sworn to maintain order by example and precept are causing the people to err, and we are all verily guilty in this matter. The apostle Jude forewarns the Church of certain men who crept in unawares, and once in it is difficult to get rid of them.

As has been predicted by faithful witnesses, the Free Church has lost its position and usefulness, and has lost hold on the people. Ministers are not now respected as they were, and they themselves are using every means to bring about this state of matters.

At such a solemn season as we have in prospect, truly it is perplexing what to say. We have no confidence in what the Voluntaries preach; their actions are glaringly at variance with what they say. Thrice happy they, who can, with hope, look beyond them.

Friends here are all in their ordinary way.—Truly yours,
W. C.

(VI.)

HARBOUR OFFICE,
WICK, 11th June, 1883.

How are you getting over your recent severe illness? What are we to say when you have so much dross and tin to be purged

away at this date? You will be angry at the action of the F. C. Assembly, but do not be much dismayed or much cast down. "Be still and know." Many a battle have you had with innovators, but you must betake yourself to "all prayer." I felt a weaning from the Free Church for some time, and was not surprised at the news. We have now no vital principle to uphold excepting the Sustentation Fund.

Our dear friend, Mr. Sinclair* is slowly recovering. He had a pretty good night of it, and to-day he looks refreshed. He does not suffer much from his breathing. The doctor orders perfect rest, and you know that he will not submit to be silent; he has so much to tell his friends regarding the mercy that is sustaining, comforting, and upholding him in his trouble. Truly it is refreshing to hear him, but he has not always an unclouded sky, like some good folks. But so tenderly has he been dealt with that the withdrawals are of short duration. If he continues improving for a few days, he will be allowed to get up and move about.

You will sympathise with me when I tell you of our anxiety under these threatening dispensations. At a time when the witness is most needed, the Lord's people are either taken away or laid aside. . . .—Yours very faithfully,
W. C.

(VII.)

HARBOUR OFFICE,
WICK, 15th April, 1884.

I beg to remind you that our Communion season begins on Thursday, 24th inst. . . . We expect to see all our friends from Thurso on the occasion. Mrs. Harper and Isabella will be expected at any rate.

Alas! we want one† from whom strangers ever received a warm welcome on such occasions. With what yearnings of affection he went out after strangers from a distance! I cannot tell you how desolate the place is without him. None will ever fill his place in the affections of the Church. His very presence was an ordinance. His endearing look can never be effaced from the hearts and affections of those privileged once to know it. Mrs. Sinclair is very broken. She did not fully realise the blank until matters had settled down. Friends are all in their ordinary.—Yours very faithfully,
W. C.

(VIII.)

HARBOUR OFFICE,
WICK, 10th March, 1885.

The apostle Paul, in his second epistle to the Corinthians says: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed." I

* The late Mr. William Sinclair.

† Mr. Sinclair died on 8th March, 1884.

sincerely trust that you can in measure subscribe to this truth. The apostle Peter says: "Beloved, think it not strange concerning the fiery trial, but rejoice inasmuch as ye are partakers of Christ's sufferings." I almost can hear you saying, "It is an easy matter to string together passages of Scripture."

Dear C—, the Comforter may be hiding His face from you in your trouble, an experience which often causes His own people to tremble, not distinguishing the avenging sword from the chastening rod, and their mournful plaint is often like that of Job's when he said: "Wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble?" No doubt you will at times sympathise with Job. I know that some strong professors, like Job's friends, may be saying: "If thou were pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous." Job also says: "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" I do not mean that you are to lay all your weight upon this quotation. "Lift up the hands which hang down, and the feeble knees." Your troubles are getting fewer; your friends have gone on before you. Had they been spared, how desolate the world would have been to them this gloomy day! While you mourn their absence do not grudge them their joys.

It would have gladdened your heart to have heard the Highlanders at the meeting in Dingwall. The true ring yet remains in Ross-shire. No whining compromise. The fire of these noble Highlanders testifies to the training received under Dr. Kennedy and other witnesses, who were never ashamed to lift a banner in defence of truth, yea, in defiance of all the combinations leagued together to rob us of our blood-bought inheritance.

I am on the fourth page you see, and dare not venture further in this train of thought. My wife tells me that you are very anxious about —. Many an anxious day and night the poor tender mother yearns over her bairns, both in health and sickness. What a debt one owes to one's mother! The very name, mother, makes one weep in secret. My own mother has been many years beyond the reach of my showing my sense of the deep obligations and debt of gratitude due to her.

With kind regards to all my friends.

W. C.

(IX.)

HARBOUR OFFICE,
WICK, 27th June, 1885.

I received your kind invitation which should make me ashamed of my position, occupied with trifles within and without. . . . Regarding the General Assembly divisions, I am not now surprised at anything that may happen. We expect too much of men. "Every brother will supplant." O, that we would depend upon Him who sticketh closer than a brother! I feel weaned from the Free Church, being disgusted at the proceedings of our Church

courts. May the Lord wean us from men! You will be pressed down with anxious care, but your troubles are becoming fewer, and will soon be for ever past. If you have Robert Ross, Murdøch Mackay, Donald Gunn, and John Macdonald, you must not complain, for the witness will not cease so long as they are spared. . . . With kind love to the family and to the friends with you on this occasion.—Yours very faithfully, W. C.

(X.)

HARBOUR OFFICE,
WICK, 27th July, 1885.

I have been telling your friends about "the bees" that encompass you about. The godly Mr. Blackstock says, in writing to a friend, "that in old age the Lord diminishes the value of this life before entering a better." This is the day of your trouble, but the Lord will send deliverance. Our sins and worldly-mindedness have grieved the Holy Spirit, and He has seen meet to withdraw His presence from the means of grace. Therefore, His afflicted and poor people have to pass through this wilderness without the light of the Sun. You have had golden days under the preaching of the Word, but now clouds of confusion darken your sky. You are commanded in the day of adversity to "fight the good fight of faith." Had there been no enemies, the weapons of your warfare would get rusty.

Marvel not at the fiery trial. Your case is no strange thing in the experience of the Church. I believe they are made partakers of Christ's sufferings, yea even of the wine of astonishment and hard things that make them turn about. And the enemy, taking advantage of the ill pause, follows them with angry waves of doubts and fears. A baptism of persecution before a baptism of the Holy Spirit!

Be careful and do not unbosom your troubles to the world; they cannot help or sympathise with you. It will be a casting of your pearls before swine, and will be a stumbling stone to them. Show your best side to the world. I would not wish that friends should know that I was taking upon myself to advise and reason with one who has forgot more of Christian experience than I ever learned, but a person in writing must say something. We are all in our ordinary way.—With sincere regard, W. C.

A DUTIFUL child is ever looking forward to the holidays, when he shall return to his father, but he does not think of running from school before.—*John Newton.*

MUCH depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances.—*John Newton.*

Brief Notes of a Sermon

BY THE LATE MR. DONALD MACKAY, STUDENT.*

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"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—ISAIAH xiii. 6.  
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- I. Who gives this command?
- II. The people to whom the command was given.
- III. The command itself.
- IV. The reason why the command should be performed.

I. It is of great importance that it should be known by whom the command is given. It is God who gives the command here. There are many reasons for which the command of God ought to be given heed to by man. (1) He was created by God. (2) He is upheld by God. (3) He is responsible to Him as a judge.

II. The people to whom the command was given. "Inhabitants of Zion." Zion is a mountain within the boundaries of the land of promise. It was a fortified place. On this mount was the city of Jerusalem built. This command is given by God to His redeemed people who were in the midst of Israel.

All the inhabitants of the earth may be divided into three classes.

(1) Those who are ashamed to profess Christ before men. We find many, especially among the young, and they would like to be good, but when they join with their companions they rather please them than please God. We find others, and they make a mock at godliness; others make a boast of being without the fear of God. God speaks to these. What does He say to such? He says, "Kiss the Son lest he be angry, and ye perish from the way," that is to say, "Be ye reconciled to God through Christ." He calls the wicked to forsake his way, and the unrighteous man his thoughts. He calls for repentance towards God, and faith towards the Lord Jesus Christ. He calls upon you, O sinner, to consider your past life, to consider whether you have given yourself unto God or unto Satan; if you are a master, to consider whether you have been acting as a steward for Christ, or only for your own ends; if a servant, have you been serving Christ in labouring honestly for your master?

(2) Those that in Scripture are called foolish virgins. God speaks to such. He says to the foolish, "Come, buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed."

*These notes are from the late Mr. Donald Mackay's own manuscript, and have been kindly sent us by his brother, the Rev. John R. Mackay, Inverness, who has revised them for publication.—ED.

(3) Those that in Scripture are called wise virgins. Here He speaks to the wise. He wishes the soul to cry out and shout. From these words we may see that the wise were timid and fearful, for though the spirit was willing, the flesh was weak. We find this in Jeremiah, when he says, "I am a child, I cannot speak." We find it also in Moses. The enemy might use many ways to bring them into such fears as these. The enemy has agents in the soul, and he might suggest through them, through unbelief, that there was no God at all, that Jesus of Nazareth was not the Son of God. Then, of course, war would begin in the soul. For Christ had His agents there, and besides, Christ had taken possession of the soul before now, and was crowned King in the soul. Yet Christ does at times leave the soul, as to His sensible presence, and it is at such times that war is hottest.

Unbelief says that there is no God, and brings reasons on which this statement is founded. Unbelief says: "Don't you see that the wicked prosper in the world?" Answer: "I must allow that, but there are many proofs that there is a God. If there was not a God, how could He have a people?" Unbelief: "His people differ nothing from other people." Answer: "I remember when I walked in the light of God, I saw them as members of Christ's body." Unbelief: "But you do not see them so now." Answer: "No, but I cannot forget former experiences; and as for the wicked prospering, I remember when I saw every unregenerate soul on slippery ground. On such occasions I envied a child of God who was so poor as to be on the Parochial Board more than the richest man in the world if he was Christless." Unbelief: "But the Scriptures are not of divine inspiration. You know yourself that you find nothing in the Word of God more than in any other writing." Answer: "I remember when the light of God shone in my soul through the Word of God. The Word was to me at such times as a glass through which I saw darkly the glory of God. And I felt the power of it, conforming my soul to purity and holiness." Unbelief: "Granting you had such experiences in connection with the people of God, and with the Word of God, you have never known Jesus of Nazareth as the Second Person of the Trinity." Answer: "Not apart from the inspired Word; but I remember when the Spirit of God shone on me through portions of the Word. Then the character of Christ was revealed so that I am assured that Jesus of Nazareth is the Christ of whom Moses and the prophets spoke."

III. The command itself. What would He have the soul to cry?

(1) The unregenerate are often found crying aloud, but not in obedience to the command of God. You find many crying aloud in blasphemy; many crying aloud in vanity.

(2) You find that the foolish virgins cried aloud, but not in obedience to the command of God. They were found to cry aloud at the corners of the streets, and in the synagogues. They cried aloud about their own prayers, about their own fastings,

their giving of alms, keeping of the Sabbath, morality of life. Now all these things are to be recommended in themselves, but when they become a god to a person they turn to be a curse to him instead of a blessing. They cried aloud concerning all their good works. How loud did they cry? They cried so loud that it reached heaven and grieved God. Now the Lord would have every soul to cry, but not of the soul's foul work; for before God there are no good works with an unregenerate soul. He would have the soul to cry out, "Cause thy light to shine upon me that I may know myself, that I may be brought to realise that I am a sinner before thee." He would have the soul to cry with David, "Wash me and I shall be whiter than the snow"—to cry, "Be thou a guide to me, be thou my strong tower."

(3) But the command is here given not to the foolish, but to the wise. What would He have the wise to tell of, or to cry concerning? He would have them to cry (1) concerning what He did for them; and (2) concerning what He did in them. Doubtless He would have them cry day and night to Himself, for it is in this way that the life of the soul is kept up. He would have the soul to cry for everything that he needs, to cry for his daily food, to cry for the forgiveness of his sins, to cry that he might be clothed in the righteousness of Christ, to cry that he might get manna from heaven.

IV. The last thing to be spoken of is the reason given. The reason is this: "Great is the Holy One of Israel in the midst of thee."

Now this really means—what God had become to the soul. But connected with that is the way by which He became this to the soul. Christ came forth from the bosom of the Father that such a soul as this might be brought to the Father. The wisdom of God found out a way by which He could, to the honour of His justice, bring the soul near to Himself, and this way was, that Christ should take our nature. We may see in Isaac a type of Christ's willingness to obey the Father in the work of redemption. For we do not read that Isaac showed any unwillingness to obey his father's command from the time that they started on their journey to the time that Abraham bound Isaac on the altar. So in the heart of Christ, if we may so speak, there was not the least spark of unwillingness found; no, not even in Gethsemane, nor before the High Priest, nor before Pilate, nor on Calvary. He gave Himself up as a willing sacrifice unto God. It is to be believed that if any one under the law, would give up a sacrifice against his will, it would prove a curse to him instead of a blessing. The way by which He came from heaven, that He might come to the door of your soul, was a way that cost Him much. It was a way by which He had to endure shame, a way by which he had to meet with strong and powerful enemies, and He would not be allowed to go a step further if He did not conquer those enemies. It was the way of Gethsemane and of Calvary; and O, how

unbecoming it is on the part of the soul to leave Him to stand at the door!

But to these He has come in a closer relation than one who stands at the door. The door has been opened, and Christ has come in. The door of the understanding has been opened, the door of the will, the door of the affections, yea, the door of the whole soul. He makes a willing people in the day of His power. In the day in which He enters the soul He says to these doors:

"Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of glory enter may."

And it may be said that as Christ enters into the soul, so the soul enters into Christ. This would need to take place in the case of the Apostle before he could say, "We are in him that is true." And how does the soul enter into Christ? It is by faith. A day came on the soul when it stood at the door, but on the outside—a day, or we may call it a night, when nothing was sure to the soul but the wrath of God; but near to such a time as this was the break of day. And when the light of God shone on the soul, the soul knew Christ to be its own way to the Father. Such a light breaks on the soul now and again, in its journey through the wilderness.

Covenanting.

Letter by the late Rev. WALTER M'GILVRAY, D.D., Aberdeen, anent Bond of the Covenant sworn by the Ministers of the Associate Presbytery at their renewal of the National and Solemn League and Covenant, 28th December, 1743.*

BRIDGE OF ALLAN, 20th July, 1876.

DEAR SIR,—I have just received the lithographed Bond of the Covenant, and beg again to thank you very specially for sending me a copy of it. It is a most gracious document, breathing in every line the purest spirit of Scottish piety, and Presbyterian fidelity. Such a document does the greatest honour to the men who drew it up, and to the body who subscribed and sent it forth. It would be a happy day for this country if the severed branches of our National Church were prepared to enter into a similar bond, in the same earnest yet catholic spirit, and free from the latitudinarian defections and bitter secretions engendered by recent controversies. In circulating this weighty and suggestive Deed, it would be well worth your while to try whether the different churches would be disposed to accept it as a basis of union, or at least of federative co-operation as against Popery, Prelacy, Arminianism, Theological Naturalism, and

*The letter was read by the Rev. Walter Scott in connection with his Synod address.

Scientific Atheism ; as well as against " Latitudinarian tenets," and every " error subversive of the doctrines of grace." It would serve the purpose infinitely better than all the miserable " Articles of Agreement and Disagreement elaborately framed by our modern ecclesiastical Macchiavelli's. When our ministers take to the science of diplomacy, the cause of simple honesty, and sound Christianity, may be regarded as near their last gasp. With many thanks and much esteem, I am, yours very truly,

WAL. M'GILVRAY.

BOND OF THE COVENANT

(Which is preceded by a Confession of public sins.)

We all and every one of us, though sensible of the deceitfulness and unbelief of our own hearts, and however frequently perplexed with doubts and fears anent our actual believing, yet desiring to essay, in the Lord's strength, and in obedience to His command, to glorify God by believing His Word of grace contained in His Covenant of promise, and in the faith of His promise to devote ourselves to the Lord, in a Covenant of Duty ; We do, with our hands lifted up to the Most High God, hereby profess, and before God, angels and men,—Solemnly declare, that, through the grace of God, and according to the measure of His grace given unto us, we do, with our whole hearts, take hold of the Lord Jesus Christ, as the only propitiation for our sins, His righteousness as the only foundation of our access to, and acceptance with God : His covenant of free and rich promises, as our only charter for the heavenly inheritance ; His Word for our perfect and only rule of faith and practice ; His Spirit for our alone Guide, to lead us into all truth revealed in His holy Word, unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men : We avouch the Lord to be our God, and, in the strength of His promised grace, we promise and swear by the great Name of the Lord our God, that we shall walk in His way, keep His judgments and commandments, and hearken to His voice ; and particularly, that we shall by the Lord's grace continue and abide, in the profession, faith and obedience of the foresaid true Reformed religion, in doctrine, worship, presbyterial church government and discipline ; and that we shall, according to our several stations, places and callings, contend and testify against all contrary evils, errors and corruptions, particularly Popery, Prelacy, Deism, Arianism, Arminianism, and every error subversive of the doctrine of grace ; as also Independency, Latitudinarian tenets, and the other evils named in the above Confession of Sins.

In like manner, we promise and swear, that by all means that are lawful and warrantable for us, according to the Word of God, the approved and received Standards of this Church, and our known principles, we shall in our several stations and callings endeavour the reformation of religion in England and Ireland, in

doctrine, worship, discipline, and government, according to the Word of God; and to promote and advance our covenanted conjunction and uniformity in religion, Confession of Faith and Catechisms, Form of Church Government, and Directory for Worship, as these were received by this Church; And in regard we are taught by the Word of God, and bound by our Covenants, National and Solemn League, to live together in the fear of God, and in love one to another, and to encourage one another in the work and cause of the Lord; and that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world:—

Therefore, in a dependence on the Lord's grace and strength, we in the same manner do promise and swear, that we shall, in our several places and callings, encourage and strengthen one another's hands in pursuing the end and design of this our Solemn Oath and Covenant, and that we shall endeavour a life and conversation becoming the gospel of Christ, and that in our personal callings and particular families, we shall study to be good examples to one another of godliness and righteousness, and of every duty that we owe to God and man; and that we shall not give up ourselves to a detestable indifferency and neutrality in the cause of God; but, denying ourselves and our own things, we shall above all things seek the honour of God, and the good of His cause and people; and that, through grace, forsaking the counsels of flesh and blood, and not leaning upon carnal confidences, we shall endeavour to depend upon the Lord, to walk by the rule of His Word, and to hearken to His voice by His servants; In all which, professing our own weakness, we earnestly pray to God, who is the Father of mercies, through His Son Jesus Christ, to be merciful unto us, and to enable us, by the power of His Holy Spirit, that we may do our duty unto the praise of His grace in the Churches.—Amen.

(The signatures appended include those of Ebenezer and Ralph Erskine, Alexander Moncrieff, James Fisher, Adam Gib, William Campbell, James Scott, and Henry Erskine.)

The Testimony of Mr. James Renwick.

(Continued from page 263.)

As, on the one hand, I desire to declare plainly for truth, yea all truth; so, on the other hand, I likewise desire to declare freely against sin, yea all sin, testifying and bearing witness against all the wrongs done to the holy Lord God, ever since the reformation began in our land against popery, prelacy (that is, church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, arch-deacons, and the other ecclesiastical officers depending on that hierarchy), erastianism, quakerism, superstition, heresy, schism, profaneness, and whatsoever is contrary to sound doctrine and the power of godliness; against all the causes

of the Lord's wrath with our land, and against all the steps of our defection. And particularly—

(1) I testify and bear witness against the condemning, hindering, and neglecting the purging of the judicatories and armies of the kingdom in the year 1649, and afterwards, from scandalous and disaffected persons to the Lord's cause, that the same might be made up of Christian zealous men, of known integrity and affection thereunto, as the Lord in His word hath commanded—(Exodus xviii. 21; Deut. i. 15, 16, 17; 2 Chron. xix. 6, 7; Deut. xxiii. 9, 14).

(2) I testify and bear witness against these public resolutions of church and state for bringing in the malignant party, first to the army, then to the judicatories, which include these heinous iniquities:—1. A joining with the enemies of God and His cause, clearly contrary to the Scriptures—(2 Chron. xix. 1, 2; Isaiah xxx. 1, 2, 3). 2. A manifest receding from the public acknowledgment of sins, and engagement to duties—(Jer. ii. 35, 36, 37). 3. A turning the state of our cause upside down, and also a weakening and stumbling of the godly in the land—(Jer. xxiii. 14; Ezek. xiii. 22).

(3) I bear witness and testify against the authorising of commissioners to close a treaty with this now rejected tyrant, for the clothing him with power upon his subscribing such demands as were sent unto him, after he had given many clear evidences of his enmity to the work and people of God, and was still continuing in the same; and then admitting him to the crown, notwithstanding of new discoveries of his malice and disaffection towards the Lord's work, all which was done contrary to the word of God (Exodus xviii. 21; 2 Sam. xxiii. 3, 4; 2 Chron. xix. 6, 7, 8), and contrary to the declaration of the General Assembly of the Church of Scotland, July 27, 1649, whereby it is declared that magistrates and their power are ordained of God; so they are not to walk in their power according to their own will, but according to the law of equity and righteousness, &c. Moreover, I testify and bear witness against the keeping him in power, and owning him any ways as king, since he so wickedly broke the covenant and his coronation oath, which he did swear with his hand lifted up to the Most High God. But more especially I testify and bear witness against all who have any manner of way owned and acknowledged him, and who have not been positive and free in declining of him since he was freely and formally cast off by our noble declaration published at Sanquhar, which formal rejecting of him was both lawful and necessary.

As to the first, viz., the lawfulness thereof, that is clear from Exodus xviii. 21. For if they be men of truth, fearing God and hating covetousness, who are to be set over a Christian people, so, consequently, they must be such who are to be continued over them; but it is well known that he neither fears God nor regards man, being an avowed enemy to all godliness, and a professed friend to all impiety. And if it be sin to put a wicked man in

power, the continuance of him therein must be a greater sin, because there may be a mistake in the one which cannot be in the other, though many were not mistaken in him. And 2. That it was the land's great sin, adding that to all their other sins, their lusting after that Charles Stuart, our worthy protesting party acknowledges in the causes of the Lord's wrath, and also sad experience hath made us see the Lord's displeasure greatly manifested against us for the same, and heavily felt by that man's being made a rod over the heads and upon the backs of the Lord's people, ever since his getting the crown. Therefore their sin must be greater, who will yet, notwithstanding thereof, adhere to and acknowledge him. Let us look to the practice of Libnah in the Scripture, and the practice of our own and other nations in history, and we will see what they have done. And we dare adventure to say it, that none of them had so great reason as we for what we have done. Was there ever a case like unto ours? Where do we read of any who ever so wickedly did cut the neck of such a noble constitution of church and state as he did with one blow, especially who was so straitly and often sworn to the Lord in defence and preservation of the same, and admitted by the people only upon that condition, to be owned no longer than he stood to the performance thereof, according both to the law of God, which allows only kings conditional explicitly, and also according to the Eighth Act of the Parliament of King James VI., enacting that all bearing rule at any time over the realm, should, at the time of their coronation, make their faithful promise by oath unto God that they shall maintain and defend the true religion of Jesus Christ, and gainstand all things contrary to the same, &c., which thing he did. But from what was known before, and hath been felt since, it may be clearly seen that he never intended performance. Therefore, he having broken all ties that could bind man, the people are no more tied to him, nor can be, unless they tie themselves to a yoke of transgression and rebellion against God.

And if it should be objected that the third article of our solemn league and covenant binds us to defend his person and authority. We answer, that article is only conditional, binding us no otherwise to him than in the defence of the true religion and liberties of the kingdom, as it is there in express terms. But now, he having broken that condition, and instead of defending and maintaining true religion and civil liberties, he hath broken down and destroyed both, so that in nowise can that be sustained which our backsliders, void both of the spirit of zeal and knowledge, have so frequently in their mouths, viz., though he hath broken to us, yet let us keep to him; for by so saying, they make that condition in the fore-mentioned article, and also often reiterated in the coronation oath, to be nothing but a mocking of God and a cheating of men. For the more clear uptaking whereof I oppose the sixth article of that same solemn league, which is morally and continually binding,

wherein we are sworn that we shall never suffer ourselves, directly nor indirectly, by whatsoever combination, &c., to be divided from this blessed union, &c.; together with the second article, wherein we swear to endeavour the extirpation of popery, prelacy, &c., without respect of persons. Charles himself is not there exempted.

I shall not take up time to speak against the foolish and needless pretences of these who say that the *primores regni* (or chief men of the kingdom, as they call them) behoved to concur with the rejection of that tyrant ere it could be legally done; for I altogether deny that, because it is manifest that the power of government is naturally and radically in the people, unitely in the people, and singularly in every one, so that any rank, or any company thereof, may, from the privilege which God and the law of nature hath allowed them, cast off a tyrannous yoke, and ought of necessity to do it in such a case as ours is this day, when that tyranny is not only a yoke of oppression upon our jaws, but of transgression upon our heads, for it is a duty incumbent on all ranks of persons, and the omission thereof will be charged on every degree, without respect to the high or to the low (Jer. xxii. 2, 3); compared with xxxvii. 2: And by that same power they may set up governors over themselves, men fearing God, who may rule them according to the royal will of the Supreme Lawgiver, whenever they are in case to do it. I grant, indeed, it were desirable to see the *primores regni* men fearing God, and zealous for His cause; yet, when they are the principal men in all wickedness, making themselves slaves to all manner of sin, and servants to Satan, as at this day they do in Scotland, being the tyrant's own creatures, the want of them can neither exeem the people from their duty, nor deprive them of their privileges. Hence, from all this, and much more that might be said, I conclude the lawfulness of rejecting that wretched tyrant; yea, not only so, but also the necessity thereof. Yet, that I may speak a word more particularly to the necessity of it:

Let us look back upon what he did when first he was admitted to the crown, notwithstanding (as hath been insinuated before) of his often swearing to the contrary with his hand lifted up to the Most High God; how that, I say, he, avowedly breaking all these ties both to God and man, cut the neck of our noble constitution of church and state government, arrogating to himself a blasphemous supremacy in matters ecclesiastic altogether inconsistent with the kingly office of our blessed Lord Jesus Christ, and an arbitrary power in matters civil, by virtue of the same supremacy, altogether destructive of the liberties of the kingdom, contrary to the very law of nature, making his supremacy in the one and the other so collateral and co-equal, that by him it is made essential to the crown by the act explanatory of the supremacy, declaring the same to be inherent to the crown to him and his successors, so that he cannot be owned nor acknowledged as king, nor any

succeeding upon that foundation, be who they will, without denying of Jesus Christ, and being guilty of lese-majesty against the King of Kings, who will not give His glory to another—(Isaiah xlii. 8). Therefore the rejecting of that wretched tyrant and all depending on him is not only lawful, but also necessary to all those who desire to be subjects of Jesus Christ. And none can pretend any distinction unless they would cheat themselves out of the truth and become guilty of his blasphemous robbery of the Son of God, for he hath no civil power distinct from his supremacy; that, I say, his supremacy is the foundation of all power he pleads for, and takes all acknowledgment of him as an acknowledgment thereof. And why may we not? seeing it is made essential to the crown. And, moreover, doth not that general Act Rescissory, by virtue of that supremacy, (whereby he rescinded whatever our parliaments had done in favour of the reformed religion), introduce another kind of civil government which so much troubles men's tongues and wears our ears, but a constitution of pure tyranny, a fabric of rebellion against God, upheld by the pillar of perjury, and cemented with the blood of the saints.

Moreover, I cannot here pass by the vanity of these who, blindfolding themselves, use so to distinguish, viz., they cannot own or acknowledge some of his civil acts, such as, imprisoning, stigmatising, and murdering the Lord's people, yet they must hold by that which they call his power; but O what blindness does that bewray! for there can nothing in him be considered, but that which they call his power in the establishment and exercise thereof. Now, the establishment is clear to be upon the ruins of the work of God, and our engagements to Him; the foundation thereof being that blasphemously arrogated supremacy, with the act explanatory thereof, whereby sacrilege and monstrous tyranny are established by a law decree, and exercised by that general Act Rescissory, declaration against our covenants, murdering of the Lord's people, bearing down of His work, &c. So then let them speak their minds, and say whether they think the establishment of that power, or the exercise thereof, is to be owned. If they own and acknowledge the one, the acknowledgment of the other will necessarily follow upon it. Is not the one the root, and the other the branches? The one the spring, and the other the streams? O poor, poor Scotland! thou art now become a home-born slave, because thou wast not valiant in contending for the truth. The Lord hath, in His just judgment, corrected thee for breaking His commandments, by joining with the people of these abominations, and desiring a king, whom He hath given thee in His wrath, and will take him away in His displeasure. But blessed be the name of the Lord, who hath stirred up a pleasant party of valiant and noble heroes, whom he hath honoured to pull the crown off that tyrant's head, in order to the crowning of our Lord Jesus Christ again in Scotland, and helped some of them to seal the same with their precious blood; to whose sufferings, even

upon that head, I desire with my whole heart and soul to add my testimony and seal, certifying it to all men, that if ever I had the Lord's countenance and peace in any duty, it was in rejecting of that poor wretched tyrant. O remember what the Lord is calling for at your hands in these loud crying commands—(Isaiah viii. 11, 12; 2 Cor. vi. 17; Rev. xviii. 4, 5, 6).

(4) As I testify and bear witness against all that own that rejected tyrant, or any of his acts and laws (abusively, so called), in their profession; so also I bear witness and testify against all that own him any way in their practice by subjecting themselves to him and his demands, and particularly against the paying of that dreadful cess, whereby they bear down the work and people of God; that sinful locality whereby they decline the Lord's cause, and strengthen wicked men in their wickedness, especially against the paying of that which they call their town locality, viz., money to these ruffian bloody soldiers for their beds; because it is the thing that some men, more out of self-love than love to God, plead for; but let them pretend what they will therein, they do evil that good may come of it, and their condemnation is just. Against the paying of that annuity, whereby they pay tithes to Baal's priests; against the paying of feu-duty, and every thing that contributes to the upholding of that throne of iniquity. In the paying of any of which things they destroy the Lord's cause, and walk contrary to His word—(Isaiah viii. 11, 13, &c.; Jer. xxiii. 14). Also, I testify and bear witness against the furnishing of any of these bloody soldiers with meat and drink to themselves, or provision to their horses, a practice destructive to the cause, and contrary to the will of the Lord—(Isaiah lxi. 11, 12, 13). I do not mean here what they violently rob, but what is given and furnished unto them. Moreover, I testify and bear witness against the compearing before these enemies' courts, thereby strengthening them in their wickedness, and homologating their robbery of God; against all bonding, tampering, or complying with them, directly or indirectly—I say indirectly, because some men cheat themselves out of the truth by conniving at the compliance and bargaining of others with the enemies on their account—a practice which condemns the Lord's cause, and is disapproved of himself—(Jer. ii. 35, 36, 37, and xxiii. 14; Psalm l. 18).

(5) I testify and bear witness against the bargaining and entering into tacks of houses or lands with, or paying of rent to these public grassators, who, for their being signal enemies to the work of God, have got from that tyrant a gift, as they term it, of those men's escheits, who have been at any public appearance for the Lord's cause, such as Pentland or Bothwell Bridge, by which means they clearly condemn the faithful wrestlings of the church, sealed with so much precious blood, and consent to the violent forfeiture of their former masters for their faithfulness to the Lord. Also, I testify and bear witness against the entering into tacks or bargains of houses or lands with, or paying of rent to these church-destroying

men, who have been at Pentland, Bothwell Bridge, or any other appearances for the Lord's cause, and have been forfeited upon that account, yet have redeemed their forfeiture by condemning the Lord's cause and the noble testimonies given thereunto, sealed with so much precious blood, and making themselves transgressors by justifying the enemies in all that they have done; for in that case to bargain with them, enter into tack, or pay them rent, is an homologation of that new holding which they have of their lands, by burying, robbing, and denying the Lord's cause.

(6) I testify and bear witness against all that may join in arms or confederacies with the indulged, with Duke Hamilton's party, the parliament of England, these ministers, or any that have kept up correspondence with them, it being so contrary to the Word of God—(2 Chron. xix. 1, 2; Isaiah xxx. 1, 2, 3).

(To be continued.)

Obituary Notice.

THE LATE MR. JOHN MACKAY, DRAPER, THURSO.

IT is with much regret we record this month the death of Mr. John Mackay, draper, Thurso, which took place on the 5th January. Mr. Mackay was a native of Strathy, but for many years up to his decease carried on business in the town of Thurso where he was much respected by all classes. He was a lover of the old paths, and a consistent opponent of all unscriptural changes in doctrine and worship. He cordially welcomed the testimony for the truth raised by Mr. Macfarlane in 1893, and continued to the end a warm and loyal supporter of the Free Presbyterian Church. But Mr. Mackay was not only a man of orthodox principles, he also gave evidence in his exemplary life and religious exercises that he was a spiritual man, one that knew the truth in the power of it. He cherished a very special veneration for the memory of the late Rev. Christopher Munro, Strathy, and often spoke in terms of intense regard for the ministrations of that man of God. Since Free Presbyterian meetings were started in Thurso, Mr. Mackay, along with another, took the leading part in them, and his exercises, we believe, were never more appreciated by the hearers than during the closing months of his life. We cannot omit saying that he was also distinguished for his kindness and hospitality to the Lord's people in general, and particularly to ministers and others who were publicly identified with the cause of truth. His unexpected removal at a little over middle age leaves the cause much weaker in the town of Thurso. He will be greatly missed by all his friends. We extend our deepest sympathy to his sister who attended him, and his other relatives. "By whom shall Jacob arise? for he is small." May the Lord graciously raise up witnesses for Himself in the room of those He is removing to the better country!

Da Shearmon

A SHEARMONAICHEADH ANN AN 1685 LE MR. ALASTAIR PEDEN,
MINISTEIR AN T-SOISGEIL A BH'ANN AN GLEANNLUCE.

RABHADH DO'N LEUGHADAIR.

A LEUGHADAIR ma's àill leat fìor bhrìgh an fhocail sin *Indulgence* (a th'air eadar-theangachadh anns na searmonaibh so, "droch shaorsainn,") a thuigsinn, maille ri focail eile tha 'n t-Ughdair a' cleachdadh, léugh an leabhair da 'n goirear an "Eilid air a leigeadh fuasgailte," far am faic thu gu soilleir cionnas agus co ris a bha iad air an cleachdadh.—Gu cinnteach tha e ionann agus do-dheanta a bhreithneachadh no chreidsinn, an fhoirneart agus na gnìomhara mallachte, an-ìochdmhor, borb, agus fuilteach a ghnàthaicheadh, agus a chuireadh an gnìomh air popull an Tighearn an Albainn, bho na bhliadhna 1660 gus a bhliadhna 1688. Ré nan ochd bliadhna fichead sin do ghéur-leanmhuinn ghoirt, tha e air a mheas gu'n d'fhuilinn aig a' chuid is lugha 18,000 pearsa am bàs no na cruaidh-chasan agus na teanntachdan bu mhò. Dhiubh sin chaidh 17,00 fhògradh do thìrìb cein; agus do'n àireamh so, chailleadh 200 le long-bhriseadh. D'fhògradh mu thimchioll 750 do na h-eileanaibh tuathach. Tha e air a mheas gu'n d'fhuiling 2,800 àmghairean neo-chumanta ann am prìosan. Chaidh mu 680 a mharbhadh anns na còmhraigaibh a bha eadar iad féin agus an lachd-géurleanmhuinn; agus thàr as le 'm beatha do Rìoghachdaibh eile, mu'n cuairt do 7,000. Chaidh mu thimchioll do 498 a mhort gun aobhar brosnachaidh; a thuilleadh air 362 a chaidh a chrochadh fo sgàile ceartais. Cha mhath is urrainnear àireamh na muinntir sin a chaidh dhìth le fuachd agus ocras, agus anacothroman eile am feadh a bha iad nam fògaraich air na beanntaibh ainmeachadh, ach 's cinnteach gu'n deanadh iad suas maille ris na chaidh aithris a cheana 18,000 pearsa.

SHEARMON.

"Ach an uair a chunnaic an tuath am mac, thubhairt iad eutorra fein, 'S e so an t-Oighre, thigibh, marbhamaid e, agus glacamaid 'oighreachd-san dhuinn fein."—MATA xxi. 38.

'S IAD na briathran so a léugh mi dhuibh peacadh na h-Alba air an là'n diugh; nan robh ar Tighearn Iosa Crìosd an diugh aig ar Rìgh agus aig ar n-uaislibh ann an Duneidinn, ciod a dheanadh iad ris? Dheanadh eadhon a chrochadh, no ni bu mhiosa nam b'urrainn iad; ni air son an dean e dìoghaltas gu h-aithghearr air ar Rìgh agus air ar 'n uaislibh, agus air cuid do mhinisteiribh neo-dhìleas co math agus air na pàpanaich mhirunach, tachraidh an t-aon ni dhoibh so uile gu h-aithghearr anns an tìr so.

Annas a' bhònn teagaisg, tha *toradh* air iarraidh bho'n tuath so ; ma dh'fharraideas sibh ciod an toradh ? Tha toradh 'n a aimsir féin : tha an toradh so air iarraidh uatsa, O Albainn, air an là 'n diugh. A chairdean, cha'n e a leithid a thoradh is leis am bheil sibh aig iocadh 'ur màil a tha 's an toradh so, mar a ta corc no sàidh, no 'n leithidean sin, 'g am bheil gràdh 'ur cridheachan co mòr. Cha'n e, a chàirdean, 's e th'ann toradh 'n a aimsir : cuimhnichibh nach gabh Dia an diugh uaith-sa an Albainn, na dleasnasan a ghabhadh e uaibh bho chionn deich bliadhna fichead no dà fhichead bliadhna, co dhiubh a th'annta searmonachadh, no ùrnuigh, no dleasnasa spioradail air bith eile ; cha ghabh se iad uaibh-sa ; tha mi 'g ràdh, cha ghabh se iad aon chuid uaibh-sa, no uam-sa, an deigh na chaidh do dh'fhuil nan naoimh a shéulachadh nam firinean so, a tha dh'fhiachan oirnn uile aideachadh an Albainn, agus anns na tiribh so uile a cheangail iad féin ann an cumhnant.

A nis, a phobull Dé, an Albainn, tha cuid agaibh ag amharc orm an so anns an aghaidh : cuiream fhianuis air 'ur coguisibh féin, co dhiubh a tha so fìor no nach 'eil. Ciod e an toradh so ma ta, a th' air iarraidh ? Tha creidimh agus aithreachas, gradh do Dhia agus ùmhlachd d'a thoil fhoillsichte, dh'am bheil mòran agaibhsa, seadh a' chuid is mòr agaibh, 'n ar coigrich co mòr 's ged nach cluinneadh sibh an soisgeul sìorruidh riamh air a shearmonachadh dhuibh. 'A nis a phobull Dé, ciod a tha sibh a' deanamh 'nuair a tha corruich co uamhasach aig an dorus an Albainn an diugh ? Cha'n fhiù e suidheachan an diugh an Albainn an neach nach 'eil ag ùrnuigh leth a latha, a dh'fheuchainn an urrainn sibh an fhearg uamhasach, a tha aig dorsaibh duthaich ar sinnsiribh, a chumail air ais. O a chairdean, feumaidd sibh bhi 'g ùrnuigh aig a' chràn, aig na cliathaibh, aig a' bhuain, agus aig 'ur n-uile oibre, seadh, 'nuair a bhios sibh ag itheadh agus ag òl, a' dol a mach agus a' teachd a steach, agus aig 'ur n-uile shaothair ; cha robh riamh ni's mò dh'fheum air na tha nis. O a bheatha òirdheirc sin do cho'-chomuinn ri Dia a dh'fheudadh a bhi againn.—O a chairdean, 's esan a tha deanamh nèamh taitneach ; 's e co'-chomunn ri Dia a tha deanamh nèamh féin.—O a phobull Dé, am bheil fadachd oirbh gu bhi an sin ?

A nis, tha briathraibh a bhùinn theagaisg, a' cur an céill gu'm b' àill leis toradh fhaotuinn uaibh-sa 's an duthaich so, agus uatsa, O Ghleannluce ;—chuir e an toiseach pronnag dh' a t' ionnsuidh, agus an sin chur e do d' ionnsuidh iomadh cuairt fhirinneach d'a mhinisteiribh am feadh a bha iad air na beanntaibh ; agus a nis chuir e mise do d' ionnsuidh air an là'n diugh, a dh'iarraidh ort a thoradh iocadh dha, agus is beag a fhuair e uait-sa, O Ghleannluce ; ni air son an dean e iomadh àite fàsail annadsa, O Albainn. Ach innseam ciod a tha air ullachadh dhuibhs' a tha fulann agus air 'ur geurleanmhuinn ; tha crùintean, cuirear crùintean glòir oirbh ann an ùine aithghearr ; agus bithidh fuigheall agaibh air 'ur gleidheadh anns na droch laithibh a tha teachd air Breatuinn agus Eirinn.

A chairdean, tha naigheachd agam ri innse dhuibh, cha 'n uilear do mòran agaibh a bhi deanamh 'ur tiomnaidh, cha'n fhada 'n ùine bhios cuid agaibh beò 's an t-saoghal. Bithidh sìth ri Dia 'n a dheadh thiomnadh ann an ùine ghoird : oir bithidh Albainn, gu h-aithghearr, air a bàthadh ann am fuil ; agus anns an là eagalach sin do chorruih uamhasach a tha teachd air na tìribh striopachail, cùl-sleamhuich so, air son an cealgaireachd agus am bristeadh cùmhnaint ri Dia, bithidh fianuis deadh choguis na deadh chùirm 'nuair a bhios claidheamh fuilteach ri bhur 'n uchd ; an sin nì sìth ri Dia còmhnadh ri deadh thiomnadh a dheanamh anns an là sin ; léughaibh.—Eabh. xii. 14. “Leanaibh sìth maille ris na h-uile dhaoineibh, agus naomhachd, ni as eugmhais nach faic neach air bith an Tighearn.” Ciod an seòrsa naomhachd a tha an so, a chàirdean ? Innseam dhuibh ciod i, cha 'n e an tomhas do naomhachd a bh' aig Abraham, aig Maois, no aig Daibhidh, no aig neach air bith do na daoineibh urramach sin, cha'n e ; gabhaidh Dia nì's lugha bho bhur làimh-sa, a mhuinntir bhochd ; 's e togradh gu naomhachd, an ni ris an gabh Dia uaibh-sa. Cha'n e an stoc do ghràs a fhuair sibh an ni 'ur gnothach, ach an ni ris am bheil 'ur dùil, agus air son am bheil fadachd oirbh ; feudaidd sibh a bhi dh' easbhuidh mòrain nithe, ach cha'n fhead sibh a bhi dh' easbhuidh naomhachd. A chàirdean, feudaidd sibh a bhi dàll, bacach, balbh, bochd, agus suarrach anns an t-saoghal, agus a bhi dh' easbhuidh iomadh ni agus gidheadh a dhol do néamh ; ach ma bhios sibh a dh' easbhuidh naomhachd cha téid sibh gu bràth an sin ; uime sin, guidheam oirbh, thugaibh an ro aire do na nithibh sin 'na leithid so a là.

A chàirdean, thàinig mòran agaibh an so an diugh à caochladh àitean ; thàinig sibh uile an so, ag aideachadh a bhi 'n 'ur luchd, aoraidh do'n Dia bheò, agus 'n 'ur creidmich : ach tha mise gu cùig na sé do sheòrsachan muinntir a chur air leth nach 'eil da rìreadh ach 'n am muinntir mhàrbh.

1. Is muinntir mharbh iadsan a tha aineolach air rathad agus air innleachd na slàinte tre chumhnant na saorsa, a dhealbhadh eadar an t-Athair agus am Mac bho'n t-siorruidheachd ; is muinntir mharbh sibhse uile tha 's an staid sin ; tha sibh uile aineolach air staid obair Dhé ann an Albainn, is muinntir mharbh an t-ìomlan dhibhse. B'fhearr leam aon dhiubhsan a tha fulann, agus a tha air fhòghlum ann an sgoil Chrìosd ann an Srath-Chluaidh ud thàll, gu bhi tagair maille rium na ceud dhibhse ; cha'n 'eil Dia a' gabhail suim dhibhse, cha'n 'eil gràs agaibh, cha'n 'eil sibh 'n 'ur fòghlumaich ann an sgoil Chrìosd, agus uime sin cha'n 'eil annaibh ach muinntir mharbh.

2. Is muinntir mhàrbh sibhse tha 'n 'ur luchdaidmheil sgiamhach bho'n taobh a muigh, ach a tha 's an taobh stigh mar uaighean gealaichte, co bréun ri àit-adhlacaidh nam màrbh, agus aig nach 'eil sian ach aideachadh, agus do nach aithne ciod is ciall do dh' obair na h-ath-bhreith ; cha'n 'eil annaibh ach muinntir mhàrbh, feumaidh sinn 'ur cuir a leth-taobh.

3. Is muinntir mhàrbh sibhse air am bheil ro chùram an t-saoghail, cha'n 'eil Dia agaibh ach an saoghal agus tha esan do ghnà a' faotuinnean an àite is mò ann 'ur cridhibh; cha'n 'eil annaibh ach muinntir mhàrbh, agus feumaidh sinn 'ur cuir a leth taobh; nan cronaicheadh neach air bith sibh air son 'ur n-inntinn-shaoghalta, no air son 'ur sànt neo-mheasarradh; O, arsa sibhse, feumaidh sinn saoth-reachadh air son ar beò-shlainte, am b'àill leatsa gu'n sguiremaid do dh'obair? Ach, O amadain, agus a dhaormuinn shaoghalta a ta thu ann, nach dubhairt Crìosd ann am Mata vi. 33, "Iarraibh air tùs rioghachd Dhé, agus fhìreantachdsan, agus cuirear na nithe so uile ribh." O, a chairdean, an earb sibh ri Dia, agus an toir sibh creideas dha, agus nì e comhnadh ribh aig 'ur n-uile obair. A chairdean, nan aontaicheadh sibh ra chùmhnannt, agus nan gabhadh sibh ris mar 'ur cuid féin; innseam dhuibh ciod a dheanadh e air ar son, threabhadh e 'ur fearann, chuireadh e 'ur slol, bhuaineadh e 'ur n-àrbhar, reiceadh e 'ur corc, agus bheireadh e dhachaidh 'ur n-airgiod; innseam dhuibh, a chairdean, ciod a nì e air 'ur son; nì e eadhon, mar gu'm b' eadh, a chreathall a shiuthad, nam b'e 's gu'm biodh e feumail, air 'ur son; ma dhùnas sibh ris air a theirmibh féin, agus ma bheir sibh 'ur cridheachan dha, islichidh se e féin co iosal 's is àill leibh.

4. Feumaidh sinn 'ur muinntir òg, gun ghràs, agus 'ur seann mhuinntir mhì-naomha, a chur a leth-taobh mar mhuinntir mhàrbh, tha sibh a' mìbhuileachadh 'ur n-aimsir anns 'm bu chòir dhuibh seirbhis a dheanamh do Dhia: Tha sibh a' tional cuideach làn tighean, do ghillean agus do nigheanan òga, a' dannsa agus a' leumnaich air feadh a chèile; le 'ur subhachais mhear mhì-naomha agus 'ur n-ana-miannan a' losgadh gu làidir an taobh stigh dhibh, agus tha sibh a' smuaineachadh gu bheil saòrsa agaibh gu sin a dheanamh: bithidh fearg oirbh mu ghoireas mise adhaltran-aichean no strìopaichean dhibh, ach measaidh Dia sibh mar sin: agus, mar gabh sibh aithreachas, tha sibh gu cinnteach a' deanamh seirbhis do'n diabholl ann 'ur n-ana-miannaibh, agus anns na rathaidibh peacach so. O, a chairdean, an àm so gu leithid sin a dh'obair? 'nuair a tha Dia a' bagairt Albainn bho chd a chuir fàs: B'fhearr dhuibh a bhi ri bròn agus a' glaothaich ri Dia air son fasgadh 'n a leithid a dhoinionn uamhasach agus a lathachan brònach 's tha e gu thoirt mu'n cuairt air na tìribh so a threig Dia, a chùl-sleamhnuich uaithe, agus a bhrìst a chùmhnannt.

5. Is muinntir mharbh sibhse chaidh leis an stoirm, a dh' aidich agus a cho'aontaich ri Crìosd a chuir air falbh à Albainn bho chd, le 'ur ceannairc agus le 'ur n-ar-amach 'n a aghaidh: Ciod a tha sibh a deanamh! Mar bac Dia e gu mìorbhuileach, tha eagal orm gur e dubh phapanachd a bhios againn ann an ùine aithghearr: Tha 'm Pàp a' teachd air ais a dh'iarraidh a ghill a dh'fhàg e an Albainn bho chionn fhada, agus tha sibhse a deanamh an deadh chòmhnadh ris; innseam tuille dhuibh mu thimchioll, mar bith gu'n d'fhuaire an Tighearna trì no ceithir a dh' iobairtibh do dh'

fhuil nan naoimh an Albainn, bhitheamaid uile an diugh a' crom-adh sios do stuic agus do chlachaidh, agus do dhubh iodhal-aodraidh. Thug fuil nan naomh fianuis aig 'Pentland, aig Bothbhall, agus aig Aird-moss, an aghaidh gach inbhe an Albainn air son an cùl-sleamhnachaidh. Cha do bhris nàimhdean ar Tighearna pìneadh, no dealg, do dh'obair Dhé; ach ruith fuil nan naoimh a mach agus a steach troimhe, a' toirt fianuis an aghaidh gach ionnsuidh neo-laghail a thug iad air crùn Chrìosd an Albainn, ni a tha cuir an céill deadh naigheachd dhuinne an diugh, agus do na ginealaichibh a thig an deigh so: Co'pairtichidh na ginealaichean a tha fathast ri éirigh do shocharaibh an fhuigheil bhochd a ta fulann an Albainn.

A nis, a sheanna mhuinntir, ciod a tha sibh a' deanamh? Tha eagal orm gu'n do chuir an stòirm sibhs' a leth-taobh; agus, a mhuinntir òga, ciod a tha sibhs' a' deanamh? A ghillean agus a nigheanan, an Albainn, an cuir sibh 'ur beatha agus 'ur maoin ann an cunnart chum dùnadh ri Crìosd; innsidh mi naigheachd dhuibh mu thimchioll nan gillean agus nan nigheanan a lean e anns an osag dhoinionnach so, agus a leig sios am beatha air a shon; chì bhrù sùilean iad air caithrichibh, agus crùintean air an cinn, agus iad air an sgeudachadh le trusganaibh do ghloir, le clarsaichibh agus le pailmibh 'n an làmhaidh, mar dh'fheudas sibh fhaicinn ann an Taisb. vii. 9. Sibhs' oigridh na duthcha so, 'mà ghairmeas e e sibh, agus ma bheir sibh an ionnsuidh air a leantuinn anns an stòirm so, cumaibh dlù ris féin agus r'a fhirinn a th'air a géur-leanmhuinn an diugh an Albainn, suidhichidh e sibh air caithrichibh, agus bheir sibh breith maille ris-san, 'nuair a bheir e breith air an Rìgh fhuilteach, air a' chomhairle agus air a' pharlamaid fhuilteach, air Diuc York fhuilteach, air ar maithibh, agus air ar 'n uaislibh aindiadhaidh mi-naomh, agus air ministearibh gu ghràs na h-Alba, a tha gu h-ìomlan air an dath le fuil nan naomh. O! tha mo chridhe ag criothnachadh an taobh a stigh dhiom ann a bhi smuaineachadh ciod a tha gu teachd air ministearibh cùl-sleamhnach, mort-anama na h-Alba: Cloinn nan naomh a bhios beò an deigh na daorsadh anns na laithibh a tha ri teachd, bithidh iad ullamh gu leithid sin a mhinistearian a chòmhlachdadh, agus an clachadh le clochaibh, mar chì sibh ann an Sechariah xiii. 4. "Cha mhair thu beò; oir labhair thu breugan ann an ainm an Tighearn."—Uime sin, thugaibh an aire ciod a tha sibh a' deanamh, oir tha lathachan co uamhasach a' teachd 's a chunnacas riamh 's an tìr so, eadhon annadsa, Albainn chùl-shleamhnach, air son do mhiannan eithich agus do theigsinn air an Dia bheò. Tha aobhar againn uile eagal a bhi oirnn gu bheil e gu 'fhionnlios a thoirt thairis do chinneach eile, do thuath ni's feàrr, a bheir a thoradh dha ni's feàrr na tha sinne a' deanamh an Albainn.

Tha fhios agam, a phobull Dé, gu'm meas sibhse so 'n a naigheachd chruaidh; ach tha so agam ri innse dhuibh, ged bhrosuich sinn e gu 'choinnleir atharrachadh as àite gu tìr eile, agus tha e bagairt so a dheanamh ré tamuill; gidheadh ged tha

fearg 'n a ghuais tha gràdh 'na chridhe, agus pillidh e riutsa, O Albainn, agus bithidh lathachan co glòrmhor annadsa, O Albainn, 's a bha riamh anns t-saoghal, a dh'aindeoin air uile eas-cairdibh, araon Rìgh, Comhairle agus Parlamaid, agus Papanach mhinnaomh agus mhin-runach; seadh, agus uile chul-sleamhnachadh pobull Dé, cha chum se e air falbh bho theachd a shealltuinn air a chàirdibh bochd a th'air an géur-leanmhuinn an Albainn.

6. Is muinntir mhàrbh sibhse tha dh'easbhuidh naomhachd cridhe, ged tha aideachadh agaibh, gidheadh cha'n 'eil annaibh ach luchd-aidmheil eutrom macnusaich, neo-chùramach mu chor nan amannan; tha eagal orm gu bheil an diabhol am mòran agaibh, a' goil ann an iodhalaibh agus ann an ana-miannaibh 'ur cridhe. Uime sin, cha'n urrain na h-uile ministear a th' anns an t-saoghal 'ur cobhair, anns a chor so, 's e Crìosd féin a dh'fheumas 'ur cobhair mar a rinn e do Mhuire Magdalen; oir tha an diabhol ann am mòran agaibhse co cinnteach 's a bha e innte-san. Ach tha eagal orm gu'n d'fhàg Crìosd mòran agaibh agus gu'n do ghabh e a chead do bhrìgh cridhibh, agus gu bheil e coslach a nis nach cronaich e sibh tuille, gus an toir e air a chorrachais foisneachadh oirbh: Ach tha so agam ri ràdh, agus cuimhnichibh gun d'thubhairt mi e, sibhse tha dh'easbhuidh naomhachd cridhe, theid an diabhol do fhlaithneas co luath ribhse; co cinnteach 's a tha Dia anns na flaitheanas, chì sibh gu bheil an nì so thuir mise ribh fìor; ach cha'n 'eil fhios agam ciod a th' agam ri dheanamh 'n ar measg an diugh, oir cha'n urrainn mi math air bith a dheanamh 'n ar measg; tha e coslach gu bheil an soisgeul 'n a leabhar air a shéulachadh do na chuid is mò do luchd-aidmheil nan tìrean, agus na ginealaich so; Thug sibh uile mionnan eithich an toiseach ann an aontachadh ri pàpanachd, agus ri dol a dh'eisdeachd nan sagairtean mallaichte, an deigh dhuibh cùmhnant a dheanamh ri Dia agus mionnachadh dha, agus sibh féin a cheangal ri obair ath-leasachaidh a' chumhnaint sin, agus co fhad sa bhios sibh gun bhròn a dheanamh air son a' pheacaidh sin mar air son strìopachais, adhaltranais, mort no goid, cha dean an soisgeul math dhuibh gu bràth; guidheam oirbh creidibh so, agus bithidh fios agaibh anns an là sin anns an toir Dia sibh fa chomhair a chàthair bhreitheanas, gu'n chuir an Tighearna mise dh'inse so dhuibh; fàgaidh mi na nithe so agaibh. Ach air 'ur son-san a tha fulann an Albainn, do'n 'drinn Dia ròghainn chum fianuis a thoirt air a thaobh, na gillean agus na nigheanan bochd a dh'fhuilinn air a shon ann an Albainn, a thug e a mach chum nan stòl-chasgairt, tha bhrìgh cor ann an leabhair an Taisbeanaidh, xii. 1. "Bean air a sgeudachadh leis a' ghréin, agus a' ghealach fo a cosaibh." Fhuair dream a tha fulann an Albainn an saoghal fo'n cosaibh an diugh. Ma dh'iarra e air neach sam bith anns an dùthaich so a dhol a mach agus fulann air a shon, na aicheadh se e; cha mhòr a thug e a Carric no a Gallobha fathasd, ach ch'n 'eil fhios agaibh ciod a nì e. A phobull Dé, feithibh air gu foighidneach, agus deanaibh seirbhis dha gu coguiseach, oir tha naigheachd agam ri

innse dhuibh, sìnidh e mach a làimh air na h-uile tha 'g an géur-leanmhuinn ann an ùine aithghearr, seadh, gearraidh e as mu dheireadh am fuigheal aca an Albainn, ged a thubhairt iad, mar ann ar bònn-teagaisg. "S e so an t-òighre, thigibh marbhamaid e, agus glacamaid 'òighreachd-san dhuinn féin." Agus nan robh ar Tighearn Iosa Crìosd aca an diugh an Albainn, bhuineadh iad gu cinnteach air an doigh cheudna ris : Ach innseam dhuibh gu'n gearr Dia as sliochd na dream sin is mò tha 'n an naimhdean d' ar Tighearn, agus bithidh an clànn air seacharan, ag iarraidh an lòn, air an deirce, a dh'easbhuidh ni air bith a chòmhdhaicheas an lònnochd ; Agus is e so am peanas ; cha'n e a mhàin gun tilg an Tighearna bun os ceann iad air son na h-eacoir a rinn iad air, ach cuiridh e comharradh a dhiùmaidh air an sliochd, agus fuathaicidh na ginealaichean ri teachd iad : Ach air 'ur sonsa, a luchd-leanmhuinn bhòchd bhrìst-chridheach Chrìosd, d'an d'thug e gràs gu leantuinn anns an stòirm so, innseam dhuibh gur e gràs glòir aig toiseachadh : Aig 'ur ceud iompachadh, tha ar Tighearn a' toirt dhuibh aon cheann do'n t-sreang ach tha e cumail a' chinn eile ann an glòir maille ris féin, agus tarruingidh e sibhse uile an sin mu dhìreadh.

A nis, guidheam oirbh, na aontaichibh ri aon sam bith do chumhachan, agus do riaghailtibh nan droch dhaoine so, oir cuiridh iad am mearachd sibh ; faicibh Taisb. xiii. Oir is e comharradh an fhiadhbheathaich iad, tha'n sgriobtuir ag ràdh, Iadsan a tha deanamh aoraidh do'n fhiadh-bheathach agus a' gabhail a chomharraidh air an làmh dheis, no air clàr an eudainn gum feum an cuibhrionn a bhi aca 's an loch a ta dearg-lasadh le teine agus pronnusc. A nis, guidheam oirbh na gabhaidh comhairle bho neach air bith dhiubh so aon chuid ministeir no fear-aidmheil, no bho mhaithibh, no uaislibh, oir bheir iad uile a' chomhairle mhearachdach dhuibh. Bithidh fuil iomadh anam an Albainn air agairt orra. Oir tha ar maithibh agus ar 'n uaislibh mallaichte, seadh, agus mòran mhinistirean agus luchd-aidmheil air teachd a nis co fhada oir an aghaidh, ann an cùl-sleamhnachadh, 's nach gabh iad eagal roimh ni sam bith, tha iad gu h-ìomlan air an toirt thairis le Dia : Tha fhios agaibh ciod a tha air a ràdh ann 2 Timoteus iii. 13. "Fàsaidh droch dhaoine agus mealltairean nis miosa agus nis miosa, a' mealladh, agus air am mealladh." Am feadh a tha iad ag dol air an aghaidh 'n an cùl sleamhnachadh bho Dhia agus 'n a aghaidh. Tha na mairtirich ag siubhal chum an stòl-chasgairt a' seinn, a' deanamh aoibhneis, agus a' cliùthachadh Dhé a' dol a dh'ionnsuidh glòir, a' fagail fianuis an aghaidh an uile cheuma ain-diadhaidhsan do chùl-sleamhnachaidh, le bhi dòrtadh am fuil neo-chiontachsan, agus a' fagail nan tìrean so ann an cor co eagalach air an là 'n diugh. A nis, 'nuair a tha corruich co faisg, guidheam oirbh, thugaibh aire ciod a tha sibh a' deanamh, oir ann an ùine aithghearr, bithidh Breatunn agus Eirinn air an tilgeadh bun os ceann le breitheanas, agus air an nigheadh ann am fuil ; agus cruinnichear sibh ri cheile coslach ri treud chaorach

ri taobh cruic ann an òidhche stòirmeil, agus sgriosar sibh le corruich Dhé, a sgriosas am fearann so air-sonn an ana-cothroman uabhasach a fhuair Criosd ann ar measghe. The mise toirt rabhadh firinneach dhuibh, ma theid sibh a dhìth, bithidh 'ur fuil, gu cinnteach, air 'ur cinn féin. Nithear sibh 'n 'ur n-Aceldama, 'n 'ur fearann fola : Agus an sin bithidh dà stoirm oirbh còmhla.

1. Corruich Dhé chum 'ur gearradh a.

2. Coguis air dusgadh an leth stigh dhuibh, agus claidheamh fuilteach chum 'ur beatha thoirt air falbh ; tha mi creidsinn, gu'm bì iad sin cruaidh ri 'm fulann. O a luchd-aidmheil chùl-sleamhnaich na h-Alba, thugaibh an aire cionnus a chumas sibh 'ur gràsan ann an cleachdadh. Feuchaibh nach bì sibh dh'easbhuidh gràis Dé anns an là bhrònach so, agus cuimhnichibh nach dean stoc do ghràs an gnothach dhuibh ; tha mi creidsinn, nach mòr agaibh aig am bheil sin féin. Uime sin, thugaibh an aire ciòd a ta sibh a' deanamh ; oir is mòr an tòmhlas feirge a tha 'n a luidhe air Albainn au diugh. Tha spiorad an iompachaidh air a chumail air ais, tha searmonachadh an t-soisgeil gun toradh, agus cha'n 'eil buaidh le focal an Tighearna : Tha so 'n a chòmharadh gu bheil dian chorruidh 'n a luidhe air Albainn, agus air an fhearann so uile an diugh. Tha mise 'g innse dhuibh, nach uilear dhuibh an aire a thoirt do 'ur gnìomharan 'n a leithid a dh'uair bhuaraidh, 'nuair a ta co liùgha luchd-aidmheil a' dol leis an stòirm ; oir cha'n 'eil ni sam bith ach còmhnadh neo-mheadhonach Dhé bho néamh a chumas suas sibh ann an osag stòirmeil. Feudaiddh Criosduidh a bha na Chriosduidh seasmhach bho chionn dà fhichead bliadhna, a bhi air a chur air a dhruim, agus Criosd aicheadh ann an aon uair do dheuchainn theinntich ; agus feudaiddh so a thoirt oirnn uile criothnachadh, agus a bhi air ar n-irioslachadh an làthair an Tighearna. Gu'n tiorc Dia sibh bho bhreathanas uamhasach obann, a tha gle lìonmhor ann ar latha an Albainn. Ach tha naigheachd agam ri innse do na creidmheich bhochd bhrìstchridheach, a tha rùnachadh 'n a ainm agus 'n a neartsan seasamh ris an stòirm, tha Chriosd co-ceangailt ri sibhse chumail suas 's a tha sibhse ri fulann air a shon-san, 'nuair a ghairmear sibh gu sin a dheanamh. Tha na h-uile thug fianuis air taobh Chriosd bho chionn bliadhna 'ar fhichead, 'n an dhearbhadh soilleir air so, oir chumadh suas iad uile, òg agus sean, gu mìorbhuileach, ni a chur iongantais air na h-uile bha 'g amharc orra agus orra féin mar an ceudna, seadh, ni a dhearbhadh an neo-chiontas air na h-uile bha ag amharc orra, 's eadhon air cuid do'n luchd-géur-leanmhninn féin, agus bithidh na h-uile dhuibh 'n am fianuisean n-ar 'n aghaidhs' a' chuir ar cùl ris an fhirinn, no chuireas an cùl rithe, agus bithidh iad so 'n am fianuisean seasmhach 'n ar 'n aghaidh gu sìorruiddh. Seadh, innseam tuille dhuibh-san is ro aingidh agus is lugha cùram, nach 'eil boinne do fhùil nan naoimh a' chaidh dhòrtadh an Albainn, ann an lathaibh brònach, triblaideach, géur-leanmhuinn, agus àmhghar so Shìon, nàch bì air iarraidh bho bhuir làmhaidh-sa. Is sibhse mortairean nan naomh, agus ar leam gu

bheil mòran do 'ur seorsa an diugh an Albainn, àraon daoine agus mnathan, ministeirean agus luchd-aidmheil brèun neo-chùramach, a sguabas Dia air falbh 'n a chorruih, gu h-aithghearr, co math ri Rìgh aingidh, mì-naomh, uaislibh aingidh, comhairlichibh mì-naomha, pearsa-eaglais agus easbuigibh mì-naomha, maille ri n uile iochdaranaibh fheallsa ni Dia crìoch iomlan dhibh gu h-aithghearr : Gu'n luathaich Dia e 'n a àm iomchuidh féin.

A chàirdean, tha agam ri innse dhuibh, gu'm bì ath-pilltinn an Tighearna chum na tire so uabhasach, oir tuitidh pobull Dé am measg nan aingidh, air son ar mionnon eithich agus ar giùlan feallsa ris san 'n a chùmhnannt : Uime sin, ullaichibh air a shon, oir tha mise toirt ràbhaidh soilleir dhuibh an diugh ; guidheam oirbh gabhaidh ris a' chaismeachd, agus tha mi 'g a toirt dhuibh-san a sheann mhuinntir, a tha aig ceann 'ur réise agus ullamh gu dol a steach do'n t-siorruidheachd, agus gun fhios agaibh c'àit am bì 'ur cairtealan siorruidh. O nach uabhasach so ! ciod a thig dhibh ? a' dol an coinneamh a' bhàis as eugmhais a bhi réidh ri Dia.

Cuimhnichibh am focal a dh' ainmich mi dhuibh anns an Eabh. xii. "As eugmhais naomhachd cha'n fhaic neach air bith an Tighearna." Gidheadh, a chreidmhichibh bhochd, bhrìst-chridh-each, mar a' thuirt mi ribh roimhe, cha'n e a leithid do thomhas naomhachd 's a bh'aig Enoch, Abraham, Maois, agus Daibhidh, no bh'aig aon do na saoi mhòra sin, a tha e 'g iarraidh uaibh-sa : —ach togradh gu naomhachd agus ùmhlachd a thoirt do dh'innleach na slàinte anns an t-soisgeul. A nis, thugaibh an aire gu'n dùlaich sibh 'ler dìcholl, agus nach tig sibh a dheidh-làimh air gràs Dhé ann an uair dhùbh an dorchadais so, a thainig, agus a tha fathast gu teachd air Albainn ! Oir is eagallach agus is uabhasach an roimh-chomharradh bho Dhia gu'n chur e, gu h-inbhe bhig, as solasaibh na h-Alba anns an àm chunnartach so. A nis, mar a dh'fheumas sibh freagairt air a shon aig an là mhòr ghuidhinn oirbh gu'n cuimhnicheadh sibh air na prìosanaich anns gach prìosan an Albainn, agus gabhaibh togail cridheil maille riu 'n an amhgharaibh cruaidh chàsach.

A mhuinntir òga, ghuidhinn oirbh a bhi coguiseach ann an dhùnadh ris-san ; O, arsa sibhse, tha sinne òg agus tha ùine nì's leoir againn gu aithreachas a gabhail ; ach innseam dhuibh, cha ruig an Tighearna leas slat air bith eile chum sibhse smachdachadh, ach cead a thoirt dhuibh a bhi beò deich bliadhna fichead, no trì fichead, no trì-fichead agus a deich do bhliadhnachan anns an t-saoghal so, agus an sin ma bhunaicheas sibh aineolach, tilgeadh e do dh'ifrinn sibh, uime sin thugaibh an aire dhuibh féin. A nis, a chàirdean, tha'n Tighearn a' deanamh cabhaig chum teachd, agus bha e glaothaich ribhse anns na tìrìbh so, agus eadhon riutsa, Albainn uaibhreach, faire dheanamh maille ris-san aon uair a mhàin 'n a fhulannasaibh agus 'n a bhuairibh, ach cha d'rinn sibhse sin : Nì air son am bì thusa, O Albainn, air do dheanamh a' d' chusbair d'a chorruih ann an ùine aithghearr ; ach cha téid Sasunn agus Eirinn mheadhbhlath agus chaoin-shuarrach as, ach òlaidh iad as deasgannan cùpain a chorruih. Ach gu cinnteach,

's e fuil an fhuigheil a th'air an géur-leanmhuinn a chàidh a dhòrtadh a chum fianuis a thoirt an aghaidh meallaidhean, is fearr a labhras riut.—O Albainn, theid fuigheall dhibh as, agus bithidh iad 'n an cusbairean d' a throcair anns na tuiltibh de chorruih a tha gu teachd air na tìribh so. Seadh, theid am fuigheall as aig an ròbh co'fhulann r'a obair bhrìste-san, ann an Sasunn agus ann an Eirinn mheadh-bhlath; ach tha eagal orm gu'm bì an àireamh tearc. Mo chàirdean, b'àill leam impidh a chuir oirbh leis na nithibh so, agus tha 'm focal eagallach so cudthromach do mhinisteir firinneach bho chionn deich bliadhna fichead, ri aon fhear aidmheil an diugh. Tha eagal orm gu'n d'thubhairt an Tighearna mar ann an Ier xiv. 11. "Na guidh as leth an t-sluaigh so: iadsan a ta air son bàis a chum bàis; agus iadsan a ta air son a' chlàidheimh, a chum a' chlàidheimh; agus iadsan a ta air-son na gorta, chnm na gorta," &c. Agus ni Dia dìoghaltas air na tìribh cùl-sleamhnachaidh so, agus gu h-àraid ortsa Albainn striopachail, oir cha téid a h-aon as bho'n Rìgh gus an diol-deirce; uime sin, O phobull Dé, teichibh gu luath do 'ur seomraichibh, mar chì sibh ann an Isa. xxvi. 20. Oir tha eagal ormsa nach nach bì fasgadh ann gu h-aithghearr.

Innseam tuilleadh dhuibh, tha eagal orm mu'n téid an stoirm thairis gu bheil an là a' teachd air an fhearann so anns am bì stoil-chasgairt fhuilteach air am meas 'n deadh fhasgadh:—Uime sin, a phobull Dé, creidibh na nithibh so, agus gabhaibh gu cridhe iad; oir còmhluichidh sibh riu mu'n téid an t-iomlan thairis. A nis, a phobull Dé, tha so agam ri innse dhuibh mar an ceudna, gu'm bu chòir dhuibh uile bròn a dheanamh, air son gur ann le treabhadh le ar agha-ne féin, a fhuair nàimhdean Dé an Albainn, riamh ar bristeadh mar fhuair iad: bhrìst iad Eaglais Dhé an Albainn, agus dhìothaich iad sinn uile leis an droch shaorsainn aingidh agus ìodhal-aorach so; ach innseam dhuibh, a dh'oindeoin gach innleachd a dh'fhògluim iad bho 'm maighstir an diabholl a chum co liugha ministeir agus fear aidmheil a tharruinn 'n an deigh air son fasgadh peacach, sguabaidh Dia air falbh iad anns an tuil do chorruih a th' aig an dorus. Sguabaidh e air falbh araon càirdean agus nàimhdean: ach innseam dhuibh, brisidh ar Tighearn iad le crànn féin, oir 's maith is urrainn e sin a dheanamh, agus nì se e an Albainn gu h-aithghearr, brisidh agus sgriosaidh e iad co iomlan 's gu'm bì fuigheall Bhaail fathast gràineil ri bhi air an ainmeachadh an Albainn, no ann an aon air bith do na duthchanan so; tha mi ciallachadh gu'm bi ìodhal aoradh, agus uile bhathar pàpanach na Roimh air an sguabadh air falbh le fuil nan naomh a chaidh a dòirteadh, agus a tha gu bhi air a dòirteadh an Albainn, agus anns na tìribh so a cheangail ann an cùmhnant mu'n téid an stòirm thairis, agus an sgur an Tighearna dhinne, agus eadhon annad-sa, Albainn, cheannairceich.

Ach 's glòrmhor na lathachan a bhios fathast annad-sa, O Albuinn, a dh'aindeoin air diabholaibh agus air daoineibh aingidh, seadh, a dh'aindeoin air gach uile ar-amach, agus tuiteam air falbh do'm bheil pobull cùl-sleamhnachaidh Dhé ciontach. Cha'n

urrainn iad éis a chuir air, 'nuair a philleas an Tighearna. Uime sin, cuiream mar fhiachan oirbh so chreidsinn, a phobull Dé; oir ni e còmhnaidh ribh gu bhur cridhibh fànn a neartachadh anns an stòirm so a th' agaibh ri dhol troimhe.

A chàirdean, tha fhios agam nach 'eil e aon chuid ceart, no dligheach do mhinisteir no do Chriosduidh air bith an Albainn na raoitean fhàgail, agus co' aonachadh ri muinntir eile ann an tighibh a ghabhail gu searmonachadh annta. A chàirdean, b'fhearr dhuinn uile a' dhol do'n raon ri reothadh agus ri sneachd gu ar glunaibh, gus am bitheamaid fliuch gu ar craicinn, mu'n sleuchdamaid aon chuid do'n Rìgh, do'n chomhairle, no do h-aon aca; Oir tha fhios agam, nach beannaich an Tighearna saothair a h-aon diubhsan aig am bheil an saorsainn uatha-san, co dhiubh is ministeir no fear-aideachaidh e; ach bithidh seargadh air na ministeiribh agus air an luchd-aideachaidh sin, agus bithidh an saothair seargta agus neo-thorach, agus mar 'eil an anaman ann an cunnart, tha mis' am mearachd; is e so prìomh phàin air teisteisne, gur e Criosd ceann na h-Eaglais, agus an Rìgh ann an Sion; agus tha iadsan ag aicheadh so uile; agus thugaibh féin breith, mar 'eil so na ni eagallach agus cunnartach, aontachadh ri crùn Chriosd a chuir air ceann Rìgh air bith a th' anns an t-saoghal; agus is e so am peacadh a sgriosas na trì Rìoghachdan so fathast; cha téid inbhe sam bith as bho'n Rìgh gus an diol-deirce; fuiligidh Ministeirean agus luchd-aideachaidh agus na h-uile inbhe agus seòrsa anns a' bhreitheanas; oir pheacaich na h-uile. Lean a mhor chuid slighean peacach chum fulann a sheachnadh; ach gabhaidh an Tighearna na nithe so agus ni e innealan agus meadhonan dhiubh gu peanas eagallach a dheanamh oirne; an sin fuiligidh sinn le droch coguis ann am meadhon na stòirm, a tha eagal orm a bhios ni's uabhasaiche na's urrainn mise labhairt air no sibhsè smuaineachadh mu thimchioll aig an àm so.

Uime sin, ann an ainm an Tighearna, guidheam oirbh na nithe so a' ghabhail gu cridhe, agus deanaibh uile caoidh an làthair an Tighearn air son peacanna antromaichte na h-uile inbhe, bho'n aon is àirde gus an aon is isle; agus saothraichibh gu doilghios iomchuidh air an son a bhi air 'ur cridhibh an làthair an Tighearna: Oir bithidh iomadh ceist eagallach aig Dia gu cuir dhachaidh air 'ur coguisibh nach urrainn sibh a fhreagairt: Air mo shon féin, ar leam, gur sonadh iadsan aig am bheil an suilean air an dùnadh, agus nach fhaic an t-olc a tha teachd air na trì Rìoghachdaibh so.—'S gann a gheibhear anns a' Bhiobull, focal Dé, coimeas da; ni mò is urrainn a ghinealach roimhe so, no ghinealach a th' ann an diugh, sàmhladh ar peacaidhean a ghleidheadh; uime sin, gabhaibh na nithe so gu cridhe. Tha na h-Eaglaisean ann an tìrìbh céin a' fanoid oirne an diugh: uime sin, fàgaidh mi na nithe so agaibh, agus gu'm beannaich an Tighearn iad dhuibh; oir tha eagal orm gu'm bi gnothaich againn uile ris, mu'n téid an stòirm thairis, ris an cùmhluidh sinne gu cinnteach anns na tìrìbh so. Deanamaid ùrnuigh.

Notes and Comments.

Call to Wick and Lybster.—The Rev. Donald Beaton, probationer, has accepted a call to the pastoral charge of Wick and Lybster, and will (D.V.) be ordained at Wick on 6th inst. at 7 P.M.

Induction at Kames.—The Southern Presbytery met at the Kames Church on Thursday evening, the 10th January, and inducted the Rev. John Macleod, M.A., late of Ullapool, to the pastorate of the congregation. Rev. James S. Sinclair, Glasgow, preached on "The Ministry of Reconciliation," as unfolded in 2 Cor. v. 18-21. Public worship being ended, the Moderator of Presbytery (who was also interim Moderator at Kames), Rev. Neil Cameron, gave a brief narrative of the steps taken in the call to Mr. Macleod. Mr. Sinclair then put the usual questions to Mr. Macleod, who having given satisfactory answers, signed the Formula. This being done, Mr. Sinclair, in name of the Presbytery, and by the authority of the Head of the Church, admitted Mr. Macleod to the pastoral charge of the congregation. Rev. Neil Cameron addressed minister and people as to their respective duties. There was a large attendance, several being present from other Churches.

The Duke of Norfolk's Misbehaviour.—On 8th January a band of English pilgrims, headed by the Duke of Norfolk, were received in audience by the Pope and rewarded for their long journey by the fatherly blessing of "His Holiness." In return for this boon, the Duke of Norfolk made a speech, seditious in its import, but on that account not displeasing to the triple hatted enemy of governments and civil liberty. The drift of his speech was to condemn Protestant proselytising among the Roman Catholic poor, and to say that the English Catholics prayed and trusted that the present year might witness the restoration of Rome to the Supreme Pontiff. The seditious wish on the part of an Englishman for the disruption of the unity of the Italian nation has provoked a storm of indignant remark both at home and abroad. But it shows the settled disaffection of the Romanist mind towards constitutional government; a vice which makes him a dangerous citizen, and an unfaithful subject wherever he is. But we would ask why this perpetual yearning for temporal power and earthly possessions on the part of "His Holiness" and all his officials? Such holy and spiritual persons as they affect to be should find the kingdom of heaven, its interests and rewards, enough for them. This persistent gravitation towards the secular and the earthly affords a shrewd presumption that their supposed heavenly mindedness is all hypocrisy and a hoax.

Infidelity and Superstition.—We note that the present revolt from Divine Revelation is accompanied by a revival of gross superstition. Fortune-telling has of late assumed colossal proportions, and we are informed that Society people

are crowding to the rooms of professed sorcerers. The heavy fines which have been imposed upon some of these impostors seem to have no effect in diminishing the rush after them. How true it is that when men deliberately refuse Divine Light, a nemesis demands that they shall become victims of the grossest follies! It has always been so. The earliest traditions of all heathen nations, whether ancient or modern, show that in the beginning they worshipped one God, but rejecting the true God they soon fell into dark superstition. The Apostle Paul tells us how this came to pass. "Because that, when they knew God, they glorified Him not as God, neither were thankful. . . . God also gave them up to uncleanness through the lusts of their own heart."—(Romans i. 20-32.)—*The Signal*.

Reflections on the Queen's Death.—The Victorian era is closed at length. The Queen died on Tuesday evening, 22nd January, at Osborne, Isle of Wight, in presence of her children and grandchildren. The deceased monarch had reigned nearly 64 years, having come to the throne in 1837. The universal profession of grief is not entirely hollow. Nations are real entities, and in their corporate state are as capable of joy or grief as families or churches. This month of January is wont to be a month of overflowing festivity—dances, suppers, Burns' celebrations are the order of the day. But this year these have all been postponed till after the funeral. She will be buried with military pomp on Saturday, 2nd February.

The simultaneous close of the long Victorian era and the still longer nineteenth century, is a thing that awakes reflection and foreboding. It seems the signal for the introduction of a new scene of things, the prelude of an era of trial and suffering both for men and nations. It may be our sons or grandsons will look back regretfully to the peaceful times of Queen Victoria, and wonder where all the quietness and prosperity have gone. For though in a deep spiritual sense the times are dark and distressing, and have been so for long, yet from a human and temporal standpoint the late reign has been many ways illustrious and notable. In these Isles of Britain the tree of civil liberty has not only bloomed but flowered. There has been perfect freedom for every subject of the Queen to speak and think and act as he pleased, till liberty has frequently degenerated into license. A humanitarian spirit has prevailed. Flogging has been abolished in the army. Convicts and criminals have, with great frequency, been pardoned or respited. Those charitable institutions in London and all large cities where street arabs, jailbirds, friendless and fallen characters are hospitably received in their misery, and sent abroad clothed, and some of them we hope in their right minds, are wonderful results of the humanitarian spirit, and they have been a note of the Victorian era no less than railroads or steamboats. The lot of the artizan class was never, we think,

since the world began, so favourable as during the late Queen's reign. At the time of her coronation men, women, and children were sadly overdriven in factories and workshops. It was a twelve hours' day and a six days' week then. But by the exertions of Lord Shaftesbury and other philanthropists Factory Acts were passed, and such improvements were made on the lot of the toilers that frequently now the case of the man is happier than that of his master. It was one recommendation of the grave, noted by the afflicted Job, that "there the servant is free from his master." But the toilers of the Victorian era have secured for themselves a more cheerful release than that. They have had their weekly half holiday or whole holiday, a liberal allowance of time which they could call their own, and which they have mostly abused in following the bent of their evil nature. For many years it was our lot to live in a seaside resort within convenient reach of Glasgow and the other artizan centres of the Clyde valley. There is here a spacious plot of level green sward, not disturbed by the plough since the time, probably, of the Peninsular War. Many a long summer day it has been notable to witness the merriment and feasting of hundreds of escaped toilers on this favourite field. Much of their pleasure was foolish and sinful, but it was lawful to enjoy the sunshine and fresh air, and the sight was one to contemplate with reflecting but not unkindly eyes. Whence came the outward peace and comfort of these wage-earners, feeding themselves without fear, and knowing that their deserted dwellings in the distant city were quite safe the while? "The effect of righteousness shall be peace." Even civil and temporal peace is founded on righteousness, and the happy lot of these pleasure-seekers was connected with righteousness somewhere, either in themselves, their rulers, or it may be, in the progenitors of the nation. Reading lately an account of the Queen we were glad to see it stated that her presentation of a Bible to the African Prince was a fact and not a myth. The dusky potentate was enquiring into the secret of England's greatness, and the Queen publicly presented him with a Bible for answer to his question. It was a queenly and proper act, and the man from a far country had, as we say, his answer in a nutshell. It will be long, we think, before another king will lift up the Bible and proclaim it as the foundation of the flourishing state of the kingdom. But though the Book be neglected and despised, not one jot or tittle thereof shall fail. As yet much remains behind of the promised glory of the King of Kings, but the time of a complete fulfilment is hastening on, and though the days of Queen Victoria have been good, the times of the Messiah shall be better, for thus it is written of Him: "In His days shall the righteous flourish and abundance of peace so long as the moon endureth. He shall come down as rain on the mown grass, and as showers that water the earth. They shall fear thee while sun and moon endure throughout all generations."

J. M'N.