

T H H

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. V.

MARCH, 1901.

No. 11.

The King's Oath.

THE Protestant terms of the royal oath, which the Sovereign of this kingdom must take on accession to the throne, have been naturally brought into prominence during the past month. Our new king, Edward VII., has taken the usual oath, in the same terms as his predecessors since the days of Queen Anne. He has promised that to the utmost of his power he will maintain "the laws of God, the true profession of the gospel, and the Protestant Reformed Religion established by law," and he has expressly disavowed the Romish system and its leading tenets. It may be interesting here to give the terms of the declaration against Romanism:—

"I, Edward VII., do, solemnly and sincerely, in the presence of God, profess and testify and declare that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof, by any person whatsoever, and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

There are things in connection with the King's official relation to religion that are not satisfactory to sound Presbyterians, but certainly the King's attitude to Popery, as expressed above, is a source of real satisfaction to them and to all true Protestants. Our forefathers learned, by bitter experience, that Romanism was one of the chief foes of civil liberty, and they took the utmost pains to make it impossible that any Papist should occupy the throne of this Christian country. It is to be feared, however, that the degenerate sons of Britain are beginning to lose all dread of "the Beast," and to regard it as a very harmless and inoffensive creature. They may find out, however, and that at no very remote date, that "the Beast" has fangs capable of inflicting wounds that will effectually bring down our highly exalted nation to the dust of death.

The signs of the times presage the extensive domination of Romanism. Its votaries were once chiefly confined to the bounds of the Emerald Isle, but they have multiplied to a great extent during the past century in England and Scotland. They have obtained equal political privileges with Protestants, and the highest places of power and influence, with two exceptions—the Throne and the Chancellorship—are open to them. All this has made them very bold, and they do not hesitate publicly to declaim in unmeasured language against the whole work and fruits of the Reformation. Our readers, then, will not have been surprised to see that the Protestant terms of the royal oath have evoked quite a cannonade of denunciation from the Popish camp. Roman Catholic peers and members of Parliament have been strongly protesting against what they regard as a cruel insult to their religion. Their leading ecclesiastical representative, Cardinal Vaughan, has issued a pastoral letter on the subject, and has denounced the King's declaration as "a blasphemous formulary," "an outrage committed against our Lord Jesus Christ," and "a remnant of a hateful fanaticism." The Cardinal knows that this country enjoys a freedom of speech that would never have been tolerated if it were under the tyranny of the system which he represents, but he unblushingly takes full advantage of the more than Protestant liberty that prevails to hurl his anathemas against the constitution of the realm. It is satisfactory, however, to notice that Romanism, as it exhibits its genuine spirit, through the Cardinal, has betrayed itself, and that even pressmen of very broad ideas are characterising the pastoral letter as injudicious, and as fitted to alienate the sympathies of those who were disposed to sympathise with the Roman Catholics in this matter. We do devoutly hope that the latter will show themselves in some considerable degree in their true character at the present time, so that sleepy Protestants may be awakened to realise the imminent peril to which the nation is exposed. For once Romanism gets the supreme power, the dark ages and the persecuting periods will be renewed in real earnest.

What is fitted to awaken fears in the heart of every Protestant patriot is not so much, of course, the intemperate violence of the utterances of Romanists, as the lukewarm, compromising speeches of many professed Protestants. Lord Salisbury and Mr. A. J. Balfour have spoken, but their statements are not fitted to encourage the hearts of those who would abide by our Protestant constitution. They are clearly prepared at some date, sooner or later, to acquiesce in a modification of the terms of the Declaration. However much we lament this, we are not surprised at it, for they, and indeed politicians in general, have shown long before now that they possess no adequate realisation of the evils of Popery. The glory of the principles of the Reformation seems completely hid from their eyes. It is not likely that any modification of the oath that may be contemplated in the near future

will be such as will approve of Romanism or make it possible for a Papist to obtain the throne. Bad as things are, there is still enough Protestant sentiment in the country to prevent this. Any sweeping change might give rise to a civil war. But our politicians are far too astute to risk any such crisis. They will do things by degrees ; they will get the thin end of the wedge in first, and after that they may attempt to drive it in to the full. This is the manner of Satan in any case, and this is the deceivableness which he generally practices when he wants his cause to succeed. It is quite possible that many are alive who will yet see a Papist on the throne of Great Britain.

At the beginning we hinted that there are other things in connection with the King's official relation to religion that are not satisfactory. The things to which we refer are his endorsement of Episcopacy and his status as "head of the Church." The Episcopal system possesses all the germs of Romanism, and there will be no reform of millennial promise until that system is taken away. There are not a few excellent ministers and people in the Church of England, but they are in an Egyptian bondage that paralyses all their efforts in the cause of Protestantism. And further, what a foul remainder of Popery is this, that the King is constituted "the head of the Church?" That honour belongs to Christ alone, and while the King may not assume such spiritual authority as the Pope does, yet why ought this title to be his, and why ought the Church of Christ to be under any civil lordship whatsoever? These, then, are some of the things that Presbyterians deplore. Not that we desire for a moment that even Episcopacy should be disestablished, until the country is prepared to accept a better and more scriptural system. Disestablishment of the Episcopal Church just now would be the prelude to the overwhelming prevalence of many evils greater than Episcopacy.

It would be well if at this crisis the country were thoroughly aroused to safeguard its privileges and liberties. Unchristian charity is about to set Satanic tyranny upon the throne. O that the Spirit of God would descend in rich measure upon the people of this kingdom, so that their eyes would be opened to discern the true character of Romanism as Satan's masterpiece, his most powerful engine for the destruction of the souls and bodies of men, and so that they would be stirred up to put forth every lawful effort to check its subtle but growing influence in Church and State!

IF Nebuchadnezzar's image was of solid gold and every worshipper was to have a bit of it, I fear our nation, as well as his, would be ready to fall down before it.—*John Newton.*

THE men of this world are children. Offer a child an apple and a bank note, he will doubtless choose the apple.—*John Newton.*

Notes of a Sermon

BY THE REV. JOHN MACLEOD, M.A., KAMES, KYLES OF BUTE.

The Stones on the High Priest's Breastplate.

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 "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be, according to the twelve tribes."—EXODUS xxviii. 21.  
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A ARON was a real priest. He was called of God to his office. He was the priest of a typical dispensation, and his priesthood accordingly was typical. It presents points of contrast, however, as well as of resemblance. A type was something necessarily defective. However far it corresponded with its antitype, it was not identical with it. It corresponded so far and no further than this, that in certain points of marked resemblance the antitype was foreshown or foreshadowed in the type. The points of contrast should fall out of view, when we consider the relation of type and antitype, and we should be chary of endeavouring to strain minor resemblances as though they entered deeply into this relation.

Aaron was God's priest in Israel in a shadowy dispensation. In Christ the substance of the shadows has come. Aaron's priesthood had to do with the holy things and standing of the people; it could not, however, deal with sin. It was not an abiding priesthood. From father to son it passed, age after age. But these circumstances belonged to it, because it was but a type. It was but a type, and so imperfection is found cleaving to it; but it was a *type*, and as such it is full of instruction as relates to Christ the Antitype, in His call, His consecration, and His execution of the office.

Israel was a kingdom of priests, yet once the Aaronic priesthood was instituted none could fulfil priestly functions but those who belonged to the priestly family. In this respect the new dispensation differs from the old, for it knows nothing of a special priesthood apart from that of the high priest, except the common priesthood of the called of God, who are a royal priesthood and a peculiar people. Within the priestly family, however, there was a distinction. There was but one high priest. He differed in rank and he differed in privilege from all the rest. When the annual round of services was consummated on the Day of Atonement, he alone could enter into the holiest; only then could even he enter, and he alone could enter then. That one should be an ordinary priest availed no more than that one should be an ordinary Israelite, to give one a share in the service of atonement and intercession of that day. The annual observances

were now crowned ; they came to a head, and when they did, the distinction between the high priest and all Israel besides came out clearly. He alone made atonement, and he alone bore the guilt of the holy things of the people, and made intercession for them within the veil. As his position was thus unique and so distinct in Israel, so was his raiment. And the details given us in this chapter are not meaningless when they tell us with such minuteness how the high priest was clothed for glory and for beauty. The other priests had their priestly garments, but the breastplate attached to the ephod they had no right to ; it was the high priest's. On the great day that marked out his distinct position in the nation, these garments would be worn. A priestly robe belonged to the other priests, but they had not the ephod. It marked out the high priest, and where it was, *there* was the breastplate, for they were not to be sundered.

There is such a thing as priestly intercession on the part of the children of God. They do not, however, atone either for themselves or for one another ; that is exclusively the work of their High Priest. They bear one another's burdens ; they pray for one another, but all their burden bearing is in the strength and in the name of their High Priest. All their intercession is for His sake, and is presented and offered, not for their own merits, but for His ; it is all presented through Him ; it is all presented by Him. Just as in Israel there was priestly activity and service through the year, yet it was all summed up on the Day of Atonement, so is it with the priestly service of God's royal priesthood. They are active in service, but all this service is presented in Christ, and is accepted in Christ, and He represents thus each one. As the ephod with the plate marked out the high priest, so does Christ's sole prerogative of atonement and efficacious intercession mark Him off from the spiritual Israel, whose High Priest He is. The ephod spoke of the distinction and perfection of the high priest's office, and it was inseparable from the function of bearing the names of the people, as a memorial, upon his heart. As surely as the high priest was clothed with the ephod, so surely did he bear the names of Israel on his shoulders and on his bosom. The onyx stones were in the shoulder pieces of the ephod, and the plate was so attached that it was not to be parted from the ephod. These two things belong to the distinct and perfect high priesthood of the Son of God, namely, that He bore His people's burdens on His shoulders, and bears their names upon His heart.

Aaron was Israel's priest, and Christ has an Israel to represent too. His Israel are chosen of God ; they are the seed of Abraham and Sarah ; they are fore-known and predestinated. They bear in this world a character of their own ; one and all of them bear this character, and He represents them all. They only are Israelites who have this character ; they only enjoy the shelter of His high priestly intercession ; they only can claim Him as

their own. They are circumcised in heart, and because of this they worship God in the spirit, they rejoice in Christ Jesus, and they have no confidence in the flesh. These are the spiritual Israel. Christ is their priest; He bore their burden, and He now bears their names before His Father. By their character are the true Israel known, and may they know themselves. Another aspect under which the Israel Christ represents may be viewed is this: they have been given by the Father, and whether they have all come or not, it is sure that none given shall be finally wanting, for all given before the world was are drawn in time. Then do they become Abraham's seed indeed when they become Christ's. Till then they are of their father, the devil; they are aliens; but their sins were laid on Him, and He has them brought to Him. As their High Priest this distinguishes Him, that He alone atoned for them and He alone effectually intercedes for them. As Aaron's priesthood extended to the twelve tribes, so does Christ's to all the heirs of the promise.

But it may be asked, What is this breastplate of which our text speaks? It was made of gold, blue, purple, scarlet, and fine twined linen, after the making of the ephod. It was doubled and square, and rested on the bosom of the ephod below the shoulders and above the girdle. How was it kept in position? There were, from the shoulder-pieces of the ephod, golden chains depending, and they were attached to rings on the breastplate, between it and the ephod, at the upper edge of the breastplate. There was a chain from each shoulder, and thus the plate was kept in position above. Again, at the lower end of the plate, there were rings, probably on the concealed side of it, and on the ephod there were corresponding rings. By these rings the ephod and the breastplate were attached with a blue lace. They were so attached that the breastplate was kept in its own place in front of the ephod.

Now, all these things were not purposeless or without meaning. Let us consider some of the meaning. Was there any special connection between the shoulder-pieces and the breastplate? There was, and it was this, that the breastplate depended for support on the shoulder-pieces. In these shoulder-pieces we read that there were two onyx stones, and on each of them six names of the tribes of Israel were engraved, so that the two shoulders bore the names of the twelve tribes of Israel. The high priest bore the burden of Israel's priesthood. The burden of the priesthood rested on his shoulders, and it rested on his shoulders because he was high priest. The onyx stones were set in the shoulder-pieces of the ephod. This distinguished him from all the rest of Israel, that he bore the burden of their holy things. The burden of their priesthood brought with it the burden of their guilt. This burden had to be borne, and none shared with him in the bearing of this burden. The burden of their guilt was borne by him, in order to bear it away. He bore their guilt in order to atone for it. This was no light burden; one shoulder

alone could not bear it; the two must be under it. The actual guilt of the true Israel was no light burden; it needed a person to bear it that could do so. Christ bore it, but it was such a burden that it pressed him down to the dust of death. He was crucified in weakness. Both his shoulders came under the burden. A divine Saviour was required and nothing else. The Lord provided this; "a chosen one out of the folk." He came under the burden, and it is His sole prerogative to atone for sin. This is His province, and none can meddle with it; but there was a close connection between His burden-bearing and His intercession.

His intercession is grounded on His finishing the work given Him to do. The Lord laid on Him "the iniquities of us all," "The chastisement of our peace was upon him." He makes intercession for transgressors, and that because He poured out His soul unto death. He grounds His petition on His performance. "I have glorified thee on the earth, I have finished the work thou gavest me to do. Now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was." His priesthood included His propitiatory work, but quite as surely it includes His intercessory work. Not more surely the one than the other. He finished the work of propitiation. He secured the title to eternal life, but He now lives to plead His own merits. He died that He might live; He lives to intercede. It is true that He by death destroyed death, but it is at the same time true that it was for Him to ask that He might receive. "Ask of me, and for heritage the heathen I'll make thine." He asked life, and He got it, even length of days for ever and ever. He is expressly said to be an all-powerful Saviour in virtue of His intercession; able to save to the uttermost, because He lives for ever to make intercession for the guilty. He intercedes for all that come to God through Him. As surely as the breastplate could not be taken away from the ephod, so surely is Christ's intercession involved in His high priestly office. But as surely as the breastplate and the ephod were inseparable, so surely were the ephod and the onyx stones on its shoulder-pieces; and so the propitiatory work of Him who bore the burden of the priesthood is inseparable from His priesthood. They were alike inseparable from Christ's priesthood, the propitiation and the intercession, but though alike essential they were inter-connected. The intercession rests on and depends on the propitiation. It is only because He poured out His soul unto death that He effectually intercedes for transgressors.

Aaron bore the names of Israel on his shoulder, and the same names again on his breast. In the two functions of atonement and intercession he acted on behalf of the same clients. So it is with Christ; His intercession covers the same ground with His atonement. He bore the sins of those whose names He bears before the Father. And in considering this we may look at John xvii. for a moment or two. For whom did Christ there pray?

Not for the world, but for them that were given to Him. Who were they? They were such as kept the Father's word; they were such as believed that He came forth from God. They were given Him by the Father in effectual calling. For those also, He prayed, that should believe on Him through their word. None personally have a title to Christ's priestly remembrance but those that have received Him as their priest. They have a right to His intercession, a right that is rooted in the righteousness made over to them in justification.

There is a distinction, however, between Christ having power to intercede, and sinners having a right to Christ's intercession. Those that are children of wrath have no right to anything save the wrath and curse of God. Till the children of God are called by grace they are children of wrath. Christ has a right to intercede for them, and in His own right He prays and is answered. He asks and receives the heathen for His possession, and the uttermost parts of the earth as His heritage. He asks and He receives. In virtue of His thus asking they are effectually called. He has died for them, and He is to see of the travail of His soul. He asks for His reward, and He receives it. In due time those for whom He has died and purchased redemption are united to Him, and are no longer children of wrath. They are now heirs of God; they now share in the shelter of His enjoyed intercession with those that have passed to before the throne. He prays for them and not for the world, that they be kept, that they finally be with Him where He is, to behold His glory. He prays for them, and His prayer obtains an answer. It is not offered in vain; its efficaciousness secures their salvation. He lives to intercede, and by interceding to save to the uttermost. Christ bore on His shoulders the burden of all that believe in His name, and He bears their names on his heart. All those whose burden He once bore are still remembered by Him, and none of them shall be lost. For if atonement is as extensive as intercession, intercession is as extensive as atonement, and as intercession depends on atonement, or, as it were, draws on the fountain of its merit and efficacy, so the merit and efficacy of the atonement flow forth in the channel of intercession. He has atoned for all for whom He intercedes; His intercession covers all for whom He has atoned. Of these there are some that already enjoy the covert of this intercession through faith in His blood; of the rest it is true that they yet shall enjoy it, and His power will bring them to submit to the righteousness which is of God by faith. None can warrantably flatter himself with being within Christ's intercession without faith in His name; only through faith in this Christ as our surety and righteousness are we warranted to hope that the shield of His intercession covers us. Thus, as the breastplate depended on the shoulder-pieces, so does Christ's effectual intercession stand related to the burden that He bore when the Lord caused to meet on Him "the iniquities of us all."

But where was this breastplate borne? Just over the heart. On the great Day of Atonement, when the high priest went into the holiest of all on behalf of his people, Israel, these names were borne upon his bosom. They were between his heart and the place of the Most High's dwelling. He stood before the cherubim that shaded the ark and the mercy seat. There dwelt the God of Israel. Before Him came the high priest, transacting on behalf of the people. Their names he bore on his heart. The name of one tribe was not more surely there than the name of another, for they were all there; none of them was forgotten. Was this a pattern of the heavenly things? Christ enters into the holiest of all; He has entered in; He bears the names of His spiritual Israel in intercession upon His bosom. Where could they be safer? Their abiding place is between the heart of the Father and the Son. Could a warmer, could a safer place be theirs? He intercedes for His Israel; for those given from eternity, and not yet brought in, His intercession avails. It secures that they shall not die impenitent; it secures that they shall hear His voice and follow Him. He gives to His sheep eternal life. There is the security that those He died to redeem shall be effectually called. He died and He lives, and His living love is not less than His dying love. If He poured out His soul to death for them, He will pour out His Spirit upon them and draw them with the cords of love and with the bands of a man. He intercedes within the vail for His Israel, but who are they, and how shall they be known, or how shall they know themselves? They are those that come to God through Him. Thus are they to be known, and thus may they know themselves. He intercedes for them; He is their shield; and God looks on the face of His anointed; in Him He beholds them, and beholding them is well satisfied with them for His righteousness' sake.

His intercession is incessant, and it is prevalent. Nothing can withstand it. It is their salvation. If it is such, what does it do for them? Why, this: all they have need of in time is secured to them. Meat, drink, raiment, are provided. What will bring them through this world will be theirs; they "shall not want." To this end their character conspires, for what the Lord has purposed them for, He brings them to. He calls upon them to be fervent in spirit, and not slothful in business. He inclines them to such activity as that this character is theirs, and He blesses their activity while they can exercise it, for providing them with what they need for their journey on to Jordan. When the days of health and strength are past He still upholds them. Even unto hoar hairs He is their God; He is their guide even unto death. The intercession of Christ secures this for them, for He bears all their names and cases on His bosom.

What more does this intercession secure? Why, this: that their faith shall not fail them. They are kept ever; they are kept by the power of God unto salvation, through faith. And as it is

through faith that they shall come to salvation, they are upheld in faith, for they are predestinated unto salvation. No one plucks the sheep out of the good Shepherd's hand. None can pluck them out of the Father's hand. In the effectual intercession of Christ they are kept unto salvation, as He bears their names before the Father. Their security is between the loving intercession of the Beloved and the Father of mercies, to whom this intercession is made. At the sight of the waves Peter began to sink, but he was not lost. Sion may say that the Lord has forsaken her, that her God has forgotten her. But no! her name is on the palms of His hands, her walls are continually before Him. Is it only on His *hands* her name is engraved? No, no. It is also on His *heart*; just as Aaron bore the plate on his bosom, so bears Christ His people's names on His heart. They are ever remembered by Him. When they remember Him He remembers them, but what is more wonderful still, even when they forget Him He still remembers them, and because He remembers them He secures that His seed shall remain in them. They shall not fall from the faith, but are upheld in it. Is this all His intercession brings with it? This is not a bare upholding; it is a positive victory. "This is the victory that overcomes the world, even our faith." He upholds them to victory. The fact of their being alive to God is the fruit of His victory for them, so that this upholding is a continual victory over the league of darkness; and the intercession that secures this upholding, secures it to the end, and so it issues in final victory.

What, however, it may be asked about this life of faith? Is it a life of sinless perfection? By no means. While the Israel of God are left here, they sin and come short of God's glory. "If we say we have no sin we deceive ourselves, and the truth is not in us." Sin is theirs, and yet it is not laid to their charge. What secures this? We may say, the intercession of Christ, the fact that He bears their names upon His bosom. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." He makes intercession for the transgressors; His intercession, as it were, comes between them and their sins. Their persons are accepted, and their sins are forgiven. This is so, because He intercedes for them; their sins are not laid to their charge. This, indeed, is the standing of the justified—"Blessed is the man to whom the Lord will not impute sin." These things are secured by the intercession. They shall not come into condemnation; there is no more condemnation for them. Should not this leave the High Priest's breast-plate precious in their eyes?

But how long does this intercession avail? It avails for ever. Christ is a priest for ever. His salvation is for ever; it is through His priesthood; and thus the intercession of Christ in its results

has no end. It is summed up in this—"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." They shall not weary in beholding it, and their everlasting beholding of the glory of Christ is but the effect of his abiding priesthood and its accompanying intercession. A death of victory, an abundant entrance into the kingdom, a glorious resurrection, a public acknowledgment in judgment, and eternal glory, all belong to those that Christ represents within the vail. Little wonder then that His intercession should be prized. Never can it be prized enough.

Two questions now remain to be considered with regard to this intercession. Who actually enjoy it? This is one question. The other is—How can those, that have it not, come to have its shelter? We have incidentally touched on the first of these questions once and again in our remarks, and we need not now enlarge on the subject. Those only can claim a right to what Christ's intercession brings with it who are in Christ, and have Christ formed in them the hope of glory. Those who are in Christ are born again; they live a new life. They live, yet not they, but Christ lives in them. The life they live is one of faith in the Son of God, who loved them and gave Himself for them. Without distinction, all believers have the covert of their Saviour's intercession. They one and all are sheltered, the weakest as surely as the strongest. The strongest need it as much as the weakest, and the weakest enjoys it as surely as the strongest. Some of them may be tempted at times to think that Christ will reject them, will have nothing further to do with them. But Christ deals with His poor people, not according to their doubts, but according to their faith. They commit themselves to Him, and He does not refuse them. Tried, tempted, footsore, weary, they may be, yet their hope is in Him, to Him do they look, and they look not in vain. But how can those who have not the shelter of this intercession come to have it? How can we obtain a right to the intercession of the Lord Jesus? There is but one way, and that is, that as sinners we should come to Him and embrace Him as our Saviour, to be our prophet, our priest, and our king. When, and only when, a union is thus effected between us poor sinners and Christ, the mighty to save, shall we have the covert of His intercession, or can we be warranted to cherish hope with regard to our latter end. Christ is held forth in the gospel to the chief of sinners, and they are welcome to have Him. Those who will not have Himself, need not wish to have the benefit of His mediation.

This, then, is the testing and turning point. "He that hath the Son hath life; he that hath not the Son of God hath not life." There are but these two classes among men. There are but two ways, the way of life and the way of death. In the Christ that is held out to us in the gospel, there is a full and irreversible title to eternal glory. But we must ever remember, the title is in Him.

Only by being in Him can we get it. He is held forth to us as freely as the air. He is not more free to one than to another. And every one who would see life and glory must submit to Christ, who is the end of the law for righteousness to everyone that believeth. Say not "He will not hear me, He has given me no answer in peace." If you have indeed called, if you have indeed come, then He has answered. He has received you, and tossed though you may be by fears and unbelief, yet the mountains shall depart, and the hills be removed, but His kindness and the covenant of His peace will not be removed. He ever liveth to make intercession, and in His intercession He remembers each and all of his people. Their names are on His breast-plate, not one of them is forgotten.

Letters of the late William Crowe, Wick.

(XI.)

HARBOUR OFFICE,
WICK, 20th June, 1884.

MANY thanks for your kind invitation, but I am wholly unable to take advantage of it. I trust that you will all have a refreshing season on this occasion. Make offer of my kind regards to the strangers under your roof. We are all in our ordinary way.

The General Assembly did not leave a favourable impression on my mind. Apart from the venerable Moderator* there was little worth hearing, and had it not been his presence, I would not have entered the house after the first day. Matters are in a very sad condition. I had no idea of how Christianity is being debased by the ministers for selfish motives. The witness is away; our principles are gone; we have nothing left but broken-down walls. Prize your Bible, and seek a shelter, certainly not under the ministers' wings, but in the secret place of the Most High, until these sad calamities are overpast.—Yours faithfully,

W. C.

(XII.)

HARBOUR OFFICE,
WICK, 30th August, 1886.

We are all sorry to hear of your late disaster, as we fondly thought that you were now to glide into the haven without any more storms. Hitherto your voyage has been one fraught with startling incidents. Often driven before the tempest, often without rudder or compass, canvas spent, and reckoning lost, many days without sun or stars. And now, when within sight of

*The late Rev. Dr. Taylor, Thurso.

land, another disaster renders the frail, tempest-tossed vessel unable much longer to battle with the elements.

Dear C—, you will not have again to go over the same ground. You have had a chequered voyage, and now that you are unable to afford assistance to other frail vessels in distress, could you not write a history of your perilous voyage up to this date? It would be interesting and useful to a large circle of friends, and would leave a chart showing the hidden rocks and quicksands through which you have narrowly escaped, and that not through any good look-out or precaution on your part, but wholly through the good skill of the Pilot.

I must pass from dark parables and express my sincere sympathy with you. Singular to say that your friends only crop up when trouble is laid upon you, showing that even the world admits you are right in lifting up a public testimony, although they howl under the rebuke. During the still watches of the night be sure and visit all your despised friends, were it only to look in at the door and pass.

I have used plenty of ink, so that you can see this was written in haste.—Yours very faithfully,

W. C.

(XIII.)

HARBOUR OFFICE,
WICK, 9th November, 1886.

Many thanks for your interesting letter, full of matter, and well worth thinking over. But I must confess my power of thinking is much obscured, busy with matters that will soon come to an end. I am glad you are contemplating a rest beyond the things of time, and that your troubles only stimulate you to double your diligence in the divine life. Your friends will have all left, and you will be settled down in deep meditation. . . .

We have had a number of young ministers on trial. A stranger would think that they were all the sons of one man, so nearly did they resemble each other. Presently we have a Mr. S—, who has a lively remembrance of you. He occupied Dr. Taylor's pulpit two years ago, and you spoke plainly to him. . . .

In your mental night rambles look in on us; or have you given up night travelling since you were maimed?—Yours truly,

W. C.

(XIV.)

HARBOUR OFFICE,
WICK, 25th January, 1888.

Last night I received your kind greetings. We often hear about you from wayfaring men. My roaming days are nearly over; I seldom get from home. My energies are fast relaxing and getting stiff. Two short years will bring me to an important epoch, if spared to then—even to the threescore and ten. Is it not time to

be looking about and retracing? The past has been a dream of the night, and yet fraught with events.

Would you like to begin life again, and to begin with the present generation that is entering life? I hear you say:—"No, as I am now nearly out of the wilderness, and have come to the borders of my inheritance, I would not wish to retrace that howling desert through which I have passed." Well, admitting that you have got to Pisgah's height, with occasional glimpses of the goodly land, yet Jordan's dark waters are rolling between you and its possession. Others have been brought to deep searching of heart when dipping their feet in that briny deep, crying, "I downward in deep mire do sink." Yes, and that after having passed through "Edom's land, the Moabites," led and fed with many tokens of His favour and deliverances. One would have thought that at this time of life you could dispense with your armour of defence, seeing that you have overcome so many enemies; yet Paul, in his epistle to the Colossians, says, "Mortify therefore your members which are upon the earth." It appears from this that you have still need to crucify the flesh, and that even after having, as you thought, wholly slain its members. Yet they gather life again, and need all your vigilance to keep them under. Is this to continue with you to the end? The Psalmist had to say after all his watchfulness, "Had not the Lord been on our side, when men rose up to slay." Single-handed you are unable to combat with the Midianites, who are now in greater force than when a banner was first given you for the truth. And after Dr. Taylor's day these sons of Zeruiah will come more to the front than at present.

Dark clouds are settling down on our benighted land, and few are trembling for the Ark. The tents of Shiloh, where you once sat, are now deserted. Wild beasts of the desert, owls and satyrs, have them now in possession. . . .—Yours very faithfully,
W. C.

(XV.)

HARBOUR OFFICE,
WICK, 21st June, 1889.

Thanks for your kind letter and invitation to the solemn ordinance. The ordinance of itself is a call, but when the Spirit and the bride say "Come," we should consider well before giving a deaf ear. I have been three weeks from home and dare not venture to leave for months to come.

I do sympathise with you, and what parent would not? Parting with their dear ones is like death. . . . You will be following him with your prayers, and who can tell what the divine purposes are? Make offer of my kind regards to your family and to the church in thy house.

Dear Dr. Taylor will not be long a rebuke to the generation. Thurso can get on without him. The late Assembly came to the front and freely gave vent to the corruptions long pending, and

placed a heretic in one of the most important chairs of the Free Church. And now it is purposing to level down the blessed Word and the Standards, to accommodate them to his blasphemous views. The young students, the coming ministers, will have to pass through this very polluted atmosphere on their way to the pulpits of our churches. Do impress upon your friends the necessity of lifting up their cry against this dreadful profanity, threatening to bring into contempt the sacred Word and the blood-bought privileges transmitted to us by the dear, witnessing fathers.

My wife desires to be kindly remembered to you and the friends.—Yours very affectionately,
W. C.

(XVI.)

HARBOUR OFFICE,
WICK, 12th February, 1891.

How is it that we never hear a word from you? How is your health keeping? Are you still entertaining gloomy views of your interest in Christ? Are you still crying, "How long wilt thou forget me, Lord?"—a question that none of your friends can answer. Only, that blessed word holds good, "He that endureth to the end, the same shall be saved." Since the dark clouds settled down on you, many a good advice you have got from sympathising friends. Some of them were from physicians that knew little about your sore. What you require is a prescription from the Physician within the veil. Looking within or without, apart from looking up, will but aggravate your wound. It is written of one woman that she spent all her substance on earthly physicians, and was nothing the better. Your large circle of friends sincerely sympathise with you, and yet you need not lean any weight on that.

Will the Church accept of Dr. T.'s resignation, or choose a successor in his day? If so, that will be a cloudy and dark day. The darkness is already apparent. We thought too little of those who are being removed, but their room will be filled up soon with time-serving innovators, who will pander to the depraved tastes of our young men and women. . . .

Is the ordinance to be observed this month? If so, some of your friends will be up seeing you.—Yours very faithfully,

W. C.

(XVII.)

HARBOUR OFFICE,
WICK, 17th June, 1892.

I am nearly giving over correspondence, otherwise I would have written you before now. I hear with regret that you have been bereaved of an affectionate brother, which will doubtless give an additional pang to your already overburdened, anxious mind.

I can sympathise with you under your bereavement, having lost my only brother since I saw you. I am left the only member of a once happy, affectionate family, finding age telling upon me. Amid gathering clouds the Lord is removing those worth loving, and leaving the land in unsettled confusion. You remember those who would go under your trouble, and carry you to a throne of grace, but you are left after the gleanings of the vintage to struggle alone, while the world, full of itself, is carried away on the tide of human expediency. Do not court their sympathy, but pray that you come not into their secret. You have lived to see this degenerate day, when the enemies of the Cross are encamping against the bulwarks and high towers of our covenanted Scotland. What would you suggest best to be done at such a crisis in the Free Church? Surely you have not ceased to witness? In the midst of your troubles and temptations you are yet holding up a banner for the truth; and cease not to record what you have seen in days gone past, when you followed the footsteps of those who were not ashamed to follow Christ. Alas, it is true that so long as the thick cloud lasts which at present darkens your vision, you cannot sing as in the days of your youth. But the cloud will be dispelled ere long, although for the present you are dwelling solitary in the midst of this Carmel; the day will dawn when you shall be fed in Bashan and in Gilead, as in the days of old. If I would write after my own experience, my letter could be soon read, but the faith I write of is the faith promised to the saints.

A circle of your friends in this quarter join with me in our warmest sympathy with you and yours.—Yours very affectionately,
W. C.

The Testimony of Mr. James Renwick.

(Continued from page 386.)

AS I testify and bear witness against the wrongs done to the holy Lord by all ranks, the tyrant and his accomplices, and all who strengthen that throne of iniquity, so also I testify and bear witness against that church-destroying party, the ministers of Scotland, for the great and many wrongs that they have done to the Lord's cause, both first and last. And particularly—

First, I testify and bear witness against their sinful and shameful surrendering up of the privileges of the Lord's House into the hands of men, by leaving their flocks, as hirelings, when they saw the wolf coming (Isaiah x. 12), whereby they did virtually non-ministrate themselves, by their becoming servants of men, not remembering that they were ambassadors for Christ (2 Cor. v. 20), nor minding the practice of the holy apostles (Acts iv. 19, 20, 29).

Secondly, I testify and bear witness against them for their

handling the Word deceitfully, for their ambiguous way of doctrine, and not being particular in their applications, unless it had been against these whom the Lord raised up to be zealous and faithful, and by this means called duty sin, and sin duty, making light to become darkness, so that many poor things did stumble and fall. O sad, sad, to think on the blood of souls which is in the skirts of these men.

Thirdly, I testify and bear witness against that church-destroying indulgence, first and last, whereby that idol was worshipped in his blasphemous supremacy, and which hath wrought to the hands and accomplished the designs of the malignant adversary all along. I bear witness and testify against the compliance therewith, and connivance thereat, both of ministers and people; against silence thereat, and unfaithfulness in not witnessing faithfully against the same; yea, and against all the sins of the time, as the Lord hath commanded (Isaiah lviii. 1).

Fourthly, As I testify and bear witness against these ministers, for their unfaithfulness all along, so also I testify and bear witness against their malice at these whom the Lord stirred up to be faithful in their places and stations, particularly their censuring of worthy Messrs. Welwood, Kid, and Cameron, for faithfulness to their Lord and Master; Mr. Cameron being censured merely for preaching against that sinful indulgence. Also I testify and bear witness against them for their false calumnies and reproaches cast upon the way and people of God, particularly on those forenamed worthies and Mr. Cargill, all faithful messengers of Jesus Christ, and on the much honoured Robert Hamilton, that valiant contender, both at home and abroad, for his Master's truths, against whom their hands have been in a signal manner, because he hath been honoured of the Lord to have his hand against their treachery. O Scotland, Scotland! many pastors have destroyed the Lord's vineyard in thee, O Scotland (Jer. xii. 10). Thy prophets, O Scotland, are like the foxes in the deserts, they have not gone up into the gaps, neither made up the hedge, for the house of Israel to stand in the battle in the day of the Lord. They have seduced the people, saying, Peace, peace, when there was no peace. One built up a wall, and lo, others daubed it with untempered mortar (Ezek. xxxiii. 4, 5, 10); but blessed be the Lord's most holy name, who hath delivered His people out of their hands, and performed His promise (Ezek. xxxiii. 23).

Fifthly, I testify and bear witness against people's joining in any part of their ministry with any of these Scotch ministers this day in Scotland, or forth thereof, because they have all betrayed the Lord's cause and fled from His camps; and whatever disagreement may be amongst themselves, yet they, like Pilate and Herod, become good friends by their joining in one body in condemning and reproaching the pleasant witnessing remnant, off whose hands the Lord hath taken many noble testimonies, sealed with much precious blood. And particularly, I testify and bear

witness against people's joining in any part of their ministry with these men, viz.:—Messrs. W—— K——, J—— R——, T—— H——, elder, in Scotland, J—— H——, in England, T—— H——, younger, at Utrecht, G—— B——, at Rotterdam, and that bitter and base reproacher, J—— W——. Not that I think these men worse than the rest, but because some plead so much for them that they are better; but to me they are all in one category, and they ought to be so unto all men. For—

1. They join hand and issue with the rest in pleading for defection, in reproaching and condemning our cause, our worthy contenders, and their faithful testimonies sealed with much precious blood.

2. They stand on the other side, and in the cross way to cut off these that do escape of Jacob (Obad. 11, 12, 13, 14), therefore shame shall cover them, and they shall be cut off for ever (verse 10).

3. They handle the Lord's Word deceitfully, making it like a nose of wax to serve their turns, misapplying it against those who have it on their side.

4. Never one of them professes to be faithful, yet they are, Reuben-like, unstable as water, professing one thing at one time, and another thing at another, one thing to one person, and another thing to another. But O praise to the Lord who hath helped some to obey His command (Prov. xix. 27; xxiv. 21; 2 Thess. iii. 6, 14).

Sixthly, I testify and bear witness against Mr. T—— D——, for the offence he gave to that society he was in at Utrecht, in first agreeing so positively and peremptorily with that sound conclusion, viz., that it was unlawful to hear that church-betraying man, Mr. F—— at Rotterdam, preach, and then going immediately and hearing him; and I testify and bear witness against all joining with the said Mr. T—— D—— in his ministry, while that he stands to the defence of, and will not acknowledge the same, and until that amendment be seen of his other gross practices.

Seventhly, I testify and bear witness against joining in his ministry with that man Mr. P——

1. For his refusing to come out to the work of the Lord, and being useful to his people in this sad day, when they had none to take them by the hand, and none to exhort to duty and dehort from sin.

2. Because he is not clear as to what is people's duty, and unwilling that they should obey the Lord's command (Romans xvi. 17), and avoid such as cause divisions and offences, contrary to the doctrine which they had learned.

Eighthly, Notwithstanding of his being hitherto helped to contend in many things valiantly against the adversaries, yet I testify and bear witness against that man J—— R——

1. For his unsuitable withdrawing from these who were both straight and zealous, and joining in with a company of persons

who are a scandal to the way of God, and a reproach to truth ; some of them deserving death by the law of God and man, and others of them a high degree of church censure.

2. For his misrepresenting us and our doings, and writing many gross untruths of us, which is known by all those who are members of our general meetings.

Ninthly, Being in a special way sent to this land by the faithful, wrestling, true Presbyterian party of the purely reformed Church of Scotland, I desire, wherever I am or may be, to contend for that cause against all error and everything inconsistent with the doctrine of truth. Therefore I testify and bear witness against the vast and sinful toleration of all error and sectaries in the Belgian Church, particularly their giving places of power and trust to that erroneous, church-destroying party of Cocceian principles ; also against their sinful formalities, such as they use in the administration of the sacraments, and such as their formal prayers, which their professors and doctors use in their public and private colleges ; and also against all their superstitious customs, such as their observing of holy feast days, as they call them, the organs in their churches, and the like—all of which they have as the relics of idolatry ; and against every other thing amongst them contrary to sound doctrine and the power of godliness.

And as, on the one hand, I testify and bear witness against all these superstitions, so, on the other hand, I add my testimony and seal to any faithful contending that hath been in this land against the same, by strangers or by the natives thereof, such as Mr. Coolman—his contending against the foresaid sins, as also Mr. Brakell—his testimony given at Leewarden, asserting the rights and privileges of Jesus Christ in His own house, and freely declining any magistrates' usurping thereof.

Now, much honoured Sir, I have here, with all brevity possible, left my mind, my fixed and deliberate judgment of all matters in our day, having studied to be plain and particular in everything, for it is that which the Lord is calling for at the hands of all who desire to be contenders for His precious truths. Oh ! we ought not so to speak in His matters as that equivocation or ambiguity may lurk in our words, so that they are still needing a commentary ; and I am sure they who know what peace as to duty is, will be made to find no small peace in plain dealing for their Lord and Master, in all things seeking His honour, and not the credit of any man, the great failing in which hath broken the Church of Scotland. Therefore, through His grace and strength, I firmly resolve to be plain, free, and faithful for Him in the station which He is now calling me unto ; but His way of dealing hath been so with me this long time, and especially of late, that I think He is training me up for another work, which also He may shortly put in my hand, viz., the sealing of all these precious truths with my blood, as well as the subscribing them with my hand. And O, how honourable ! how glorious, and how acceptable a work would

that be, if He give strength and frame sufficient, for which I desire to rely and depend upon Him. Yet if His holiness shall not call me thereunto, I must reverence His gracious way of dealing with me, seeking me thereby to be the more fit for this work; for at this day none should set about it but such whom He makes denied to their life and to all things in the present world. O, that He would make poor me so to be in the day when the manifestation thereof is called for at my hand; but be before me what so may, O! I am many ways obliged to run for Him any of His errands upon all hazards; for in a special manner I hold my life off Him, having wonderfully got a new tack of it from Himself, when men thought to have taken it from me. O, what shall I say of Him: He is God, He is God, and a wonderful, kind, and merciful condescending God unto me. Now, O Zion's friend, covenanted Scotland's friend, and my dear friend, let us join hand in hand, in order to the advancement of the kingdom of our Lord in the stations He puts us into, and set ourselves against all men who are professing or practising against the same. And my soul desires to bless that holy God who hath made you hitherto a brazen wall and an iron pillar against them, seeking only His honour and glory, and not the friendship and favour of men. O go on valiantly in His way! Ye have many sweet (O sweet) experiences of His helping you, and when many hands were against you, His hand—O praise to His holy name—hath been mostly with you; yea, and because of His hand's being with you, the hands of men have been against you. Because He was a friend, and was honouring you, they became your enemies. O rejoice, and again I say, rejoice, because He hath thought you worthy to suffer straits, distresses, and sweet reproaches for His name's sake. O, these noble badges of honour that these reproaches are, especially these cast upon you by that backsliding and church-destroying company of ministers in Scotland, and forth thereof belonging to that nation; and do not think that they will let you alone yet, for they set themselves against all that are zealous for God and His covenant, but in a special manner against you, for which my soul desires to honour you, craving, from my real affection to yourself, and as an honour put upon me, that there may be kept up betwixt us a mutual correspondence and heart sympathy one with another, desiring to believe that the Lord will help and honour us to keep His way. So leaving you and the Lord's cause, covenanted sweet Scotland's cause (which only is our concernment), upon His own hand, who can wisely, O wisely, manage His own affairs.

Having written and subscribed this testimony with mine own hand at Groningen, the fourteenth day of April, one thousand six hundred and eighty-three years, I desire to remain a friend to Zion's friends, and an enemy to her enemies, and (much honoured Sir) your assured friend and servant in the Lord,

JAMES RENWICK.

Outlines of Sermons.

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

PREACHED ON 4TH AUGUST, 1839.

(Continued from page 346.)

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”—JOHN iii. 3.

WE mentioned four points:—

I.—The necessity of the new birth.

II.—The nature of it.

III.—The marks of it.

IV.—The safety of it.

III.—We intend, if the Lord will, to state some Scripture marks of being born again. Scripture marks, for these alone will stand. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” When heaven and earth pass away, not one jot or tittle will pass from the Word. They whom the Word looses now, shall be loosed then, and whom it binds now, shall be bound then. Had we knowledge of the heart, there is here what will decide every case as clearly as at the day of judgment. They shall be “judged by the law.” The Lord will not reject one of His own words then. Oh, if we would search and try our hearts by these words now!

1. The first mark we give is—they do not commit sin. “Who-soever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.”—(1 John iii. 9.) See also the tenth verse, and the fifth chapter and the eighteenth verse. “We know that whosoever is born of God sinneth not”—a sin unto death—“but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

(1) Those born again cannot sin *habitually*. They cannot make sin their trade, as the word means. Like David under temptation, they may sin nine months and twenty days—for a long time—but though thus in blindness, Nathan shall be sent, and perhaps the pestilence after him, and they shall be told, “Thou art the man.” Others may be permitted to go on till their iniquities be full as the Amorites’, but these get the word, and if that is not enough, the rod. And the rod will be a teaching rod. “Blessed is the man whom thou chastenest and teachest thy law.” Ask then: First, Are you allowed to go without reproof from word or rod? Second, Have word and rod, as a holy hammer, broken a sin in the soul? Third, Have you been led to apply to the fountain opened for sin? And fourth, Though temptation return, is the word a holy watch, “hid in the heart,” that you may not sin against Him?

(2) Those born again do not sin *wilfully*. As they have sin in them, and yet do not sin habitually, so though they have a will, the old will, to sin, yet they have a new will against it. (Romans

vii. 14, etc.) "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." See also following verses. Here is a commentary on these words, "doth not commit sin." (1) This is principally sin in the heart. "If I regard iniquity in my heart." There is a new heart given, warring against the old heart. (2) This sin may affect the members of the body. Hence, "I made a covenant with my eyes." The new nature prompts to the use of means. "Turn away mine eyes from beholding vanity." It prompts to put on prayer. So the Psalmist says, "Set a watch before my mouth." "I put a bridle on my lips when the wicked were before me." "I stayed my foot from every evil way." "Oh, that my footsteps were ordered aright in thy word!" (3) Sin is a burden to them when it is raging. "O wretched man that I am! who shall deliver me from the body of this death?" "My soul is weary because of murderers." (4) It is through Christ they hope for victory in the end. "I thank God through Jesus Christ, our Lord." As they despair of justification but through Him, so also they despair of sanctification but through Him. Many are not so exercised. Sin may be laid asleep; it cannot be crucified but by Him. Ask then: First, Is there a war with sin in the heart? "Create in me a clean heart." The new-born soul is against sin in the heart. You may cut the heart of a dead man to pieces and he will not feel it; but give a sickening draught to a living man, and he feels it. There is a difference between a dead and a living child. Second, To what does the war lead? Is it to prayer for victory? Are the cries of the new nature going up against the old nature, as in David? Third, Is prayer followed by the use of means? Is there the avoiding of occasions, companies, plans, times, incitements to sin? Is there also the employing of the preventatives prescribed in the Word, even outward means, as on the eyes, ears, and feet? Fourth, Is sin accompanied with groans? "Oh, wretched man!" These are, when genuine, true Scripture signs of a new nature. The apostle gives the reason, "his seed remaineth in him." This may refer (1) to the divine nature of which he is made partaker. The Spirit wars against the flesh. The Holy Ghost is in every new-born soul. It is by the Spirit he is born, and He never leaves the soul fully and finally. "If any man have not the Spirit of Christ, he is none of his." If sinners want the Spirit we may deny them to be His. He is promised to abide for ever. And as God cannot bear sin, so they cannot bear it in whom the Spirit abides. Or (2) this may refer to "the incorruptible seed of the word." "Thy word have I hid in my heart." The word leaves a stamp when it comes, and is written in the heart. And the word returns, as Nathan to David, to wound sin by threatenings, leaving an effect on the heart, and loosening sin from the conscience and the affections; and to give a new life to grace through the promises. And so "the wicked one toucheth him not," that is, has not dominion over him.

2. A second mark is—they overcome the world. "Whatsoever

is born of God overcometh the world.”—(1 John v. 4.) The world, as it is God’s creature, is not an enemy to grace; but there is in fallen man a principle which perverts every created thing to a wrong purpose. We hear people crying, “O, the weary world!” but they little mourn what is in us leading to the abuse of the world. But there are wicked men in the world, whose God is Satan, and there are wicked dispositions in us which have to be overcome.

(1) We observe they overcome the *doctrine* of the world. “Ye are of God, little children, and have overcome them.”—(1 John iv. 4.) There are as many false prophets in the world as there are unrenewed men and women, and they teach that if men get everything right in the world, there is no fear for the future. Now, the new nature discards every doctrine of the world.

(2) They overcome the *company* of the world. “Come out from among them, and be ye separate.” As sure as they are born again, and are made “sons and daughters of the Lord Almighty,” so sure there is a separation from the world. The reason is, they find two things as consequences of the world’s company: God, in His name, day, cause, and people, is dishonoured, and their own minds are injured. Joseph was in Pharaoh’s court, and Peter in the High Priest’s hall. This was not sin on the part of either; but it would be sin to continue in these places any longer than duty called. Moses soon fled from the court of Egypt, and it is written of the disciples that “they went to their own company.”

(3) They overcome the *pleasures* of the world. These are made an intolerable burden instead of a pleasure, when they are sinful. Any forbidden pleasure is sinful. And the more attached one was to such a pleasure before the new birth, the more hatred to it one cherishes now. And at this the world wonders! Solomon tried the whole of the world’s pleasures, and left “Vanity and vexation of spirit” inscribed on all. (Eccles., chapter ii.) They are not only unsatisfying, but are vexation of spirit to those born again.

(4) They overcome the *riches* of the world. Covetousness and greed of hoarding up, and not putting to use for God or men, are things they overcome. “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.” Gold and silver are cankered when kept back by fraud or any other sinful cause. All say that one penny wrongfully handled may destroy the soul.

(5) They overcome the *fashions* of the world. “Be not conformed to this world.” There were extraordinary occasions. Some prophets, such as John the Baptist and others, observed singularity of habit. But the Scripture rule in general is to go according to custom, as far as it may be useful and not offensive to good taste. But when persons follow fashion for fashion’s sake, I fear they will have hard work entering the Kingdom.

(6) They overcome the *fear* of the world. “We ought to obey God rather than men.” Some are of a slavish spirit, and are influenced very far by men.

(7) They overcome the *allurements* of the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Even lawful things, unless got on the authority of the Word, will likely be a snare, and will be felt to be such in the soul.

Ask yourselves the following questions. Are the doctrines of the world fit to save you? Are the companies of the world sweet to you? Are the pleasures of the world agreeable? Are its riches reaching your conscience? Are its fashions racking you? Is the fear of the world leading you to sin? Are its allurements overcoming you, or you them?

3. A third mark is—love. "Every one that loveth is born of God."—(1 John iv. 4.) "We know that we have passed from death to life because we love the brethren." It is repeatedly said "God is love," and the new birth is marked by that. The very nature of God is love and to love. He was so from eternity, loving the Son and the Spirit, and till sin entered there was no hating in Him. Judgment is His "strange work." Now, when the soul is renewed, it must partake of that nature, because it receives His nature. Therefore love is given as a mark, and it is a true mark. But observe it is love to what God loves, and hatred to what He hates. It is love after the manner of His love. (1) They love God Himself. "We love him because he first loved us" (verse 19). This has been a trying question to some. "Their souls have been poured out in them." But while I do not deny but faith can bring such accounts to the soul as can enable them to love Himself, yet I mean to take lower ground. His image is portrayed in many ways which never exceed Himself in beauty or desirableness. He is so incomprehensible in glory that we can have but a little sight of Him. "No man hath seen God at any time." The only begotten Son hath declared Him. (2) They love His image in the Son. "He is the express image of his person." It is said, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." "Whom having not seen ye love, in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." It is then a love on the report of faith; and such as none can understand but they who have it. Satan will tempt persons to picture Christ in their imagination, and then to think they love Him, but this is delusion. (3) "This is the love of God, that we keep his commandments."—(1 John v. 3). Also, "And this is love, that we walk after his commandments."—(2 John, verse 6.) "If ye love me, keep my commandments."—(John xv. 10.) "If ye keep my commandments ye shall abide in my love." A note: "Those who love this law have been *slain* by the law." Until the commandment comes; until the law slay the old enmity and transform the soul into the image of God; there is no love to His commandments. The person begins to love the law when it is written on the heart.

(To be Continued.)

The late Duncan Macdonald, Missionary.

IT is with deep sorrow we have to acquaint our readers with the death of Duncan Macdonald, who was well known to a good many of our people.

Duncan Macdonald was born in Glenurquhart. He came to Strathspey while a young man, and took up his home at Ballieward, Grantown-on-Spey. About the age of thirty-six years, he was brought to consider his ways and to turn unto the Lord. So far as we could ascertain, it was by reading the Bible in private that the Holy Spirit convinced him of his lost condition by nature, and revealed to him Christ and Him crucified as the only Saviour. The change was a very decided one. In the year 1883 or 84, he was appointed missionary by the Free Church Presbytery of Abernethy. His first service as a missionary was in the Island of Mull. From Mull he went to Luing, and thence to Harris. He was in Harris in 1893 when the separation took place. At this time like many others he felt the responsibility of the step, that had to be taken for truth and conscience sake, a most serious one. He wrote at this time to a friend, "If it will be made clear to me that it is my duty to leave that body I will leave it although no one should leave it but myself." Again he wrote the same friend, "One day as I was walking alone, the truth came with power and much clearness to my mind, 'He is an unwise son; for he should not stay long in the place of the breaking forth of children.'" He did not hesitate any longer, and was becoming more thankful every year since for the step he then was led to take. Some time after this he left Harris, and came to labour on the mainland, where he was engaged between Inverness-shire and Ross-shire till the last week of September last. Since then he has been laid aside from active service. He had great composure of mind in prospect of the change which he felt drawing nigh. About an hour before he died his son gave him some wine; after partaking of a little of it, he said: "That will do, I shall not require anything more, I am now going to die." He died on the 10th of February, in his own house at Ballieward, Grantown-on-Spey, at the age of seventy-two years, and was buried on the 13th in Cromdale churchyard.

Duncan Macdonald was a very intelligent, calm, sober minded, and faithful Christian man. He spoke very sparingly; and was very choice in his language. His prayers were sincere, scriptural, and very helpful to deeply exercised Christians. At Inverness Communion in July of 1899, we thought his remarks upon the passage of Scripture taken for the exercise of the Friday meeting were most precious. He told a friend that year that while sitting at the Lord's table at Stratherrick on the first Sabbath of September, the following truth came to his mind:—"I will not drink henceforth of this fruit of the wine, until that day when I drink it new

with you in my Father's kingdom." And so it was; for this was the last time he communicated on earth.

We mourn deeply our loss as a Church. His gain is great and everlasting. He was a faithful servant and friend. We sympathise with his family and friends in their bereavement. May the Lord raise up a seed to do Him service. N. C.

Extract from the 'Christian's Great Interest.'

(Continued from page 310.)

IV.—SINS NOT NAMED A BARRIER.

Object. In all those instances given, you have not named the particulars of which I am guilty; nor know I any who ever obtained mercy before God, being guilty of such things as are in me.

Ans. It is difficult to notice every particular transgression which may vex the conscience; yea, lesser sins than some of those I have mentioned may very much disquiet, if the Lord awaken the conscience. But, for thy satisfaction, I shall refer to some truths of Scripture, which do reach sins and cases more universally than any man can do particularly: Exod. xxxiv. 7—"God pardoneth iniquity, transgression, and sin;" that is, all manner of sin. If a man turn from all his wickedness, it shall no more be remembered, or prove his ruin. (Ezek. xviii. 21, 22, 30.) "Him that cometh He will in nowise cast out" (John vi. 37); that is, whatsoever be his sins, or the aggravations of them. "Whosoever believeth shall have everlasting life" (John iii. 16); that is, without exception of any sin or any case. "He is able to save to the uttermost those who come to God through Him" (Heb. vii. 25); no man can sufficiently declare what is God's *uttermost*. "All manner of sin and blasphemy shall be forgiven unto men" (Matt. xii. 31); that is, there is no sort of sin whereof one instance shall not be forgiven in one person or other, "except the sin against the Holy Ghost." These and the like Scriptures carry all sorts of sin before them: so that let thy sins be what they will, or can be, they may be sunk in one of these truths; so that thy sin can be no excuse to thee for refusing the offers of peace and salvation through Christ, since, "any man who will," is allowed to "come and take" (Rev. xxii. 17).

We will not multiply words: the great God of heaven and earth hath sovereignly commanded all who see their need of relief to betake themselves unto Christ Jesus, and to close cordially with God's device of saving sinners by Him, laying aside all objections and excuses, as they shall be answerable unto Him in the day when He shall judge the quick and the dead; and shall drive away from His presence all those who would dare to say, their sins and condition were such as that they durst not adventure upon Christ's perfect righteousness for their relief, notwithstanding of the Lord's own command often interposed, and, in a manner, His credit engaged.

Da Shearmon

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

“Ach bha duil againne gum b' esan an Ti a bhi gu Israel a shaoradh.”—LUCAS xxiv. 21.

A CHAIRDEAN, c'ait am bheil Eaglais Dhé an Albainn an diugh? Cha'n ann am measg nam ministeirean mór a tha i. Innsidh mise dhuibh c'ait am bheil Eaglais Dhé; ge b'e àit am bheil duine no bean ag ùrnuigh ri taobh dig an Albainn, 's ann an sin a tha'n Eaglais. Cuiridh luchd na h-ùrnuigh as dhoibh fathast. Theid luchd na h-ùrnuigh troimh na stòirm. Ach cha'n aithne do dh' iomadh agaibhs' anns an dùthaich so na nithe so.—Cha'n 'eil àmhghair Eaglais ioma-ruagta Dhé ann an Albainn a' cur trioblaid air bith oirbhe. Is mo chuireas càll bò, àinmhidh no dhà, no droch là féille, do dhoilghios air bhur cridhibh na uile àmhgharan Eaglais Dhé an Albainn. Uime sin ma ta, anam bhochd a tha rùnachadh a leantuinn, bi 'g ùrnuigh gu dian; oir ged nach biodh ann ach a h-aon agaibh, 's e 'n Tighearna féin an dara h-aon; ged nach biodh ann ach dithis agaibh, 's e féin an treas aon. Cha ruig sibh a leas eagal a bhi oirbh, gu'm bi sibh 'n ar n-aonar bithidh ar Tighearna féin 'n a chuideachd dhuibh; irioslaichidh se e féin dhuibh co iosal 's is àill leibh; seadh, bithidh e mar sin dhuits' a tha rùnachadh a leantuinn anns na osag dhoinionnach so, a tha seideadh an diugh air Eaglais bhochd-san an Albainn.

Ach tha cuid dhibh a thàinig an so an diugh, a ruitheas an ath là, 'nuair nach fhaigh sibh cionneamh do'n ghné so, a dh' ionnsuidh bhur luchd-tuarasdail a rithist. A chàirdean, thugaibh an aire, na deanaibh fanoid air Dia; treòraichidh na ministeirean so, a ghabh ris an t-saorsa pheacach, sibh air falbh bho Chrìosd co math ris na sagartaibh. O an tarraunn shuarrach a tha'n Eaglais a' faotuinn bho mòran do na ministeiribh an Albainn ann ar lathane. Bho chionn sè bliadhna deug thar fhichead, bha àireamh mhòr do mhinisteiribh agus do luchd-aidmheil aig ar Tighearn an Albainn; ach sheid aon osag sè ceud do ar ministeiribh uaithe còmhladh; agus cha do phill iad riamh tuille air an ais dha ionnsuidh; seadh, lean iomadh Morair, iomadh Tighearn, agus iomadh Bain-tighearn, e an tràth sin; ach sheid gaoith na doinionn romhachas nam Bain-tighearnan araon 'n an sùilbh agus 'n an cluasaibh, ni dh'fhag iad araon dàll, bodhar, agus cha bu léir dhoibh Chrìosd a' leantuinn, na 'ghuth taitneach a chluinntinn riamh uaithe sin. Chaidh an t-iomlan do na Morairean, do na Tighearnan, agus do na Bain-tighearnan a sheideadh thar a sgeir. Mo thruaighe! air son cùl-sleamhnachaidh Mhorairean, uaislean, mhinisteirean, agus luchd-aideachaidh na h-Alba; ruithidh Albainn gu h-aithghearr 'n a sruthanan fola; seadh, bithidh mòran do dh'fhuil nan naomh air a dortadh innte,

gu h-aithghearr; ach bithidh fuil nan naomh fathasd 'n a siol do dh' Eaglais ghlòrmhoir an Albainn. O! a chairdean, ciod a tha sibh a' deanamh 's an duthaich so? Thug luchd-leanmhuinn Chriosd ann an Srath-chluaidh ud thàll ionnsuidh chiatach air taobh Dhé, agus thug iad fianuis làidir, loisg iad reachdan agus achdan na parlamaid mhallachte. Bha bànrach bhochd mhna anns an dùthaich sin 'nuair a thàinig mise troimpe, a b'fhiu mòran agaibh-sa, chaidh fhaighneachd rithe, cionnus a bha i anns an aimsir olc so? "Tha fìor mhath (ars' ise) tha mi faotuinneachd mo dh'fheum 'san àm so do aon earrainn do'n Bhiobull, na bha mi faotuinneachd ann uile roimhe so; thilg e iuchraichean na cuile do m' ionnsuidh, ag iarraidh orm mo shath a' ghabhail." Nach bu Bhana-Chriosdaidh i sin da rìreadh? O! a chairdean, b'fhearr leam gu'n d' thugadh sibh an aire ciod a tha sibh a' deanamh, 'nuair a tha fuil nam naomh a' sruthadh co pailt.

A nis, a chairdean, 's e so an ni do'm bu mhath leam sibh an aire ghabhail agus a thoirt dhachaidh leibh, eadhon, gur e'n còmhnuidh a bhean no'n duine sin dha 'n d rinn Dia math tearnaidh a leanas e ann an stòirm. 'S aithne dhuibh, a phobull Dé, am Muire Mhagdalen mu'm bheilear a' labhairt anns a chaibdeil so, gu'n chuir e legion do dheamhnaibh a mach aiste ann an aon mhaduinn: agus ar leam nach do dhi-chuimhnich i an gnìomh math sin, gus an d'rainig i glòir. An saoil sibh nach robh a cridhe goirt a mhaduinn sin a dh'ionndrainn i e, agus a fhuair i 'n uaigh folamh. O ciod a shaoileadh sibh nam faiceadh sibh am boirionnach bochd so a' ruith troimh na cuideachdan shaighdearan? Ach cha b'e sin an ni a bha cuir trioblaid oirre; ni mo a b'e am freiceadan Romanach a bha mu'n cuairt do'n uaigh, no a chloich thròm a bha air a beul, no a bhinn bhais a thugadh an aghaidh neach air bith a bheanadh rithe; cha b'e, cha b'e, a chàirdean, tha gràdh do Dhia a' dol an taobh thàll dha sin uile; b'esan a Tighearn, agus cha b'urrainn d'i bhi as easbhuidhsan.—'S e'n ni a b'àill leam sibhse fhoghlum uaithe so, ma's e 's gu'n d'fhuair sibh math o Iosa Chriosd, rachadh sibh troimh ifrinn air a' cheud taruinn gu bhi maille ris. O! a chairdean, 's e'n dream a dh'fhuilinn air son Chriosd an Albainn is feàrr aig am bheil fios air so an diugh. Gu cinnteach chòmluich iad ri fairge ghailbheach, dhoinnionnach, ach bhuannaich iad caladh taghta agus taitneach, agus Ceannard an slainte 'n sin gu lan di-beatha shuilibheir a thoirt dhoibh dhachaidh. O! a chairdean, bha àireamh do ghaisgich oirdheirc aig Chriosd an Albainn bho chionn ghoirid, a chuir an trompaid ri'm beul, agus a thug rabhadh dileas 'n a ainm. Bha Uelsh, Uelluood, Camshron, agus Cargil aige; bu bhuidhean oirdheirc iad a' chuir an céill ainm an Albainn. O! a chairdean, nam b'urrainn duibh a bhi air 'ur gabhail a steach gu'm faicinn agus gu labhairt riu, dh'innseadh iad dhuibh nach 'eil ach neo-ni ann am fulann air son Chriosd. Tha iad uile a' dealrachadh co boillsgeant a nis ann an glòir, 's gu'n cuireadh iad eagal oirbh, nam faiceadh sibh iad an so le 'n trusganaibh geala, le 'n crùintibh

glòrmhor, agus le pàlmaibh 'n an lamhaibh. Leanaibh e gu dileas, ma ghairmeas o sibh gu fulànn air son ainme. Ach ciod a their mi? Cha'n aithne do'n mhòr chuid agaibh ni sam bith mu'n chùis so; cha buntainn duibhse tha'n 'ur luidhe ann an staid dhubh, dhuachnidh nàduir, fantuinn ann am flaitheanas, ged a bhiodh sibh innte. Cha b'urrainn, bheireadh sibh mìle saoghal nam biodh iad agaibh, a chionn faotuinn aisd' a rithist.

A chairdean, innseam naigheachd dhuibh; is sonadh iadsan a fhuair gu h-iomlan troimh na stòirm, bho na bhliadhna 1660. Is sonadh iadsan a fhuair troimhe aig Pentland, aig Bothbhel, agus aig Aird-moss. Is sonadh iadsan a bhàsaich air na stoil-chasgairt, air na croichibh, no air na cùaintibh. O bithidh fuil nam naomh fathast 'n a siol do'n Eaglais an Albainn. Innsidh mi tuille dhuibh, a chairdean; thugaibh an aire ciod a bheachd a th' agaibh mu'n timchioll-san a dh' fhuilinn; thugaibh an aire nach 'eil sibh a' smuaineachadh gu'n d' fhuilinn iad clì; na d' thugaibh àite do dh' éudach no do smuaintibh an-ìochdmhor mu chor pobull Dé, 'n an cruaidh fhulangais; d'an taobhsan fhuair iad troimh na stòirm, agus chaidh iad troimh Iordan aig traoghadh an uisge, agus fhuair iad sàbhailt thairis; ach gheibh sibhs' a mhinistirean agus a luchd-aideachaidh na h-Alba (co math ris a bhuidhean mhi-naomh), a tha fathast ri dol troimh na stòirm, cùan doinionnach, agus uisge Iordain aig atadh agus gle dhuilich a dhol troimhe.

Ach gu teachd a chum nam briathra, tha mi a' smuaineachadh gu'n robh ar Tighearn aoibhinn, air son an co' labhairts' a chluinntinn eadar an dithis dhaoine bochd so. Is iomadh neach a bhios a' farraid na slighe is fearr is aithne dha; an saoil sibhse gu'n robh ar Tighearn aineolach air a chòmhradh so mu'n d' thàinig e dha'n ionnsuidh. Cha robh, ach dh' fharraid se riu e a chuir deuchainn air an éud. Tha mi a' smuaineachadh gu'n robh eu-creidimh gle làidir annta-san, mar a ta e ann an iomadh fear-aideachaidh an Albainn an diugh. "Bha duil againne ars' iadsan gu b' esan an Ti a bha gus an rioghachd ath-aiseag do dh'Israel." Tha mi a' smuaineachadh, gu bheil mòran an Albainn a' cur an teagamh an e obair an ath-leisachaidh, agus nan cùmhnant an a mhionnaich sinn le làmhaibh togtà suas, obair Dhé no nach e. Agus is e 'n ath ni a chuireas sibh an teagamh, am bheil fìor obair Dhé, no nach 'eil, ann 'ur 'n uchd féin. A phobull Dé, bithibh air 'ur faicill roimh aicheadh air Dia; ni bhuir 'n aicheadh air Dia agus bhuir n' eu-creidimh gu h-olc oirbh; bheir iad oirbh obair Dhé ann bhuir cridheachaibh féin a' chuir an teagamh; agus cha bhi an teagamh sin 'n a dheadh chuideachd anns an stòirm a tha coslach ri bhuir còmhachadh gu h-aithghearr anns na trìibh so. Uime sin, a chàirdean, is iomadh crànn a tha treabhadh an diugh air fearann ar Tighearn an Albainn; ach gu h-aithghearr fuasglaidh e cuid dhiubh, agus gearraidh e an cùird, agus taisgidh e iad ré tamuill. "Tha an Tighearna cothromach: gheàrr e bho cheile cùird nan aingidh."

A nis, a chàirdean, ciod a chum suas iadsan a dh'fhuilinn air

son Chriosd an Albainn an dà bhliadhna thar fhichead so a chaidh? Chum comhchomunn 'fhulangais, Philip. iii. 10. Agus a bhi coillionadh fulangasa Chriosd an Albainn, a réir òrduigh aosda nam flaitheanais. Air mo shon féin ma their e rium dol agus fulann air a shon, cha'n 'eil mi 'g iarraidh tuille. Bho 1660, gu 1666, bliadhna Phentland, dh'iarr e air mòran a dhol agus fulann air a shon air stòil-chasgairt agus air croichibh, cha d'iarr iad tuille ach ughdarras-san, chaidh iad, agus thug esan gu tearuinnte troimhe iad. Ann an 1666, bliadhna Phentland, dh'iarr e air na h-uiread so a dhol gu raon a' chath agus bàsachadh air a shon-san, agus air mòran a dhol gus na stoil-chasgairt agus am beatha a leigeadh sìos air a shon-san; cha d'iarr iad tuille ach ughdarras-san, chaid iad, agus thug e gu cliuiteach troimhe iad. A rithist, ann an 1679, aig Bothbhel, dh'iarr e air na h-uiread so a dhol gu raon a' chath agus gus na stòil-chasgairt agus bàsachadh air a shon-san; cha d'iarr iad tuille ach ughdarras-san, agus chaidh iad. Dh'iarr e air na h-uiread so a dhol a' chum nan cùaintibh, gu bhi 'n am biadh do na h-iasgaibh air a shon-san; cha d'iarr iad tuille ach ughdarras-san agus chaid iad. Agus an deigh sin ann am bliadhna 1680, aig Airmoss, dh'iarr e air na h-uiread so a dhol gu raon a' chath agus gus na stòil-chasgairt air a shon-san; cha d'iarr iad tuille ach ughdarras-san, agus chaidh iad. Thàinig cùpan an fhulangais so a nuas na h-uile céum bho Abel gus a bhliadhna-so, 1685, an Albainn. Ge b'e àite 's an robh Eaglais aig ar Tighearn anns an t-saoghal, chum e an cupan so ri ceann nan uile dh'fhuilinn: bhlaiss na mairtirich uile dheth, agus theid e ri beoil na h-uile mairtireach a dh'fhuilingeas air son Chriosd, eadhon gus an séirm an trompaid dheireannach. Gidheadh, a phobull Dé, cha'n 'eil na naoimh gu blasad ach do uchdar: ach bithibhse foighidneach ann an creidsinn, oir bheir Dia air na h-aindiadhaich 'ur luchd-geur-leanmhuinn-sa agus a nàimhdean-san an Albainn, gu'm fàisg iad deasgainnean searbh a chùpain so troimh 'n uile shiorruidheachd, agus gu'n sgeith, agus gu'n tuit iad, agus nach éirich iad ni's mò. Creidibh e, cuiridh ar maighstir-ne seachad an cùpan so, agus dùnaidh se e, agus sluigidh e suas ùine ann an siorruidheachd, agus seididh e an trompaid mhòr sin, agus an sin théid neàmh agus talamh nan caoribh dearg còmhladh. O! a chreidmiche, bitheadh fadach oirbh air son an latha urra-maich sin; oir cuiridh e crìoch air 'ur n-uile laithean doilghiosach do dh'fhulangas. Tha cuimhne 'agam air earrann do bheatha Rìgh mòr, a chaidh thar cùaintibh gu cath, agus an uair chunnaic e co lionmhor 's a bha 'nàimhdean, oir bha àireamh am feachd fada os ceann àireamh 'fheachd-san, thubhairt e ri Ard-cheannard, "Ciod a ni sinn? is lionmhor iad gu mòr na sinne." Fhreagair a Cheannard, misneachail treubhach: "Cogaidh sinn fo bhrataichibh ar nàimhdean, agus bheir sinn buaidh orra." Agus is amhuil a rinn iad. Mar sin cogaidh na fianuisen urramach a tha fulann air son Chriosd, gu gaisgeil agus gu tréubhach, fo sgàil an luchd-geur-leanmhuinn, agus mar sin bheir iad buaidh orra. Gu

cinnteach cheannsaich Iosa Criosd, Ceannard urramach ar slàintne, an luchd-geur-leanmhuinn fuilteach so an Albainn, na cùig bliadhna thar fhichead so chaidh, rinn e buaidh chaithream ni bu ghlòrmhoire os an ceann, ni 's mò le fulangas foighidneach nan naomh le 'm fuil a' sruthadh a' cur an cèill a ghlòir-san gu mòr air feadh an t-saoghail, agus gu h-àraid anns na tìribh so. Tha cuimhne agam 'nuair a thàinig mi troimh an duthaich, gu'n robh bànntrach bhochd mhna, aig an do mharbhadh a fear-posda ann an cath Bhothbhel, agus 'nuair a thàinig na saighdearan fuilteach a chreach a tighe, thuirt iad rithe gu'n d'thugadh iad leo na h-uile sion a bh'aice, 's nach fhàgadh iad ni sam bith aice, aon chuid gu ith, no gu chuir ùimpe: "Cha'n 'eil umhail agam ars' ise, cha bhi uireasbhuidh ormsa co fhad 's a tha Dia anns na flaitheanas." Bu bhan-chreidmheach i sin da rìreadh.

Ciod am boirionnach e bh' ann am Muir Magdalen, mu'n do labhair sinn a cheana, mu'n do chòmhluich Criosd rithe? Ged bu mhòr a thug esan a ghràdh dh'i, tha sinn a' leughadh ann an eachdraidh, mu'n do chomhluich i féin agus Criosd, gu'n robh i 'n a striopach do Cheannard caisteil Ierusalem. 'S e so an teagasg a b'aill leam sibh fhòghlum uaithe so, a dh' aindeoin co olc 's a bha am boirionnach so, feudaidd sibh fhaicinn gu'n do shuidhich Criosd a ghaol oirre, agus cha bhiodh e dheth h-easbhuidh, agus a nis tha sibh a' faicinn gu 'n do lean i e ann an stòirm mhòir: b'fheàrr leam gu'n d'thugadh sibh an aire, dha so, nach 'eil saor ghràs ag amharc air pearsaibh seach a cheile: Cha tilg Dia air falbh a' chuid is miosa agaibh-sa, a tha 'n 'ur naoimh, agus a leanas e san stòirm, rinn e gnìomh co math dhuibh 's a rinn e do Mhuire Mhagdalen; ged nach robh sibh da rìreadh air 'ur sealbhachadh le diabol mar bha ise, gidheadh bha àrd iodhal, agus ana-miann òillteil air choreiginn agaibh a bha ri buaireas an taobh a stigh dhihbh, a bha 'g ar sàrachadh gu goirt, agus rinn esan comhnadh ribh aon chuid le'n tilgeadh a mach, no le'n ceann-sachadh: Uime sin, is còir dhuibh a nis à leantuinn, agus cumail dlù ris anns an osag dhoinionnach so an Albainn an diugh.

Ach ciod i bhur barail-sa mu na mhuinntir mhòr, mu na Morairibh, mu na Tighearnaibh, agus mu na b'an-tighearnaibh, an Albainn an dràs? Cha b'fhada bha'n stòirm 'g am fùadach bho Chriosd. Innseam dhuibh co ris a tha mhuinntir mhòr an Albainn coslach, tha iad coslach ris na h-uiread do Chain-tighearnaibh a rachadh air là ciùin a chum na fairge ann am bàta airson toilinn-tinn dhoibh féin; agus co fad 's a bhiodh an là ciùin, agus a chitheadh iad tìr, agus gu'n eagal cunnart orra, dh'iarradh iad air a' mhairiche iomradh a mach ni b'fhaide; ach 'nuair a dh'eireadh a' ghaoth, agus a thòisicheadh na tùinn ri at agus ri béuchdaich, agus a chailleadh iad an sealladh do thìr, an sin ghlaodhadh iad a mach, "dean cabhag agus pill air t-ais leinn gu traigh a rithist." Mar sin lean muinntir mhòr na h-Alba uile, araon Mòrairean, uaislean, ministeirean, luchd-aideachaidh, agus na h-uile inbhe, dlù ri ar Tighearna 'nuair a bha ghaoth dìreach leis, ach aon uair 's gu'n do thòisich an stòirm ri seideadh 'n a 'aghaidh, cha mhòr

nach do chuir iad uile cùl ris, agus theich iad á chum na traighe a b' fhaig orra a rithist. Ach, a phobull Dé a th'air 'ur géur-leanmhuinn, ma's e's gu'm feith sibhse gu foighidneach ré tamuill, bithidh Dia an àirde ris a' mhuinntir mhor-chùiseach so uile gu h-aithghearr. O, a chairdean, cha mhòr Uriah a th'ann 'n ar laithibh-ne: Cha choidleadh Uriah urramach 'n a leabaidh 'nuair a bha pobull agus airc Dhé anns na raointibh: Tha an leithid sin a dhaoine tearc ann ar laithibh-ne, ni a bhios soillear ri fhaicinn mu 'n téid an stòirm uile thairis. Tha mi 'g innse dhuibh, a chairden, cha'n 'eil fois gu bràth math air son Eaglais agus pobull Dé; oir tha féin-fhiosrachadh aig Eaglais agus pobull Dé air, gur ann fo na géur-leanmhuinnibh is géura is fèarr a chinneas iad. Le iomadaidh fois rinn Daibhidh urramach droch gnìomh air maduinn àraid; b'fheàrr dha gu'n robh e 's na raointibh re na h-oidhche sin cha'n e a mhàin gu'n d'rinn e adhaltranas, agus mort a mhaduinn sin, ach shaoil leis gu'n cuireadh e a leanabh adhaltranach air Uriah urramach; tha aon droch gnìomh eile: 'S ann mar so a tha tachairt do na Chléir mhòr againne air an là'n diugh, na mealltairean gràineil a tha iad ann. Theid mis an urras gur e so dòigh mòran da na ministeirean mòra; na h-uile droch gnìomh a ni iadsan, cuiridh iad uile iad as leth a' Bhiobull, agus ni iad an còmhnuidh am barandas do'n Bhiobull; tha chléir agus a' chomhairle uile a' deanamh an dearbh ni sò, eadhon, an uair a tha iad a' dteadh naoimh Dhé, agus 'g am marbhadh air son a bhi 'g aideachadh aobhar agus còmhnanan Iosa Crìosd, agus air son uachdranachd rioghail-san aideachadh an Albainn, a thug na mealltairean truagh so uaithe, agus a dh'aontaich gu'm biodh e air a thoirt uaithe anns na tìribh so air an là'n diugh; tha mi 'g ràdh iadsan a tha deanamh so, eadhon a' chomhairle, na sagartan, agus an dream a ghabh ris an droch shaorsa, tionndaidh iad an àirde am Biobull, agus their iad gu bheil barrandas aca uaithe-san gu sin a dheanamh; ach tha iad 'g am mealladh féin, agus a' deanamh fanoid air an Tighearna le sin a dheanamh, ni air son an dean an Tighearna dioghaltas orra gu h-aithghearr. Ach innsidh mi dhuibh cionnus a tha iad a' deanamh ris a Bhiobull, tha ceart mar ni na saor-luingeas ris na clàir mhòr 'nuair a bhios iad 'a togail luinge, cuiridh iad anns an teine iad, agus lubaidh siad iad a chum an fheum is miann leo: Ach na deanaibh-sa mar sin, fàgaibh's am Biobull anns an luidhe 's na chuir Dia e; agus mar bharandas dhuibh air son sin, faicibh Taisb. xxii. "An neach a chuireas ris, no bheir uaithe," &c. Faicibh ciod am binn a tha Spiorad Dhé a' toirt a mach 'n a aghaidh. O an cul-sleamhnachadh eagallach a dh'aobharaich e an Albainn gu'n bhi toirt an aire gu ceart do na nithibh sin, bho thòisich an stòirm uamhasaich air seideadh air an Eaglais bhochd. O a liuthad cealgaire graineil a thug Eaglais na h-Alba mach; is cloinn màthar iad, ach cha chloinn athar iad; na diolanaich thruaillidh, tha iad a nis a' réubadh fèidil am màthar le'm fìaclaibh agus le'n làmhaidh; agus O nach mi-ghnétheil an ni sin? Ar leam nam biodh màthair neach air bith againne 'n a luidhe air leabaidh a bàis, nach bu neo-chaimhneil dhinn ruith air

falbh agus a fàgail, nach e bu bhàigheile dhuinn fuireach agus a ceann a chumail an àirde 'nuair a bhiodh i a' basachadh? Ach gu cinnteach cha d'rinn ar ministeirean agus ar luchd-aideachaidh ann an Albainn an ni sin; theich iad agus dh'fhàg iad am màthair a' bàsachadh; theich iad gu àitean eile air son fasgaidh; theich iad fo thearmuinn na droch shaors' a fhuair iad bho'n Rìgh; agus theich iad gu rìoghachdan eile air leithsgeul an soisgeul a shearmonachadh: Ach a dh'innse na firinn, tha eagal orm gu'n can Dia mu dheireadh, gur ann air son bidh agus eudaich, agus a sheachnadh fulainn air son Chrìosd a rinn mòran dhiubhsan sin; ni air son am fuilinn moran aca gu goirt mu'n teid an stoirm uile thairis: Bha obair ni bu leòir aig a bhaile dhoibh; bu' chòir dhoibh fantuinn aig an dachaidh maille ri 'm màthair a bha bàsachadh. O! a Shasuinn agus Eirinn neo-chùramach, tha là bhur dioghaltaissa a' deanamh dian chabhaig bho'n Tighearna.

Uime sin, faicibhs' a ta fulann air son Chrìosd ann an Albainn, ciod a tha Daibhidh urramach ag ràdh, Salm xvii. 15. Bha aig Daibhidh rìghchathair, agus eiread do bheartas, do shocair, do dh' onoir, agus do theil-inntinn, 's a tha aig a h-aon dhiubh-san; agus tha'n Tighearna 'g ràdh ris, thug mi thu bho bhi leantuinn nan caorach a bha tròm le h' àl: thug mi dhuit toilinntinnean, rìgh chathair, rìoghachdan, agus uachdranachd os ceann do naimhdean; agus ciod tuille a b' àill leat? arsa Dia ri Daibhidh. Tha sin uile fìor, a Thighearna, arsa Daibhidh, fhuair mi sin, ach cha'n iad sin uile mo chuibhrionn; cha d' thugainn adharc gaibhre air an iomlan dhuibh sin, ann an coimeas ris an taitneas urramach a bhios agam ann am madainn na h-ais-eiridh. "Sàsuichear mi 'nuair a dhuisgear, mi le d' chosamhlachd." Faicibhs' a ta fulann air son Chrìosd, an deadh aobhar misnich a th'agaibh a dh' aindeon orra uile: glacaibh misneach le bhi creidsinn dearbhachd nan nithe so. Tha Eaglais bhoichd iom-rughta an fhìor-chreid an Albainn, na luidhe an dràs euslainteach tinn fo làimh Chrìosd. Ach O's beannuichte an dream sin air am builichear an t-sochair a bhi 'n an luchd còmh-pàirt do'n athleasachadh bheannuichte sin; athleasachadh glòrmhor, an leinibh mhic oir a bheireas a bhean so a tha tin ri saothair. O tha fadachd oirnn gus na laithean glòrmhor sin fhaicinn, a bhitheas annadsa gu h-aithghearr, O Albainn. Sgaoil Albainn a mach uair-eiginn a glòir gus na h-uile tìr mu'n cuairt: A nis, tha i 'n a suidhe mar bhànntraich, agus is tearc iad a ghabhas a làmh; ach gidheadh cha treig a fearposda i, ach pillidh e fathast a rithist g' a h-ionnsuidh, agus sgaoilidh e a mach a glòir gus na h-uile tìr mo'n cuairt, ni's ro glhòrmhoire na bha e roimhe.

A nis, 's e an t'ath ni a b' àill leam sibh fhòghlum uaithe so, eadhon, gur ann an uair is tràime a chrois air druim a' chreidmhuich bhoichd, an t-aon uair is maisiche a ta e a' faotuinn seallaidh do Iosa Chrìosd, oir is e fulann an rathadh ealamh gu glòir, agus is e so féin-fhiosrachadh an nèul sin do dh'fhianuisibh a dh'fhuilainn air son Chrìosd, mar is urrainn doibh teistear a thoirt: Uime sin,

na fannaichibh air an t-slighe a dh'aindeoin na's urrainn nàimhdean fuilteach a dheanamh oirbh.

A nis, a phobull Dé, an Albainn, tha ni eile agam ri innse dhuibh, eadhon b'àill leam gu'm faigheadh sibh iocshlaint-dhìonaiddh, oir tha sibh ag imeachd ann an àileadh gàbhaltach, agus ni's dlùithe do chunnart na tha sibh a'toirt fainear. Nam biodh neach air bith agaibhsa dol troimh baile, far am biodh a' phlàigh a' sguabadh air falbh gu dian, dh' iarradh sibh air son iocshlaint dhìonaiddh éigin gu cuir ann 'ur beòil agus ann 'ur cuinneinibh, chum an àilidh ghabhaltaich a chumail uaibh; O chairdean, bithidh feum air so an Albainn gu h-aithghearr. Tha fhios agam gu bheil sibh 'g a m mheas-sa 'nam amadan air son nan nithe so a ràdh; ach feumaidh mi so innse dhuibh ann an ainm an Tighearn a chur mi air an là 'n diugh a dh' innse nan nithe so dhuibh; ann an ùine aithghearr, cha bhi na beotha comasach air na maibhibh adhlacadh annadsa, O Albainn, agus is iomadh mìle a dh'fheudas sibh a shiubhal gun smùid tighe fhaicinn, ach nochd-laraichean fàsil air son, connsachaidh cùmhnanta brista, agus na h-eucoirean a rinneadh do Mhac Dhé annadsa, O Albainn. Bithidh fianuis deadh choguis na chuir mhath anns an là sin.

A nis, a phobull Dhé, tha an iocshlaint-dhìonaiddh a bàill leam sibhse fhaotuinn fa chomhair an droch là sin, ann an 2 Peadar iii. 18. "Ach fàsaibh ann an gràs, agus ann an eòlas ar Tighearn Iosa Crìosd." Agus tha mi saòilsinn, gu'm bì sin 'n a iocshlaint-dhìonaiddh urramach. A nis, a phobull Dhé, an Albainn, tha deadh sgeul agam ri innse dhuibh; ach 's ann a mhàin dhuibh-san a tha 'n ar pobull Dhé a tha i; ma ghràdhaich e sibh aon uair, cha treig e sibh am feasd. Gidhead, a mhuinntir ain-diadhaidh, na brisibh-sa bhuir 'n amhaichean air a so; agus na bithibh-sa, phobull Dé, ro bhras air fulann, mar bì sibh cinnteach gu'n ghairm esan sibh. O! arsa Peadar, a mhaighstir "bàsaichidh mis' air do shon." Bha Peadar ro bhras: Stad, arsa Crìosd, agus an iarr mi ort sin a dheanamh; agus tha mi saòilsinn gu'n d'fhuair Peadar làn a dhroma (ann a bhi labhairt mar sin) gu tuille gliocais a theagasg dha anns an àm ri teachd. 'S e so an ni bu mhath leam sibh a thoirt fainear, nach 'eil ni sam bith ni's lugha na tuiteam a dh'irioslaicheas fear-aideachaidh an-dana: Uime sin, bithibh uile air 'ur 'n irioslachaidh fa chomhair an Tighearna. Tha'n t-Abstol ag ràdh, "Bithibh air 'ur faicill, thugaibh' an aire"—Màr sin tha mise 'g ràdh, bithibh' air 'ur faicill, thugaibh' an aire air an là 'n diugh. Tha iomadh bàta-beag aiseag a' dol troimh Alba; thugaibh an aire, a phobull Dé, nach téid sibh air bòrd orra, oir bàthaibh iad sibh. Mar an ceudna tha iomadh gaoth tharsuinn gu bhuir séideadh bo thràigh Chrìosd; ach a phobull Dé, a th' air bhuir géur-leanmhuinn, ma dh'fheitheas sibhse gu foighidneach, tha'n Tighearna gu osag thuathach a shéideadh air na nàimhdebh so, a dh'fhuasglas iad bho'n acairseid, agus a lasaicheas an croinn a tha treabhadh domhainn ann am fearann ar Tighearn an Albainn.

A nis, a phobull Dé, innsibh do na ministeiribh so a chaidh 'n an tosd le òrdugh peacach nan uachdranan ain-diadhaidh, gu'n d' aontaich iad gu h-iomlan ri crùn Chrìosd a thoirt a bhàrr a chinn agus a chuir air ceann duine mì-naomh. A nis, bho'n thàinig e gus a cheum sin an Albainn, cuiribh thuige iad, aon chuid gu'm ministeirleachd aideachadh, air neo a h-aicheadh gu tur. A chàirdean, nam b' àill le neach air bith agaibh fantuinn dlù ri Iosa Chrìosd anns an stòirm so, feuchaibh cionnus a rinn sibh cùmhnant agus còrdadh ris: Ach tha eagal orm, gu bheil mòran agaibh anns an linn so, coslach ri muinntir òg amaideach a phòsas le mòr chabhaigh, gun smuaineachadh air bith aca cia mar chumas iad tigheadas; ach a thig air bàll gu bochdainn agus gu uireasbhuidh. Tha eagal orm gur ann mar sin a thachair do mhòran agaibh-sa, a luchd-aideachaibh na ginealaich so:—dh'fhàs sibh diadhaidh, agus cha'n 'eil fhios cia mar, no c'uin' a fhuair sibh i. Innseam dhuibh, a chàirdean, cha luaithe a shéideas stòirm na threigeas sibh Chrìosd, na theicheas sibh gu builéach uaithe, agus a dh'-aicheadhas sibh aobhar: Tha feum agaibh air an aire ghabhail do so; oir cuiridh e as do bhur 'n anaman ann an deireadh an latha.

A chàirdean, innseam dhuibh, gur i 'n dòigh cheart air cùmhnant a dheanamh ri Dia, 'nuair a tha Chrìosd agus an creidmheach a còmhachadh—gu bheil ar Tighearn a' toirt a lagh, agus àithntean dha; agus a' cuir mar fhiachaibh air gun phòg dhuibh a threigsinn, ni h-eadh, ged a rachadh 'ur réubadh 'n 'ur mìle mìr, agus their am fìor Fhear-cùmhnantachaidh, AMEN. Ach, b' àill le mòran agaibhs', a phobull Dé, gu h-amaideach, 'ur stoc fhaotuinn ann 'ur làimh féin, ach ged a bhiodh e agaibh, cha b' fhada bhiodh sibh 'g a strùidheadh, mar a rinn ar seann seanair Adhamh. Fhuair Adhamh uair-eiginn, a stoc 'n a làimh féin ach cha b' fhada bha e 'g a chàll air cluich nam béudag ris an diabhol:—Ann an aon mhaduinn chàill e a shliochd gu léir, air a dha no trì do chuir do na chleas. Ach a nis tha ar stoc an gleidheadh aig ar dara Adhamh beannuichte, agus tha e 'g a riaghladh ni's feàrr, cha toir e dhuibh e, a phobull Dé, ach mar bhios feum agaibh air, 'n a ghrotachaibh, 'n a shè sgillinnibh, agus 'n a thasdanaibh: Ach ma bheir e a h-aon agaibh-sa chum na croich air a shon, bheir e dhuibh, mar gu'm b' eadh, dolairean ann 'ur làmhaibh, cha ruig sibh a leas eagal a bhi oirbh, oir giùlainidh e féin 'ur làn chostus.

A nis, a mhuinntir na duthcha so, bithidh e air agairt oirbh uile gu h-aithghearr, a dhol a dh' éisdeachd nan sagartan mallaichte so, agus an uair a dh'agràr sin oirbh, seallaibh ri Galat. v. 19, 20; tha mi 'g ràdh seallaibh ceart ris an sgrìobtuir sin, agus cuimhnichibh, a dhaoine agus a mhnathan bochd na duthcha so, gu'n d'innis mo leithid-sa do dh'amadan dhuibh gu'n d'oir a dhol a dh' éisdeachd an luchd-tuarasdail mì-naomh so a dh'ifrin sibh co luath ri iodhal-aoraidh, ri adhaltrannas, ri buitseachd, no ri aon air bith do na peacaidhibh sin a th' air an aithris anns a' chaibdeil a roimh dh' ainmich mi. A nis, a phobull Dé a th'air 'ur géur-leanmhuinn, na biodh eagal oirbh roimh na chrois, oir is i an t-slighe

a dh' ionnsuidh a' chrùin: b'iad àmgharan agus fulangasan an còmhnuidh crannchur nan naomh, agus thòisich iad còmhlaith ri gras. Chur Abel a' cheud sainnseal anns a' chròis, agus lean mòran e uaithe sin, agus fhuair iad an crùn.

A nis, a phobull Dé, ciod a tha sibh a' deanamh? Tha am Pàp agus na Papanach anns an Roimh a' deanamh aoibhneis agus a' losgadh teintean-aidhear: Tha iad a' deanamh gairdeachais gu bheil Breatunn agus Eirinn a' teachd dhachaidh a rithist gu'n seann-mhàthair Eaglais, mar a deir iad riu féin. Ciod a tha sibh a' deanamh, a phobull Dé? O gu'n robh againn luchd-ùrnuigh mar Ester agus a maighdeannaibh. Bu reachd fuilteach sin mar an ceudna, mar a ta mòran dhuibh an dràs an Albainn. A nis, a phobull Dé, thugaibh an aire nach téid sibh ann an còmh-bhoinn ris na h-aindiadaich; oir ma theid, bithidh e duilich dhuibh faotuinn uath a rithist; oir aon uair 's gu'n téid na ministeirean mallaichte so, a tha strìochdadh do'n tìm, ann an com-bhoinn ris na nàimhdibh, agus a' ruitheas iad maille riu ann an cùl-sleamhnachadh, tha co lugha lùim mhallaicht air a theagasg dhoibh leis an diabhol chum an slaoighteireachd a dhion, 's gur gann a ghabhas an seacharan dearbhadh orra; mar sin théid iad air an aghaidh, agus theid mòran dhuibh anns an linn sò sìos do'n t-slochd. A nis, a phobull Dé ann an Albainn, Ciod a tha sibh a' deanamh? O bithibh ag ùrnuigh gu dian: Ach innseam dhuibh, ged nach deanadh sibh ùrnuigh idir, gidheadh, bithidh Eaglais Chriosd an Albainn air a saoradh: Bheir gearan nan naomh, osnaich nam priosannach, fuil neo-chiontach a' phobuill, glaodhaich iomadh bànrach agus dilleachdan, agus maslaidhean na dream a ta air an géur-leanmhuinn Albainn air Dia éiridh: Bheir a bhi saltairt air a ghlòir, agus a' reubadh a chrùin le ainneart a bhàrr a chinn air éiridh.

O gu'n robh againne luchd-ùrnuigh a nis gu gleachd ris! Agus O, gu'n robh aois agus òige ann an ruigheadh ris gu éiridh! O gu'n d' thugaihb e dhuinne a leithid a chomharradh do 'ghaol s a thug e d'a phobull Israeil anns an Eiphit! Tha fios agaibh g'un do thagh e Maois a chum a chuir sìos do'n Eiphit a shaoradh Eaglais féin: Cha robh Maois deònach air a dhol; ni h-eadh, arsa Maois, "Cha duine deas-chainnteach mi." Ni h-eadh ars' an Tighearna, "Rach agus innis dhoibh, chuir Is mi mise do bhur n-ionnsuidh."—Ach, arsa Maois, Cha dean sin an gnothuch; CHA CHREID IAD MI. Thubhairt an Tighearna ris a rithist, Innis dhoibh gu'n dh'fhoillsich mi mi féin do'n aithrichibh, le ainm an Dé uile-chumhachdaich; ach le m' ainm IEHOBAH cha robh mi aithnichte dhoibh: Is ainm nuadh sin a thug mi dhuibh orm féin; agus mar a thug mi an t' ainm nuadh sin dhuibh, nach d' thug mi do neach air bith riamh roimhe, mar sin innis do'm shluagh anns an Eiphit, ma's bì iad gu'n dean mise ni nach d'rinn mi riamh bho chruthachadh an t-saoghail. A nis, 's e tha am focal Iehobah a' ciallachadh anns a' cheud chàinnt, araon Bith sìorruidh Dhé ann féin, agus gu'n d'thug e bith do na h-uile nithe eile, agus gu'n

d'thug e bith do 'gheallaidhibh agus do bhagraidhibh féin : Is MI AN TI AS MI, agus MI AN TI A BHITHEAS MI. Ach tha fios agam gu bheil smuaintean dubhach aig cuid agaibh an so, a' cuir an teagamh an urrainn so a bhi freagarrach ri cor na h-Alba air an là diugh. Seadh, a chàirdean, mar is beò an Tighearna, ma 's fàg e Albainn gun saoradh, oibrichidh e miorbhuil nach d' oibrich e roimhe, co sam bith a bhios beò gu fhaicinn.

A nis, a chàirdean, am b'àill leibh fios a bhi agaibh am bheil fìor cho-mhòthachadh agaibh ri foireigneadh phobuill Dé an Albainn, faicibh an ann mu thimchioll an cor-san is bitheanta bhuir smuaintean an àm dol a luidhe agus éiridh, agus ré an làtha uile, ann 'ur dol a mach agus ann 'ur teachd a steach, ma's ann mar sinn a tha, is deadh chomharradh e. Tha fios agaibh, 'nuair a bha Nehemiah maille ris na braighdibh ana am Babilon, gu'n robh iad a' dol air an ais agus air an adhairt eadar Ierusalem agus Babilon 'n an dithisibh agus 'n an triuiribh, le cridhidh tròm, dubhach air son Eaglais Dhé ; chòmhluich an duine còr ri fear na dithis dhuibh air maduinn àraid, agus 'nuair a dh'innis iad dha mu fhàsalachd Ierusalem, agus an ionaid anns an robh an aithrich-e an a' moladh Dhé ; agus mar bhriseadh ballachan a' bhaile sin sìos, agus a loisgeadh a gheatacha le teine, agus a bha am fuigheall do phobull an Tighearna ann an amhghar mòr agus ann am mì-chliù ; chuir sin e gu mòr mhl shuaimhneas, agus cha d'ith agus cha d'òl e laithean àraid, faic Nehemiah i. 3, 4.

A chàirdean, bha àireamh mhòr a chaidh a mach as an Eiphit maille ris an Eaglais ; lean sluagh measgt' iad gus a Mhuir Ruadh. C'arson a rinn iad sin ? Rinn do bhrìgh gu'm fac iad iomadh miorbhuil anns an Eiphit, ach cha deachaidh iad thar Iordan, thuit iad 's an fhasach, agus bhàsaich iad air son am 'peacanna : Cha robh au cridheachan ceart maille ri Dia, mar thachair do mhòran anns a ghinealach so. Théid mis an urras dhuibh gu'n robh dòmhlas mòr do mhinisteiribh agus do luchd-aideachaidh aig Criosd an Albainn bho chionn deich bliadhna fichead no da fhichead bliadhna, 'nuair a bha'n latha féathail ; ach 'nuair a thóisich an stòirm ri seideadh, thàinig iad gu bhi gié thearc : Dh'fhag na ministeirean e, agus theich iad gu fàsadh na droch shaorsainn, fo sgiathaibh an nàimhdean, agus lean mòran luchd-aideachaidh iadsan air son sòcair agus air son an spéis a bh' aca do 'm broinn agus do'n druim. Ach feithibhse tamull beàg, a phobull Dé agus bheir Dia garbh-dhusgadh dhoibh gu h-aithghearr. Ach tha eagail orm 'nuair a thig Dia a' ghairm ròla na h-Alba, gu'm faigh e iomadh bearn ann, iomadh ministear agus fear-aideachaidh marbh, daoine agus mnathan marbh, ged robh iad aig imeachd air an cosaibh.

A nis, a chàirdean, mar thuirt mi ribh cheana, ma's àill leibh a leantuinn anns an osag dhoinionnach so, bithibh iriosal agus gu mòr air 'ur 'n aicheadh dhuibh féin ; cha lugha na leagadh a leighiseas fear-aideachaidh àrdanach. A chairdean, thugaibh an aire ciod a tha sibh a' deanamh ; oir is àm neonach anns am bheil

sinne beo ; is cruaidh an ni cumail treibhdhireach do Dhia (ann a bhi labhairt mar sin), an dràs 'nuair a tha e mar gu'm b'eadh, a' siubhal sìos agus suas air feadh iomadh Siorrachd an Albainn, agus ag ràdh ris an fhear so agus ris an té ud, rach agus séulaich m'fhirinn-sa le t'fhuil, Cha mhór a thug e fathast gu stòil-chasgairt a Siorrachd Ghallobha, no Charric gu fianuis a' thoirt air a shon. Tha mi saòilsinn gu'm bu choir dhuinne bhi air ar meas maille ris a chuid eile do'n rioghachd, agus gidheadh cha'n 'eil fhios agaibh ciod a tha gu tighinn. Guidheam oirbh, ma thig e dh'iarraidh air neach air bith agaibh fianuis a' thoirt air a thaobh na aicheadhaibh e, oir cha d'aicheadh esan a h-aon agaibhs' a tha do'n taghadh, 'nuair a bha sibh anns a' chunnart mhòr.

A nis, a chàirdean, fagam na firinnean so aig gach aon agaibh ; oir cha dàna leam air chunnart m'anma, a bhi mìodal ribh, gu'n fhios agam cia fhada, gus am bi sibh féin agus mise air ar gairm an làthair cathair breitheanais Dhé. Uime sin, sparram oirbh gun dol ann an comh-bhoinn ri h-aon do na ministeiribh tuarasdail so a tha strìochdadh do'n tim, na ris na h-uachdranan mallaichte sin d'am bheil iadsan a' geilleadh, oir léir sgriosaidh e iad. Guidheam oirbh an deadh aire thoirt, 'nuair a ta co liugha mearrachd a' dol feadh an tìre ; gleachdaibh ri Dia gu bhur cumail díreach agus seasmhach, a cumail dlù ann 'ur breithneachadh, agus ann 'ur breithneachadh, agus ann 'ur cridhibh ri cumhnantaibh an ath-leasachaidh ; agus a thaobh nam ministeirean a ghabh ris an droch shaorsainn so, ged a tha iad a' searmonachadh cuid a dh'fhirinnean, gidheadh cha'n eil spiorad an Tighearn a'leantuinn le beannachd an ni a tha iad a' searmonachadh, oir cha'n 'eil an ni a tha iad a' labhairt bho'n fhocal air a labhairt ann an am, no nam firinnibh beò anns na h-amannaibh so, 's am bheil an fhirinn air a h-aicheadh, mar a ta i anns na h-amannaibh so anns na thuit ar crannchuir-ne.

A nis, a phobull Dé, tha so agam ri innse dhuibh, agus an sin sguiridh mi, gu bheil lathachan co glórmhor gu theachd fathast air Albainn 's a thainig riamh oirre, agus bithidh clànn nam braidh-deanach a bha air an géur-leanmhuinn, 'n an toiseach Eaglais ghlormhoir fathast an Albainn, agus bithidh iad co éudmhor air son firinnean Dhé a ta air an cuir suarrach, 's ma's e 's gu'n còmhluich iad na ministeirean so a bhrath obair Dhé, gu'm bi iad ullamh gu'n clachadh : agus bithidh sin air a choilìonadh, Sechar. xiii. 4. "Ni mo chuireas iad umpa falluinge mollach gu mealladh," mar a tha iad a' dèanamh an Albainn, agus anns na tìribh so uile. Agus a nis, gu'm beannaich an Tighearna féin na nithe so dhuibh agus gu'n dean e seasmhach sibh, a chum 's nach bi sibh air 'ur 'n ioman air falbh le cùl-sleamhnachadh nan amanna, agus nam ministeirean so a tha strìochdadh do'n tim, a chuir cùl ri slighe an Tighearna, coslach ri Demas a ghràdhaich an saoghal a ta'n làthair.

A nis gun toir an Tighearna féin sibh gus na nithe so a thoirt faineas agus gu'n suidhich e beachd ceart umpa ann 'ur cridhibh, chum gu'm bi sibh caithriseach agus daingean gu lath' a theachd.

A nis do'n Tighearn, a ta comasach air 'ur cumail bho thuiteam, gu robh cliù gu slòruidh. AMEN.

Notes and Comments.

Communion.—Portree, second Sabbath of this month.

Ordination at Wick.—On Wednesday evening, 6th February, the Northern Presbytery met at Wick and ordained the Rev. Donald Beaton, probationer, to the pastoral charge of Wick, Lybster, and Keiss. The ordination took place in Pulteneytown Academy, and the members of Presbytery present were :—Rev. J. R. Mackay, M.A., Inverness ; Rev. Geo. Mackay, Stornoway ; Rev. Neil Macintyre, Glendale, Skye ; and Mr. Alex. Maclean, elder, Inverness. The Rev. John R. Mackay presided, and preached from John iii. 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At the close of the sermon Rev. Mr. Macintyre gave a narrative of the proceedings which led to the call being placed in Mr. Beaton's hands. He then put the usual questions to Mr. Beaton, who also signed the formula. Mr. Macintyre then engaged in the ordination prayer, and Mr. Beaton was solemnly set apart to the work of the ministry by the laying on of the hands of the Presbytery. Rev. George Mackay then addressed Mr. Beaton on his duties and responsibilities, and Rev. Mr. Macintyre, the congregation on theirs. The service was brought to a close by singing the closing verses of the cxxii. psalm. There was a large attendance, a number of persons being present from other religious bodies. The Rev. Mr. Beaton was introduced on the following Sabbath by Rev. Mr. Mackay, Stornoway.

Cardinal Vaughan and the King's Oath.—A circular letter written by Cardinal Vaughan with reference to the oath taken by the King at the opening of Parliament was read on Sabbath, 24th February, in all the Roman Catholic Churches of Westminster and Southwark. The Cardinal is pained that the loyal and joyful devotion that is felt by 120 millions of Catholic subjects should be marred by the new King's assertion of the idolatrous and superstitious character of the religion professed by three out of every four members of the Christian world. Our answer to the Cardinal is that this is a Protestant kingdom. Our fathers by fair fight won the throne and the liberties of this nation for the evangelical faith. If Cardinal Vaughan had his way it would not be hard words only that he would vent upon the professors of the Protestant religion, but death sentences of the cruellest character. The Cardinal's picture of 120 millions of joyous loyal Catholic subjects is a specious fiction. The real feeling of these 120 millions is one of war and hatred towards the peace and prosperity of this Protestant empire. As for the brave, true, unvarnished testimony against the idolatrous Christ-dishonouring religion of Rome, which is blazoned on the steps of the British throne—it has stood there for two centuries by the grace of God. In plotting for its removal, these 120 million Catholics do but provoke another trial of strength with that Power that, three

hundred years ago, wrenched the fairest part of Europe from the domain of the Vatican, and left the Pope to be the melancholy head of the dying nations of the world.

The Kite:

OR, PRIDE MUST HAVE A FALL.

MY waking dreams are best conceal'd,
 Much folly, little good, they yield;
 But now and then, I gain when sleeping,
 A friendly hint that's worth the keeping.
 Lately I dreamt of one who cried,
 "Beware of self, beware of pride;
 When you are prone to build a Babel,
 Recall to mind this little fable."
 Once on a time a paper kite
 Was mounted to a wond'rous height,
 Where, giddy with its elevation,
 It thus express'd self-admiration:
 "See how yon crowds of gazing people
 Admire my flight above the steeple:
 How would they wonder if they knew
 All that a kite like me can do!
 Were I but free, I'd take my flight,
 And pierce the clouds beyond their sight;
 But, ah! like a poor pris'ner bound,
 My string confines me near the ground;
 I'd brave the eagle's towering wing,
 Might I but fly without a string."
 It tug'd and pulled, while thus it spoke,
 To break the string—at last it broke.
 Depriv'd at once of all its stay,
 In vain it tried to soar away;
 Unable its own weight to bear,
 It flutter'd downward through the air;
 Unable its own course to guide,
 The wind soon plung'd it in the tide.
 Ah! foolish kite, thou hadst no wing,
 How couldest thou fly without a string?
 My heart replied, "O Lord, I see
 How much this kite resembles me!
 Forgetful that by Thee I stand,
 Impatient of Thy ruling hand;
 How oft I've wished to break the lines
 Thy wisdom for my lot assigns!
 How oft indulg'd a vain desire,
 For something more or something higher!
 And but for grace and love divine,
 A fall thus dreadful had been mine."—*John Newton.*