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The Christian Race.

(Continued from page 4.)

LET us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us" (Heb. xii. 1). We have already noticed the words, "the race set before us." The race spoken of is the course in the arena of this world which every soul must run that will attain at last eternal blessedness; it stretches from the city of destruction to the celestial city. God has marked it out for us in His Word, and, therefore, the prayer of every true runner is, "Order my footsteps in thy Word, and let not any iniquity have dominion over me." The evils that have to be overcome are so great, and the prize in prospect is so glorious, that the Christian must exercise, by the grace of God, uncommon oneness of purpose and exceptional diligence. He must shut his ears to every voice that would entice him to turn aside from the straight path of God's commandments, and must concentrate every energy towards the attainment of the goal. "He that endureth to the end, the same shall be saved." There is no one, certainly, that comes up to the perfect standard of Christian activity; the most exercised persons are disposed to consider themselves as but poor runners of the race. Imperfection, however, is no reason for indolence; the *sense of imperfection* is rather a goad in the side of all true Christians, urging them to look the more earnestly for strength to the fulness that is in Christ Jesus, and stirring them up to put forth all the greater effort in the race.

3. Let us notice the preparation that is required in order that we may run successfully. "Let us lay aside every weight and the sin that doth so easily beset us."

(1) The runner in the physical contest divested himself of every garment that was likely to impede his progress. He laid aside "every weight," and very specially the article, whatever it might be, that most readily interfered with his movements. Let us suppose on the other hand, the case of a man who tried to run the race clad in his usual cumbrous garb. Would not such a person be regarded as extremely foolish? His failure

would be a foregone conclusion. The lesson in both cases is obvious. The runners in the Christian race must not give place to the folly that they can make progress in the life of godliness, if they keep a tight hold of the things that hinder that progress; they must divest themselves (in a way and a sense that we shall hereafter explain) of everything that would clog their energies, and run as persons who are really desirous of obtaining the prize; and if there be any particular evil that is more ready than another to interfere with their success, they must make a special point of laying it aside.

(2) The weights that Christian runners must lay aside. "Every weight," every one without exception. These weights may be noted under two classes—things unlawful, and things lawful. *Unlawful things* are manifestly the chief hindrances to the spiritual activity of the people of God. These things are to be found in the heart and in the life. The life of man, by nature, is a life of disobedience to God's law, a life of indulgence in those things that God has forbidden. The soul that is beginning to run the Christian race must lay aside all unlawful occupations and unlawful pleasures of an outward kind. These are entirely alien to the life of Christianity, and it is a simple matter of fact that they are usually given up at the very start of a soul's spiritual career. It is possible, however, that even true Christians may be again entangled, for a time, at least, in these pernicious things, and so the apostle here warns them against attempting to run the race burdened with these or any other weights. Again, the unlawful things are to be found in the carnal heart. There they are hid from the eyes of our fellowmen, but if cherished or indulged they are none the less injurious to the soul's spiritual progress. Sin in all its forms, whether inward or outward, must be disowned. The hidden things of darkness must be renounced. And wherever there is a true runner in the Christian race, there you find one who endeavours, in the strength of grace, to lay aside every evil thing in heart or conduct. In fact, this renunciation of sin, and pursuit of holiness, this dying unto sin and living unto righteousness, enters into the very essence of vital Christianity, and where such dying and living are totally absent there is no running at all. The race is a holy race; the way is "a way of holiness." *Lawful things* also are oftentimes weights. Not owing so much to the things themselves, as to the undue place they are apt to get in the thoughts and affections of even true believers. Sin is still in the heart of believers, and this is one way in which it exerts itself; it endeavours to turn their good things into evil things, their blessings into curses. Christians must therefore lay aside their lawful things; they must refuse to give them a higher place than really belongs to them; they must not allow them to rule their hearts, but must seek to have them in due subjection to Christ, and to the attainment of the prize of the high calling. We believe that the people of God are liable oftentimes to suffer more from

their lawful than even their unlawful things. The latter are so manifestly injurious to their spiritual interests, that they diligently labour and pray against them, but the former, through their very lawfulness, are fitted to deceive and lead astray the soul. They get a more ready entrance into the affections, and secure more easily a place there they ought not to have, a place that has the disastrous effect of greatly retarding the believer's diligence in the life of faith. We must, therefore, be much on our guard against the lawful things of the present world, and must reckon them at their true subordinate value, so that they may not prove powerful weights and hindrances to the Christian race.

"Every weight" must be laid aside, whether the object that constitutes it is unlawful or lawful in its own nature. There must be no compromise with some things at the expense of others. If we are not ready to make a complete renunciation of all and every object that will hinder us in the Christian race, then we may well question whether we are really running that race at all. Indeed, it is here where many Christians come short of that standard of godliness that otherwise they might attain to; they are zealous in many directions of spiritual activity, but they have some "little one" of carnal lust that they allow too much room to in their affections, and thus they are but lagging runners in the race, though they may reach the goal at last.

(To be continued.)

Notes of a Sermon

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

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—ECCLES. xii. 14.

A MORE faithful friend than the Word of God we cannot have. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Sinners are apt to lull themselves to sleep in forgetfulness of God and in forgetfulness of judgment. Many influences combine to strengthen this tendency—the power of things seen; the strength of self-esteem; our natural aversion to thoughts about what may turn out ill for us; all these things, and others too, work hand in hand. They flatter us with a sense of security. We are apt to say—"To-morrow will be as to-day, and much better. God doth not see, neither is there knowledge with the Most High. If He sees, He does not care. We should not fancy that He is more particular about these things than we ourselves are, for see how smoothly the wheels of providence run." Such and such like is the language of a deceived heart. The kisses of an enemy do this; but there is a friendly voice of

warning and admonition here speaking—"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Men do not care to think of how bad their standing is as before God. They either fancy that things are better than they are, or forget the whole matter. The dishonest man of business, who suspects that matters are not all as they should be, shrinks from examining his accounts; he does not wish to be put about; he does not care to know how near he is to the brink of ruin. The sinner is God's debtor. It is only the long-suffering of his creditor that spares him as he is. He does not care to know how things are as between himself and his maker. The easiest pillow he can find for his head is to forget or slur over the whole subject. This may do for time; it may give delusive peace as long as body and soul hang together; but once they part company, and the disembodied spirit passes before the bar of God, then the vanity of false hope and delusive security will be seen in the light of an undone eternity. It is no true friendship to the sinner to suffer him to sleep on into the second death, and the Word of God shows itself a true friend in declaring to men the reality and the certainty of judgment to come. Whether they lay it to heart or not, the reality remains. Whether they will hear or whether they will forbear, judgment is certain, and they must appear in the judgment to render an account of their stewardship. As this is so, it belongs to us, every one, to take heed to this message.

In considering these words of our text, let us look at them as follows:—

I.—There is a judgment.

II.—The field this judgment covers—(a) as to persons, (b) as to things.

III.—The Judge and His standard of judgment.

I.—There is a judgment. Man is a reasonable being. He is not the plaything of blind chance; he has not been made anyhow; he is accountable to God, his maker. God never trifles, and there is no trifling shown in His dealings with man. Man was made in God's image, and he was made to serve and worship God. The claim of the divine law on him was that he should love God with all his heart, soul, strength, and mind, and his neighbour as himself. There has been no abatement of this claim. An abatement would be unrighteous. There is no unrighteousness with God, and from Him alone could any abatement come, if abatement there could be. Man may fancy that such a claim is not made upon him; he may think he does not owe such a debt as this; he may propose abatements—but these are but his thoughts and his proposals. God has His claims on man, and man is accountable for the use he makes of his time and talents here. There is righteousness in God's administration; there is wisdom; there is strength; and because there is, there is a judgment day, there is a day of reckoning. It is appointed, it is sure, it is

hastening, and with the realities of this day, we have all to do. However much man may trifle and play with the solemn realities of God and judgment, they are no trifling matters. Remember it or forget it as you may, there *is* a judgment, and we have to face it each one.

There is nothing purposeless in the wide creation of God. He made everything for Himself, and all inanimate creation fulfil His will; all things stand as He ordains, for all are His servants, and as His absolute will is fulfilled in the motions of sun, moon and stars, in the constitution of earth, air, and sea, that will claims obedience in the moral sphere, and when obedience is not forthcoming punishment is inevitable. Man's moral being has been given him, not that he might rebel and trample on the claims of God, not that he might please himself and introduce disorder into the harmony of creation, it has been given him that in a higher sphere than that of inanimate nature, he might shew forth the glory of his Creator; it has been given him that he might know God, enter into His thoughts, hold communion with Him, love Him, serve Him, and obey Him. For this end his moral nature has been given man. There is a deep mystery in creation out of nothing. There is a deep mystery in the creation of an intelligent free agent capable of willing and doing, and in willing and doing to take his own way, and not the way of God. Sin is a mystery. Sin is a reality, and with sin comes death, for God is a just God, and will recompense men according to their deeds. There might have been a day of reckoning, had there been no sin, but now that sin has entered in and with it death, how awful is the thought of judgment for those for whom there is nothing awaiting but the wrath of the Almighty!. The day is fixed, the judge is appointed, for by "that man" whom He hath raised from the dead will God judge the world, and of this He has given us assurance in His infallible Word. God has appointed the judgment, therefore it must come. He has arranged all about it, and everything is unalterable. Let men remember or let men forget, the judgment is fixed, the judgment is hastening, and not more surely will they be in the scene, who believe in its coming and who prepare for its coming, than shall they be who would if they could avert its arrival, and though they cannot check its course, forget that its course is inevitable, and that this course shall be run. The judgment is sure. Let us never forget this.

II.—Consider now the extent of the judgment—(a) as to persons, (b) as to things.

(a) God's empire extends over all His creatures. His government takes to do with all the actions of His reasonable subjects, and in correspondence with this is the extent of the judgment. None of us are exempt from this; we are all subject to this, to give an account of ourselves to God, and His Word makes it unmistakably clear that all men of all classes shall pass before His bar. The highest on earth are subject to His judgment; the

meanest are not beneath His notice. No one can so soar above his fellows as to cease to be accountable to God. No one can so sink himself beneath his fellows as to escape liability to render his account. What all men are alike in is of more moment than what they differ in. Their differences are accidental; their agreements are essential. They all agree in the possession of human nature, and this common possession of human nature is a bond that ties them closer together than that any circumstantial difference of lot should be able to separate them. High and low, rich and poor, learned and unlearned, wise and foolish, all, all are accountable to God, all shall appear in the judgment. In that judgment the righteous and the wicked alike shall appear. They will constitute then the two classes that will comprise the whole human family. As they do now, so will they then include all the inhabitants of earth. As they will do then, so do they now. There are but then two classes, and according as we belong to one class or another here, are our prospects in view of the judgment of the great day.

The two classes will equally appear in the judgment, but in the judgment they shall not occupy the same position. Their prospects differ here and their position will differ there. The wicked will be there and judgment shall be passed on them according to their work. The righteous too shall have judgment passed on them according to their work. The wicked shall be rewarded as they deserve, and the righteous too shall be rewarded according to the character of their works, but their reward is not estimated on the ground of the value of their works. Their reward is sure. They never, however, could have deserved it. It is a reward according to work, but it is a reward all of grace. It is *according to* works, but it is not *of* works. The wicked shall appear and receive as their works deserve, but their reward differs from that of the righteous in that it is all their own by right and in justice, and no one has had a hand in winning it but themselves alone. The wicked have no standing ground but that of their own deserts. The righteous differ from them in this. They shall differ from them in this respect at the great day; but, indeed, they already differ from them. The difference between the righteous and the wicked is as varied, as deepseated, and as thorough in this life as it will be at the great day. It is not, however, so potent, so easily seen, so unmistakable. Both classes receive according to their works. The wicked receive, on account of their works, indignation, dishonour, and wrath.

It may be asked, Why do not the righteous likewise receive on account of their works? This opens up the question of what distinguishes the righteous and the wicked. By nature there was no difference. The righteous were wicked; they were children of wrath even as others; they were children of disobedience as truly as others; and had they been dealt with on the ground of their merits, they should not now be the righteous; rather would they belong to the wicked who receive the

wages of sin that is death. They were not righteous until the Lord imputed to them the righteousness of the Lord Jesus Christ. In justification they were delivered from the state of wrath and brought into a state of favour; their sins were forgiven; their lack of righteousness was made up for, when Christ was made of God to them their righteousness. This it is that separated them radically from the world in which they were. A change of state brought with it God's blessing instead of his curse. Sin was no longer laid to their charge, and so for them there was now no longer any condemnation. Not only is there no condemnation, but there is also positive acceptance, and as their persons are accepted in Christ, so too are their services. In themselves their services are imperfect, and as such deserve not the reward of the inheritance, but rather the wages of sin; but the privilege of the children of God is, that Christ's intercession alike prevents sin being laid to their charge and secures that their service of loyalty, imperfect though it be, shall be accepted. This intercession as sweet incense perfumes their services. It is of God that a distinction is made between their services and the imperfection of their services. He can distinguish between them, so that accepted in Christ their halting, faulty services would scarcely be recognisable by themselves, could they see how fair it looks. Their best works are imperfect, yet they are good, and according to the character of their works will they receive at the great day. Yet they will receive what their works could by no means merit, and thus, though they receive according to their works, they do not receive on account of their works. All this means that they shall find mercy of the Lord that day, that their sins shall not secure their condemnation; but does not this jar with the statement of our text that every work shall come into judgment together with every secret thing, whether it be good or whether it be evil? This we shall consider under next head.

(b) The extent of the judgment as regards the things that enter into it. What field does the judgment cover as regards *things*? Our text tells us expressly that every *thing* enters into it—everything good and evil alike. The judgment of God passes over nothing, good or bad, open or secret. There is nothing bearing on the case of each individual of our race that is not fully known to the Judge, and everything will have its due weight given it. God searches the heart and tries the reins. Appearances never deceive Him. Our secret faults are set in the brightness of His face. He is from eternity to eternity. A day with Him is as a thousand years, and a thousand years as one day. With Him there is no past or future, for everything that with us is past is still before His eye, and what has not yet come to light is seen by Him. No event can then take Him by surprise, and He cannot be ignorant of all the past or of any of it. Such is the character of the Judge's knowledge. He knows what is in man; He needs no subordinate testimony. Should He call for it, it would be

forthcoming, but subsidiary testimony is unnecessary; His infallible and universal knowledge is evidence enough. There is no individual of our race beyond His ken. Nothing any has been, nothing anyone has done, no relation in which anyone stood to others, is or can be unknown to Him. Such is the Judge, and such being the case, we see what field His judgment covers. It is, as our text asserts, a universal judgment. The judgment is as universal as human accountability. This, however, does not shut us absolutely up to the last day as the period when His judgment is exercised. Human accountability runs on; we are always accountable to God, and we may have to render our account at any time. He may summon us to our account when it pleases Him.

Now, it has pleased Him already to act as Judge, and to enter into judgment. The hour has been when judgment was executed. "Now is the judgment of this world." Christ came as the Lamb of God to bear, and so to take away, the sins of the world. In Him was no sin, but He came as the Saviour of sinners. Their sin stood related to the law of God; in relation to that law He came, "made of a woman, made under the law." He came to bear its curse, He came to secure its blessing; and ere its curse could be borne, judgment must be executed. Sin was not in Him, but says the Church, taught of the Father, "The Lord made to meet upon him the iniquity of us all. The chastisement of our peace was upon him." Judgment was executed. The sin of those whom He represented was visited in His person with the judicial infliction of the curse. Then was "the judgment of this world." What a judgment it was! Sins innumerable, of every class, of every age, of the deepest dye, were there. Their guilt was laid to His charge, and as the representative in law of His clients, He accepted their penalty. The sword awoke against Him; a victim led, His blood was shed; He poured out His soul unto death. The sun was darkened and the moon gave no light. As it shall be at the great day, so was it then. The lights in the firmament of the heavens, as it were, failed. It was no natural darkness that eclipsed the sun's bright light. The time was that of the Passover. The moon was full, and so could not come between our earth and the sun. Poets may say that nature mourned, that the sun was draped in black; but let us plain people remember that then was "the judgment of this world," then was the execution of the curse. When time shall be no more, and its stream shall have terminated in the ocean of eternity, the sun shall be darkened and the moon shall no more give her light. This will accompany the final judgment, which shall wind up the proceedings of time and usher in the ages of eternity.

"The world to come" has already come. The Sun of Righteousness has already risen with the bright shining of an eternal day. He shall set no more, but when the world to come was introduced

then the old order passed away. The old gave place to the new. This judgment wound up the period of the old dispensation, and it inaugurated the new. Its accompaniments in the physical world correspond to what yet shall be when time shall give place to eternity. Judgment has been executed on the sins of the believing people of God. Their evil works and secret things that were evil have come to light, and have entered into the burden laid on Messiah's shoulders, and if their sins shall not be found any more for ever, it is because their penalty and curse have already been borne. They have been atoned for; they have been abolished. The righteous at the great day are justified sinners. Their sins shall not be mentioned to their shame, and their righteousness shall be produced as proof of their character. This righteousness by obedience belongs to those and all those from whom the curse has been lifted. They shall not be put to shame. They shall appear with Christ, who is their life, and when He shall appear the second time, it is without sin unto salvation.

The universality of God's judgment, then, is not affected by the fact that the righteous shall not be put to shame, when the heavens shall reveal the justice of God, and all men shall see His righteousness. The sins of the righteous have been blotted out, and that has been done because they have been borne by Christ. And this speaks loudly of the certainty of judgment. If, even when laid to His charge, they could not be passed over, but must be visited, how much more must the sins of those be visited with punishment condign, who refuse the covert and the refuge afforded to sinners in the surety and righteousness of Immanuel? The extent of the judgment of God is but shown forth by the fact that His people shall not be put to shame. The Lamb as it had been slain sits on the throne, and so the very presence of the Son of Man, as Judge, will tell of vengeance executed, of iniquity borne, in order to be blotted out. It has been borne, so he was slain. It has been blotted out, for He lives, and He who is the Living One shall judge.

But not only shall the evil works and secret devices of the wicked come before the bar of justice, other things also shall come; "every work" shall be there. The righteousness of the righteous, and their secret things that are good, shall be there. For whether it be good, or whether it be evil, every work and every secret thing shall then have sentence passed upon it. Now, no one that admits the doctrine of the Word of God as to the state and condition of the natural man will venture to say that any good works or anything truly good is his. He is corrupt; his works are vile, not one of them doeth good. Since this is so, if there are good works that shall come to light in the judgment, these cannot belong to the wicked. An evil tree brings forth evil fruit; it cannot bring forth good fruit. If these works belong not to the wicked, they must belong to the

righteous, and to them only. Thus we read in Mat. xvi. of the testimony that the King shall bear to those on His right hand. He will bring their fruits of righteousness to light before an assembled universe and will have nothing to say about their ways that were not good.

Those that are justified by faith live a life of faith and a life of obedience. Thus they bring forth fruit. Their obedience is far from perfect, but all its imperfection is taken away in the virtue of the atoning blood, and the effectual intercession of their great High Priest. He intercedes for them, and no sin is laid to their charge, and such is the effect of His intercession, that it separates between their works and the imperfection that attaches to them. None of the imperfection of purpose or execution that is in their obedience is laid to their charge, so that they can scarcely recognise their own obedience, when it has passed through the hands of Christ. Thus we find the righteous saying, "When saw we Thee an hungered and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?" Their wanderings all are known to Him, He takes note of their tears. Of their heart the secret groans are not hidden from Him. Thus their secret things will come to light. Their hidden life of true Godliness will then be acknowledged and made known. All false charges under which they have laboured will be cleared away. Their righteousness shall be made evident, and they shall trample Satan under their feet. But if secret things that are good shall be made known, will not, on the other hand, secret things that are evil? Hidden crimes will be revealed; hidden motives will be laid bare. No sinner digs so deep in order to hide his way from the Lord, but the most secret springs of action will then be exposed. The flaunting hypocrite will then be seen to be what he is; his shame shall be manifest. However successful sinners may have been in deceiving their fellows, they cannot deceive God, and it is with Him they shall have to do on that day.

III.—It remains for us now briefly to touch on the Judge and the standard of judgment. We have already spoken of God as Judge, of His omniscience, and His unfailing truth and justice. We, as His creatures, are accountable to Him. Our account is still running, but He may render it at any moment. To Him we are accountable, and He has entered into judgment already with Christ, the substitute of sinners. To the Son, as the Son of Man, all judgment is committed. He shall come "the second time without sin unto salvation." He will come in the glory of His Father and the holy angels. He shall sit on the throne of His glory, and before Him shall be arrayed all nations. He will separate them from one another, as a shepherd separates the sheep from the goats. He will give to each their own portion. A day is fixed in which God shall judge the world in righteousness

by "that Man whom He hath ordained." Of this He has given assurance to us by raising Him from the dead. The glory of coming judgment belongs to the kingly crown of Christ. He shall judge, and the secrets of men's hearts are known to Him. Unto Him every knee shall bow, of things in heaven, and of things on earth, and of things under the earth. He shall reign until all His enemies are made His footstool.

Now, in the judgment He shall execute, perfect equity will be revealed. Privilege increases responsibility. According as we have received, shall it be required at our hand. There are some servants that know not their Lord's will, and so do it not; they shall be beaten, but it shall be with few stripes. They that have sinned without law shall also perish without law. To perish is not something light, or something to be trifled with, but though it is not, yet how many disregard it and court danger for their never dying souls. There are servants that know their Lord's will, and do it not; they shall be beaten, and that with many stripes. If those that knew not His will shall perish in their transgressions, how much sorer shall the punishment be which shall be inflicted on those that knew His will and did it not! Among those to whom His word has come there are gradations. Those who sinned against Moses' law died without mercy at the mouth of two or three witnesses; of how much sorer punishment shall he be counted worthy that tramples under foot the Son of God, and accounts the blood of His covenant a common thing? Perfect equity will characterise the judgment of God. Holiness too will characterise it, and as its result nothing shall enter into the holy city that defileth, or that loveth, or maketh a lie. Only those whose names are in the Lamb's Book of Life shall enter through the gate into the city. To those who have sinned in the law, the law will be applied in its holiness and unbending rigour of requirement. This standard will be applied, and nothing lower. The law takes to do with the outward life; it takes also to do with the inward state of the heart, and should there be nothing to settle the everlasting fate of sinners but their heart sins, these would suffice. Should nothing bear witness but their callousness of conscience, this would suffice. Should nothing testify against them but their unconcern, it would secure their condemnation. Should nothing be theirs but their worldliness of affection, it would be enough. Judgment shall visit men's secret things, for God's law takes to do, not alone with the visible conduct, but also with the hidden heart. Heart rebellion is real rebellion, and it is as clearly rebellion against God as any outbreaks of lust or passion can be.

This is the standard of the judgment for those that sinned in the law. But for sinners against gospel light what shall we say? What awaits them? Increased guilt is theirs in proportion as their light and privilege are great. But increased guilt brings with it increased condemnation. "Woe unto thee Bethsaida and Chorazin.

And thou Capernaum shall be cast down unto hell." Such is the awful effect of privileges and advantages abused.

Now, judgment appeals to natural conscience. Felix trembled when he heard Paul reasoning of temperance, righteousness and judgment to come, and seeing that this subject appeals to natural conscience, good reason were it that poor sinners should lay to heart that they have to appear at the judgment seat of Christ. Those that will not bow to Him on His throne of mercy, must perforce bow to Him on His throne of judgment. How can we estimate their folly when they refuse to bend the knee to Him for mercy? They yet must drink the cup of judgment from the hand of Him whom they now reject.

In closing, let us notice that judgment is not something haphazard. God *will* bring every work into judgment. As nothing escapes His notice, He will not fail to execute due vengeance on the inventions of His enemies. As nothing escapes His notice, He forgets not the good works of His people. His observance of their ways is as minute as His sovereign superintendence in providence. Not a sparrow falls to the ground without His providence. Not a hair of our head is unnumbered. Even so is it with the reward of the faith and patience of the saints. "Whosoever gives a cup of cold water to a disciple in the name of a disciple shall by no means lose his reward." For God is a God of knowledge, and by Him actions are weighed. He will bring everything into judgment; He will see to this being done, and because he will see to it there will be no loopholes of escape. Not the mountains and hills, nor the depths of the sea, shall hide from His face, and thus the haughty and the humble alike shall be there; kings and slaves shall be there; and they shall be judged out of the books. Every work, every secret thing, shall be there. You shall be there, and I shall be there. God grant that we may be prepared by grace so as to stand in that day!

Opening of Assemblies.

THE General Assemblies of the Established and United Free Churches were opened in Edinburgh on Tuesday, 21st May, the respective Moderators being the Rev. Dr. Mitchell of Leith, and the Rev. Dr. Thomas Kennedy of Edinburgh. On the same day the Free Church party who have refused to go into the Union, held their Assembly in Queen Street Hall, Edinburgh, the Rev. James D. McCulloch, Glasgow, Moderator. We expect to have a fuller notice of these courts and their transactions in next issue.

Communions.—1st Sabbath of the month, Coigach and Bonar Bridge; 2nd, Shildaig and Beaul; 3rd, Dornoch and Raasay; 4th, Gairloch; and 5th, Carrbridge. July—1st Sabbath, Inverness; 3rd, Halkirk.

Special Meeting of Synod.

The Proposed Change in the King's Protestant Declaration.

THE Synod of the Free Presbyterian Church met *pro re nata* at Inverness on the 20th April. The Moderator—Rev. James S. Sinclair, Glasgow—presided. There were also present:—The Revs. Donald Macfarlane, Raasay; John R. Mackay, Inverness; Neil Cameron, Glasgow; John Macleod, Kames (Clerk); Alexander Macrae, Portree; George Mackay, Stornoway; Neil Macintyre, Glendale; Donald Beaton, Wick; and Mr. Alexander Maclean, Inverness, elder.

The object of the meeting was to consider what steps should be taken to express the Synod's sense of the danger to our national Protestantism in the proposed change in the King's Statutory Protestant Declaration. The Synod unanimously approved the conduct of the Moderator in calling the meeting.

The Moderator said that, as this was the first meeting of Synod since the death of Queen Victoria, it might be expected that some notice should be taken of that sad event, and also of the accession to the throne of the present King, but as the present meeting was called for a purpose that required special urgency, the notice referred to would fall to be taken at the regular meeting in July. He then made a few remarks as to the necessity of lifting up a protest at the present time against any change in the Protestant constitution of the kingdom.

Thereafter Rev. Donald Macfarlane, Raasay, rose, and moved the following resolution:—"The Synod of the Free Presbyterian Church of Scotland, viewing with deep sorrow and alarm the efforts that are being put forth to have the King's Statutory Protestant Declaration and Coronation Oath changed, and the connivance of the present Government with the representatives of the Church of Rome in this matter, declares its profound conviction that no valid reason can be given why the terms of the said Declaration and Oath, in which the Sovereign expresses his entire disavowal of the principles and doctrines of the Papacy, should be altered; and that, should the Sovereign's vows, promises, and engagements to uphold the Protestant and Presbyterian religion be in this manner tampered with, the allegiance of Protestants to the King's Throne will be greatly weakened and endangered. Therefore this Synod strongly protests against any alteration being made, substantial or even verbal, in the King's Statutory Protestant Declaration."

Mr. Macfarlane said: It is sad to think there should be any necessity for us to hold a special meeting of the Synod in connection with such a matter as the King's Protestant Declaration and Coronation Oath. There is an attempt being made at present by Papists to get the King's Protestant Declaration changed, and thus to break down the Protestant Constitution of this

kingdom. It is deplorable that they are encouraged in their evil efforts by nominal Protestants holding high and responsible positions in Parliament, such as Lord Salisbury and Mr. Balfour.

Let us consider the contrast between the state of matters—politically and ecclesiastically—in our own kingdom as well as other kingdoms in Europe, prior to the Reformation, and the state of matters in these kingdoms subsequent to that glorious event. The long period of the supremacy of the Papacy was appropriately designated “The dark ages.” Those ages were dark indeed; the Bible was a sealed book, and the people, instead of being ruled by the Word of God, were ruled by the word of one man—the Pope of Rome! The consequence was deplorable. The people were left in total ignorance of the way of salvation by Jesus Christ, and those who would not submit to the yoke of bondage imposed upon them were made the victims of the most barbarous persecutions unto death which the gates of hell could devise. The Reformation brought about a glorious change; it brought civil and religious liberty; it was a year of jubilee to many who were long groaning in bondage. The Bible was opened; Christ was lifted up in the preaching of the Gospel; and many precious souls were drawn unto Him. Nations were liberated from the iron chain which the Papacy fastened about their necks. This nation, remembering the bondage in which they had so long been kept, and rejoicing in the liberty into which the Reformation introduced them, made it a statutory law of the realm that no person, even although the lawful heir to the throne, would be recognised as Sovereign unless he or she were a Protestant, and professed to maintain the Protestant religion.

The attempt that is now being made to change the Protestant constitution of the kingdom implies the bringing back of “the dark ages” again. If a change is made an important step will be taken towards the time when the Papacy will reign supreme once more before its final fall. Persecution of Protestants will necessarily follow; the inquisition will be revived; men who are loyal to Christ and to His truth shall suffer death as in former days of spiritual darkness. The aim of Romanists is to regain what they had lost by the glorious Reformation. They began this work about 70 years ago. The passing of the Emancipation Bill in 1829 was the first step towards supremacy. The Oxford movement has also been working towards the same end. That movement had a small beginning, but the sad fact that the Protestant Church of England is now to a large extent Popish, is an evidence of its evil effects. If they succeed in affecting the alteration now contemplated it will go far to the crowning of all their efforts since 1829, towards the destruction of the Protestant constitution of this kingdom, and the setting up again of a Government which shall be most injurious, not only to Protestants, but also to Papists. If Papists were wise for themselves they would not ask any such change. They enjoy more privileges in this Protestant kingdom

than they could have in any Popish kingdom under the sun. In opposing this new aggression of an idolatrous system, we have the good of Papists in view, as well as that of Protestants. We do not hate Papists, but we hate the Papacy which seeks to deprive Papists and Protestants of the civil and religious liberty which God provides for in His Holy Word. "If the Son make you free, ye shall be free indeed."

The Divine call to all Protestants in this nation is, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is the duty of all Protestants to oppose any alteration being made in the King's Protestant Declaration and Coronation Oath, and I hope Parliamentary electors will send petitions to Parliament through their representative members to that effect. Protestants in England are more alive to the danger in which we are than Protestants in Scotland. It is high time that the latter should awake out of sleep and throw off their apathy before it is too late, or they may expect to be awakened by the judgments of God.

The Rev. John R. Mackay, Inverness, seconded the motion, and in doing so spoke in the following terms :—It gives me much pleasure to second this motion, which is simply a strong protest against any tampering with the fundamental laws of this country. The Constitution of this Realm is only to a very limited extent a written one, but to the extent to which it is a written Constitution it is almost entirely a protest against the usurpation of Rome. This is the case both in respect of the *magna charta* of King John's time, and in respect of those declarations and oaths which all the Sovereigns of this realm have, since 1689, made at their accession or coronation. Those declarations and oaths are, first of all, a promise to uphold the Presbyterian Church in Scotland ; secondly, a declaration which the sovereign makes at the first meeting of his (or her) first Parliament ; and, thirdly, the Oath taken at the Coronation. It is especially against what is technically known as the Declaration that the onset is made just now. But it is the most valuable part of the Constitution, and without it the Coronation Oath would afford us little security of our having a Protestant king. Let us read it :—"I, Edward, do solemnly and sincerely, in the presence of God, profess, 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. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation

whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning" (Act of Settlement, 12 and 13, Will. 3, c. 2). The very Jesuits allow that no one can possibly make this declaration and continue a Roman Catholic. That is all the more reason why we should do all in our power to keep it intact.

Some may think that it is not our business as a Church to interfere in these matters. But with Free Presbyterians it is a fundamental principle to assert the nation's obligations to the Church of Christ. We believe that Christ is King of Kings, not in the sense merely of being a king higher than other kings, but in the sense that the kings of the earth are under obligations to protect His Church and Gospel. Now it is unnecessary that I should here argue the point that the Reformation from Popery was a resurrection of the Gospel in these lands, and that, therefore, no king can fulfil his obligations to Christ and His Church if he be not true to the Reformation from Popery. The doctrines which our reformers formulated and embodied in their Confessions of Faith can be demonstrated to any one who accepts the Bible as the Word of God, as being in accord with the divine mind. Those countries that embraced the Protestant faith, and renounced Popery, have among the nations of the world prospered in all those respects in which right thinking men would wish their country to make progress, materially, intellectually and religiously. On the other hand, those nations that gave their power to the Papacy, "the man of sin," have evidently been the subjects of divine displeasure. And if we would not wish to see our own country afflicted with such bloody revolutions as have been the experience of France, nor with such material and moral deterioration and decay as has constantly been the lot of Spain since the Reformation, we should strongly assert ourselves at the present juncture to prevent any weakening of our national disavowal of Popery.

It is objected that it is unfair to our Roman Catholic fellow-subjects that their feelings should be wounded in this manner, whenever a new Sovereign comes to the throne. To that we have a two-fold answer. To begin with, it is not meant as an insult; they have compelled us to do this in self-defence. They have been guilty of the blood of millions of our fellow Christians, and they make no profession of repentance for those cruel deeds. Let them express sorrow for what their Church has been guilty of in the past, ere they come and ask us to erase a word of our Protestant Declaration. But secondly, our Roman Catholic

subjects are not the subjects of King Edward VII. in the full sense in which we Protestants are. They own another earthly king higher than King Edward, to wit, the Pope.

But is not this Protestant Declaration altogether out of keeping with our modern ideas of toleration? Granting, one may say, that it was a proper thing to have asked our Sovereign to make this Declaration at the time it was drawn out, is it not quite out of keeping with our modern ideas of freedom of thought, &c.? Our answer is that there never was a time in the history of this realm when the reasons for making this declaration were stronger than they are at the present moment. To begin with, we assert that Rome was never so unreasonable and unscriptural as she is now. If you compare the dogmatic expression Rome now gives to her sentiments with the expression given them in 1689, you will find that instead of her becoming more sober or reasonable or scriptural, she is becoming utterly irrational and unscriptural. The doctrine of the Pope's infallibility might have been held by many individual Papists long ago, but it was only in 1870 it found dogmatical expression. To what absurdity and impiety has the worship of the Virgin grown in the last century? At one time she was regarded by them as a mediator between Christ and men. Now she is exalted to the place of a queen in heaven. They worship not only a king but a queen in heaven. I notice that, at a great gathering of Roman Catholic clergy, recently held in France, it was the verdict of the assembly that the development of the worship of the Virgin Mary was the most gratifying change that the nineteenth century had witnessed. And what shall we say of the worship of "the sacred heart?" All along the line, it may be shown that Rome was never so irrational, unscriptural and exclusive as now.

Again, we declare that the judgments of heaven were never more clearly manifested, as being against those nations that have hitherto supported the Papacy. Even to intelligent Roman Catholics it is becoming a problem how those nations that are not Roman Catholic, such as Russia, Germany, Great Britain and the United States of America, are the leaders in commerce and intellect, while other nations, such as Austria, France, Spain and Portugal, that have been eminently supporters of the Papacy, are sinking lower and lower in the scale of nations. Never before did the voice of history so loudly call to us to have no hand in prolonging the life of that Babylon that is doomed to destruction.

But in the third place, the present condition of the Church of England is a strong additional reason why this Protestant Declaration should continue to be made by our Sovereigns. Why, there are in that Church thousands of clergy whose doctrine of the Lord's Supper is indistinguishable from that of Transubstantiation. It is this alarming fact that makes the present crisis so serious. It is this that gives force to the natural cry of the Papists against the Declaration. The King's Protestant Declaration

is a condemnation of the Ritualistic doctrine of the Supper, no less truly than it is of the Roman Catholic doctrine. The Declaration is not consistent with the position of any in the Church of England, save the Low Church party. It is because so many professing Protestants, who are at heart otherwise, are condemned by this plain and unmistakable Declaration that there is such an outcry against it.

I think I have shown that there are stronger reasons now than ever why our King should have made the Protestant Declaration. But one may say, that surely our resolution as a Synod assumes an unnecessarily grave aspect, when we warn our legislators of the possibility of being guilty of weakening the allegiance of Protestants to the throne. Listen to what the fundamental laws of the realm say on this subject. I quote from the Bill of Rights, 1689:—"All and every person and persons that is, are or shall be reconciled to or shall hold Communion with the See or Church of Rome or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess or enjoy the crown and government of this Realm and Ireland and the dominions thereto belonging or any part of the same, or to have, use, or exercise any regal power, authority or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance and the said crown and government shall from time to time descend to and be enjoyed by such person or persons being Protestant as should have inherited and enjoyed the same in case the said person or persons so reconciled, holding Communion, or professing or marrying as aforesaid, were naturally dead." These are solemn words. The recent action of our legislators in this matter is our justification for appealing to them in the terms of the resolution. I have much pleasure in seconding the motion for its adoption. The Rev. Neil Cameron, Glasgow, also delivered a speech in support of the motion. It was agreed that the resolution should be sent to Lord Salisbury, Mr. A. J. Balfour, Sir Henry Campbell-Bannerman, Mr. Samuel Smith, and others.

The Synod also appointed the 21st day of May as a day of Humiliation and Prayer in connection with the above subject. It further arranged that a brief statement of the case be drawn up and circulated in leaflet form for the benefit of the people at large, as also, that a petition to Parliament against any change in the King's Protestant Declaration be circulated for the signatures of Free Presbyterians and others.

The Synod was closed with prayer.

"BUT it shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills."—Is. ii. 1.

Letters of the late Donald Duff, Stratherrick.

THE following letters were written to Mr. Daniel Sinclair, Lybster, Caithness, a pious and deeply exercised young man, who died several years ago.

(I.)

KILLEARN,

BY INVERNESS, *26th November, 1868.*

MY DEAR FRIEND,—I received your letter in due time. I thought you had forgotten to write. A few friends were telling me, who knew the way between this and Caithness, that it would be dangerous to venture there at this day of the year. Therefore I have given up the hope of going at present, but my desire for going there is not a bit quenched, and who can say, if spared until your next Sacrament, that is, your summer one, but I may have the pleasure of seeing some of the Caithness friends, whom I greatly wish to see.

As to your feeling of being carnal, sold under sin, assuredly the apostle, when he felt himself to be so, was not under the law, but truly under grace. If your experience of carnality will bring you often to a throne of grace—though you would only be spoiling a prayer instead of making one—perhaps your carnality will some day overturn its own throne in your heart. Amen. I think you will say “Amen” too.—In haste, your well-wisher,

DON. DUFF.

(II.)

STRATHERRICK, *5th December, 1870.*

MY DEAR FRIEND,—I received both your letters in due time, and can assure you that nothing ever you wrote was the means of my not answering your always welcome letters. It is singular that just when your letter came to hand, my mind was thinking over that sweet passage in the forty-first of Isaiah, “When the poor and the needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.”

Now, I will tell you a few of my thoughts about the passage. It is spiritual wants that are spoken of. The comforts of this world will not make them up. “The poor” are poor because God made them honest; they will not take what is not their own. There are plenty comforts in the Bible, and some will never allow themselves to be poor and needy. But these poor ones do not take what is not their own from God. They are also poor because they cannot plead anything as a thing to which they have a right, temporal or spiritual. Again, they cannot plead anything as if they were worthy of the same. “I am no more worthy to be called thy son,” is the heart language of every returning son and daughter. Again, they are poor because they cannot promise to

make good use of what they want—should they get it—no more than they did with what they got already. If you will put all these together, I think you will find out the poor ones to whom the promise is made. They seek water, of course, in the fountains where it should be, but alas! there is none. The tongue of prayer is dried up so as to cleave to the roof of their mouth. They seek water,—reconciliation to God, conformity to Christ, to live more to His glory. In one word, they want spiritual comforts.

How is the desire kept up in the soul when there is no water to nourish it? They see something in God Himself to draw it out. And even when their spiritual blindness prevents them from seeing *that*, a secret voice in their soul says to them, "There is in God what would make you happy, if you would get at it." Why does He allow His own dear ones to come so low as this? First, that they may feel the emptiness of the whole creation without Himself. Second, that they may feel their utter dependence, and how empty they are in themselves. Third, to try them if they are in earnest; if so, they will wait knocking at the door of mercy. Then they are called blessed that wait at the posts of His gates. The nature of this promise implies that He knows all their wants, and that He will do wonders to meet their desire, such as the opening of rivers in the desert. "Wilt thou show wonders to the dead?" Yes; He will. If ever a drop of real godly sorrow shall come out of this devilish heart of mine, says the poor and needy, it will be a greater wonder than the opening of a river in the desert.

Now, all that I ask my beloved friends at Lybster is that they will read this chapter of Isaiah, and pray together, and I am mistaken if your souls will be worse of it.—Your unworthy friend,
D. DUFF.

(III.)

STRATHERICK, 23rd November, 1871.

MY DEAR FRIEND,—I received both your letters in due time. But as I have heard that you have been so strong in health as to follow Dr. Kennedy so far north, and have been so well fed during the whole time he was there, I have been thinking that anything I could write would be of little or no consequence. You know, when the dearth is in Samaria, a very inferior sort of food will be sold at a high price. So it was when I was in Caithness, but since that time, I understand there has been such plenty among you that the years of dearth were quite forgotten. I wish that were the case with us in this locality, but alas! no. Our case is more like that poor man that came to blessed Jesus with the son that was possessed, and who said, "Lord, I believe, help thou mine unbelief."

I suppose faith is never tried where it is until the individual has a case that is desperate and could not be cured in any other way.

So it was with this poor man. Now, the grounds of unbelief are—first, the awfulness of the disease; and second, how ineffectual the means for curing it have been in the past: every effort has failed. Moreover, unbelief supports itself by revealing its strength at the time that the individual is applying to the Physician; "Although I am asking, I do not believe that my desire will be granted." Now, if there is a spark of true faith, it must show itself in such a case. On what does faith ground its plea? Perhaps it will do so on this—that what I am asking is according to God's mind. The asking of forgiveness and the curing of the mortal disease are certainly what we are required to ask, and must be according to His mind. Moreover, they are the things He Himself has promised. But how can I be sure He is willing to undertake my case in particular? Because He offers Christ to me in particular, and that is greater than anything else He can give. It is also helpful to a poor man's faith, the end he has in view in asking. "I would have faith, so as not to dishonour Him by my unbelief; I would be healed, because this disease makes me loathsome in His sight; I would be cured, because it disables me to do His work or answer the end of my creation." Now, if I could be earnest, having these ends in view, I am thinking that, as the poor man who was only half a believer got his request, I also might succeed yet. I would have myself and you to study more the evil nature of unbelief, which makes God a liar, makes Christ's blood of none effect, and quenches the Spirit. O Lord, save my soul from it. . . .

My dear friend, let us try to rest more simply on the word of promise in Christ, for His glory and our own eternal welfare.

Your sincere friend, DON. DUFF.

(To be Continued.)

"Modern Criticism and the Preaching of the Old Testament."

A CRITIQUE.

THIS book, by Professor Geo. Adam Smith, of the United Free Church College, Glasgow, has now been in circulation for three or four months and it is time some notice was taken of it in our columns. The book contains the substance of lectures delivered at Yale University, United States. We are tolerably familiar with the extravagancies of modern criticism, but this work is a more than usually open and unabashed exposition of that scheme of unbelief.

The author is a frank disbeliever in the miraculous element of Old Testament history. In other words, he denies that the living God ever directly revealed Himself by word or deed to patriarch or prophet. He does not with Stephen, believe that the God of

Glory appeared to Abraham when he dwelt in Charran. He is forced, however, to admit some kind of revelation, as the peculiar prerogative of Israel, and chapter IV. of the book affords an example of the laborious nonsense which a learned errorist has to weave in his effort to prove a revelation without a personal revealing God. The book contains eight chapters and an introduction. In the introduction the author tarries a little to wax eloquent upon the sacred associations and venerable history of the Old Testament before he proceeds to abolish Genesis, to discredit Deuteronomy, and to discount Daniel.

Lecture I. is upon "The liberty and duty of Old Testament criticism, as proved from the New Testament." The author's method here is somewhat peculiar and bold. It amounts to this—an assertion that Christ's rejection of the Pharasaic divinity and His promulgation of a more spiritual interpretation of the law as exhibited in His sermon on the Mount were examples of the Higher Criticism; that the Apostolic abrogation of the ceremonial law was part of the same critical scheme; that the task of perfecting this criticism has been bequeathed to the church, and therefore like as the Apostle Paul is to be believed when he states that the Mosaic sacrifices were weak, temporary and unprofitable, so Prof. Geo. Adam Smith is also to be believed when he announces that the Mosaic history is a tissue of fables and fictions. Paul's finding upon Leviticus was that its blood of bulls and of goats could not take away sin, and therefore in the fulness of time these rites were to cease. In like manner, Professor Geo. Adam Smith's finding upon Genesis is that its histories of Abraham, Isaac, and Jacob are myths, and therefore in this enlightened 20th century they are to sink to their true category of parables and allegories. We hope our readers are impressed by the remarkable validity of this finding.

Lecture II. is upon "The Course and Character of Modern Criticism." In the beginning of the Lecture we have the following sentence, "We must clearly recognise that our Lord did not count the whole of the Old Testament as equally Divine; that He set us an example of liberty in judging the facts which it presents to us." We think that no man who had a due reverence for Christ's own statement that the "Scripture cannot be broken," could have uttered these words. Further on, we have a summing up of the charges made against the Modern Criticism, which the lecturer reduces to three main objections. We need not here recount these, but take leave to specify a fourth which he has not noticed, viz., that in the works of these critics, there is a wholesale ignoring of the facts of Christian experience, which facts could have no existence except the Bible were true. This cool contempt for a whole world of relevant evidence is indicative of the underlying viciousness of this so-called "Higher Criticism." The extravagant childishness of the case against the historical accuracy of the books of Moses and Joshua comes out in a marked way in this

section of the work. The professor finds in the history of Jacob, a double resort to Bethel, and a double naming of the place on account of a Divine manifestation twice given, also he find Jacob's name twice changed to Israel. He cannot understand these things at all. He, of course, does not believe that the Lord revealed Himself once to Jacob, let alone twice. He does not, in fact, believe that Jacob ever existed, and so there is nothing for it but to invent the theory of two documents, and a bungling editor. These two narratives of Jacob at Bethel are, it appears merely two versions of the same legend absurdly thrust into the text by a credulous compiler in the eighth century B.C. According to the professor, in these old times nobody had any respect for fact nor appetite for truth. The best men and women calmly absorbed the most glaring fallacies, and the ablest writers coolly jumbled facts and fictions together in their narratives without regard to art or conscience, and published these to their countrymen in the name of the Lord.

This grotesque libel upon God's saints is what these irreligious critical dabblers have been labouring to establish for three generations back. But the professor's findings upon the book of Joshua are particularly rich and entertaining. The narrative of the crossing of Jordan and taking of Jericho again presents twin features, which, because they are twin, must needs be unhistorical.

The following is the professor's sage rehearsal of these phenomena:—"For instance, in the story of the crossing of the Jordan, as told in Joshua iii. and iv., there are two accounts of the monument set up to commemorate the passage. One of them builds it at Gilgal on the west bank with stones taken from the river-bed by the people; the other builds it in the bed of the river with twelve stones set there by Joshua. Similarly, in chapter vi. two stories have been interwoven, but are still distinguishable: one which relates how Israel marched round Jericho on seven successive days, the first six they marched in silence, but on the seventh they shouted at the *word of Joshua* and the walls fell; and another which relates that a portion of the armed men marched round the city seven times on the same day, having in their midst the ark, and that on the seventh round the people shouted at the *signal of the trumpets* and the walls fell. Similarly in chapter viii. we find two accounts of the ambush against Ai, according to one of which the ambush consisted of 30,000 men and was despatched to its position by Joshua either from Gilgal or soon after the main army left Gilgal; while according to the other the ambush consisted of 5,000 men and was not detached from the army till the latter had arrived in the neighbourhood of Ai. The existence of all these 'doublets' is not, I repeat, proved by differences of vocabulary or of style, for we are generally unable to say which is from the Jahwist and which from the Elohist; it is proved by difference of facts in the substance of the narrative."

In allowing himself to pen these paragraphs the author shows remarkable folly. Upon such principles of criticism not the Bible only, which is a supernatural book, but even the news columns of the daily *Scotsman* would not be safe reading. The plain man going by his unperverted instincts sees no difficulty in the double narrative of the stone monuments to commemorate the crossing of Jordan. There were two events and therefore the narrative records them so. The supposed discrepancy regarding the ambush set to capture Ai is only apparent, and any good commentator will be able to satisfy the reader on the point.

In his pretended difficulty about the trumpets at the fall of Jericho the author is hapless in the extreme. In the rebuilding of Jerusalem after the captivity, we find that Nehemiah, like Joshua, was taking charge of certain critical operations about the wall of the city, and in explaining the arrangement Nehemiah says—"He that sounded the trumpet was by me." The truth is from time immemorial the operations of war have necessitated the services of the trumpeter, and were the trumpets absent from this account of the storming of Jericho, the circumstance would likely have been pounced on as a flagrant example of the unhistorical and the mythical. Joshua spoke to the trumpeters, and they in turn spoke to the army, and so both statements are true and afford a proof of the minute faithfulness of the record. The learned author, therefore, only advertises his destitution of common sense by venturing such preposterous objections to the scripture narrative.

JOHN M'NEILAGE.

(*To be continued.*)

The Present Danger to our National Protestantism!

Proposed Change in the King's Protestant Declaration.

EVER since the Reformation it has been the endeavour of the Papacy to recover the place and power in these kingdoms that it then lost. By secret wiles or by open war this endeavour has been persevered in. The countenance given by the House of Stuart to the designs of Rome led to their losing the crown. Their tyranny and their Popish inclinations combined to secure this result.

At the Revolution of 1688, matters came to a crisis. Our forefathers then took steps to make sure that no Papist should again sit on the Throne of Britain. For this end among other things, in the constitutional compact of the nation with the throne, they obtained the privilege of exacting from the Sovereign on his accession, a renunciation of the peculiar principles and doctrines of Popery. In those days Papists were excluded from Parliament, and a Protestant nation had the valuable security afforded by a Parliament pledged against Romanism.

After ineffectual endeavours by the Stuart faction to restore the exiled family, and so by rebellion to overthrow the constitution as settled at the Revolution, the efforts of Rome were turned in the direction of opening the doors of Parliament for the admission of her representatives. This point was conceded in the year 1829, when the so-called Catholic Emancipation Act was passed, an event that many of our worthy forefathers deeply deplored, and regarded as the forerunner of evil days to our country. Since this period the record of Britain has been one of concession to Romanism. One barrier after another has been removed until now the only places of authority in the kingdom that are not open to the subjects of the Pope are the throne and the Chancellorship. This policy, however, apparently generous it may appear in the eyes of some, is fraught with the utmost danger to the nation in all its interests, civil and religious. The countries then the most powerful in Europe, which at the Reformation took the side of Rome, have been blighted and withered with the judgments of God, and if Britain cherish the Papacy, as it has shown too much disposition to do, it may look forward to the same judgments.

No Papist can be a loyal subject of any Protestant kingdom. The claims of the Pope have never been abated. He claims temporal as well as spiritual dominion, and his loyal followers must of necessity give the civil governors of their own nation but the second place, since he claims the first. Thus the Pope must be the first or nowhere. If he does not get the first place, if his claims are not fully granted in any country, his subjects will not be at peace, and this is seen in the unchanging discontent of Ireland. A Papist cannot be like any other subject of the British Crown; he cannot be content without having the upper hand, and once he obtains that, little mercy need be expected by those he looks on as heretics.

There has been a national rejection of the truth in the measure in which Popery has been allowed to lift her head in this country. It would therefore be the height of folly for our nation to listen to the present clamours of men, who cannot but be disloyal subjects, for the alteration of the Protestant Declaration that the Sovereign makes on his entrance to office. The past record of our nation calls for confession of sin and humiliation before the Lord. The present demands of the Papacy and the compromising spirit of nominal Protestants also call for confession and humiliation. It is time that we should seek the Lord to see if the tide of error that has been flowing these many years may be turned. The hearts of all men are in the Lord's hands, and in spite of the apathy and lethargy that have seized our nation as a whole, He can, if He pleases, turn the hearts of rulers and subjects to Himself and dispose them to hold fast the remnants of Protestantism we still have, and even to take steps in the way of return from our backslidings.

The forces that upholders of the truth have to contend with at

the present day are numerous and powerful. The half-Romanised Church of England will certainly not object to a change in the King's Statutory Protestant Declaration. Voluntaryism has paralysed Protestant effort among Dissenting bodies. The infidelity that is so rife among all ranks and classes of the people also works hand-in-hand with other evils to deceive the British people, and to take away their crown. The times are critical, and unless the Lord turn the battle to the gate, vain is the help of man. Let us then, in conjunction with every lawful effort of a practical kind seek His face and plead with Him that the present danger may be averted, and that we as a nation may be turned to the covenant God of our fathers from whom we have so deeply revolted.

[Drawn up by instructions of Special Meeting of Synod, held at Inverness, on 20th April, 1901.]

The late Norman Macleod, Glendale.

THE pages of our *Magazine* have often recorded the death of the excellent of the earth, but perhaps it is not too much to say that the subject of this brief notice was one of the most remarkable of these. "The memory of the just is blessed," and the Lord's people who were privileged to make his acquaintance will ever cherish the memory of many pleasant hours spent in his company.

Norman Macleod, better known as Tormad an Dall (Blind Norman), was born at Colbost, parish of Duirinish, Skye, in the spring of 1801, and died at Glendale in the same parish on the 10th April, 1901. He thus died in his hundredth year. His parents, so far as we are able to learn, were careless and indifferent about the religious upbringing of their children. Skye, like many other parts of the Highlands and Islands of Scotland, was at this time under the dark sway of moderation. At the age of 13 Norman was sent to the Gaelic School at Watertish, which was conducted by John Macleod, one of the many pious teachers sent out by the Gaelic Society. During his stay at Watertish a spiritual awakening took place under the preaching of this pious teacher. Many were brought under a deep concern as to their spiritual state, and Norman in his boyish simplicity would often creep up in the darkness to the window of the meeting-house to see the effects this awakening had on its subjects. He, however, was deeply impressed one night by what he heard, and was brought in some measure to realise his lost condition, and he cried, as he then thought, earnestly for mercy. This impression, however, was not destined to have an abiding effect. At the age of 15 he returned home to his father's house with the name of being a religious young man. Here he began to conduct family worship, and often went to pray privately, not so much to seek

communion with God as to pacify his conscience. One night when he rose off his knees, he saw, as it were, the whole place about him in fire. The vision terrified him greatly, yet the only effect it had was to leave him more careless than ever. He now returned to his former sinful practices and left off entirely praying and reading the Bible.

Norman was at the age of 18 when the Lord was pleased to reveal His own Son in him. He was sent one day along with another man to Dunvegan with corn to the mill. When his companion was carrying up his (Norman's) seed to the kiln he allowed the bag to drop, and the seed was spilt all over the place. Norman began to curse with the most fearful oaths; oaths, he said, which he did not remember ever hearing others utter. The miller, who was supposed to be the only pious man in the place, rebuked him sharply by telling him that it was a wonder that the earth did not open its mouth and swallow him up. His own conscience reproved him still more sharply, and he hastened to a wood that was close at hand. How long he continued in the wood he could not remember, neither could he remember how or when he came home. We have not the privilege of knowing what means the Lord used to bring him to the liberty of the gospel, but from that day he was enabled to walk by the grace of Him who said, "My strength is made perfect in weakness," in a manner which became the gospel, giving no offence neither to the Jews, nor to the Gentiles, nor to the Church of God.

About the time of his conversion a prayer meeting was held at Colbost, his native place, by one who was known to be of loose morals, in a spirit of opposition to a similar meeting kept at Glendale. Norman attended the Colbost meeting, but was much distressed to see the Word of God handled by such a person; yet he had not the courage at first to interfere. However, when he could no longer forbear, being influenced by the love which is stronger than death, he went forward one evening and took the Bible from him who presided, and ever afterwards conducted the meeting. His remarks that evening were the means of giving a great deliverance to a pious woman who had been in great distress of soul for a long time. This token of good greatly encouraged him to persevere in speaking to his fellow sinners.

Along with other godly men in the parishes of Snizort and Duirinish, who could not get the bread of life broken to them by their ministers, he left the Established Church twenty-two years before the Disruption. These met privately together every Sabbath to read the Word of God. In 1843 this faithful band threw in their lot with the Free Church, to which Norman faithfully adhered to the end of his days. He had a very intelligent grasp of things, especially of Church matters. The deplorable departures of the Free Church from her own distinctive principles, which culminated in the passing of the Declaratory Act of 1892, caused him much grief and anxiety. He rejoiced to learn that a few refused to leave the old foundation and was ready to stand

along with them. Through the infirmities of old age he was unable to attend the public means, since the formation of the Free Presbyterian Church, except on rare occasions. When told that it was reported by some that Tormad an Dall did not leave the Free Church, he answered, "They are quite right; I became a Free Churchman in 1843, and I intend to die in the Free Church, but *they* have gone and left the Free Church."

He had a profound insight into the mysteries of the gospel and the work of the Spirit in the soul. His remarks on the "question day" were most helpful to weak and fainting ones. His last appearance in public was at the Friday meeting of the Glendale Communion two years ago. Speaking that day on the work of the Spirit, he said he might compare it to what used to happen in connection with the old house they had in Skye in his earlier days. It had no windows but a hole in the roof, which was stuffed up with straw to keep the wind from blowing in. In warm weather this straw would be pulled out and the sun allowed to shine in, which would reveal how filthy the house was. Giving marks of grace, he said, the Christian was getting less in his own estimation until, at last, he would be so small that you could put him in a whelk's shell. On another occasion when asked what difference would he make between a passage of Scripture which came from Satan and that which the Holy Spirit gave, he answered, "My own experience is that a passage coming from Satan as an angel of light is cold and withering, but that which comes from the Holy Spirit brings warmth and is full of life."

During the last fifteen years of his life he was totally blind, his hearing also being very defective; otherwise his faculties were in a normal condition. He had a very retentive memory and could relate with great clearness many passages from sermons he heard in his early manhood. His knowledge of the Word of God was most remarkable. It was practically the one theme of conversation between him and those of the Lord's people who visited him. If the conversation lagged through his silence, his reply to the question why he did not speak was invariably, "I am like a cask that has to be tapped, you have the key, give me a passage of Scripture on which we can speak." His remarks on some of these occasions were most beautiful and edifying. It is not too much to say of this eminent Christian that the last eighty-two years of his life were spent as a life of faith upon the Son of God who loved him and gave himself for him.

The Lord is causing great breaches in our congregation. A few days previous to Norman's death a beloved friend, Farquhar Beaton, Glendale, was also called away. His careful, humble, and unassuming life endeared him to all who knew him. We sadly miss them both. Their faithful warnings and admonitions shall be swift witnesses against the ungodly and careless people in Glendale at the last day, unless they repent. We have cause to cry with the Psalmist, "Help, Lord, for the godly man ceaseth, for the faithful fail from the children of men."

N. M.

The late Mrs. Mackinnon, Edinbane, Skye.

WE record with deep regret the death of Mrs. Mackinnon, Edinbane. In her the cause of Christ has lost a very sincere friend. She rejoiced much in its prosperity and mourned deeply when all indications seemed to her to go quite the opposite way. The apathy and indifference to eternal realities that characterise this generation were a source of intense grief to her; but amidst the general desolation she often expressed her thankfulness that the Lord was graciously pleased to leave yet in our midst a remnant according to the election of grace.

She became the subject of religious impressions at the time the late Rev. Alex. MacColl laboured in the extensive parish of Duirinish. The district of Glendale forms an important part of the parish. It was in this place Mrs. M^cKinnon was born. At the time she was awakened to concern about the salvation of her soul, it was no ordinary thing to see the public roads of Duirinish crowded with people wending their way from all directions to the church at Lonemore to listen to the faithful proclamation of the Gospel by Mr. MacColl. The trumpet gave no uncertain sound in his mouth, for on every occasion he addressed his fellow-sinners it was felt that he had a deep sense of the authority of the words; "Say ye to the righteous that it shall be well with him; woe unto the wicked, it shall be ill with him." This eminent servant of Christ laboured much in word and doctrine, and when he went to Glendale the crowds of people who gathered to hear the Word of Life were so large that they had frequently to meet in the open air. It was his practice to hold diets of catechising in the several townships within the bounds of the parish during the winter months, and at these exercises as well as at his ordinary ministrations, his earnest appeals to the thoughtless and careless were accompanied with such marvellous power that they were blessed to not a few. Mrs. Mackinnon owed her first impressions of eternal realities to Mr. MacColl as the instrument in the hand of the Lord. We are not aware how long she was sensibly lying under the righteous condemnation of the law; but she seems to have had received a deep sense of her lost condition as a guilty sinner who merited nothing else at the hand of God than wrath and fiery indignation for ever. We are not absolutely sure whether it was through the instrumentality of Mr. MacColl or his successor, the late Rev. John Macrae, the Lord spoke peace to her soul, enabling her to embrace Christ as her own personal Saviour, and to rest upon Him alone for salvation. In any case, she spoke to the end of Mr. MacColl in terms of the utmost esteem and affection. She had unbounded admiration for him as a minister of the gospel, and often said that he was the most precious man that she had ever seen. It was after Mr. MacColl left Duirinish she made a public profession of religion. She was much attached to Mr. Macrae, his successor, who was often led

to speak a word in season to her soul ; but no person had the place in her affections that Mr. MacColl had. Amidst many fears and much trembling she was enabled, by grace, to keep herself unspotted from the world, adorning the doctrine of her Lord and Saviour by a consistent life in walk and conversation. She often bewailed her brutishness before the Lord, and the sense that was given to her of the plague of her heart and the vileness of her nature led her to realise more and more her need of being brought under the cleansing efficacy of the blood shed for the remission of sins of many. Although often cast down she was raised up again ; and amidst her many fears she had seasons of sweet communion with the Lord in this valley of tears. The goodness of the Lord was often the topic of her conversation ; but the sense she had of the wickedness of her heart caused her frequently to question her saving interest in the covenant God of Jacob. It was always a pleasure to meet her. The reproach of Joseph was a burden on her spirit ; and when we were called to raise a distinct testimony for the truth in 1893, she heartily cast in her lot with us. She had an open door for the Lord's people. Her hospitality was rare ; and at Communion seasons it gave her much pleasure to entertain as many as possible. The ministers of our church were ever welcome to her house, and they highly appreciated the motherly concern she evinced for them. We feel that in her we have lost one who wrestled much at the throne of grace—one of whom, it might truly be said, that she was a mother in Israel. "The righteous shall be in everlasting remembrance."

A. M.

Letter from Canada.

REFLECTIONS ON THE SABBATH AND DIVINE WORSHIP.

BRUCEFIELD, ONTARIO,

CANADA, 22nd April, 1901.

To the Editor of the Free Presbyterian Magazine,

DEAR SIR,—In the April number of the *Free Presbyterian Magazine* I noticed an article entitled "Sabbath Opening of Edinburgh Museum," where a short account is given of a meeting which was held for the purpose of opposing the opening of the Museum on the Sabbath. In reference to that meeting you say—"The meeting on the whole was a good one, but we had the feeling that the speakers were not taking high enough ground in respect to the authority of the Lord's Day. Its utility as a day of rest was too prominently in evidence, while the divine sanction of the Sabbath was but too slightly emphasised."

Surely it is blind infatuation on the part of those that are trying to defend the sanctity of the Sabbath, even on the low ground of self interest, to ignore the divine authority of the Sabbath, for the divine authority is the strongest weapon that they could possibly

use. In maintaining that authority they would be on the Lord's side in the contest ; and in keeping His commands there is great reward.

But I am sorry to say that the same state of matters prevails on this side of the ocean. A few years ago there was a sharp contest in the city of Toronto, with respect to running the street cars on the Lord's Day, and many wrought eagerly and earnestly against the introduction of that profanation of the day of rest. But they did not take "high enough ground." They emphasised the evil of depriving the labouring man of his day of rest, but little was said about the divine authority. Surely there is something very far wrong when it must be submitted to a popular vote whether we will obey God or not ; and it must be horrible profanity to give disobedience to Him the sanction of law. The Lord has not left it to be decided by *our vote* how the Sabbath is to be observed. He has decided that Himself, and His imperative command is—"Remember the Sabbath Day, to keep it holy."

But there is another side to this question, which I have seldom seen noticed. The Lord claims the Sabbath as His own, and He makes a gift of it to us. (See Ezek. xx. 6.) It is given to us to be spent in His service. But we enact what we call a "bye-law," to trample it under our feet, in utter defiance of His command and in contempt of His gift. Can impiety and presumption go further ? It is those that do not profess to have any regard to the divine law that, in this case, give their votes in favour of breaking it. But there is another evil very prevalent, of which church-goers and professors of religion are guilty. The General Assembly of the Presbyterian Church of Canada did, by formal resolution, give permission to Congregations to use instruments and hymns of human composition in the service of praise, if a majority of the people wanted to do so. This is decided by a vote of the people, thus making the will of the people the supreme rule, and not the Word of God, which is the law of the King. They have also prepared and sanctioned a "New Book of Praise." Now, it is one of Christ's royal prerogatives to prescribe the manner and the matter of His own worship. And it is plainly stated in the "Confession of Faith" (which every office-bearer in the Presbyterian Church is supposed to subscribe)—"But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His revealed will that He may not be worshipped according to the imaginations or devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scriptures." But the Church, in preparing and sanctioning the "New Book of Praise," has arrogated to herself the power and authority that belongs to Christ alone. And surely any Church that takes that attitude is standing on very dangerous ground ; for the Lord will not give His glory to another, nor His praise to graven images. The late Rev. Dr. Kennedy, of Dingwall, writing from Rome, after describ-

ing what he saw in St. Peter's Cathedral, said—"But what impressed me most was the thought, that this is the full ripe fruit of the seed that we are now sowing at home."

"Upon the land of my people shall come up thorns and briars, . . . until the Spirit be poured on us from on high." May the Lord hasten that time, and make the wilderness to rejoice and blossom as the rose.—I am, Dear Sir, yours sincerely,

GEORGE FORREST.

Peacaich ann an Lamhaibh Dhe 'na Fheirg.

SEARMOIN LEIS AN URRAMACH IONATAN EDUARDS.

"Ri h-uine sleamhnaichidh an cos."—DEUT. xxxii. 35.

(Continued from page 39.)

AN COMHCHUR.

FEUDAIDH am feum a bhi, gu 'm bi peacaich neo-iompaichte air an dùsgadh gu mothachadh ghabhail air an cunnart. Is e an ni a chuala sibh, suidheachadh gach aon dhibh a tha mach à Criosd. Tha an saoghal sin do thruaighe, tha an loch sin do phronnusc teinteach na laidhe fodhaibh. A' sin tha slochd uamhasach lasraichibh teinteach corruich Dhia; an' sin tha beul farsuing ifrinn fosgailte; agus cha 'n 'eil ni agaibh gu seasamh air, na ni gu greim a dheanamh air; cha 'n 'eil ni eadar sibh agus ifrinn ach t'adhar; 's e cumhachd agus gean-maith Dhia a mhàin a tha g' ur cumail suas.

Theagamh nach 'eil aithne agaibhse air so; tha sibh a' faicinn gu 'm bheil sibh air 'ur cumail a mach à ifrinn, gidheadh cha 'n 'eil sibh a' faicinn làmh Dhia ann; ach tha sibh ag amharc air nithe eile, mar tha slainte mhaith pearsa, bhur cùram dheth 'ur beatha féin, agus na meadhona tha sibh a' cleachdadh airson sibh féin a choimhead tearuinte. Ach gu cinnteach cha ni sam bith iad sin; nan tugadh Dia air falbh a làmh, chi mhò a chumadh iad sibh o thuiteam, na chumadh an t-adhar tana suas neach a bhiodh an crochadh ann.

Tha bhur n' aingidheachd mar gu 'm b' ann g' ur fàgail trom mar luaidh, agus g' ur n' aomadh le cudthrom agus bruthadh mòr gu ifrinn; agus na 'n leigeadh Dia as sibh, rachadh sibh fodha air ball, agus rachadh sibh gu luath sìos do 'n doimhne gun ghrund; agus cha mhò a dheanadh bhur slainte pearsa, agus 'ur cùram 's 'ur gliocas féin, bhur n' innleachd is fearr, agus 'ur 'n uile fhìreantachd, do dh' fheum, gu bhur cumail a mach à ifrinn, na dheanadh lion an dabhain-alluidh gu stad a chur air creig a bhiodh a tuiteam.

Mar b' eadh gur e sin toil àrd-uachdranail Dhia, cha ghiùlaineadh an talamh sibh aon mhionaid, oir tha sibh 'n 'ur n' eallaich dha; tha an cruthachach ag osnaich leibh; tha an creutair air a chur fo dhaorsa bhur truailleadh, cha 'n ann le a thoil: cha 'n ann gu

toileach a tha a' ghrian a' soillseachadh oirbh, gu solus a thabhairt dhuibh gu seirbhis a dheanamh do 'n pheacadh agus do Shàtan; cha toir an talamh mach a thoradh gu toileach, chum bhur n' anamiannaibh a shàsachadh; cha mhò tha e gu toileach na àite anns am bheil bhur n' aingidheachd 'g a cur an gnìomh; cha 'n 'eil an anail gu toileach g' ur cumail bao, fhad 's a tha sibh a' caithèamh bhur beatha ann an seirbhis naimhdean Dhia. Tha creutairean Dhia maith, agus bha iad air an deanamh chum 's gu 'n deanadh daoine seirbhis leo do Dhia; cha 'n 'eil iad toileach seirbhis sam bith eile 'choimhlionadh, agus tha iad ag osnaich 'n uair tha iad air am mi-ghnathachadh air son aobharan a tha calg-dhireach an aghaidh an nàduir agus an crìocha. Agus sgeitheadh an saoghal a mach sibh, mur b' e làmh riaghlaidh an Tì sin a tha air a bhrosnachadh leibh. Tha neoil dhubha chorruih Dhia a nis dìreach an crochadh os ceann bhur cinn, làn do 'n stoirm uamhasaich, agus do thairneanach; agus mur biodh lámh Dhia 'g an cumail fodha, bhristeadh iad a mach oirbh gu grad. Tha toil ard-uachdranail Dhia, 's an àm tha làthair, a' cumail bacadh air a' ghaoith làidir; mur biodh, bhriseadh i mach le gairge: thigeadh bhur sgrios mar ioma-ghaoith, agus bhiodh sibh cosmhuil ri moll an urlair-bhualaidh shamhraidh.

Tha corruich Dhia cosmhuil ri mòran uisgeachan, air an cuirt-eadh stad, agus a bhiodh air an càrnadh suas; tha iad a' fàs ni 's mò agus ni 's mò, agus ag eiridh ni 's àirde agus ni 's àirde, gus am bi dorus air 'fhosgladh; agus mar is fhaide tha stad air a chur air an t-sruth, 's ann is luaithe agus is cumhachdaiche bhios e 'n uair a bhriseas e mach. Tha e fìor nach deachaidh breitheanas a chur an gnìomh fathast an aghaidh bhur droch oibribh; tha tuiltean dioghaltais Dhia air an cumail air an ais; ach tha bhur cionta a' sior fhàs, agus tha sibh gach là a' càrnadh suas tuilleadh feirge: tha na h-uisgeachan ag eiridh gun sgur, agus a' fàs ni 's cumhachdaiche agus ni 's cumhachdaiche; agus cha 'n 'eil ni ach saor thoil Dhia 'g an cumail air an ais; is ann a dh' aindeoin a tha iad air an cumail, agus tha iad a' strì gu làidir gu faghail a mach. Na 'n tugadh Dia ach a làmh o gheata-na-tuile, dh' fhosgladh e air ball, agus bhrùchdadh tuiltean teinteach teas corruich Dhia a mach le cuthach do-thuigsinn, agus dhoirteadh iad oirbh le cumhachd neo-chrìochnach; agus ged bhiodh bhur neart deich mìle uair ni 's mò na tha e, seadh, deich mìle uair ni 's mò na neart an diabhuil is treise agus is cruaidhe ann an ifrinn, cha bhiodh ann ach neo-ni gu seasamh ris, no gus a' ghiulan.

Tha bogha corruich Dhia air a lùbadh, agus tha an t-saighead deas air an t-sreing; tha ceartas a' cuimseachadh na saighde air do chridhe, agus a' tarruing a' bhogha; agus cha 'n 'eil ni sam bith ach saor thoil Dhia, agus sin Dia a tha ann am feirg, gun ghealladh gun cheangal sam bith, a' cumail na saighde aon tiota o bhi air a cur air mhisg le bhur fuil.

Is ann mar so tha sibhse uile aig nach d'rinneadh riamh athar-rachadh mòr air bhur cridhe, le cumhachd làidir Spioraid Dhé air

bhur n' anamaibh; na h-uile nach deachaidh riamh athbheith agus a dheanamh nan creutairean nuadha, agus a thogail o bhi marbh ann am peacadh, gu staid soluis, agus beatha ùir nach d' fhairich sibh riamh; tha sibh ann an lamhan corruich Dhia. Ciod air bith ath-leasachadh a dh' fheudadh sibh a dheanamh ann an iomadh ni 'n 'ur caithe-beatha, no tograidhean blàth do'n diadhachd, no coltas diadhachd a dh'fheudas sibh a chumail suas ann bhur teaghlaichean, agus ann bhur closaidean, agus ann an tigh Dhé,—cha 'n 'eil ni ach a shaor thoil-san a mhàin g' 'ur cumail o bhi anns an dearbh mhionaid so air 'ur slugadh suas ann an sgrios siorruidh.

Ciod air bith co beag 's a tha sibh a tuigsinn san àm so, fìrinn na tha sibh a' cluinntinn, làn thuigidh sibh e an déigh so. Tha iadsan a dh' fhalbh o bhi anns an t-suidheachadh cheudna anns am bheil sibhse, a' faicinn gur h-ann mar sin a bha chùis maille riu-san; oir thàinig sgrios air a' chuid bu mhò dhiubh gu h-obann, 'n uair nach robh sùil idir aca ris, agus 'n uair a bha iad ag radh, Sìth agus tearuinteachd. 'Nis tha iad a' faicinn, nach robh ni ach gaoth agus faileasan falamh anns na nithe sin, anns an robh an earbsa air son sìth agus tearuinteachd.

Tha an Dia sin a tha g' ar cumail os ceann slochd ifrinn, mar gu 'm biodh aon a' cumail dabhain-alluidh, no creutair gràineil os ceann an teine—tha e g' ur fuathachadh, agus tha e air a bhrosnachadh gu h-uamhasach; tha a chorruih ribh a' losgadh mar theine; tha e g' ur faicinn neo-airidh air ni sam bith ach a bhi air bhur tilgeil san teine; tha a shùilean ni 's gloine na gu 'm fuiling e sibh 'n a shealladh; tha sibh deich mìle uair ni 's gràineile 'n a shùilean-sa, na tha an nathair is gràineile agus is puinseanaiche 'n ar sùilibh-ne. Chuir sibh corruich air gu neo-chrìochnach ni 's mò na chuir reubalach rag riamh air a rìgh: agus gidheadh, cha 'n 'eil ni ach a làmh g' ur cumail na h-uile tiota o thuiteam san teine. Cha 'n 'eil aobhar sam bith eile air son nach deachaidh sibh an an raor do ifrinn, agus gu 'n do cheadaicheadh dhuibh dùsgadh a rìs 's an t-saoghal so, an deigh dhuibh bhur sùilean a dhùnadh gu codal: agus cha 'n 'eil aobhar sam bith eile ri thabhairt air son nach do thuit sibh do dh' ifrinn, o 'n dh' eirich sibh 's a' mhaduinn, ach gu 'n do chum làmh Dhia suas sibh. Cha 'n 'eil aobhar sam bith eile ri thabhairt air son nach deachaidh sibh do dh' ifrinn, o 'n shuidh sibh an so 'n tigh Dhé, a' brosnuchadh a shùilean glana leis an rathad pheacach aingidh anns am bheil sibh ag eisdeachd r' a aoradh naomhsan.

O, a pheacaich! smuaintich air a' chunnart uamhasach anns am bheil thu! Is ann os ceann àmhuinn mhòir do chorruih, slochd farsuing gun ghrund, làn do theine na corruich, a tha sibh an crochadh ann an làimh an Dia sin, aig am bheil a' chorruih air a brosnuchadh agus air a teasachadh 'n 'ur n' aghaidh-sa cho mòr 's a tha i 'n aghaidh mòran diubh-san a tha air an damnadh ann an ifrinn. Tha sibh an crochadh air snàthain caol, ma thimchioll am bheil lasraichibh corruich Dhia a' losgadh, agus iad ullamh gus a dhothadh na h-uile mionaid, agus a losgadh o cheile; agus cha

'n 'eil còir agaibh ann an eadar-mheadhonair sam bith, na ni gu greim a ghabhail dheth gu bhur sàbhaladh, na ni gu lasraichibh na corruich a chumail air falbh ; cha 'n 'eil ni agaibh dhibh féin, na ni a rinn sibh riamh, no is urrainn sibh a dheanamh, gu iompaidh a chur air Dia bhur caomhnadh aon tiota.

Agus thugaibh an aire an so gu sònruichte, 's a' cheud àite, ciod a' chorruih a t' ann. 'S e th' ann corruich an Dia neo-chrìoch-naich. Mar biodh ann a mhàin ach corruich duine, ge do b' e an rìgh is cumhachdaiche, cha bhiodh ann an coimeas ach ni faoin. Tha eagal mòr roimh chorruih rìghrean, gu h-àraidh rìghrean a dh' fheudas an foil féin a dheanamh, aig am bheil maoin agus beatha an cuid iochdaran gu h-iomlan 'g an toil, gu bhi air an gnathachadh mar chi iad iomchuidh, Gnath. xx. 2—"Mar bheucaich leomhain tha egal rìgh: an ti a bhrosnuicheas e gu feirg, peacaichidh e an aghaidh 'anama féin." Tha an t-ìochdaran a chuireas corruich mhòr air rìgh a dh' fheudas a thoil féin a dheanamh, buailteach do dh' fhuilang nam pìantaibh is mò is urrainn innleachd dhaoine 'dhealbh, no is urrainn cumhachd dhaoine chur an gnìomh. Ach cha 'n 'eil anns na rìghrean is mò air thalamh, 'n am mòrachd agus 'n an cumhachd is mò, agus 'n uair tha iad air an eideadh 'na 'n uamhasan is mò, ach chuimhean lag, suarach, do 'n duslach, an coimeas ris a' Chruithear mhòr agus chumhachdach, agus rìgh neamh agus na talmhainn. Is beag is urrainn iad-san a dheanamh, an uair is mò tha iad ann am feirg, agus a chuireas iad an gnìomh an cuthach is gairge. Tha uile rìghrean na talmhainn mar fhionain-fèid, ann an làthair Dhia ; tha iad mar neo-ni, agus ni 's lugha na neo-ni ; tha di-meas ri dheanamh araon air an gràdh agus air am fuath. Tha corruich Rìgh mòr nan rìghrean cho mòr ni 's uamhasaiche na 'n corruich-san, 's a tha a' mhòrachd rioghail os ceann am mòrachd-san. "Agus a ta mi ag radh ribhse, mo chairde, na biodh eagal oirbh roimh 'n mhuinntir sin a mharbhas an corp, agus 'na dheigh sin aig nach 'eil ni tuilleadh dh' fheudas iad a dheanamh : Ach nochdaidh mi dhuibh co e roimh an còir dhuibh eagal a bhi oirbh : Biodh eagal an Ti ud oirbh, aig am bheil cumhachd an deigh neach a mharbhadh, a thilgeil do ifrinn ; seadh, a ta mi ag radh ribh, biodh eagal an Ti so oirbh."—Luc. xii. 4.

II. Is ann ri gairge a chorruih tha sibh air 'ur fàgail ruisgte. Tha sinn gu tric a' leughadh mu chorruih Dhia ; mar ann an Isa. lix. 18—"A reir an gnìomhara, mar sin bheir e ath-dhioladh, corruich d' a naimhdeibh." Mar an ceudna, Isa. lxvi. 15—"Oir feuch, thig an Tighearna le teine, agus a charbad mar chuairt-ghaoith, a dhortadh a mach a chorruih mar an teas, agus 'achmhasan le lasraichibh teine." Agus mar sin ann an iomadh àite eile. Tha sinn a' leughadh mar so, Taisb. xix. 15—"Fion amair an Dé uile-chumhachdaich." Tha na briathran ro uamhasach. Ged nach biodh air a ràdh ach a mhàin "fearg Dhia," bhiodh na briathran a' ciallachadh sin a bhiodh neo-chrìochnach eagalach : ach tha e ag radh—"fearg ro gharg Dhia : " corruich Dhia ! fraoch-feirge Iehobhah ! O cia co uamhasach 's a dh' fheumas sin a bhi !

Co is urrainn innseadh no thuigsinn ciod e tha na briathran a' giùlan? Ach cha 'n e a mhàin gu 'm bheil sin air a radh, ach fraoch-feirge an Dé uile-chumhachdaich." Mar gu 'm biodh foillseachadh mòr dheth chumhachd neo-chrìochnach anns na bhiodh air a chur an gnìomh le fraoch feirge; mar gu 'm biodh an cumhachd sìorruidh air a chur gu feirg, agus an sin a' caitheadh uile neart, mar is àbhaist do dhaoine a bhi feuchainn an uile neart ann an teas an corruich. O, ma ta, ciod a thachras? ciod a dh'èireas do 'n chnuimh bhochd a bhios g' a ghiùlan? co na làmhnan is urrainn a bhi làidir, agus an cridhe is urrainn seasamh? Ciod an doimhne uamhasach, do-labhairt, do-thuigsinn truaighe anns an teid an neach a bhios fo 'n chorruih so, sìos.

Thugaibh an aire dha so, sibhse tha làthair an so, a tha gun ath-bhreith fathast. Tha, gu 'n cuir Dia teas feirge an gnìomh, a' ciallachadh gu 'n cuir e an gnìomh corruich gun truas sam bith. 'N uair a chi Dia truaighe do-labhairt bhur suidheachaidh, agus a chi e gu 'm bi bhur piantaibh fad os ceann bhur neirt, agus a chi e bhur n' anam truagh air a phronnadh, agus a' dol fodha, mar gu 'm b' ann gu dorchadas gun chrìch; cha bhi truas aige ribh, cha sguir e o dhòrtadh a chorruih, agus cha 'n eutromaich e a làmh 's an tomhas is lugha; cha bhi 'an sin eutromachadh no tròcair, agus cha chuir Dia idir casgadh air a' ghaoith dhoinionaich; cha bhi suim aige do bhur leas, agus cha bhi cùram idir air gu 'm fuiling sibh cus, ann an seadh sam bith, ach a mhàin nach fuiling sibh os ceann na tha geur-cheartas ag iarraidh; cha chumar ni air ais, chionn gu 'm bheil e co cruaidh dhuibh r' a ghiùlan. "Uime sin, buinidh mise riu-san fos ann am feirg: cha choigil mo shùil, ni mò bhios truas agam: agus ged eigh iad ann ann am chluasaibh, le guth àrd, gidheadh, cha 'n éisd mi riu," Esec. viii. 18. 'S an àm so, tha Dia 'n a sheasamh ullamh gu truas a ghabhail dhibh; is là tròcair so; feudaidd sibh a nis glaothaich le ni-eigin do dhòchas misneachail gu faigh sibh tròcair. Ach aon uair 's gu bheil là na tròcair seachad, is diomhain bhur glaothaich agus bhur sgreadail thiamhaidh agus chràiteach; bidh sibh gu tur caillte agus air bhur tilgeil air falbh le Dia, do thaobh bhur sonais. Cha bhi feum sam bith aig Dia oirbh tuillidh, ach bhur cur a dh'fhulang truaighe; cha bhi aobhar sam bith eile air son 'ur cumail ann am bith; oir bidh sibh 'n 'ur soitheach feirge air ulluchadh chum sgrios; agus cha bhi feum sam bith eile air an t-soitheach so, ach a mhàin a bhi air a lionadh làn do chorruih. Ann an àite Dia a ghabhail truais dhibh 'n uair a ghlaodhas sibh ris, 's ann a tha e sgriobhadh gur h-ann a ni e 'mhàin "gaire agus fanoid." Gnath. i. 25, 26, &c.

Leis co uamhasach 's a tha briathran so an Dé mhòir—"Saltraidh mi orra ann am fheirg, agus pronnaidh mi iad ann am chorruih, agus crathar am fuil air mo chulaidh, agus tarruingidh mi sal air m' éideadh uile," Isa. lxiii. 3. Theagamh gu bheil e neo-chomasach smuainteachadh air briathran a tha ni 's mò a' foillseachadh annta na trì nithe so,—tàir, fuath, agus teas chorruih. Ma ghlaodhas sibh ri Dia air son truas a ghabhail

dhibh, bidh e cho fad o thruas a ghabhail dhibh ann bhur staid bhrònaich, no o 'n mheas is lugha, no 'm fàbhor is lugha 'nochdadh dhuibh, agus gur h-ann a shaltras e sibh fo na casan : agus ged bhios fios aige nach urrainn sibh cudthrom an Uilechumhachdaich a ghiùlan, a' saltairt oirbh, gidheadh, cha bhi suim aige dheth sin, ach pronnaidh e sibh gun tròcair fo 'chosaibh ; fàisgidh e bhur fuil a mach, agus leumaidh i, agus bidh i air a crathadh air a chulaidh, air chor 's gu 'm bi sal air eideadh uile. Cha 'n e a mhàin gu 'm fuathaich e sibh, ach bidh sibh ro thàireil aige ; cha mheasar àite sam bith freagarach air bhur son, ach fo' a' chosan, a chum gu 'm bi sibh air bhur saltairt sìos mar chlàbar air na sràidean.

III. An truaighe d' am bheil sibh ruisgte, 's e tha inntè an truaighe a chuireas Dia an gnìomh, chum 's gu 'm feuch e ciod a tha ann an corruich Iehobhah. Bha e ann an cridhe Dhia a nochdadh do ainglibh agus do dhaoine an dà chuid, cia cho oirdheirc 's a tha a ghràdh, agus mar an ceudna cia cho eagalach 's a tha a chorruih. Tha rìghrean talmhaidh aig cuid do amaibh a' nochdadh cia cho uamhasach 's a tha an corruich, leis na peanasan mòra a tha iad a cur an gnìomh air a' mhuinntir a chuireas fearg orra. Bha toil aig Nebuchadnesar, rìgh cumhachdach agus uaibhreach iompaireachd Chaldaea, 'fhearg a nochdadh 'n uair a chuireadh corruich air le Sadrach, Mesach, agus Abednego ; agus mar sin dh' orduich e gu 'm biodh an àmhuinn theinteach dhian-loisgeach air a teasachadh seachd uairean ni 's mò na bha i roimhe ; bha i, gun teagamh, aig an teas bu ghairge d' am b' urrainn i bhi air a cur le innleachd dhaoine. Ach tha mar an ceudna an Dia mòr toileach a chorruih a dheanamh aithnichte, agus a mhòrachd rioghail uamhasach, agus a chumhachd neo-chrìochnach àrdachadh, ann am fulangasan a naimhdean, a dh' ionnsuidh na cuid is faide 'mach. "Ciod ma 's e, air bhi do Dhia toileach 'fhearg a nochdadh, agus a chumhachd a dheanamh aithnichte, gu 'n d' fhuiling e le mòr fhad-fhulangas soithiche na feirge air an ullachadh chum sgrios?" Rom ix. 22. Agus do bhrìgh gur h-e so a rùn, agus gu 'n do chuir e roimhe gu 'n deanadh e aithnichte cia cho uamhasach 's a tha corruiche docheannsaichte, fraoch feirge Iehobhah, ni e le sgath e. Tachraidh ni-eigin mu 'n toirear fianuis gu 'm bi e uamhasach. 'N uair a dh'eireas an Dia mòr suas ann am feirg, agus a chuireas e an gnìomh a dhioghaltas uamhasach air a' pheacach bhochd, agus a tha an creutair truagh a' fulang cudthrom agus cumhachd neo-chrìochnach 'fheirge, an sin gairmidh Dia air an domhan uile gu amharc air a mhòrachd uamhasaich, agus an cumhachd treun sin a tha r' am faicinn ann. "Agus bithidh na slòigh mar aol air a losgadh ; mar dhroighinn air a ghearradh sìos, loisgear iad ann an teine. Cluinnibh, O sibhse a tha fad as, an ni a rinn mi ; agus sibhse tha dlùth, aidichibh mo chumhachd. Tha na peacaich ann an Sion fo eagal ; ghlac uamhunn na cealgairean ; co 'n ar measg a ghabbas còmhnuidh maille ri teine millteach ?

co 'n ar measg a ghabhas còmhnuidh maille ri lasraichibh siorruidh?" Isa. xxxiii. 12, 13, 14.

Is ann mar so a thachras dhuibhse tha ann an staid neo-iompaichte, ma bhunaicheas sibh innte; bithidh cumhachd neo-chriochnach, agus mòrachd rioghail, agus uamhasan an Dé Uile-chumhachdaich, air an àrdachadh oirbh, ann an neart do-labhairt 'ur piantaibh. Bidh sibh air bhur pianadh ann an làthair nan aingle naomh, agus an làthair an Uain; agus an uair a bhios sibh mar so a' fulang, theid luchd-àitich glòrmhor nan neamhan a mach, agus seallaidh iad air an t-sealladh eagalach, chum 's gu faic iad ciod e fraoch feirge an Uile-chumhachdaich; agus an uair a chi iad e, tuitidh iad sìos, agus ni iad aoradh do 'n Rìgh chumhachdach agus mhòr sin. "Agus tàrlaidh, o ghealaich ùir gu gealaich ùir, agus o Shàbaid gu Sàbaid, gu 'n tig gach uile fhèoil a dheanamh aoraidh ann am làthair-sa, deir an Tighearn. Agus theid iad a mach, agus seallaidh iad air closaichean nan daoine a chiontaich a' m' aghaidh; oir cha bhàsaich an cnuimh, agus cha mhùchar an teine; agus bithidh iad nan gràineileachd do na h-uile fhèoil." Isa. lvi. 24, 24.

IV. Is e corruich shiorruidh a ta ann. Bhiodh e uamhasach fraoch feirge so an Dé uile-chumhachdaich a ghiulan aon tiota; ach feumaidh sibh a ghiulan fad na siorruidheachd. Cha bhi crìoch air an truaighe anabarrach uamhasaich so. 'N uair a sheallas sibh romhaibh, chi sibh air thoiseach oirbh siorruidheachd fhada, buanmhaireachduinn gun chrìch, a shlugas suas bhur smuaintibh, agus a chuireas uamhas air 'ur n' anamaibh; agus bidh sibh gu tur ann an eudòchas, nach faigh sibh gu bràth fuasgladh sam bith, crìoch sam bith, lasachadh sam bith, fois sam bith; bidh fios agaibh gu cinnteach gu 'm feum sibh linntean fada, muilleinibh do mhuilleinibh do linntean a chaitheadh, a' gleachd ris an dioghaltas uile-chumhachdach gun tròcair so; agus an sin an deigh dhuibh so a dheanamh 'n uair a bhios an uibhir so do linntean air an caitheamh leibh 's an t-suidheachadh so, bidh fios agaibh nach 'eil so uile ach mar neoni ann an coimeas ris na tha gu teachd. Mar sin bidh bhur peanas da rìreadh gun chrìch. O! co is urrainn innseadh ciod e cor an anama 's an t-suidheachadh sin! Cha toir ni is urrainn sinne a ràdh mu dheibhinn ach beachd lag agus fann air; tha e do-labhairt agus do-thuigsinn; oir, "Co d' an aithne neart feirge Dhia?"

Cia co uamhasach 's a tha staid na muinntir sin a tha gach latha agus gach uair ann an cunnart na corruich mhòir agus na truaighe gun chrìch so! Ach 's e so staid mhuladach na h-uile anam nach deach' a bhreith a ris, cia air bith cho modhail agus ceart, stuam', agus diadhaidh a dh' fheudas iad a bhi air sheol aile. O gu 'n gabhadh sibh gu cridhe e, co dhiubh tha sibh òg no sean! Tha aobhar a bhi creidsinn gu'm bheil mòran a chual an soisgeul, a bhios a' fulang na truaighe so fad na siorruidheachd. Cha 'n aithne dhuinn co iad, no coid na smuaintean a tha 'nis aca. Theagamh gu 'm bheil iad an tràth so aig fois, agus ag eisdeachd ris na nithe so uile gun mhòran

bruidhlean, agus a' sodal riu féin nach iadsan a' mhuinntir sin, agus a' gealltainn dhoibh féin gu 'n teid iadsan as. Na 'm b' aithne dhuinn ach aon neach 's a' choimhthional so uile, a bhiodh a fulang na truaighe so, nach b' uamhasach an ni e ri smuainteachadh air. Na 'm b' aithne dhuinn co e, ciod an sealladh eagalach a bhiodh ann, a leithid do dhuine fhaicinn! Cionnus a dh' fheudamaid uile gul muladach agus cràiteach a thogail os a cheann! Ach, mo thruaighe! an àite aon, cia iomadh iad, a réir coltais, a chuimhnicheas air an t-searmoin so ann an ifrinn! Agus bhiodh e na ionghnadh mur biodh cuid do na tha an so a làthair ann an ifrinn ann an ùine ghearr, eadhon ma 'n crìochnaich a' bhliadhna so. Agus cha bhiodh e na ionghnadh ged bhiodh cuid a tha an so 'n an suidhe slàn, agus socair, agus aig fois san ìonad sin mu 'n tig madainn am màireach. Bidh a' chuid sin dhibh a bhuanicheas ann an staid nàduir, agus is fhaide 'dh' fhanas gun dol do ifrinn, bidh sibh anns an àite sin ann an ùine ghearr! Cha'n 'eil bhuir sgrios a' codal; thig e gu luath, agus, a réir na h-uile coltais, gle ghrad air mòran dhibh. Tha aobar agaibh a bhi fo ionghnadh nach 'eil sibh cheana ann an ifrinn. Is e sin, gun teagamh, cor cuid do na chunnaic sibh, agus a b' aithne dhuibh, nach robh riamh a' toilltinn ifrinn ni 's mò na sibhse, agus mar sin a bha roimhe so cho coltach ri bhi beò 's an àm so, 's a bha sibhse. Tha an suidheachadh seachad air gach uile dhòchas; tha iad a' gul ann an truaighe anabarraich, agus ann an tur-eudòchas; ach tha sibhse an so ann an tir nam beò, am measg mheadhona nan gràs, agus tha cothrom agaibh air slainte fhaotainn. Ciod nach tugadh na h-anamaibh bochd caillte gun dòchas sin, air son aon là do na cothroman tha sibhse nis a' sealbhachadh!

Agus a nis, tha cothrom neo-chumanta agaibh,* là anns an d' fhosgail Crìosd dorus na tròcair gu fial farsuing, agus tha e na sheasamh 's an dorus, agus a' glaothaich le guth àrd ri peacaich bho chd; là anns am bheil mòran a' tional d' a ionnsuith, agus a' dol a steach do rioghachd Dhé le dian-spàirn; tha mòran gach là a' teachd o 'n àirde an ear, agus an iar, agus tuath, agus à deas; tha mòran a bha o chionn ghoirid anns an aon shuidheachadh thruagh ribh féin, nis ann an staid shona, agus an cridhe làn do ghaol dhasan a ghràdhaich iad, agus a nigh iad o 'm peacanna 'n a fhuil féin, agus a' deanamh gàirdeachais ann an dòchas glòire Dhé. Cia eagalach do neach a bhi air fhàgail air deireadh 'n a leithid so do latha! a bhi faicinn mòran eile a' deanamh gàirdeachais, agus a' seinn tre aoibhneas cridhe, 'n uair a tha aobhar agaibhse glaothaich tre dhoilghios cridhe, agus caoineadh a dheanamh tre chràdh spioraid! Cionnus is urrainn sibh fois a ghabhail aon mhionaid 'n a leithid do shuidheachadh? Nach 'eil bhuir n' anama cho luachmhor ri anamaibh na muinntir a tha o latha gu latha a' tional gu Crìosd?

Nach 'eil mòran an so, a bha ùine fhad beò 's an t-saoghal,

* Chaidh an t-searmoin so a labhairt aig am anns am b' e toil an Tighearn 'obair ath-bheothachaidh dheanamh, air doigh shonruichte, ann an iomadh aite.

nach 'eil fathast air an athbhreith, agus mar sin a tha na 'n coigrich do chomh-fhlaitheachd Israeil, agus nach d' rinn ni riamh o rugadh iad, ach a' càrnadh suas feirge fa chomhair latha na féirge? O dhaoine! tha bhur staid air dhoigh àraidh da rìreadh cunnartach. Tha bhur cionta agus cruas bhur cridhe ro mhor. Nach 'eil sibh a' faicinn gur lionmhor iad bhur comhaoisean air am bheilear a' dol seachad, agus a tha air am fàgail, ann an cùrsa iongantach tràcair Dhia? The feum agaibh air smuainteachadh umaibh féin, agus dùsgadh gu glan as bhur codal: cha 'n urrainn sibh fraoch feirge an Dia neo-chrìochnaich a ghiulan.

Agus sibhse, a dhaoine agus a bhoirionnach a oga, an dean sibhse dimeas air a' chothrom luachmhor a tha sibh nis a' sealbhachadh, 'n uair a tha co ioma do bhur comhaoisean eile a' diùltadh diomhanasan na h-òige, agus a' cruinneachadh a dh' ionnsuidh Chrìosd? Tha agaibhse gu sonruichte cothrom neo-ghnathaichte; ach ma ni sibh dearmad air, bidh sibh ann an ùine ghoirid 's a' chor cheudna riu-san a chaith uile laithean luachmhor na h-òige anns a' pheacadh, agus a tha nis air teachd gu 'leithid a staid eagalaich do dhoille agus do chruas.

Agus sibhse, chlann, a tha fathast gun iompachadh, nach 'eil fios agaibh gu 'm bheil sibh a' dol sìos do ifrinn, a ghiulan corruich uamhasaich an Dia sin a tha gach latha agus oidhche ann am feirg ribh? Am bi sibh toilichte bhi 'n 'ur cloinn do 'n diabhul, 'n uair tha mòran do 'n òigridh air an iompachadh agus air an deanamh na 'n cloinn naomh agus shona do Rìgh na 'n rìghrean.

Agus a nis, eisdeadh gach aon neach a tha fathast a mach à Crìosd, agus an crochadh os ceann slochd ifrinn, ri àrd-ghlaodh focail agus freasdail Dhia, co dhiubh is seann daoine no seana mhnathan iad, no daoine ann an treun 'an neirt, no daoine òga, no clann bheag iad. Bidh bliadhna thaitneach so an Tighearn, a tha 'n a latha mòr-thràcair do chuid, gun teagamh, 'n a latha dioghaltais cho mòr do chuid eile. Bidh cridheachan muinntir a cruadhachadh, aig a leithid so do àm, anns an tomhas sam bi an ciont a' meudachadh, ma ni iad dearmad air an anamaibh. Agus cha robh a leithid so do mhuinntir riamh ann an cunnart cho mòr, a bhi air an tabhairt thairis do chruas cridhe agus do dhoille inntinn; agus ma thachras so dhuibhse, bidh sibh gu sìorruidh a' mallachadh an latha so, agus a' mallachadh an latha an d'rugadh sibh riamh, gus a leithid so do àm doirtidh a mach Spiorad Dhia fhaicinn, agus b' fhearr leibh gu 'n d' fhuair sibh bàs, agus gu 'n deachaidh sibh do dh' ifrinn mu 'm faca sibh e.

Air an aobhar sin, dùisgeadh gach neach a nis a tha mach à Crìosd, agus teicheadh e o 'n fheirg a tha ri teachd. Tha corruich an Dia Uile-chumhachdaich 'nis an crochadh gun teagamh os ceann na h-uile pheacach. Teicheadh gach neach a mach à Sòdom: "Teich air son t-anama; na seall a' d' dheigh, agus na stad 's a' chòmhnard uile: teich do 'n t-sliabh, air eagal gu millear thu," Gen. xix. 17.

A' CHRIOCH.