

THE
Free Presbyterian Magazine
And MONTHLY RECORD.

VOL. VI.

APRIL, 1902.

No. 12.

The Bazaar.

THE Bazaar, as our readers know, is a popular device employed for the purpose of raising money in support of religious and other objects. It is not a commendable method in our opinion, even in connection with a secular scheme; but it calls, we think, for special condemnation when it forms a part of the work of a professing Church of Christ. The design of the present article therefore is to expose the unscriptural character of the Church Bazaar, and the unwholesome influence it exercises on the moral and spiritual tone of the community.

It may be stated by way of preface that the proper and divinely appointed method of obtaining money for the benefit of the Church is presented to us in Scripture, and consists in a simple appeal, enforced by Christian arguments, to the ability and liberality of the people. There is no other method open to the Church of Christ, and there is none other employed or needed, as long as the Church is faithful to her trust. But when spiritual life ebbs away, faithfulness to truth languishes; and then the tendency is to introduce schemes that are pleasing to carnal reason and taste irrespective of the approval or disapproval of God's Word. The Bazaar is one of these unscriptural schemes. It is a form of merchandise in the house of God; and merchandise in this house, whatever the object, is to be condemned.

The *first* argument against the Bazaar is that there is no example of it in Scripture. In Old Testament times the people were commanded to give a tenth of their possessions to the Lord. There were no cunning devices used to entice them to an artificial benevolence. Similarly in the New Dispensation, the believing people were encouraged and exhorted to give under a sense of obligation to Christ, who though He was rich for their sakes became poor, that they through His poverty might be rich. We are certainly told that after Pentecost, "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."—(Acts iv. 34-35.) But it is clear that the early Christians did

not turn the Church into a saleroom or a market; they sold their possessions in the ordinary lawful way, and then presented the money to the apostles.

The *second* argument is that merchandise in the house of God is expressly condemned by Christ. The Bazaar, as already stated, is a form of this merchandise. On one occasion Jesus "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise."—(John ii. 14-16.) Jesus does not condemn merchandise in its own place—in the market or the shop; it is because it is out of its proper place that He condemns it here. He does not cast out the merchants from the temple because they were carrying on commerce for their own personal benefit, or because they were extortioners, but He drove them forth, according to His own express testimony, because they were making "His Father's house a house of merchandise." He expels all worldly commerce whatsoever from the house of God. The temple was not built to supply accommodation for shops and markets within its precincts; it was built solely for the worship of God. So in like manner the visible Church of Christ in New Testament times is not set up to be a house of common business; its special function is, even in a still higher degree than that of the temple, the spiritual worship of God. The Lord, therefore, has appointed His Church for spiritual service, and if it is devoted to a lower purpose, it is subjected to a degradation that dishonours God and injures society. It is clear then, we affirm, that the Bazaar has no place in the Church of Christ. To introduce the ordinary merchandise of life into this Church is to desecrate the temple of God. Some may suppose that if the Bazaar is not held in the place specially dedicated to divine worship, but in some other building, the business is quite lawful. Let it be noted, however, that if it is held in formal connection with the Church, *that* constitutes it a part of Church work, and relegates it to the category of merchandise in the house of God.

A *third* argument against the Bazaar (which has been already alluded to) is that it introduces a worldly appliance for the procuring of money in the Church and thus contemns the divine method of exclusive appeal to Christian obligation. The apostle who spoke as moved by the Holy Ghost, said, "Freely ye have received, freely give." The money was not to be extracted out of the pockets of the people by roundabout methods which would appeal as much to their covetousness as to their liberality. They were to give with hearty willingness, not looking for any material recompense for their money. Such is not the case at the Bazaar. The buyer is tempted to purchase oftentimes far beyond his original intentions by the sensuous display of attractive articles. He is not

coerced with the whip into buying, but he is allured by a deceptive fascination into it. Can such a process of stimulating benevolence be for a moment associated with the name of Christ? We trow not; Satan is rather the author of it. Again, there is a contempt in the whole business of the divine and spiritual method. The Lord appeals to spiritual motives. Is He not the author of our being, the preserver of our life, the provider of our temporal mercies, and if we be in Christ, the gracious giver of our spiritual and eternal mercies? All these considerations are fitted to stir up a spirit of liberality to His cause, and these are the considerations that His ambassadors are called upon to impress upon their hearers. Is it not mockery then in the highest degree to bring in as a supplement to such high and blessed inducements to give to the cause of Christ, the petty allurements of material finery at a Bazaar? To a spiritual mind, the idea is disgusting in the extreme. It shows to what a low ebb religious bodies have come at the present day when one of their chief springs of Christian benevolence is the Bazaar.

Many may object to our argument by saying that the object of the Bazaar is the furtherance of the cause of Christ, and that the work may be engaged in as a piece of service to Him. In reply, it may be answered that the end does not justify the means; we are expressly forbidden to do evil that good may come. To say that the end justifies the means is to adopt one of the leading pleas of Romanists for their unhallowed works. God has appointed means as well as ends, and if we employ means He does not prescribe we may expect to hear Him say with holy indignation, "Who hath required this at your hands?" Others again employ the following plea. They say—"There are many people who cannot give money to any considerable extent to the Church, but they can work with their hands; and surely it cannot be wrong to allow these persons to contribute their own handiwork to the financial support of the Church. The best way to dispose of this work is by a Bazaar." We have not the slightest objection to persons making useful articles with a view to the assistance of the Church, but where the fallacy comes in is in asserting that the best way of disposing of these is by a Bazaar. Let the persons who have made these articles go in the ordinary way and sell their goods to those who are in a position to buy them, and let them then give the proceeds to the Church through its regularly appointed channels of receiving the offerings of the people. This is a perfectly lawful way of helping financially the Church of Christ; but it is not a showy and vain-glorious way, and so it is not adopted by the persons who prefer the Bazaar. Further, it does not justify the business to say that any particular Bazaar is conducted on the plainest possible system, without, for example, raffles, showy articles of sale, or foolish amusements. "The sale of work," which is the simplest form of this kind of commerce, may consist in the selling and buying of very useful goods, but that does

not justify the device, it is merchandise in the house of God all the same, and it is the adoption of a method for cultivating benevolence that has no authority from the Word of God.

A *fourth* and last point against the Bazaar—and it is not a little one—is the unwholesome influence the institution has on the moral and spiritual tone of society. We believe it is a veritable hot-bed of moral evil. It is carnal in its origin and spirit, and therefore it is also carnal in its fruits. For one thing it is a vain-glorious display of supposed good works. The command of Christ, “Let not your left hand know what your right hand doeth,” has no place within its precincts. The benevolence is of a very open and self-righteous kind. A second feature is that extortion, which is just another word for theft, is largely practised. The articles are in many cases over-priced. That the buyer is an abettor of this breach of the moral law does not justify it. Can Christ not maintain His own Church without breaking His own commandments? A third circumstance is that there is nothing almost equal to a Bazaar for stirring up the basest rivalries and dissensions among the workers at it. And the last point we notice is that it invariably introduces a frivolous and carnal spirit into the Church. We do not say that all such concerns are equally demoralising, but the majority of them, we have reason to believe, are nurseries of corruption to a degree scarcely apprehended by many.

The King's Embassy to the Pope.—At the present time the Pope is holding the Jubilee of his Pontificate, and is receiving the congratulations of his religious subjects. It is matter of profound regret and humiliation that the King of this Protestant realm has sent an embassy to join in these congratulations. No doubt the event is partly political, and the hand of the Government is in it; but that in no way lessens the guilt and shame. The constitution of this kingdom recognises neither the temporal nor the spiritual sovereignty of the Pope—it positively disclaims both; and so the action of our rulers in this matter is utterly to be condemned as subversive of the fundamental statutes on which the nation stands. The ambassador was, of course, an ardent Papist, the president of the “Catholic Association,” the Earl of Denbigh; and it is stated that when he proceeded (on 8th March) towards the Pope's throne, bending the knee thrice, as is the custom, he offered to kiss the Pope's foot, but the Pope presented his hand to be kissed, thus politically averting what might give rise to popular indignation in this country. Truly things are at a terrible pass in this once strongly Protestant nation; and it is more than time there was an uprising in the strength of the Lord against the advent of a fearful slavery. The King of Italy teaches us an admirable lesson. He does not recognise the temporal power of the Pope, though himself a Roman Catholic, and therefore, on the advice of his ministers, has sent no special embassy of congratulation.

Notes of a Sermon

BY THE LATE REV. DONALD MACDONALD, SHIELDAIG, PREACHED
IN PULTENEYTOWN, WICK, ON MONDAY, 30TH APRIL, 1894.

"I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."—SONG OF SOLOMON ii. 1-3.

I.—"I am the rose of Sharon." The rose is considered the choicest flower of creation, both for its beauty and for its fragrance, and the rose of Sharon excelled all others in loveliness; it was specially beautiful and fragrant beyond all roses, and it was the admiration of all who saw it. Now, Christ who is here speaking to His Church, compares Himself to this beautiful flower which was known and noted for its loveliness. "I am the rose of Sharon." All flowers, in order to their perfect beauty and maturity need two things; they need sunshine and they need rain. They need rain that they may grow, and they need sunshine that they may bloom; and Christ the rose of Sharon had both. He had, from all eternity, the glorious sunshine of His Father's love shining upon Him, and the blessed influences of the Holy Spirit ever resting on Him and dwelling in Him. And when He appeared on the earth in human nature, He grew up in the atmosphere of divine love. He lived in the communion and fellowship of His Father's love; the sunshine of His Father's smile rested on His person and on His work. "This is my beloved Son," was His Father's commendation of His person, and, "I do always the things that please the Father," was His own declaration as to His work. He had, moreover, the dew and influence of the Holy Spirit ever abiding on Him, refreshing and watering His holy human soul. Thus He was beautiful and fragrant in the eye of the Father. With complacency and with delight His eye rested on Him in all that He did, and in all that He was. He was the "rose of Sharon," yea the rose of heaven in His Father's view while He dwelt on this sinful earth. Is He the rose of heaven to your heart to-day?

Also, the rose does not send forth its beauty and fragrance merely when it is growing, it sends it forth specially when it is crushed or bruised; then its perfume fills the air. And so, when Christ in His humiliation went forward to atone for the sins of His people, and was bruised in soul and body in their room and stead, the sweet odour that arose from that bruising filled the heart of Jehovah with indescribable satisfaction and delight! Spices were laid on the Old Testament sacrifices, so that when the sacrifice was burned on the altar the odour of the spices filled the air.

When the fire of divine wrath kindled by divine justice took hold of the blessed sacrifice on Calvary, the spices of holiness, of love, and of submission, that dwelt in the holy soul of the ever blessed victim, sent forth such a fragrance as that it reached the very throne of God. Jehovah inhaled that fragrance and was satisfied, yea, Jehovah feasted with joy on that sweet fragrance! The holy angels who ever worship and adore, felt that fragrance and sought to "look into" whence it arose. The saints in glory who had been redeemed and saved in virtue of that coming sacrifice were refreshed by that sweet odour. A wave of wonder and praise filled their glorified spirits! And the Church of God on earth when it is under a gale of the Spirit, it too apprehends something of that fragrance. Yes, friends, the Spirit of God sometimes has wafted something of this sweet odour to poor longing souls in seeking access to the Lord; yea, has wafted to some souls in Scotland even in our own day, a savour of that very fragrance that arose from Calvary to the heart of God! Oh! did a breathing of it ever pass through your soul?

Again, when one sees a beautiful flower growing, they may wish to pluck it. Men will sometimes pull a rose and pin it in their coat, and then the perfume is felt by all who come near them. So, if you had Christ planted in a broken heart, that would make you beautiful, and you would emit a sweet savour. Those who get a glimpse by faith of "the rose of Sharon" Christ, oh! they wish to possess Him, to lay hold of Him, and to make Him their own; and sometimes under the light of the Holy Spirit making clear to them the Word of Salvation, they are enabled to lay hold of and to embrace Christ, and to place Him in their bosom, and then the fragrance will be felt by those around them. Oh! sinner, get Christ into your heart, and the whole world will be the better of you.

II.—Christ in commending Himself to His Church calls Himself here also, "the lily of the valleys." Not "the lily of the valley," but "the lily of the valleys," and not the lily of the garden, but the lily of the valleys. And why? Well we know that when men plant lilies in their gardens, they wall them round, so that others may not get at them or perhaps even see them. Now, Christ was at one time the lily of the garden. Under the Old Testament dispensation He was so walled within the Jewish Church, that only those who were inside its ordinances and ceremonies could get a sight of Him. But after He appeared in the flesh that garden wall, "the middle wall of partition," was broken down, and He now manifests Himself as the lily of the open valleys, open to every sinner who passes by, to every sinner who comes under the sound of the Gospel. "Whosoever will let him come," and "him that cometh unto me I will in no wise cast out."

More particularly, there are three valleys into which Christ came, which makes Him call Himself the lily not of the valley merely but of the valleys.

1. The valley of the virgin's womb. "Great is the mystery of godliness, God was manifest in the flesh." Jehovah in order that lost sinners might get possession of this lily, prepared for Him a human nature, "a body hast thou prepared me." And why? The infinite and the finite were to be united, and as the finite could not comprehend the infinite, the infinite took hold of the finite. The immortal became mortal, the Eternal Son became an infant of days, and took human nature into such union with His own divine person as that He had "two distinct natures" while one person for ever. Divine love now found a suitable channel through which it might burst forth toward its objects, for the beloved Son came to the virgin's womb and there became incarnate; became bone of our bone and flesh of our flesh, dwelt in the valley of our human nature. "Unto us a child is born," says the Church.

2. Christ came into the valley of humiliation and suffering. His people were the lawful captives of law and justice; a broken law held them captive, and justice made fast their chains. They were thus in a hopeless helpless condition, they were prisoners and lawful prisoners and could in no way deliver themselves. But Christ appeared at the prison door, put on the prison garments; was "a man of sorrows and acquainted with grief." Yea went down into the prison and took there upon Himself the curse of the broken law; submitted to the rage and fury of men and devils, and to the avenging wrath of Jehovah, paid the penalty of the transgressors, and set the captives free! Do you follow Him by faith in this prison of suffering? That will make suffering light to you, especially suffering endured for His sake.

3. Christ descended into the valley of the shadow of death on behalf of His people. "The wages of sin is death." The fruit and punishment of sin is death. Sin has left and ever will leave behind it, a shadow, a dark shadow, which is death, and which is the foretaste and forerunner of eternal death. Every child of Adam had, and has this shadow following him. And this dark shadow fell on Christ, for although He knew no sin He made Himself sin for His people, and had their sins laid upon Him and reckoned against Him. "The Lord hath laid on him the iniquity of us all," says His Church. And the further He went on in the path of humiliation as their surety, the darker the shadow became! It was so dark in Gethsemane that He exclaimed, "Oh! that it might pass from me, yet not my will but thine be done." And it became so dark on the accursed tree that He cried, "My God, my God, why hast thou forsaken me." Why this shadow, this awful shadow? Why? It was, child of God, that you might not sink under that shadow eternally. Not but that you will have to taste death to enter the dark valley of the shadow of death, but Christ, having been there before you, will take away the terror of that valley, and be a support and comfort to you. Yes, friends, a glimpse by faith of this fair lily passing for you, and passing with

you through the dark valley, will make a death-bed a sweet bed to you. Will you have this lily to-day, oh, sinner? Will you take Him and place Him in your heart? If you do you will then become a lily yourself!

III.—But Christ not only commends Himself to the church as the “lily,” but He condescends to call her by the same name, for He says in the next verse, “As the lily among thorns, so is my love among the daughters.” As He is a lily, so she in her measure is a lily also. He is *the lily*, and in the measure in which His spouse resembles Him, she is a lily also. But she is a lily among thorns. “As the lily among *thorns* so is my love among the daughters.” Not easy for a poor lowly lily to be growing up among thorns. And the thorns that surround the spouse of Christ are many and painful. Satan and his hosts are thorns; ungodly men are thorns; the snares of the world are thorns; the corruptions of sinful nature are thorns; and the lusts of the flesh and of the mind that still dwell within the unrenewed part of the spouse herself are thorns. And thorns have pricks, and all these thorns will be pricking the poor lily. Satan’s temptations and her own corruptions will be pricking the poor lily; the troubles and crosses of the world will be pricking her; the enmity and persecution of the ungodly will be pricking her; and sometimes the ways and words of her fellow-believers will be pricking her, and these are often the sorest pricks of all. And what will heal all these pricks? I do not know unless it would be a sight of Him by faith who bore these pricks Himself, for it is written, “And they plaited a crown of thorns and put it on his head.” Oh! the nearness of Christ to His poor tried people. He took their very thorns!

IV.—Lastly, Christ is compared in the text to the apple tree. “As the apple tree among the trees of the wood, so is my beloved among the sons.” Among us the apple tree is planted and cared for, but in eastern countries it grows in the open fields, and is the most beautiful of all the trees of the wood. For it has not only beautiful spreading foliage affording shelter or shade to the traveller under the scorching rays of the sun, but it has beautiful fruit also, so that one parched with hunger or thirst may find food and refreshment. And moreover, the apple tree is so thickly covered with foliage and fruit, that one going through the woods where it grows, and where wild beasts roam and abound would be quite hidden and quite safe from the attacks of these creatures if he got beneath the covert of its spreading branches. The apple tree is therefore the foremost of all the trees of the wood for these various reasons; it is beautiful to look at; it is beautiful because of its refreshing fruit; and it is beautiful as a shelter from all danger. Now, Christ is as the apple tree to His people, the foremost and fairest beyond all others. As the apple tree excels all the trees of the wood, so Christ excels all others in the view of His Church. The other trees of the wood were desirable and

pleasant, but the apple tree excelled them all. The image of Christ may be seen "among the sons" in more or less measure, and that makes them desirable and pleasant, but Christ "among the sons" is beyond them all. The Old Testament prophets were pretty "sons," the New Testament apostles were pretty "sons," the martyrs and reformers were pretty "sons," and all who truly love His name are pretty "sons," but Christ is fairer than them all. "Thou art fairer than the children of men." Now, what is it in Christ that makes Him so fair and pleasant to His Church? We think it is this. His Church—every individual member of it—has something within their own bosom which when prompted by Satan ever seeks to make them miserable, and that is an accusing conscience. There are many enemies the Church has, outward and inward; but if she was free of an accusing conscience, these would not hurt her or grieve her as they do. Now, what is a poor child of God to do, where is he to flee when wounded and hunted by an accusing conscience? Oh! friends, where is he to go but to Christ? and what does he find in Christ to pacify conscience, what but *His blood*? "When I see the blood I will pass over you." Nothing will give relief to a poor soul pursued by the terror of an awakened conscience, but a faith's glimpse of the blood that was poured out on Calvary. "It is the blood that maketh atonement for your souls." It is here the soul finds shelter from the wrath of God felt to be due to his sin, it is here he sees that reconciliation and peace are to be found, and so he says, "I sat down under his shadow with great delight." I can here take rest. I can here "sit down" for here I see a just God and yet a Saviour, God reconciled in Christ,—*"The blood of Jesus Christ his son cleanseth us from all sin."*

But the spouse not only found shelter and rest under the apple tree, but she found also food and refreshment, for she adds, "and his fruit was sweet unto my taste." Now, when a soul gets a little view of Christ in His atoning death, he gets also a little liberty to make use of Christ as a Saviour, to make use of Him in all His offices, and so to enjoy the benefits or fruits of His death. And oh! what a precious benefit as fruit of Christ's death it is, when He as a prophet speaks a word in the gospel on the ground of His blood to a poor needy soul. When He speaks a word of pardon and peace on the ground of the blood, that is a sweet fruit to the soul! And when as a priest He reveals to the soul something of the intercession He exercises on its behalf at the right hand of God, and when the soul sees that this intercession is carried on on the merit of the blood, that is a sweet fruit indeed! And when He as a King interposes sometimes by His Word and Providence to deliver the soul from harassing trials and temptations, and manifests that it is for the sake of the "blood of the covenant" that the poor prisoner is sent forth out of the pit wherein is no water, that is sweet indeed! And when according to His promise before He left the world, He sends forth the Holy

Spirit to dwell in the soul and to shed abroad there the love of God, and when that indwelling is seen to have been the purchase of blood, that is a sweet fruit indeed ! And when there are moments when He vouchsafes His own fellowship and communion to the soul, whether in secret or under the ordinances of His appointment, and gives the soul some sweet nearness to Himself, a moment of a foretaste of glory, enjoying a blood-bought salvation, that is a sweet fruit indeed ! And let me say, you that get a taste of these fruits, you may look out for trials. Not that the fruits bring trial, they bring blessedness, but trials are needed to put an edge on our spirits that we may relish those fruits for which by nature we have no appetite ; and also to wean us from everything that would come between us and the enjoyment of these precious fruits. If Satan and the flesh get their own way with you, you will have little taste or relish for the fruits of the apple tree. Oh ! keep near to it then, keep under its shadow, and you will find its fruit sweet to your taste.

And oh ! sinner turn towards the apple tree, let your cry be, "We would see Jesus." For if God wakens up law and conscience against you, and you have not the shelter of this apple tree Christ above you or around you, you will be a hopeless wanderer away from God, not only in time but throughout an endless eternity of woe ! Let not Satan go back to his den this night saying with regard to your poor sinful soul, "It is mine yet." The Lord grant you wisdom. Amen.

Counsel to Preachers and Others.

A LETTER BY THE LATE REV. ALEX. STEWART, CROMARTY.

CROMARTY MANSE, 22nd February, 1827.

MY DEAR —, I read your last letter with much interest, and willingly offer my remarks on the subjects to which it refers.

First, as to the downright personal plan. No doubt many modern sermons are very useless, because they are very general, pointless, pithless things—"an infinite deal of nothing," for there is no making them into any definite something that will bear to be handled, and grasped, and dissected. The amount of them is just that religion is a very good thing. But the opposite extreme is not the thing ; neither is every offence "the offence of the Cross." Were a stranger, or even a general acquaintance, to ask me, "Are you a Christian?" "Are you at peace with God?" I might say, "These are very important questions ; but pray, what right have you to put them, or to insist on knowing the state of my mind ; and how am I to know that you will direct me aright, and not mislead me?" There may be an impertinence in a person's asking me the state of my soul, as well as in asking me the state of my finances. And there is a spirit of wisdom in religion,

as well as a spirit of fidelity. The plan I try or wish to follow, is, in regard to private intercourse, "*to watch*" opportunities, circumstances, characters, "as one who must give an account." A minister is warranted in saying things, especially to parishioners, which another is not. And when people come for baptism, etc., I am often as downrightly personal in private with them as English will go. Then as to public ministrations, my object is to let the Bible speak out. It surely is faithful; and if a minister "speak as the oracles of God," "declaring all the counsel of God," "and keeping back nothing that is profitable," he can hardly be called unfaithful. At least I think there are many passages which so plainly condemn common sins, and all sin, and our own sins, that to "declare all," and "keep back nothing," will try our fidelity. To put such direct questions as you mention, when not warranted by mutual intimacy between the parties, or such other circumstances, may do good in certain instances, and take for a while; but if it become anything *common* and *general*, many exorcists like the sons of Sceva will appear, and meet with similar treatment. *Non omnia possumus omnes.** Singular men can do successfully singular things; and men of a highly spiritual state of mind will succeed where others will not only fail, but make fools of themselves.

Next as to the simplicity of the Gospel. The Gospel is no doubt very simple; and so also is the law, "that bodies attract and are attracted, directly as the mass, and inversely as the square of the distance." But this simple principle, when carried out among various bodies, moving in orbits of varied and ever changing eccentricity, involves problems which tax the highest powers of human calculation. And the simple Gospel, when carried out through all its bearings and aspects, involves many a problem exceedingly complex.

The Gospel, I again admit, is sublimely simple,—as much so as a thousand moral problems solved and understood every day in domestic life between parents and children; but men are not so simple in their aims and intentions in regard to the Gospel. There is a bias, and a duplicity, and a dishonesty in the human heart on this subject: there is a blindness too; and however simple it may be to look at an object, and see it distinctly, it cannot be simple to one, half or wholly blind. While, then, I subscribe heartily to the simplicity of the Gospel, considered in itself, I despair of anything making religion in actual fact and practice a simple matter, except an outpouring of the Spirit from on high. Discard all encumbrances, and try your simple Gospel. One and another believes; but a third misunderstands in one way, and a fourth errs in another: you correct and refute, until at last you find it necessary to call back the very disquisitions, and distinctions, and defences, etc., which you threw away as marring its simplicity and beauty.

* We are not all able for all things.

Next as to the subject of doubts and fears. These, I conceive, are often well-founded ; that is, the person has the best reason to doubt his Christianity, and fear the worst. Often they are mere cant and pretence. Often they arise in the Christian's mind from temptation, sin, and jealousy of himself. I do not think doubts and fears a certain evidence of grace ; neither do I consider strong confidence an unequivocal indication of a change of heart. There cannot be a simpler case than that of the jailor—"Believe in the Lord Jesus Christ ;" "and he believed and rejoiced." But I have just been lecturing on Luke vi. 27-36. I can understand a sinner rejoicing on his first believing, when he is assured of all his sins being blotted out ; but think you, is it every one, who, twenty or thirty years or half as many afterwards, can ponder the passage I have quoted, and look at his own life, and have such a full assurance of the *superiority* of his benevolence and charity to that of sinners, as unhesitatingly to conclude himself a saint,—such a consciousness of his love to enemies—his perseverance in doing good—his forbearance of injury—his liberality, as to "lift to heaven an unpresumptuous eye," and say, "I am a son of the Highest?" And yet read the passage, and say whether that ought not to be the case. And is there anything self-righteous in this ; or anything inconsistent with his being then, as at first a sinner saved by grace? Is there not a danger of our saying, "Lord, Lord," and yet building on the sand, and being overwhelmed in "great" and final ruin?—(John xiv. 24.) How self-denying and difficult are Christ's "sayings!" Is it easy to say that we so keep them, as to be sure that we love Him? Mark the strong language of John, 1 Epistle iii. 6-10, and say if there be not ground for doubts and fears, lest we should mistake reigning sin for remaining sin. And these and a multitude of similar passages are of as high authority as any in the Bible. You see, then, how many grave and valid doubts may arise which can hardly be called "sinful," except as it was wrong to indulge that sin which occasioned them.

Observe that the promises of Scripture are very generally connected with character, clearly showing that it is the possession of the character that warrants the self-application of the promise. And the promise will accordingly be of something very suitable to the character : a kingdom for the poor—fulness for the hungry—mercy to the merciful—seeing the Holy God to the pure in heart—something to comfort, or animate, or guide, or strengthen, etc., etc., as it may be.

Beware of confounding promises and invitations,—two very distinct things, and addressed to different classes. The invitations are to sinners ; the promises to saints only. They are yea and amen in Christ, and to those only who are in Christ—who possess the suitable character (as observed above); and they convey grace suited to the time of need. The invitations to embrace the Gospel are to "every creature."

I dare say there are some who are a good deal employed in

scrutinizing their "first act of faith," when they would be more comfortably and more usefully employed in eating their spiritual food, and doing their spiritual work. Faith is not an act performed once and for ever, any more than the first mouthful of food, or the first inhalation of the lungs. But what do you understand by faith? You speak of the convinced sinner believing "that God hath given to him eternal life in Christ." What does he believe? That God hath given him eternal life. How does he know that? Christ "gives His *sheep* eternal life," and of course "they shall never perish." But has God or Christ given all men eternal life? and if not—as assuredly He has not—pray, how does your sinner know, or on what authority does he believe, that God has given *him* eternal life? You allude, I suppose, to 1 John v. 11; but as to the actual gift and possession of life, the "us" must be the "sheep." This will lead you to reconsider the "gift of full pardon to the chief of sinners," by which in that connection, you must mean any or all sinners. What do you mean by God's being "already *reconciled* to the world, and now beseeching sinners to be reconciled to Him?" You allude to 2 Cor. v. 18-20. The "reconciled" are the "us"—the reconciliation is open to the world, and the ambassadors beseech them to embrace it. A person, by taking up a theory, may persuade himself, or imagine, that he is at peace with God, and on the way to heaven. This is a pleasing idea; the uneasy apprehensions usually felt in the prospect of death are quieted or removed: thus a joy and peace are the natural consequences of entertaining such an idea; *consistency* and *novelty* will lead to a pleasure in ordinances, and a good deal of religious talk and bustle, etc., may follow. But to be a Christian is another thing altogether. In almost any account of a shipwreck you can take up (I have just been reading one), you will find instances of the unfortunates being thrown into ecstasies by appearances of deliverance, which have afterwards proved delusive. Their belief and hope naturally made them joyful, although quite unfounded and imaginary. What, then, would their joy prove to a bystander? Evidently that they thought deliverance at hand, but not that it actually was at hand.

These things are of prime importance to all, but especially, my dear —, to us who teach publicly, lest we mislead others, and the mistake be irretrievable ere we can correct it. There is a most solemn responsibility attached to the ambassadors of Christ, treating with men on the concerns of eternity.

I am much persuaded that there is no excogitating ourselves into the truth. If you were ever in a steamboat in the narrow windings and bays of the Argyle coast, you would often see yourself apparently land-locked, and the surrounding hills would shade into each other so naturally, that no scrutiny of the eye, or even of the glass, could discover an outlet; and yet there would be more than one outlet sufficient for the British navy to pass. So, many a theory complete and invulnerable to metaphysical scrutiny,

has flaws which neither reason nor philosophy can discover. Did it not puzzle the blind Sodomites to discover Lot's door?

I shall be very glad to hear your sentiments on the agency of the Holy Spirit. And closely connected with this will be the nature of regeneration, its necessity and the place it holds in the system of truth; likewise what the apostle means by being "spiritually minded," and "carnally minded."

I like the emphasis you put on "the simple word of God." Unquestionably *it* is the warrant of faith. But observe, the confidence and submission demanded by Scripture, and most justly due to it, is due to the sentiment or truth intended to be conveyed by the Spirit of inspiration, and to that only, not to any perversion or misunderstanding of ours. I am near the end of my paper, else I might point out some not uncommon mistakes on this subject. You might try for yourself, to answer satisfactorily the following questions:—To what is a student of Scripture to look as his security, that he will not materially err in interpreting Scripture? What place ought to be assigned to human comments and interpretations? are they to be discarded *in toto*? or if not, what kind and degree of deference is due to them?

Make religion, my dearest —, a personal concern. Be honest and conscientious, and faithful in regard to yourself, and this will lead to fidelity and success in the great cause in which you are engaged. May God bless you, and make you a blessing for many *birth-days* to come. Friends at Kincardine and Tain much in their usual, except a winter cold which comes and goes. Charles Mackintosh is before the Presbytery.—Affectionately yours,

ALEX. STEWART.

Strange Career of Niel MacLugas or Douglas,

SHOEMAKER, POET, AND PREACHER.

THERE are several families bearing the name M'Lugas, in the Session Records of Kilmodan, from their commencement in 1737 till 1786, after this the name is recorded Douglas, but in Gaelic it is still termed MacLugais. MacLugais, Maclucas, and Luten, is a common name met with over a great part of Argyleshire.

Niel Douglas, the subject of this notice, is said to have been born at Moybeg, in Glendaruel, in the year 1750. This cannot be directly verified as there is a blank in the "Birth Records," between the years 1749 and 1761. But there are several circumstances to shew that this was the time and place of his birth. He tells us himself in his "Journal" that Glendaruel was his native place, and we also learn that he died at Glasgow, 9th January, 1823, aged 73 years, this shews that he was born in 1750. Although the "Birth Records" are wanting in the parish during

this era, the meetings of Session are regularly recorded, and one of its number was Niel M'Lugas, Moybeg, who was elder, treasurer, and apparently Session-clerk for the parish from 1745 to 1755. There is a son born to this Niel and Elizabeth Cowan in 1748, and the birth of our subject, would be in order, as said, in 1750. The father is said to have been also miller at Eskechlachan in the vicinity.

Young Douglas learned shoemaking, and in order to push his trade he went to Greenock, where he evinced such a thirst for learning, that he wrought at his craft during the day, and attended classes in the evening, when he made extraordinary progress at the languages. This was brought to the notice of the minister of the Mid Parish, likely Dr. Adam, who befriended Highlanders, and assisted Douglas to go through a college curriculum in the University of Glasgow.

When a student, we learn his mind gave way, and he was ever afterwards far more the child of impressions than those who have always been sane. This failing evidently did not originate with him, as a vein of insanity manifested itself in many of his relations.

After passing college, he does not seem to have ever been connected with the Church of Scotland. As an author, he first appears in the character of a minister of the Relief Church at Cupar-Fife, in "Sermons on important subjects with some essays on Poetry," pp. 588, 12 mo., Edinburgh, 1780.

For the next thirty years he laboured incessantly with pen and speech as a preacher, commentator, poet, social and political Reformer, ending as a Universal Restorationist. In all of which he is aptly described as "a wavering Non-Conformist."

An octavo vol. of 508 pages, he printed in Edinburgh in 1789, consisting of twelve discourses, new versions of twelve of the Psalms of David in different kinds of metre, and twenty-four pieces of poetry on various subjects, among the latter are two long poems dedicated to his congregation on the death of a son a year old. Among his early poems are two loyal odes on King George III.'s illness and recovery, which their author referred to nearly thirty years afterwards, in the defence he prepared for the judge and jury at his trial for sedition. He issued an "Admonitory address to Great Britain; a poem in six parts, to which is added Britain's Remembrance," Edinburgh, 1792. This goodly octavo of 481 pages is addressed to King George III., and is a call upon his Majesty to abrogate the anti-christian practices of the slave trade, duelling, and Church patronage, and also every other vice. A preface follows, the burden of which is a lament upon the degeneracy of the times. These pithy verses, with prose commentary exhibits Douglas as a social reformer far in advance of his day. Yet with all his earnestness, we learn in a future publication, that these reforms had fallen still-born from the press. By 1793, he removed to Dundee, where he officiated as a minister of the Relief charge, Dudhope Crescent. There he caused some sensation by

"The Lady's Scall," a poem, and a few other select pieces, 12 mo., Dundee, 1794. Another volume of his sermons extending to 222 pages, octavo, was published at Dundee in 1795. Its title is "Britain's Guilt, Danger, and Duty."

In the summer of 1797, Douglas, along with a Mr. M'Naught, were deputed by the Relief body to go on a mission tour to Argyleshire. The expense of the mission seems to have been defrayed by the proceeds of a sermon by Douglas at Dundee and Glasgow on "Messiah's glorious Rest in the latter days" (Isaiah xl. 10), Dundee, 1797.

The Relief Church's mission to the Highlands originated in this way. Lady Glenorchy, who was always bent on doing good, got Mr. Smith, minister of Kilbrandon (afterwards Dr. Smith of Campbeltown), to translate into Gaelic the book called "Alaine's Alarm." Mr. Smith preached the translation to his congregation, which had the effect of a great awakening among them, but Mr. Smith does not seem to have nursed the movement, and the moderate ministers in the neighbourhood characterised it as temporary insanity, and would have nothing to do with them. The leaders of the movement approached the Lady again, and she arranged with the Relief Church to send Missionaries to Argyleshire in 1796-7, which at first was very promising. Mr. Douglas, Dundee, and Mr. M'Naught, Dumbarton, were those selected. At first they appear to have visited Kilbrandon, and in 1797 visited the peninsula of Kintyre, commencing at Southend, afterwards in the parishes of Barr (?) Clachan, and Killeen, and also in Kilmodan, where they had audiences from 500 to 1500. The people followed them from place to place. Few missions ever started with a better prospect of doing good, but it was speedily blasted,—like a blazing meteor—and never afterwards regained vigour, and it ultimately died.

Douglas was a zealous reformer,—warmer perhaps than wise. In his earlier years, at Dundee, he allowed himself to be nominated a delegate from Dundee to the Edinburgh Convention, and had even at one of the meetings acted as president. He was therefore a marked man. In setting out on his mission, he had very imprudently carried a political manuscript to Edinburgh and stipulated for its printing. During his absence in the Highlands the pamphlet was seized. After finishing his mission work, he returned by Glasgow for Dundee,—was to pass through to Edinburgh on his way homewards, and there also give an account of his mission. In the metropolis sad news awaited him. The reign of terror was then raging in Government circles, owing to the French Revolution. He was told his papers were seized, and himself a marked man. In vain did he plead his innocence. The people would not come to hear his account of his labours. Dispirited and crestfallen he returned to Dundee. Thus the mission he had laboured to set up, and of which he was the mainspring, he had dashed to the ground. After returning to

Dundee everything went against him, and reports were in continual circulation that he was to be seized and tried for sedition, he therefore gave up his church and repaired to Edinburgh in 1798, where he set up a printing press, resolving to support himself as an author and printer, and to preach when he had an opportunity. He suffered the distraint of his goods when in Edinburgh, the effect of which only confirmed him more in his political principles. In 1799 his printing press was broken, his premises entered, and some of his pamphlets seized for sedition. His (first) wife being a cousin of Lord Melville, he wrote him, and through his interference the matter was quashed, and his publications were restored.

Douglas kept a journal of his mission to the Highlands in 1797—being a series of letters to a friend (of 180 pages) published in Edinburgh in 1799. He gives a graphic description of his journeys and meetings, but there is not much to be gathered from his diary as he does not condescend to mention the particular places and persons he visited. He seems to have been well received except by the clergy, who considered him an intruder. The proprietors and factors received him cordially which was a pleasant contrast to their treatment of the lay preacher, Donald *ban* M'Arthur.

On this occasion, Mr. Donald *ban* M'Arthur, of whom afterwards, became associated with Mr. Douglas as an evangelist. They had many traits of character in common, and enjoyed each others fellowship, until Mr. Douglas broached his views about universal restoration. They had been holding meetings in Glendaruel, and stayed together that night in Camchuah, and discussed the point till morning. When M'Arthur found Douglas obdurate he parted with him saying from henceforth he would be his worst enemy, and expose his heresy everywhere which he at once did. From that time forth, except those who clung to his new theories about the Final Restoration, Mr. Douglas found himself isolated, as a preacher, in his native district.

As we have seen already, he now returned to Dundee, and his propensities led him to be very erratic in his movements, and to preach according to his own partialities than according to Presbyterian Order. Before he left Dundee the next year for Edinburgh, there were said to be some complaints that he was preaching in a somewhat form, the doctrine of Universal Redemption. In 1801 he removed from Edinburgh to Greenock, and commenced to ventilate his theories about "The Universal Restoration." These were embodied in a pamphlet which he published shortly thereafter, notice of which is inserted in *The Greenock Advertiser* of 13th March, 1804, which says—"N. Douglas, Greenock, returns grateful thanks to those who have encouraged his attempts to enlighten the public mind and dissipate the clouds of early prejudice that obstruct the current of free enquiry on religious subjects." In the interval in 1802, he published a volume the title of which is "An antidote against Deism," being a series of letters on the Final Restoration, to

which is added a number of pieces on the same subject in prose and verse. The Rev. Kenneth Bayne of the Gaelic Chapel detected the heresy, and denounced Douglas to his people as a dangerous character. Then an angry correspondence followed, which is published in his "Journal to Argyleshire" in 1804. To his other callings when in Greenock, he added that of printing and music teaching as may be gleaned from the *Advertiser* of above date, which says—"Mr. Douglas gives notice to the public that a considerable quantity of printing types (his property) have been embezzled some time ago from the late *Advertiser Office* while occupied in the evenings in teaching music, and he threatens law proceedings against the delinquents who are known to him, unless they make immediate restitution.

In 1805, Douglas settled in Stockwell Street, and about 1809 he seceded from the Relief Church to set up on his own account as a preacher of Restoration or Universal preacher. As such, he published "King David's Psalms in common verse, with notes critical and explanatory, dedicated to Messiah," pp. 638, 12 mo. "Printed and sold by N. Douglas, the author, 161 Stockwell Street, Glasgow."

In the year 1817 Douglas had publicly announced a course of lectures to be given in the Anderson University on the prophecies of Daniel. At the first of them, his language and gestures were reported to the Magistrates as savouring of sedition, they got alarmed, and sent three of the city officers to take notes of his speech. The presiding baillie took from them a written precognition which was sent to Lord-Advocate M'Conochie, and within a few days orders came to seize his person. He thus fell into the hands of the law. Although sixty-seven years of age, and to use his own phrase, loaded with infirmities, he was on 2nd May of that year duly arraigned before the High Court of Justiciary, Edinburgh, upon an indictment charging him with sedition, and was tried before the Court of Session, 26th May, 1817. Jeffrey and Cockburn were two of four Advocates retained for him.

Lord Cockburn, in giving a summary of the trial, says—"The prisoner had been a member in the old time of the 'British Convention,' and active in its proceedings. He was now a clergyman belonging to the sect called Universalists, sedition was the crime charged; and the general assertion was that the prisoner had, in the course of various *prayers, sermons, and declamations* from his pulpit, spoken criminally of the King, who was then afflicted with a mental derangement, the Regent, Parliament and Judges. The particular facts were that the prisoner did 'assert and draw a parallel between His Majesty and Nebuchadnezzar, King of Babylon, remarking and insinuating that, like the King of Babylon, His Majesty was driven from the society of *men* for infidelity and corruption,' and he 'asserted that His Royal Highness the Prince Regent was a poor devotee of Bacchus, that he drew a parallel between His Royal Highness the Prince Regent and Belshazzar, King of Babylon, remarking and insinuating that

His Royal Highness like the King of Babylon, had not taken warning from the example of his father, and that a fate similar to that of the said King of Babylon awaited His Royal Highness, if he did not amend his ways and listen to the voice of his people'; that he had *asserted* 'that the House of Commons was corrupt, and that the members thereof were thieves and robbers, and that the seats in the House of Parliament were sold like bullocks in the market'; that the laws were not justly administered within the kingdom, and that the subjects of His Majesty were condemned without trial and without evidence."

The prosecutor examined seven witnesses, of these, two were common town officers, who were sent by the magistrates to the place of worship for the very purpose of detecting sedition, but the preacher was so exceedingly rapid and indistinct in his utterance that it was difficult to understand him. There was not a single witness who did not state this fact, or who did not use it as an apology for being able to report so little.

The prisoner's defence was that he did not go out of his way to get at the story of the Babylonian King, but had been lecturing on Daniel for about two years, and took this passage in the regular turn; that neither the expression nor the sentiments ascribed to him had been uttered; that he spoke only of kings, sins, and visitations of Providence in general, making only the usual Scriptural application of the passage; and that on the whole, it was an orthodox and loyal discourse.

The solicitor general, Wedderburn, admits that as to slandering the administration of justice, "there has been no evidence brought before you." And even as to the other two charges of maligning the King and the House of Commons, though he thinks his own proof sufficient, he says, even as to these, "At same time I must observe on the part of the Crown falls far short of what I expected to have laid before you."

The solicitor was so chagrined in having lost his case, that he laboured by every possible phrase to leave a slime of guilt attached to the prisoner, and would only go the length of giving him the benefit of *not proven*.

The Lord Justice Clerk, Boyle, very properly left the point to the jury, who unanimously found the prisoner *not guilty*.

This case extends over twenty-eight pages of the State trials.

HIS APPEARANCE AND CHARACTER.

In the portrait by J. Brooks, engraved by R. Gray, prefixed to his "Journal" of 1797, he appears to be a stout set man, under middle height, with stern look, and full expressive eyes. This picture bears a strong resemblance to two cousins, Angus and Dugald Douglas, weavers, in Kilbridebeg in Glendaruel, who died about forty years ago. He must have had other attractions in his younger years, as he married a cousin of the first Viscount Melville. In fact, it is said she ran away with him. They had a

son who died when a year old, for which he published a doleful elegy in 1789. His only surviving son, Niel, who it is said could speak sixteen languages, was a constant source of trouble, and narrowly escaped hanging, but was banished for being guilty of falsehood, fraud, and wilful imposition (see trial, 12th July, 1816, *Scots Magazine*).

The incessant work and worry Mr. Douglas had undergone, caused that at the comparatively early age of sixty-seven, he appeared as an old man. A picture is taken during his trial in 1817, which represents him sitting at the bar with Daniel v. 17-28, below, being the text which brought him into trouble, and is signed B. W. Of his appearance in this position, Lord Cockburn several times refers to him, first, "as old, deaf, dogged, honest, and respectable," again he says, "The very appearance of the prisoner, a little, antique, firm body, with a brown wig, worn bare in the service of what was called sedition, combined with the absence of public interest in the case, lowered the dignity of State trials. He further says, "The prisoner, though an avowed and hoary Reformer, was a loyal man, always praying for the King and the Royal family, more fervently than most of the Established clergy did; that his very first sermon, after a recent trial and conviction of his son for *swindling*, contained an encomium on the fairness of the trial, and on our administration of justice."

HIS ABILITIES AS A WRITER AND SPEAKER.

Although he always preached in his native place in Gaelic, which he spoke fluently and according to grammar, yet none of his numerous publications appeared in that tongue. Considering his early opportunities, his voluminous English books caused more than ordinary public attention. He dabbled a good deal in poetry, which may not be considered of a high order, but will pass as fair rhyme; being of a restless temperament, he was continually giving vent to his feelings by tongue and pen, and it may be said of him, what was once said of a greater man, "That he became inebriated by the exuberance of his verbosity."

Peter M'Kenzie, of the *Scotch Reformer's Gazette*, knew Douglas intimately when located in Stockwell Street, and often heard him address a Glasgow audience. In his "reminiscences," he says, "Douglas was in stature, rather small, and in person, lean and lank, and sallow complexioned. But he had a voice terrible in its power, those who heard it could scarcely forget it. When the perspiration came trickling down his lean cheeks, he would think nothing to throw off his curly wig, wipe his face with a towel he had for the occasion. When he resumed the thread of his discourse, he looked like a spirit from the grave, conjured by the painters of old. None could excel him for stamping and thumping, or the hot fire of his eloquence, when he fairly became excited with his inflammable matter, even the elder Kean (the actor) could not match him for vehemence of speech and rapidity of action

and if his place of worship could have held 10,000 in place of 500, we are persuaded it would not have contained all the numbers rushing and panting to hear him on some of his grand occasions."

THE FINAL RESTORATION.

His ideas about "The Final Restoration from future punishment," lasted longer than any of his other themes. These theories, although now and again dressed in a new garb, akin to Popish Purgatory, are as old as the day of Origen, a Christian Father of the second century. The last phase of them was the commotion lately caused in Gourock by the Rev. David M'Crae, which was nothing short of the resuscitation of Douglas' theories. There was this difference between the two preachers, Mr. M'Crae seemed all the time to be courting notoriety, whereas, Mr. Douglas, however mistaken on these points, was an earnest religious man, and an ardent upholder of moral and social order. Few of his followers retained any of his good precepts except the solitary idea about the "Restoration," which was their everlasting hobby to debate upon and which generally ended in *hot blood*.

At the time the dispute went on in the U.P. Church with Mr. M'Crae, Gourock, an anonymous letter appeared in the *Greenock Advertiser or Telegraph*, by one who evidently knew Douglas, shewing that M'Crae had only what he had borrowed from Douglas; and that Douglas, in his old age, was grieved to find that nothing of his teaching adhered to his followers but this debateable point, and that before he died he had recanted of the error altogether.

This is verified by Struthers in his "History of the Relief Church" (8 vols. note by Glasgow, 1843), in which he says, "Douglas on his death-bed said to the Rev. Mr. M'Diarmid of Paisley, who repeated it in the Presbytery, that if he had his ministry to recommence, he would study to avoid two *errors* into which he had fallen, first, he would preach lesson politics; and second, he would leave the final condition of the wicked to a good God, fully persuaded that He would do that which was just and right."

It is a singular coincidence that the early Churches formed by Douglas were around Dundee, and that M'Crae, after being expelled from the U.P. Church, was elected minister there. It is probable that Douglas' teaching had not become extinct there then.

Mr. Douglas died at Glasgow, 9th January, 1823, aged 73 years, and his wife died some time before him. After his death, the Churches and meeting places he had formed dwindled down, and I am not aware of any meeting place of his followers being now in existence.

In Cleland's statistics of Glasgow, published by Lumsden in 1823, it says, "Amongst the religious societies who had no meeting house of their own, but assemble in the Halls within the Royalty, were the 'Universalists,'" or the followers of the Rev. Niel Douglas, numbering 95.

A. B.

Pastoral Letter.

BY THE LATE REV. JOHN KENNEDY, D.D., DINGWALL.

ROME, 2nd April, 1881.

MY DEAR FRIENDS,

THOUGH I have gone away for a season I feel that I am not separated from you, for I find you in my heart wherever I go. Recent circumstances constrained me to think of our final separation on the earth, but in forecasting this I found that you and I were so associated that, if I could not remove you from the court of my conscience, no more would I remove you from the love of my heart. If there must be an early parting, we must all yet stand together before the Great White Throne of Judgment. All who part here must gather together there. And even that gathering is in order to another separation. The mixed multitude shall be divided by the Great Shepherd—the righteous, placed at His right hand—not one of them wanting—shall go to life eternal, and the wicked, placed on His left—not one of them wanting—shall go to everlasting punishment. In view of all this blessed are all those who are united to the person, washed by the blood, and sealed by the Spirit, of the Lord Jesus, and whose hope is sanctioned by the Word of the living God!

If, through the mercy of God, I shall return to my work among you again, I will have nothing to preach to you except what I preached to you before. Hitherto I have taught you what I believed to be the counsel of God, giving prominence to those truths which, in seeking a resting-place for my own soul, I found to be of primary importance—the utter ruin effected by the fall—the sovereignty and riches of New Covenant grace—the eternal Godhead and true humanity of Jesus Christ—His atoning sacrifice with its infinite value and infallible efficacy—the certainty of the application of redemption to all for whom, as a substitute, Jesus died—the necessity of regeneration by the Holy Ghost, in order to an entrance into the kingdom of grace on earth, and of perfected sanctification, in order to passing through death into the kingdom of glory in heaven; of leaving “the first principles of the oracles of God,” in advancing acquaintance with the doctrines of grace, in order to evidence our being taught of God; and of bearing fruit in sobriety, righteousness and godliness, that we may certify to our conscience, and prove to the Church, that we have passed from death unto life. These, if I resume my work, will continue to be my main themes, as they have been in the past, while declaring to all, without any exception, that they are called by God to receive, and rest upon, the Lord Jesus Christ, for salvation, as He is presented to us in “the word of the truth of the Gospel.”

In these days of unrest, when men are blindly groping after novelties, it would be well to have our hearts fed by this manna, which never waxeth old. Steadfast and immovable in the faith

we can never be, unless the everlasting verities of the Gospel give both strength and gladness to our hearts.

There are some of you who, hitherto, have cared for none of these things. You take help from the Prince of darkness, though ye wot not of his presence and his power, in keeping your souls benighted, that so you may find it easy to walk in the way of your heart. And willingly subject to this fell power, you rebelliously resist the will, and madly reject the counsel of God, and resent the strivings of His Spirit. But all the sparks of truth, which you have laboured to extinguish in your souls, in order to create the darkness which your hearts were craving, shall yet be gathered into one great fire on the bosom of your conscience, in order to burn up all your joy and ease and hope. The Lord grant that this may be done in mercy by a Spirit-given conviction of sin! If not, then it shall take place in righteous retribution, and the fire thus kindled shall penetrate your souls with a scorching that shall never end. The Lord requireth that which is past, and the words of God which, when they were addressed to you, you treated with indifference, shall yet command your attention, and shall utterly and awfully overpower you.

There are among you not a few who cannot but know that your souls are yet lying where the fall has left them. You dare not hope that it shall be well with you, at the latter end, if you experience not a change to which you as yet are strangers. How, in such a plight, and in view of the end of all things, and while not having a moment beyond the present which you may call your own, can you be at ease? It can only be by accepting a promise from him who was "a liar from the beginning," and who lies that he may murder. He tells you that to-morrow is the day of salvation, while He who cannot lie tells you that it is "To-day." But you receive the liar's word, and reject the word of God, and, resting on a falsehood, you float down on "the course of this world" to eternal woe. And you pervert the counsel of God in order to deepen your delusive sleep. You know that salvation is of God, and you say that if it comes at all it will find you somehow and somewhere ere you die. But can you endure not to know that the salvation of God is yours? At least you know that if it be not yours the eternal woe of hell is right before you. God does not reveal His secret things to you, but He calls you to bethink you of what lies before you, and now, without delay, to flee to Jesus from the wrath to come. And the very knowledge you have of your present state but makes it all the easier for you to abide in it. You look down on those who are less enlightened, and your sense of superiority but emboldens you to advance in the way that leads down to death. You have been only hardened by that which ought to alarm you. You have acquired an unholy familiarity with the terrors of the Lord, till you have become bold to despise them. The light that is in you surely is darkness if it be such as this, and will, "except ye repent," go out at last in the

darkness into which the sun of righteousness shall never shed a ray. O, "while it is called 'to-day,'" shake off your slumber, break through the spell of delusion, and put all away from before your soul's attention which engrossed you before, till the great question, "What must I do to be saved?" is addressed by you to the Lord and answered by the Lord to you.

There are others among you of whom I stand in doubt; and none the less—but all the more—because they do not stand in doubt of themselves. Such familiarity with the things of God as banishes reverence from the heart, so favourable an estimate of one-self that it is easy to exercise a lifeless hope, which the great enemy finds it to be his interest not to challenge or disturb, a self-complacent resting on the past that allows no straining after growth in grace, a readiness in practice to take the side of Christ or of the world as may be found most convenient, the neglect of closest intercourse with God, are the things against which I in love would warn you. At once and for ever have done with all that will not abide the trial by fire, by which all shall be burned which has not been produced by the renewing power, and is not sanctioned by the infallible Word of God.

There are some among you with whom, now and for ever, I desire to be associated, thinking of you, as I do, as having the fear of God in your heart, and as poor sinners cleaving, in your helplessness, to free rich saving grace through Christ crucified. To such I would say, do not expect to be less dependent on the grace of God than you have been in the past, and be afraid of the consciousness of that dependence passing away from your heart. Your only strength is in the grace that is in Christ, and you reach it only as by faith you lean with your weakness and unworthiness on Him in whom all fulness dwelleth. Forget not that your souls can only thrive in the measure in which you watch and pray, and your heart, constrained by the love of Christ, keeps your hand to the work which the Lord has given you to do. Seek grace to move you to take a deeper interest in those around you who yet know not God. Restrain not prayer for an outpouring of the Holy Spirit in His convincing and converting power. And, brethren, pray for me, that the Lord may make profitable to my soul His present dealing with me, and thus prepare me for future work on earth, or make me ready for the kingdom in which no one shall ever say "I am sick."

Amidst the prevailing spiritual ignorance, the silly superstition, and the rampant ungodliness of the Continent, I am impressed, as I never was before, with the great responsibility of all who live in our native land; and I am thoroughly persuaded that no one, who desired the ruin of Scotland, could devise a more effective way of fulfilling his purpose, than by decrying as superstitious our Sabbath-keeping, and by endeavouring to create a taste that would be gratified by a departure from the simplicity of our Presbyterian worship. Either the grossest superstition or open infidelity must

prevail where the Sabbath is not observed. This is the lesson taught by the state of things on the Continent; and therefore, with all the earnestness of which my heart is capable, and with all the energy which I can put forth, I feel bound to warn you, and all whom I can address, against the neglect of Sabbath observance, which is invariably the result of a decline in faith and spirituality, and is surely followed by general immorality. Profanity and vice are inseparable, though the latter may, at certain stages, wear a mask that hides its deformity.

The great kindness of my brethren, in giving supply during my absence, has kept anxiety, as to your being provided with the bread of life, from invading the season of my rest, and made it easier for me to obtain all the benefit which it was fitted to yield. I now at last find that bodily vigour is returning, and as I feel—so to others do I seem—greatly improved in health since I reached the warm climate of the sunny south of Italy. I am now on my way to my home and my work, at the disposal of Him who doeth all things well.—I am, my Dear Friends, your loving Pastor,

JOHN KENNEDY.

Uaill ann an Crann-Ceusaigh Chrìosd.

LEIS AN URR. IAIN MACLABHRAINN.

(Continued from page 436.)

Cìod air bith barail a dh'fhaodas sinn altrum mu'n chuis so, is ni dearbhta e, na'm bu leir dhuinn mar bha ruintean an fhreasdail air am fosgladh suas, chite leinn gu'n robh na h-atharraichean mora ud a toirt mu'n cuairt "lanachd nam aimsirean,"—agus ag ullachadh an t-saoghail anns gach doigh a bu fhreagarraiche airson teachd an Fhir-shaoraidh.

Bha iad sud uile a deanadh suas cuid do an ullachaidh a th'agiann f'ar combhair, ach cha robh annta ach cuid dheth; oir bha gach iobairt a bha air an iobradh gach maduinn agus feasgar re ioma linn 'n ullachadh air a shon, agus 'n an samhlaidhean air. Faodar an ni ceudna radh a thaobh gach sgail agus samhladh eile bharr orra. Fad cheithir mìle bliadhna, bha suil fhadalach aig eaglais Dhe ri saorsa an Tighearna,—bha i faotainn ùrachaidh anns na h-iobairtean leis an robh an t-saorsa ud air a roimhshamhlachadh. Bha an iobairtean fein eadhoin aig na Cinnich. Chaill iad le an aingidheachd beul-aithris an fhior chreidimh agus a Mhessian, a thainig a nuas o Noah. Gidheadh bha e air orduchadh leis an fhreasdal, nach do chaill iad deasghnath an aoraidh gu tur. Tha aobhar a bhi ag aideachadh freasdal sonruichte ann an cumail suas beul-aithris a thaobh an ni so; oir as eugais, cionnus a thigeadh e ann an cinn dhaoine, a bhi deanadh seirbheis d'an diathan le bhi ag iobradh an ainmhidhean? Bha e feumail nach

biodh an saoghal tur aineolach air rud-eigin do bhreithneachadh mu thimchioll iobairtean. Bha suil aig a bhi cur an neochiontaich an aite a chiontaich, ris an iobairt mhoir leis an robh gach iobairt eile gu bhi air an cur air chul. Bha faistneachd nam faidhean feadh chaochladh linntean o Mhaois gu Malachi mar an ceudna 'n an ullachadh airson an tionnsgnaidh mhoir so. Fa dheoidh, dh'eirich Eoin Baiste mar an reull-mhaidne, teachdaire na h-ur-mhaidne o na h-ardaibh. Bi a dhreuchdsan gu sonruichte, slighe an Tighearna ullachadh air thoiseach air. Bha teisteanas nam faidhean soilleir;—chunnaic na h-Iudhaich gu'n robh an t-am am fagus;—bha ard-dhuil aca ris; ni air an do ghabhadh fath le iomadh Messiah breige. Cha b'iad na h-Iudhaich amhain, aig an robh suil ri teachd neach gun choimeas ann am moralachd mu'n am ud, bha na Cinnich do'n bheachd cheudna madh-dhaodte o'n iomradh a bhi iad a cluinntinn uime o na h-Iudhaich.

Tha na nithe so, a bharr air ioma ni eile, a taisbeanadh an ullachaidh ghlormhoir agus a ghreadhnachais a thainig air thoiseach air an obair mhor so, mu'm bheil sinn a labhairt.

Ach anns an treas' aite—Faodaidh e, ma—dhfhaodta, bhi air a mheas le cuid 'na ni iongantach, a thaobh gnìomh airson an robh a leithid do mhor—ullachadh air a dheanadh, gu'm biodh cho beag aire a thoirt dha'n uair a thachair e. Gu bhi labhairt gu h-eagnaigh, cha robh chuis mar sin. Cha tug daoine dall agus aineolach mor aire dha, gun teagamh,—bha sin air a roimh-innseadh. Ach bha e air a thoirt gu buil air raon so-fhaicsinneach agus ro-urramach;—Bha a chruitheachd uile, ann an seadh, 'na suil-fhianuis air. Tha an sgriobtur a teagasg dhuinn gu seadhail, beachdachadh air so, agus gu sonruichte, air arduachdranaibh agus chumhachdan ann an ionadan neamhaidh mar luchd-amnairc fhurachail air an obair ghlormhor so. Faodaidh sinn so a thuigsinn o chaochladh earranan do'n sgriobtur, a bharr air (Eph. iii. 10) far am bheil e air a radh gu'n robh gliocas eugsamhail Dhe gu bhi air a dheanadh aithnichte dhoibh leis an eaglais.

Sheinn reulltan na maidne le aoibhneas, agus rinn mic Dhe gairdeachas le cheile aig am a cheud chruthachaidh (Iob xxxviii. 7). Ach an so bha cruthachadh nuadh 'na aobhar orain; sealladh a bha gu mor ni b'iongantach na'n seann chruthachadh. Anns a cheud chruthachadh thaisbein Mac Dhe e fein ann an cruth Dhe; ach a nis bha e gu bhi ag obair ann an cruth iosal seirbheisich; ach cha be sud a chuid a b'isle dheth: Bha e nis gu fulang ann an cruth fear-drochbheart; am breitheamh ann an cruth ciontaich; an lagh-thabhartair ann an cruth reubalaich.

Cha robh a chruitheachd ach 'na h-ionad-taisbeanadh suarach airson gnìomh cho mor. Cha robh na creutairean a b'aird-inbhiche innte ach 'n am breitheamhna neo-fhiughail air a leithid sud do ghnìomh do-thuigsinn! B'i ard-ghloir na h-oibre gu'n robh i taitneach do'n Ti neochrìochnach sin a runaich i; gu'n tug i lan riarachadh dhasan a dh'orduich gu'm biodh i air a coimh-ionadh.

Ach d'ar taobh-ne, do bhrìgh meud na buaidh a tha aig eiseimpleir air ar nadur, faodaidh e bhì feumail dhuinn beachdachadh air a mhor-shluagh urramach a bha'n an luchd-amhairc air a ghnìomh so, leis an robh iad air an lìonadh le iongantas; agus an t-ard-urram leis an robh sloigh na neamhan a beachdachadh air gnìomh air an d'rinn an saoghal a leithid do dhimeas. Bu shealladh mòr e,—cuideachd ghlormhor! mar ghainneamh na fairge ann an aireamh. Anns an sgrìobtur, goirear Diathan ri ainglibh an coimeas ri daoine. Cha'n eil breithneachadh againne air an glòir, a leag fàidhean ris an lár ann an riochd mharbh, le eagla, glòir leis an robh Abstol air a bhuaireadh gu ìodhol aoraidh. Ach gidheadh, An uair tha an ceud ghin air a thoirt a steach do'n t-saoghal (Eabh. i. 6; Salm xcvi. 7), tha e air aithneadh dhoibh so, eadhoin do na Diathan so uile, aoradh a dheanadh dha. Is e an earran do'n sgrìobtur anns am bheil ainglibh air an gairm 'n an Diathan, an dearbh earran sin anns am bheil e air aithneadh dhoibh aoradh a dheanadh do Chrìosd. Agus a reir an Abstoil cheudna (Eabh. i. 6), b'e an t-am sonruichte 's an robh e gus a ghloir so fhaotainn o fheachd neamh, an dearbh am anns an robh a ghloir gu bhì air a folach o luchd aiteachaidh na tamhainn. Tha e soilleir gu'n robh iad 'n an luchd amhairc air gach nì rinn e anns an staid sin; agus gun teagamh, bha iad nan luchd amhairc dhurachdach. Mar gu'm b'ann, le "muinealan sìnte mach" a miann-bheachdachadh air na nithibh ud (1 Pead. i. 12). Cha b'urrainn iad a bhì'n an luchd amhairc neo-shuimeil: oir ann an caochladh sheadhan, bha comh-roinn aca anns na nithibh so. Cha robh iadsan mar bha sinne, ann am feum air tearnadh; ach bha ar tearnadh-ne 'na aobhar aiteis dhoibhsan. Bha gradh aca do Chrìosd agus d'a phobull;—uime sin, thug an gradh sin comh-roinn dhoibh ann an glòir Chrìosd, agus ann an tearnadh a phobull. Is e na's aithne dhuinne mu'n obair agus mu'n dreuchd, mar thuirt Luther "Gu'm bheil iad a seinn air neamh, agus a frithealadh air an talamh." Fhuair iad 'n ar saorsa-ne mathair-aobhair do'n da chuid: Sheinn iad le aoibhneas aig toiseach oibreachadh a mach ar slainte aig breth Chrìosd (Luc. ii. 13). Roimh-laimh, chaidh iad le aoibhneas a dh'ionnsuid nam fàidhean, agus a dh-ionnsuidh na h-oigh Muire, le teachdaireachd mu'n t-slaichte so. Bheathaich iad Crìosd anns an fhasach. Fhrithheil iad dha'n a chruaidh-ghleachd, agus aig 'aiseirigh, agus chum iad cuideachd ris 'n a dhol suas gu glòir. Bheachdaich iad le dian-aire ann am tìm air na nithibh so a bhios air chuimhne fad na sìorruidheachd; agus air a ghnìomh ud a rinneadh air an talamh, a bha gu bhì'n a cheann-fàth air Aleuia shìorruidh anns na neamhan.

Air an aobhar sin, cha choir gu'n lughaicheadh an dimeas a rinn daoine mora na talmhainn air an obair so, an t-ard-urram is cubhaidh dhuinne bhì againn oirre. Cha robh iadsan ach dall, aineolach, graisgeil, an coimeas ris na cumhachdaibh agus na h-ard-uachdaranachdaibh a dh'ainmich sinn, agus a dh'amhairc iorre le mòr urram agus le iongantas. Cha mhi-chliu air gnìomh

oir dhearc sam bith, e bhi suarach ann am beachd dhaoine aineolach aig nach eil tuigse d'a thaobh. Bha e air a thuigsinn le ard-uachdaranachda nan neamhan, agus chuir iad ardurram air.

Ni mo bha ard-uachdaranachda agus cumhachdan an dorch-aideas tur-aineolach uime. Cha bu choir gu'm biodh an eiseimpleir-san 'na riaghailt dhuinne. An sealladh ud a bha dhoibhsan 'n a dholas, bu choir gu'm biodh e dhuinne 'na ard-aoibhneas. B'e run am feall-chomhairlean-sa, na'm b'urrainn iad, an talamh a dheanadh na mhor-roinn do ifrinn. Chuala iad mu'n chomhairle ghlormhor a bha air a suidheachadh 'n an aghaidh, agus bha gach teachdaireachd mu 'timchioll 'n a chulaidh eagail dhoibh; airso amharc oirre, chunnaic iad am feall-chomhairlean fein, ceum air cheum, air an tilgeadh bun os ceann;—agus tionnsgnaidhean trocair neo-chrionnach a buadhachadh.

Mar sin, bha uile-luchd aiteachaidh na cruitheachd a beachdachadh gu durachdach air an obair ghlormhor so. Bha neamh, le aoibhneas, agus ifrinn le uamhas, ag amharc air ceann-criche tionnsgnaidh a bha air a dheilbh o shiorruidheachd;—ris an robh suil o thuiteam an duine; agus a bhios air a chliuthachadh troi' linntibh na siorruidheachd.

Tha againn mar so far comhair,—caochladh nithibh a tha taisbeanadh gloir na h-obair air am bheil sinn a beachdachadh; *Anns a cheud aite*, An tionnsgnadh e fein, 'n a fheumalachd uile-choitichionn agus chudthromach; *Anns an dara aite*, An t-ullachadh, 'n a sholuimteachd neo-chrionnach; *Anns an treas aite*, A chuideachd ard-urramach do luchd amhairc a bha beachdachadh air gu durachdach.

A thaobh a ghnìomh, no an tionnsgnaidh ud—*Anns a cheathramh aite*,—Tha e soilleir gu'r ni e tha os ceann teangaibh dhaoine. Cha'n eil teangaibh dhaoine foghainteach airson ni a tha os cionn smuaintibh ainglibh. Cha'n eil iadsan ach a miannachadh a bhi beachdachadh air; cha d'rainig iad fhathast air lan shealladh fhaotainn air. Is e sin anns am bi iad air an cleachadh fad na siorruidheachd. Faodaidh daoine bhi labhairt agus a sgrìobhadh uime, ach cha'n ann gu a lan-chur an ceill, ach gu bhi gu h-araidh ag innseadh nach gabh e cur an ceill. Faodaidh iad sgrìobhadh uime; ach na'n cuirte an ceill an t-iomlan d'a ghloir, cha chumadh an saoghal na bhiodh do leabhraichean air an sgrìobhadh uime (Eoin xxi. 25). Faodaidh sinn labhairt uime; ach is e na tha'n ar comas a radh d'a thaobh, gu'm bheil e dol thar labhairt; agus gu'r h-e na's urrainn sinn a dh'eolas fhaotainn uime, gu'm bheil e os cionn gach uile eolais. Is e an neach ud a rinn an obair so, d'an comasach darireadh a cur an ceill. Is e an 'Ti a dheilbh i, d'an comasach sar-luaidh a dheanadh oirre. Is e esan amhainn d'an aithne an obair. Cha'n aithne do neach sam bith an t-Athair ach do'n Mhac, agus dhasan da'n aill leis a Mhac fhoillseachadh. Is ann uaitheasan amhain bu choir dhuinn an t-eolas so iarraidh (Eph. i. 17). Na gheibhear dheth anns a bheatha so, cha bhi e ach an cuid (1 Cor. xiii. 9), ach tha e g'ar

treorachadh chum an aite sin anns am faighear e 'na iomlanachd. An so tha sin a smuainteachadh agus a labhairt mar leanabaibh ; gidheadh cha'n fhaod sinn dearmad a dheanadh air smuainteachadh no air labhairt uime ;—As eugais a bhi beachdachadh air, tha ar smuaintean air bheag sta, mur faighear sinn ga mholadh, tha ar cainnt gun fheum. Mur bhi a daimh ris a chuspair so, cha'n eil anns a chuid eile a dh'eachdraidh an t-saoghail, ach eachdraidh air faoineis agus air miriaghailt—bruadaran, ceo, agus breisleach-eanchainn dhaoine. Cha'n aithne dhuinne ach ro bheag do'n obair mhor so ; ach tha eadhoin am beagan sin neo-choimeasach, a dol thar gach uile eolais ; tha gach ni talmhaidh eile 'n an call agus 'n an aolach an coimeas rithe (Phil. iii. 8-11). Is e na's comasach dhuinn a dheanadh, maille ris na h-ainglibh, a bhi miannachadh beachdachadh air na nithibh so ; agus bu choir dhuinn na h-iarrtasan sin a chur suas ris an Ti sin a tha comasach air an riarachadh—"Gu'n dealraicheadh e'n ar cridheachan, a thoirt, dhuinn solus eolais glair Dhe ann an gnais Iosa Criosd (2 Cor. iv. 6).

Is i glair Dhe fìor chuspair an eolais so ;—agus is e solus a dealradh o Dhia, am meadhoin tre am faighear e ;—agus is iad ar cridheachan an t-aite anns am bheil e dealrachadh. Tha sinn, uime sin, gu bhi ag iarraidh soluis o'n Ti sin is e fein an solus. Ach cha'n fhaod ar 'n urnuighean a bhi dh'easbhuidh meadhoinaibh eile ; gu sonruichte, an chnasach sin tha Pol a moladh do Thimoteus (1 Tim. iv. 15). Bu choir dhuinn smuainteachadh air na nithibh so, agus sinn fein a thoirt suas gu tur dhoibh. Agus bu choir d'ar smuainteachadh a bhi cho beothail, agus cho deonach air sealladh fhaotainn do'n chuspair so tha f'ar comhair, agus is comasach dhoibh a bhith.

Ach cha'n ann le neart mac-meamna a gheibh an t-anam buanachd anns a chleachdadh so, ach le suilean na tuige bhi air an soillseachadh (Eph. i. 18).

Tha luch deanaidh, agus luchd aoraidh iomhaighean a gabhail os laimh ar cuideachadh anns an ni so, le dealbhan a chur fa chomhair ar suilean corporra. Ach cha'n i suil a chuirp, no neart ar mac-meamna, ach suil a chreidimh, d'an comasach beachdan fìor agus breithneachadh ceart a thoirt air a chuspair so (2 Cor. v. 16).

Faodaidh daoine dealbhan a tharruing air fulangais Chriosd o'n leth a muigh, ach cha'n urrainn iad dealbh-tharruing a dheanadh do'n airidheachd o'n leth a muigh o'm bheil buaidh fhulangasaibh a sruthadh ;—a ghloir a tha ann fein, agus a mhaitheas dhuinne. Faodaidh daoine dealbh a dheanadh de neach air a cheusadh ; ach ciamar is urrainn an dealbh sin eadardhealachadh a chur eadar an Slanuighear agus na gadaichean a bha air gach taobh dheth ? Faodar a lamhan agus a chosan a tharruing, mar bha iad air an sparradh ris a chrann-cheusaidh ; ach co is urrainn na lamhan ud a tharruing mar bu ghnath leo bhi sinte mach gu furtachd a dheanadh air luchdamhghair, agus gu bhi leigheas nan euslan ;

agus na cosan ud a bha sior dhol mu'n cuairt a dheanadh maith? no mar tha e nis a leigheas tuilleadh eucailean, agus ri barrachd maith na bha e riamh roimhe? Faodar dealbh a tharruing air coslas 'fhulangasaibh o'n leth a muigh; ach co thair'neas dealbh na seirbhe o'n leth a stigh, no na h-aobharan neo-fhaicsinneach o'n d'eirich iad? Faodar dealbh a chroinn-cheusaidh a tharruing, ach co thair'neas dealbh mallachd an lagha, a rinn an crann ud 'n a chrann mallaichte. Faodaidh deabh Chriosd a tharruing, a giulan a chroinn-cheusaidh suas gu Calbhari, ach co is urrainn a tharruing a giulan pheacanna mhoran? Faodaidh sinn luaidh a dheanadh air na tairnean leis an robh a chorp naomh air a reubadh; ach co is urrainn luaidh a dheanadh air ceartas siorruidh a reubadh 'fheola agus a spioraid le cheile? Faodaidh sinn luaidh air sleagh an t-saighdeir, ach co ni luaidh air saighdean an Uile-chumbachdaich;—an cupan do fhion geur a chuireadh ri bhilean, ach co ni luaidh air cupan na feirge dhòl e gu 'ghrunnd? Faodaidh sinn luaidh air fanoid nan Iudhach, ach co ni luaidh air folach gnùise an Uile-chumbachdaich a treigsinn a Mhic fein, chum 's nach treigeadh esan gu siorruidh, sinne bha'n ar naimhdean dha.

Tha na doilghiosan a dh'fhuiling e, agus na beannachdan a cheannaich e leo, co-ionnan do-luaidh le cheile. Ged dh'fhaodamaid luaidh air a lamhan agus air a chosan mar bha iad air am bruthadh agus air an reubadh, co is urrainn a chur an ceill mar ghlaic e, mar gu'm b'eadh,—'n a aon laimh—mor-aireamh a dh'anamaibh a bha an impis dol fodha ann an sgrios, agus 'n a laimh eile-oighreachd shiorruidh ri bhuileachadh orra? No cionnus a bhruthadh ceann na seann nathrach leis na cosan ud, agus a shaltair iad air a bhas, air ifrinn, agus air a pheacadh is ughdair dhoibh le cheile? Faodaidh sinn luaidh air an fhuil a sruthadh o 'chorp, ach co ni luaidh air na h-uisgeachan beo tha tighinn a mach o'n tobar cheudna, cuantaibh do bheannachdan spioradail agus siorruidh. Faodar dealbh a tharruing a thaisbeanas an fhuil ud a comhdach a chuirp fein, ach co is urrainn a cur ann dealbh, mar tha anamaibh muinntir eile air an crathglanadh leatha—seadh, "a crathadh moran chinneach." Faodaidh sinn an crun sgithich a tharruing, ach co is urrainn an crun gloire cheannaich e a thaisbeanadh ann an dealbh?

Bu shona dhuinne, na'm biodh aig ar creideamh sealladh cho beothail do'n chuspair so, 's a th'aig ar mac-meamna gu tric do chuspairean eile nach fiu ainmeachadh an coimeas ris. An sin chitheamaid ann an gnuis eug-neulach ar Slanuighear, buaidh-thalaich is cumbachdaiche na th'anns na cuspairean is oirdheirce th'anns an t-saoghal. A dh'aindeoin tuar neulach a bhais, chitheamaid a leithid do ghloir bharr-mhaiseach anns a chuspair so, 's a dheanadh uile-ghloir an t-saoghail neobhlasda dhuinn. An sud, chitheamaid gun teagamh gruaim eagalach ceartais; cha'n ann ruinne, ach r'ar naimhdean, ar mortairean, eadhoin, ar peacaidhean. Tha an crann-ceusaidh a taisbeanadh truacantas Chriosd r'a mhortairean fein, ach cha'n eil truacantas sam bith air a nochdadh

do ar mortairean-ne. Air an aobhar sin, faodaidh sinn moralachd ceartais shiorruidh fhaicinn air a chomh-mheasgachadh le caomhalachd truacantais neochrìochnach.

Truacantas neochrìochnach! gu deimhin is cuspair sin is fiach amharc air, gu h-àraidh le creutairean a tha ann an cunnart agus ann an eigin.

Anns a chrann-cheusaidh. tha am bas da-rìreadh air a thaisbeanadh gu stàtail mar fhear-casgraidh;—ach air a thaisbeanadh mar an ceudna le 'ghath air a thoirt uaithe d'ar taobh-ne. Anns a chrann ud, faodar a chluinntin, an ceol is binne 's an t-saoghal le peacach air a dhusgadh;—an fhuil a tha labhairt sìthe, a tha labhairt nithe is fearr na fuil Abeil;—an guth is binne agus is airde 's an t-saoghal,—ni's airde na tairneanach Shinai. Tha guth a chroinn-cheusaidh a ruigheachd neamh agus na talmhainn;—a tagradh ri Dia as leth dhaoine, agus a cur impidh air daoine bhi reidh ri Dia;—a labhairt nan nithe is solasaiche agus is freagar- aiche a th'anns an t-saoghal, do chreutairean ann an cunnart agus ann air eigin,—a labhairt saorsa agus fuasglaidh.

Do gach caochladh seallaidh a ghabhas sinn air an obair ghlormhor so, is e an sealladh is freagaraiche, sealltuinn oirre mar am fuasgladh is mo a bha no bhitheas. Cha'n eil fuasglaidhean comharraichte eile a rinneadh air pobull Dhe, ach 'n am faileasan agus 'n an samhlaidhean oirre. Bha Maois, Iosua, Daibhidh agus Serubbabel 'n an samhlaidhean air an Iosua mhor so. A reir ainme, mar sin tha e;—Iosa—Fearsaoraidh.

Anns a cheud aite—Tha aireamh na muinntir shaorta a taisbeanadh gu'm bheil glòir na saorsa neo-choimeasach; cha robh ach aon chinneach air an saoradh le Maois, ged bha an saorsa da-rìreadh 'n a saorsa ghlormhor, a thug fuasgladh anns a cheud dol a mach do Shea-ceud mìle, agus aig a cheann mu dheireadh do aireamh 'bu mho gu ro mhor. Ach tha an t-saorsa so moran ni's farsuinge. Tha an t-Abstol Eoin a luaidh air a mhuinntir shaorta mar shluagh mor nach comasach do neach sam bith aireamh, do na h-uile chinnich agus threubhan, agus shluaghaibh agus theangaibh (Tais. vii. 9).

Anns an dara aite—Tha glòir neo-choimeasach na saorsa so air a taisbeanadh, cha'n ann amhain ann an aireamh na muinntir shaorta, ach mar an ceudna, ann an nadur na saorsa. Cha b'e cuirp dhaoine a mhain a bha air an saoradh leis, ach anamaibh neo-bhasmhor;—ni's luachmhoire na an saoghal (Mat. xvi. 26). Cha'n ann o dhaorsa mar dhaorsa na h-Eiphit, ach o dhaorsa cho fada os a cionn, 's a tha truaghe shiorruidh os cionn saruchadh tiomail corporra; air chor 's nach eil coimeas do thruaghe na staid o 'm bheil iad air an saoradh, ach sonas na staid a dh'ionnsuidh am bheil iad air an toirt air an ais.

Anns an treasamh aite—Cha chubhaidh dhuinn an stri a rinneadh an aghaidh na saorsa so a dhìchuimhneachadh, oir is e a bh'ann, a chomhstri bu mho a ghabhadh deanadh an aghaidh deagh obair sam bith. Tha an t-Abstol (Eph. vi. 12) a teagasg

dhuinn,—“gleachd fola agus feola” a mheas ni’s suaraiche na “gleachd arduachdranna, agus chumhachdan, no aingidheachd spioradail ann an ionadaibh arda.” Tha an Diabhul air a shloinneadh mar “dhia an t-saoghail so (2 Cor. iv. 4), agus e fein agus a chuid ainglibh, mar “riaghlairibh dorchadais an t-saoghail so.” A mach o chearna bheag do Iudea, fhuair iad fad ioma linn, tighearnas thairis air an t-saoghal le lan-deoin a luchd-aiteachaidh. Fhuair iad a mach gu’n robh daoine, cha’n e amhain so-lubadh, ach mar an ceudna, riarichte le’n slabhruidhean agus toilichte leis an daorsa anns an robh iad. Ach chuala iad mu’n ionnsuidh mhisneachail leis an do runaich Priomh-chumhachd agus Trocair tighinn a mach an aghaidh an tighearnais. Chuala iad gu’n do runaicheadh gu’m biodh an cinn air am bruthadh, an uachdranachd air a tilgeadh bun os ceann, agus gu’n eireadh an traillean ann an ceannairc ’n an aghaidh. Le cleachdadh fada dh’fhas iad teoma ann an innleachdan sgriosach; agus le soirbheachadh fada dh’fhas iad muinghinneach. Dh’eignich am mirun iad gu buanachadh anns an stri, ciod air bith cunnart a dh’fhaodadh tighinn ’n a lorg. Mar bha an t-saorsa ud a chaidh a dheilbh, gun teagamh sam bith, aithnichte dhoibh, agus mar a lion comharraid—hean a teachd iad le eagal, rinn iad gach ullachadh a bha’n an comas airson cur ’n a h-aghaidh; chruinnich iad am feachd uile; chleachd iad an uile sheoltachd, agus air do na h-uile ni bhi anns a mheidh, thug iad an oidhearp dheireannach ann an cruaidh-chomhrag leis am biodh a chuis air a cur an dara taobh. Dh’armaich iad gach inneal freagarach, chuir iad gach innleachd chogaidh airson sgrios spioradail ann an cleachdadh;—buairidhean, geur-leanmhuinn, ainneart, culchaineadh, ceilg, Criosdan breige, agus an leithide sin.

Thaisbeanadh an neach ud a bha’n a namhaid dhoibh, ann an cruth nach robh a reir coslais ’n a chulaidh eagail; cha b’ann amhain mar dhuine, ach mar neach air a “dhimeas leis an t’sluagh,”—air a mheas, cha b’ann mar dhuine, ach mar chnuinnh (Salm xii. 6). Ach rinn sud a chuis ni bu ghlormhoire.

Bu shealladh e bha airidh air ard-ioghnadh urramach na cruithreachd, a bhi faicinn a Ghalileich thaireil ud a tionndadh uile innleachdan cogaidh na h-ifrionn air an ais ’n a h-aghaidh fein; a bhi faicinn neach ann an coslas Mhic an duine, a spionadh iuchraichean ifrinn a laimh an diabhail; a bhi ga fhaicinn ag amladh riaghlairian dorchadais ’n an liontan fein, agus a toirt orra bhi tur-mhilleadh an ruintean le an cuilbheartan fein. Dh’aom iad aon d’a dheisciobuil gu Esan a bhrath, agus aon eile gu ’aicheadh; thug iad air na h-Iudhaich a chasaid, agus air na Rombhanaich a cheusadh. Ach bha an Comhairliche Iongantach tuilleadh agus ’n a fhear-dulain do’n t-seann nathair. Bha an Leomhan do threubh Iudah mugha ’s cruaidh airson an leombain bheucaich a tha sireadh co dh’fhaodas e mhilleadh. Rinneadh innleachdan cumhachdan an dorchadais aig a cheann mu dheireadh, ’n a meadhonaibh air iad fein a chreachadh; agus gu bhi

deanadh buaidh—chaithream thairis orra fein (Col. ii. 15). Thugadh ard-aingidheachd nan diabhul agus an cuid innealan gu bhi frithealadh do ruintean trocair neochrìochnach Dhe; agus bha peacadh graineil chlann nan daoine air a riaghladh air mhodh a bha ro-iomlan naomh, gu bhi “cricheachadh euceirt, agus gu bhi toirt a stigh fireantachd shiorruidh” (Dan. ix. 24).

Mar so, bha glòir na saorsa air a h-ardachadh leis gach comhstri a rinneadh 'n a h-aghaidh; agus gu h-araidh, leis gach comhstri a rinneadh leo-san airson an robh i air a runachadh a chum an leas;—eadhoin, peacaich iad fein. Is e bu chrìoch dha so, a bhi ag ardachadh glòir fad-fhulangais agus trocair dhìomhair Iehobhah.

Ghabhadh e uine mhor a bhi beantainn ris gach comhrag a bh'aig an Fhear-shaoraidh ri choinneachadh, araon ri naimhdean nam peacach agus ris na peacaich iad fein. Ach fadheoidh, chuir e an stoirm fuidhe, fhuair e an uachdar air gach càs, thug e bruid am braighdeanas, choisinn e buaidh iomlan, cheannach e oighreachd shiorruidh, shuidhich a rioghachd buan-mhaireannach, rinn e buaidh-chaithream air a chrann-cheusaidh, agus thug e suas an deo, le glàodh na buaidhe air a bhilean;—“Tha e crìochnaichte.”

Tha an saoghal air a thaisbeanadh dhuinn mar gu'm biodh e'n a thosd am fianuis an Tighearna 'n uair a dh'èirich e suas a dh'oibreachadh na saorsa mhor so; agus mar a nochd sinn cheana, cha robh earran sam bith do'n t-saoghal neo-umhaileach d'a taobh. Bha dochas ard ris an obair so, ach thug a coimhlionadh barr air gach dochas a bha rithe. Bha gach pairt dhi iomlan, gach cuis a bhuineadh dhi ro mhaiseach, gun easbhuidheachd agus gun anabharr; gun ni ri fhaicinn innte nach robh freagarach do ard-inbhe a phearsa, no do ghliocas siorruidh na h-innleachd. Bha gach ni freagarach do'n innleachd ghlormhor, agus gach meadhoin comh-fhreagarach do'n chrìch. Bha bunait na rioghachd shiorruidh air a leagail, mu'n d'thug na daoine bha cur 'na h-aghaidh an aire dhi; agus air a leagail air a leithid do dhoigh agus nach b'urrainn geatachan ifrinn buaidh a thoirt oirre; air do gach ni bhi air a cheartachadh gu bhi crìochnachadh na saorsa; agus gu bhi ga deanadh dìongmhailte an aghaidh gach oidhearp a dh'fhaodta chleachdadh gu bhi 'ga tilgeadh bun os ceann. Anns a chruth dhìblidh ud, dh'oibrich am Fear-saoraidh a mach an innleachd ud air a leithid do dhoigh agus nach b'urrainn do neach sam bith cur an aghaidh na h-obair gun a bhi 'ga h-adhartachadh; ann an rathad a thug lan riarachadh do'n ghliocas neochrìochnach a dheilbh i; agus a lion gach creutair a chunnaic i le mor-ioghnadh.

Bha an t-Athair lan thoilichte; lionadh na neamhan agus an talamh le gairdeachas agus le ioghnadh; thuit cumhachdan na h-ifrionn mar dhealanach gu lar. Air neamh, thoisich ardluatghair, agus orain ura mholaidh nach do sguir fhathast, agus nach sguir gu brath. Bidh iad a sior dhol air aghaidh mar bhios ceannairceich air an saoradh as ur o'n talamh o am gu h-am, air an

tiorcadh o gheatachan ifrinn, gu bhi dol a stigh air geatachaibh neamh, le oran molaidh nuadh 'n am beul, a mheudaicheas am fonn-ciuil ud a bhios a sior-mheudachadh, agus do nach sgithich iad gu siorruidh. Oir is e is nadur d'am fois, agus do shaothair an graidh, nach sguir iad a la no dh'oiche, a thoirt gloir agus molaidh dhasan a th'aig a shuidhe air an righ-chathair, agus do'n Uan a th'aig a dheas laimh; a shaor iad o gach cinneach agus teangaibh; a dh'ionnlaid iad 'n a fhuil fein, agus a rinn sagartan agus righrean dhiu do Dhia.

Ach gidheadh, faodar an obair so a choireachadh airson cho beag onoir no urram 's a thugadh dhi air an talamh, far an robh i air a criochnachadh. Ach ma bheachdaicheas sinn gu cubhaidh oirre, is ann tha so 'na chliu dhi an aite bhi'n a mchliu: Thruaill am peacadh cail agus faireachduinn dhaoine cho mor agus gu'r h-ann a bhiodh e'n a mchliu do'n obair so gu'm biodh i taitneach dhoibh. An so tha maise na h-oibre air a taisbeanadh, gu'n robh i ard os cionn na staid thruagh aingidh, sin, a b'e a run a bhi leigheas; agus gu'n d'oibrich i da-rireadh an t-atharrachadh sin air sloigh do-aireamh do gach uile chinnich.

Oir ged rinneadh tair air crann-ceusaidh Chrìosd air an talamh, chuireadh onoir gun choimeas air mar an ceudna: Dh'oibrichheadh d'a thrìd, na caochlaidhean is mo a thachair riamh anns an t-saoghal o'n cheud chruthachadh, no thachras gus an tig Siloh an dara uair;—caochlaidhean is maireannaiche na rinneadh riamh le gaisgeich no le prionnsachan anns an t-saoghal. Choisinn agus thug e buaidh air mor-aireamh do anamaibh, agus shuidhich e ard-uachdranachd thairis air smuaintibh, air toil agus air aignidhean dhaoine. Cumhachd a tha gun lethbhreachd am measg uile chumhachdan an t-saoghail. Thionndaidh e luchd geurleanmhuinn gu bhi'n an Abstoil; agus bha aireamh mhor do Phaganaich, air dhoibh eolas fhaotainn air crann-ceusaidh Chrìosd, a dh'fhuiling bas agus doruinn gu bhi cur onoir air. Dhealraich an solus o'n Ear gus an Iar; bha gach bacadh, cha'n e amhain gun sta, ach a frithealadh d'a adhartachd. Tha na caochlaidhean a rinneadh leis air an cur an ceill air uairibh leis na faidhean anns na briathraibh is oirdheirce. Tha Isaiah a labhairt uime mar so (xxxv. 7)—“Fasaidh am fearann tioram 'n a linne, agus am fearann tartmhor 'n a thobraichean uisge; an aite comhnuidh nan dragon agus 'n an leabaidh, bithidh feur, leis a chuile agus an iuachair; thig am fasach fo bhlath mar an ros.” Dh'oibrich e an t-atharrachadh so'n ar measg-ne ann an eileinean iomallach nan Cinneach. Bu choir dhuinn ar sochairean a choimeas ri suidheachadh ar'n athraichean mu'n d'fhuair iad eolas air a chuspair bheannaichte so;—chi sinn gu'r h-ann o ghloir a chroinn-cheusaidh a dh'eirich e, gu'm bheil sinne cruinn an diugh anns an aite so, ag aoradh do'n Dia bheo le dochas ri bhi 'ga mhealtuinn gu siorruidh, an aite bhi ag aoradh do'n ghrein, do'n ghlealaich agus de na reultan, no ag aoradh do iodholan.

Cha'n eil teagamh nach i a bhuaidh a th'aig crann-ceusaidh

Chrìosd air anamaibh dhaoine 's an taobh a stigh, a tha gu sonruichte, agus anns an t-seadh is airde, a taisbeanadh a ghloir. Mar thug mi cheana fainear, is anns an anam a tha an cruthachadh nuadh air a dheanadh. Tha Crìosd air a dheilbh annta;—mathair-aobhair agus dochas na gloire. Is obair ghlormhor an obair so; iomhaigh Dhe air anam duine. Ach do bhrìgh gu'm bheil toraidhean crann-ceusaidh Chrìosd anns an anam, neo-fhaicsinneach, agus am masladh a tha'n a lorg, mar is trice, gle fhollaiseach;—agus do brìgh gu'm bheil a leithid do bhuaidh aig eiseimpleir air ar nadur;—tha e fumail gu'm faigheamaid sealladh air an onoir a chuireadh air a chuspair so, a dh'armaicheadh sinn an aghaidh droch eiseimpleir nan ascreidmheach mhi-cheillidh.

Tha crann-ceusaidh Chrìosd cho-choimeasach ann an soillse, is gu'm bheil e air a thaisbeanadh cuartaichte le gloir am fianuis uile chinnich na talmhainn, agus am fianuis iomlanachd na crìitheachd, seadh, am fianuis uile ghinealachaidh nan aimsir, agus uile linntean na sìorruidheachd. Cha do lion na h-euchdan bu mho a rinneadh riamh air an talamh, le an soillse agus le am buaidh, ach plathadh do thiom, agus earran bheag do'n chruinne. Tha dearsadh soillse a chuspair mhoir so a lionadh uil'-fharsuingeachd na crìitheachd agus na sìorruidheachd. Ma ghabhas sinn beachd ceart air a ghloir, chi sinn gu'r cuspair e tha glacadh aire, a sgaoileadh a mach cumhachd, agus a tha'n a bhallamhairc do na h-aimsirean a chaidh seachad, do'n aimsir tha lathair, agus a tha ri teachd;—do neamh, do'n talamh, agus do ifrinn;—do ainglibh, do naoimh, agus do dheamhnaibh: Chi sinn gu'r cuspair e tha na dhoimhneachd iongantais do chreutairean cruthaichte, d'am bheil iad ag altrum ard-urram; agus cuspair anns am bheil riarachadh iomlan aig a Chruithfhear neo-chrìochnach. Chi sinn a chuid is fearr do'n chinne-daona, Eaglais Dhe, le 'suil ris re cheithir mìle bliadhna mu'n do thaisbeanadh e; ginealaichean ùra an deigh a cheile ag eiridh suas gu bhi ga mholadh agus a cur onoir, gus nach bi aimsir ann ni's mo; sloigh do-aireamh do ainglibh agus do naoimh a sealltuinn air ais air le naomb-ghairdeachas trì linntean cian na sìorruidheachd. Seargaidh gloir gach ni eile ri uine; Ma thig atharrachadh air gloir a chuspair so, is ann le i bhi a sìor-mheudachadh. Thig caitheamh as ri uine air gathan soluis na greine, agus fasaigh i doilleir mar gu'm b'ann le aois; tha aig a chuspair so stor saoi bhir do gathan soluis nach urrainn au t-sìorruidheachd a lughdachadh. Mar bhios naoimh agus ainglibh a fas ann an eolas, bidh dealradh a chuspair so a sìor-fhas ann an soillse. Oir is e an t-ascreideamh amhain a tha cur sgaile air a gathan soluis; ach is anns a bheatha so amhain tha aite aig an ascreideamh. Cha'n eil ascreideamh air neamh no ann an ifrinn. Bidh roinn mhor do shonus neamh ag eiridh o bhi cuimhneachadh air a chuspair leis an robh e air a chosnadh; agus do thruaighe ifrinn o bhi cuimhneachadh air a chuspair cheudna leis an robh saorsa o'n truaighe sin air a tairgseadh. Bidh solus a ghraidh air

neamh air a mheudachadh leis, agus bheir e air lasraichean ifrinn losgadh le barrachd gairge. Cuiridh a ghathan soillse ardsgeimh air rioghachd an t-soluis, ach geur-lotaidh iad rioghachd an dorchadais. Bidh e'n a chuspair graidh do na naoimh anns an t-solus, ach 'na chuspair grain do shuilean prionnsa an dorchadais agus d'a iochdarain.

Bidh buaidh chumhachdach aig a ghloir air gach aite anns an dealraich i. Bidh iadsan uile a gheibh sealladh dhi air an cruth atharrachadh a dh'ionnsuidh na h-ìomhaigh cheudna (2 Cor. iii. 18.) Faodaidh an t-Etiopach a bhi fada gu leoir a sealltuinn air a ghrein ach cha dean sin muthadh air a chraicinn; ach ni an cuspair so atharrachadh air. Leaghaidh e cridheachan fuar agus reota; bristidh e cridheachan cloiche; druighidh e air an *adamaint*; tollaidh e troi dhorchadas tiugh. Nach cothromach a ghoirear dheth, "an solus iongantach" (1 Pead ii. 9). Bheir e suilean do na doill gu sealltuinn air fein, cha'n ann amhain do na doill, ach do na mairbh mar an ceudna!—(Eph. v. 14). Is e solus na beatha e; solus cumhachdach. Tha 'neart os cionn neart an tairneanaich; agus tha e ni's tlaithe na'n druchd air an fheur mhaoth.

Ach cha chomasach uile-fheartan a lan-chur an ceill, as eugais gu'm b'urrainn sinn lan-chunntas a thoirt air gach olc spioradail agus siorruidh a th'air am bacadh leis;—gach uile shaoibhreas grais agus gloire a cheannaich e, agus an taisbeanadh a thug e air uile bhuadhan na Diadhachd. Buinidh an cliu siorruidh so dha, —mar tha e lan gloire ann fein, gu'n co-phairtich e gloir ris na h-uile a sheallas gu ceart air. Bheir e dhoibh trusgan glormhor fireantachd; Is e an Dia is gloir dhoibh. Gairmear leis iad gu gloir agus deagh bheus. Bheir e dhoibh Spiorad Dhe agus na gloire. Bheir e dhoibh anns a bheatha so, aoibhneas do-labhairt agus lan do ghloir, agus trom chudthrom siorruidh gloire anns a bheatha tha ri teachd.

Co-pairtichidh e gloir ris gach uile chuspair eile, a reir na daimh a dh'fhaodas a bhi aca ris. Tha e cur ard-mhaise air a chruith-eachd. Tha e cur soillse dhealrach air obair naduir agus air frithealaidhean an fhreasdail. Is i a ghloir is airde bhuineas do'n t-saoghal iosal so, gu'n robh an Ti a chruthaich e a chomhnuidh ann car seal. Mheasadh fear tighe bochd, mar onoir bhuan d'a bhothan, gu'n do ghabh prionnsa no impire fasgadh uair eigin fo a chleith. Nach mo gu mor a dh'fhaodas am bothan bochd so, an talamh, a mheas mar aobhar uail, gu'n robh Tighearna na gloire a chomhnuidh ann o 'bhreth gu' bhas;—seadh, gu'n d'rinn e gairdeachas anns a chuid a dh'aitichear dheth, mu'n robh toiseach aige, eadhoin o shiorruidheachd!—(Gnath viii. 31).

Is i gloir an t-saoghail so gu'n do ghabh an Ti a dheilbh e, comhnidh ann; gloir na h-aile, gu'n d'analaich e innte; gloir na greine, gu'n do dhealraich i air; gloir na talmhainn, gu'n do ghiulain i e; na fairge, gu'n do choisich e oire; nan duilean, gu'n d'eiridnich iad e; nan uisgeachan, gu'n d'uraich iad e; agus

gloir dhaoine, gu'n robh e beo agus gu'n do bhasaich air ar sonne; gu'n do ghabh e ar fuil agus ar feoil air fein, agus gu'n do ghiulain e leis iad do na neamhan is airde, far am bheil ar nadur a dealradh mar mhaise agus mar iongantassiorruidh cruthachaidh Dhe.

Tha e mar an ceudna cur dealradh soillse air Freasdal Dhe. Is e am prìomh nì e tha sgeadachadh eachdraidh nan aimsir le maise; agus a cur beothalachd ann an eachdraidh na cruith eachd. Is e gloir fhrithealaidhean mora eagsamhuil an Fhreasdail, gu'm bheil iad uile ag aomadh a dh'ionnsuidh a chuspair so mar an ceann-uidhe; gu'n d'ullaich iad an t-slighe airson a theachd; agus an deigh a theachd, gu'm bheil iad a frithealadh d'a uile chrìochan; ged is ann, da-rìreadh, ann an rathad a tha fathast dhuinne, diomhair agus do-rannsachaidh. Ach air so tha fios againn, gu'm bheil iad a coimhlionadh geallaidhean ar-neo bagraidhean a Chrìosd ud a chaidh a cheusadh; agus a taisbeanadh sonus na muinntir a ghabhas ris, cho math ri truaighe na muinntir a chuireas cul ris.

Notes and Comments.

Sustentation Fund of U.F. Church.—At the recent meeting of the U.F. Commission held at Edinburgh, Dr. Ross Taylor submitted the report of the Sustentation Fund, and intimated that there was a decrease of £5,784 19s. 11d. as compared with the previous year. When the decrease of that year—£3,642 17s. 9d.—is added, the amount of the drop reaches the considerable sum of £9,427 17s. 8d. Dr. Taylor attributed the falling off mainly to the war and bad trade. A new paper called *The Christian Weekly*, which is manifestly in full sympathy with the United Free Church, publishes an interview with Dr. Taylor, in which he reluctantly admits that the existing dissatisfaction with the Union has to do with the decrease in the Fund. Of course, he anticipates that the decrease will only be temporary. We shall see.

Communion.—Edinburgh and Lochgilphead, second Sabbath of April; St. Jude's and John Knox's, Glasgow, third; Greenock and Wick, fourth; Oban and Kames, first Sabbath of May.

Admiral Collingwood's Order.—The following proclamation was issued by Admiral Collingwood after the victory of Trafalgar, October 21st, 1805.—“The Almighty God, whose arm is strength, having of His great mercy been pleased to crown the exertions of His Majesty's fleet with success, in giving them a complete victory over their enemies on the 21st of this month; and that all praise and thanksgiving may be offered up to the Throne of Grace, for the great benefit to our Country and to mankind, I have thought proper that a day should be appointed of general humiliation before God, and thanksgiving for His merciful goodness, imploring forgiveness of sins, a continuation of His divine mercy, and His constant aid to us in defence of our

country's liberties and laws, without which the utmost efforts of man are nought. I direct, therefore, that — be appointed for this holy purpose."

Acknowledgment of Donations.—Rev. Neil Cameron desires to acknowledge with thanks the following donations to St. Jude's Building Fund:—A Sympathising Friend, Beaulieu, £1; A Free Presbyterian, Newcastle, 5/-; A Friend, Carrbridge, 5/-; Two Readers of *F.P. Magazine*, Gairloch, £1; A Member, Glasgow, £1; A Friend, Kingussie, £10.

Obituary.

MR. JAMES M'KENZIE, HELMSDALE.

IT is with feelings of regret that we have to record the death of Mr. James M'Kenzie, merchant, Helmsdale, which took place after a short illness on the 7th January, at the age of sixty-eight years. Deceased, who was of a quiet and retiring disposition, was a loyal Free Presbyterian, and at the formation of the Helmsdale Congregation was appointed secretary and treasurer, a position which he held with utmost satisfaction to the people until called away. His books testify to his sterling honesty and faithful stewardship in the affairs of the congregation. No more will he go in and out among us, and a blank is felt in the congregation, which will not be easily filled. He leaves a widow and a family of two daughters and four sons to mourn his loss, with whom deepest sympathy is felt in their great bereavement.—J. A.

As we go to press, we learn with regret the decease of Mr. Hector Jack, Strathconon, which took place on the 15th March. A fuller notice of this able and worthy layman we expect to have in a future issue.

In Memory of Captain Robert Ross,

MASTER MARINER, WICK, WHO DEPARTED THIS LIFE,
2ND FEBRUARY, 1902, AGED 91 YEARS.

HIS ship is at the land, he hears not now
Rude seas that war far off the Pentland shore;
Nor mist, nor baffling night can vex his prow,
His light is come, his sun shall set no more.
Pilot and Shepherd of the ransomed! Thou
Right well hast done the thing ordained before;
Across life's thorny waste, its perilous foam,
Or soon, or late, Thou bring'st Thy loved ones home.
Home now! and well; for us, alas! not well,
We travel late; our sun is shorn and low!
He saw a brighter sun, I heard him tell,
Of heavenly days in Assynt long ago;

What time the holy ordinance befell
Killearnan's famous saint would sweetly blow
The gospel trump. Oh ! years of God's right hand,
Blest days of glory dwelling in the land.

Example fair of brighter days ago
Was he, the man deplored, my heart reveres,
Like Polycarp who saw the apostle John,
And served his Master six-and-eighty years ;
So he, down life's long vista followed on,
And trod the shining path of saints and seers ;
Then passed the veil at length and entered in
Where there is no more sorrow, no more sin.

Long since thy choice was made ; in early youth
God's Spirit set his seal upon thy heart ;
With awe and beauty of His saving truth,
Allured thee on to choose the better part.
Then drawn to Israel's God like happy Ruth,
Henceforth thou plied'st the heavenly gleaner's art
In Christ's own field, abiding fast till even,
Joying to treasure up the corn of heaven.

Deep in thy fervid Celtic soul had place
The strong sublime theology of Paul ;
Thou knewest well the covenant of grace,
And deep had'st weighed the mystery of the fall.
Well would'st thou touch the needy sinner's case,
Not using feigned or flattering words at all ;
Savoury, but short the prayer thou did'st make,
Aye closing "for the Mediator's sake."

Thy lot was on the sea ; the Norway foam
Thou bravest oft though baffling gales beset thee,
Trading far off beside Czar Peter's dome,
Or homeward swift as winds and waves would let thee.
Then when at length uprose the light of home,
How warm the smile that at the threshold met thee !
Blest wert thou in the partner of thy youth,
A woman kind who knew God's grace in truth.

Those locks of flaxen hue in manly prime,
When I beheld them, all were snowy white,
Past then the voyaging to foreign clime,
No more he followed in the sea-bird's flight.
Serene at home, he sped life's evening time,
Awaiting calm the coming of the night ;
A grand old man, whose speech was frank and free,
As well befits a veteran of the sea.

A character more whole 'tis rare to find ;
Sagacious, solid, self-possessed was he,

His upright form a picture of his mind—

His master thought was God's supreme decree.

His piety was of the wholesome kind,

From vain pretence and grim austereness free ;

On men and things with kindly eye he looked,

And children frolicked round him unrebuked.

Detached from time, as one of God's elect,

But neighbourlike and human all the while,

In all his ways transparent and direct,

And most remote from Jesuitic guile.

Pure hearted, clean, in manners circumspect,

And never known to injure or revile

His friend or e'en his foe ; this way he trod

The path that leadeth up the hill of God.

Calmly, of yore, he stood when fell the rage

Of equinoctial gales around his deck ;

And when the blustering spirit of the age

Drove many a fair professor's bark to wreck,

Calmly he rode in Faith's sure anchorage,

Nor bowed to error's blast his steadfast neck ;

The noise of godless critics never shook

His constant trust upon God's Holy Book.

A well-informed, communicative man,

Who viewed the world with thoughtful observation ;

Addicted much the daily press to scan,

To learn how fares the Church, the King, the nation ;

A lofty, patriotic spirit ran

Through all his thinking and his conversation ;

He loved the good old Reformation rule—

The Bible in the State, the home, the school.

Oh ! many a time thy hospitable board—

Thou sitting by—was a fair sight to see,

For friends beloved, and brethren in the Lord

Delighted much to seek thy company ;

And some are gone before to their reward,

And some remain to miss and mourn for thee,

And when they meet again how blank the space ;

How sore the want of thy familiar face !

Oh ! face familiar, hid within the tomb,

Deplored thou art, but not with hopeless sorrow ;

Through the short night rest in thy narrow room,

Assured gladness greets thee on the morrow.

The angel's trump (to thee no trump of doom),

Restores the form the grave did only borrow,

That manly form, that face instinct with truth,

To shine in vigour of immortal youth.

J. M'N.