

THE
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 AND
 MONTHLY RECORD

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"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. ix. 4.

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"He Must Reign."

THESE words from part of the great inspired utterance of the Apostle Paul in connection with his description of the resurrection body of believers (I. Cor. xv. 25). This wonderful chapter not only deals with the subject of the resurrection body of believers but it also announces Christ's complete victory over all His enemies—the last enemy to be destroyed is Death. What a victory that shall be when throughout eternal ages Death shall have no power over the life which God's redeemed have received from their Saviour—life that shall never end, not simply eternal existence for the wicked shall exist eternally, but a life over which Death will have no power for ever. In that day what a fulness of meaning the words they have so often heard and which they have so often repeated themselves—"O Death where is thy sting? O Grave where is thy victory?" Many a day in their heavenly journey they were under bondage through the fear of death. But all that is now over, and in the highest sense Death is swallowed up in victory. Surely it must have been with some such thoughts that one of the worthy "men" of Strathnaver said at a Question Meeting: "O! what a meaning these words will have on the morning of the resurrection in the mouth of all those who passed safely over to be with Christ for ever: 'O Death, where is thy sting. O Grave, where is thy victory!'" It is a victory in which the last enemy is swallowed up. It is in connection with the Apostle's remarkable announcement that he says: "He must reign until He hath put all enemies under His feet: the last enemy that shall be destroyed is Death" (I. Cor. xv. 25). This is followed by a statement which has caused difficulty to not a few:—"And when all things shall be subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all" (I. Cor. xv. 28). Perhaps it may be advisable to set before our readers Dr. Hodge's interpretation of this difficult passage in which he follows some of our most careful and reliable Scottish interpreters.

In what sense then can He be said to deliver up His kingdom? It must be remembered that the Scriptures speak of a threefold kingdom as belonging to Christ: 1. That which necessarily belongs to Him as the incarnate Son of God extending over all His creatures and of which He

can never divest Himself; 2. that which belongs to Him as the incarnate Son of God extending over all His own people. This also is everlasting. He will forever remain the Head and Sovereign of the redeemed. 3. That dominion to which He was exalted after His resurrection, when all power in heaven and in earth was committed to His hands. This kingdom which He exercises as the Theanthropos (God-man), which extends over all principalities and powers, He is to deliver up when the work of redemption is accomplished. He was invested with this dominion in His mediatorial character for the purpose of carrying on His work to its consummation. When that is done, that is, when He has subdued all His enemies, then He will no longer reign over the universe as Mediator but only as God. While His headship over His people is to continue for ever.—(*Commentary on the First Epistle to the Corinthians*, p. 330.)

Unbelief Arraigned and Condemned at the Bar of God.*

By Rev. EBENEZER ERSKINE.

John iii. 18: "He that believeth not, is condemned already."

THE inference drawn from the design of the incarnation of the Son of God in this verse is very terrible; and you have it in the words I design to insist a little upon, "He that believeth not is condemned already." For which there is a very relevant reason given, in the close of the verse, "Because he hath not believed in the name of the only-begotten Son of God."

It is the middle clause of the verse I am to speak to, "He that believeth not is condemned already." Where we may notice (1), A capital crime chargeable upon most of gospel-hearers, *not believing*. (2), An awful sentence passed against the criminal; *he is condemned*. (3), The quality of the sentence, implied in that expression, *condemned already*.

My doctrine is, "That every unbeliever is a condemned criminal before God. O, take it, if you will, in the very words of the text, 'He that believeth not, is condemned already.'"

Here, through divine assistance, I shall speak,

- I. Of the crime.
- II. Of the sentence.
- III. Of the grounds on which the sentence is founded.
- IV. Deduce some inferences from the whole.

I. I would speak a little of the crime, which is unbelief, by giving some account of it.

As for the nature of unbelief, it is not the negative unbelief of the heathens I wish to speak of, but the positive unbelief of those who sit under the light of the glorious gospel as, when a person may be convinced in his mind, by rational arguments, that the Bible is the Word of God, that the gospel is of divine extract, yet does not fall in with the great design of the scriptures, by receiving Christ, and resting upon him alone for salvation, as he is there presented, we have the design of the whole

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word of God expressed in one verse, John xx. 31: "These things are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." And therefore, when Christ is not received as the promised Messiah, the Saviour of the world, and actually improved for these ends and uses for which he is revealed and exhibited in the word; particularly for "wisdom, righteousness, sanctification, and redemption;" in this case, I say, a person falls under the heavy charge of unbelief, and is condemned already. This last is the unbelief which I take to be principally pointed at in my text, and is most frequent among the hearers of the gospel.

1. The devil has a great hand in it. Faith is the great engine whereby his kingdom is overthrown in the world; and therefore he studies, by might and main, to keep the sinner under the power of unbelief: For which end, he uses a great many wiles. His first and principal care is, to hush the house, and keep it in peace. In order to this, he persuades the man that his state is good enough; that, though he be a sinner, yet his sins are but small; and that it cannot consist with the justice of God to pursue such small sins with eternal punishment. If, notwithstanding these surmises, the man's conscience cannot be satisfied, but it begins to awaken, and smite him; he studies to lay him asleep again with the prospect of general and absolute mercy. If again this lying refuge be beaten down by the hail of divine terrors, he betakes himself to another artifice; he conceals the attribute of mercy, presenting God to the soul as an implacable Judge, who will by no means acquit the guilty; and thus, by hiding the remedy, he studies to drive the sinner to despair. And, indeed, the devil is much more skilled in representing the justice than the mercy of God to a sinner's view, being an utter stranger to the last, but well acquainted with the first from his sad experience. But whatever views he gives of God to the sinner, whether in his justice or mercy, his design is still to carry the soul off from Christ, and the mercy of God running in the channel of his satisfactory blood. By presenting absolute mercy, he encourages the sinner to go on in sin, hoping to be saved, though he never be sanctified by the Spirit of Christ. When he presents the justice of God, he studies to drive the sinner to a hopeless despair of salvation by his atoning blood; and thereupon the sinner either with Judas runs to a halter for ease, or puts on a desperate resolution, that if he be damned, he shall be damned for something; and so takes a full swing in gratifying his lusts, crying with these, Jer. ii. 25, "There is no hope, No, for we have loved strangers, and after them we will go." If, notwithstanding of the utmost arts and efforts of hell, the remedy be discovered to the sinner, viz., Christ, as the alone foundation God has laid in Zion; then the enemy has another stratagem at hand to discourage the poor sinner from making use of Christ; he persuades the man that he is not fit enough for Christ; he must be so humble, so holy, so penitent, and have this and the other qualification, before he ventures to come to Christ. O if I were sanctified, mortified, self-denied, washed, then Christ would make me welcome. This is nothing but an artifice of hell, for the ruin of souls, persuading sinners that they must bring money and price with them to Christ; that they must have such and such things before they come to Christ, which are only to be got by an actual union with him by faith. Thus, I say, the devil has a great hand in unbelief, it being the very strength of his kingdom; and so long as he keeps this hold in safety,

he is very easy what shapes of morality, or profession, a man may cast himself into; for he knows well, that he who believes not, shall be damned, let him do else whatever he pleases.

2. Ignorance is a great cause of unbelief. "My people (says the Lord) are destroyed for lack of knowledge." Ignorance of God, in his holiness, justice, and other adorable excellencies; ignorance of the law of God in its purity, extent, and spirituality; ignorance of sin in its exceeding sinfulness; ignorance of the great mystery of godliness, the union of the two natures in the person of our wonderful **IMMANUEL**; ignorance of his substitution in the room of sinners, and of that everlasting and law-magnifying righteousness he has brought in by his obedience unto death; ignorance of the free access sinners have to Christ, and his whole salvation, in and by a confirmed testament of promise, which is left them, Heb. iv. 1, that they may use and claim the benefit of it in a way of believing: I say, the god of this world, "blinds the minds of them which believe not," that they may not know these things which belong to their eternal peace; he is afraid, "lest the light of the glorious gospel of Christ, who is the image of God, should shine into their hearts." I am persuaded, did sinners but know how near Christ, and his purchased salvation, are brought to them by the gospel, there would not be so many unbelievers among us. People generally look on Christ, and eternal life in him, as things that are far out of their reach; and, thereupon they turn careless about them, having no hope of ever attaining them, being things too high for them. But, O Sirs this is only a veil cast before your eyes, by the great enemy of your salvation, that you may not see your own mercy; for were your eyes opened, you would see Christ, and all the blessings of his purchase, brought, as it were, within the very reach of your hand. The manna is lying round your tent-doors, and you have not more to do but to gather and use it. Is. xlv. 13; Rom. x. 7, 8; John vi. 32.

3. A pretended humility is another great bar in the way of believing to many. They thrust away Christ and the mercy of God from them, under a pretence that they are not fit for it. O! says the man, I am such a hell-deserving sinner, my sins are so great, that I dare not think of coming to Christ; he was never intended for the like of me. This carries a fair show of humility and self-denial, while it is only a devil of pride, transforming himself into an angel of light. You say you are not worthy of the mercy of God. I answer, it is very true; but then you would consider, that mercy could not be mercy if you were worthy of it; it would be merit and not mercy: grace would not be grace, but debt, if you could deserve it. This way of thinking or speaking is quite subversive of a covenant of grace, where Christ, and all the blessings of his purchase, are made over to us, in the form of a testamentary deed, or free gift and legacy. "I will be their God, and they shall be my people: I will take away the stony heart: I will sprinkle them with clean water," etc. In these, and the like absolute and unlimited promises, the grace of God in a Redeemer comes to every man's door, be who or what he will; and by these great and precious promises, we must receive Christ, and apply him in a suitability to our soul's need, or perish for ever. And to refuse Christ, and his salvation tendered in the word of grace, under this pretext, that we are great sinners, is all one, as if a traitor should refuse his prince's pardon, because he has been in arms against him; or as if one should refuse to accept a free discharge, because he is a bankrupt.

4. A secret suspicion, as if God were not in good earnest with us, when he offers Christ and his salvation to us in the gospel. I am afraid that this lies at bottom with many; they do not really believe, that God is willing to bestow Christ, and salvation through him, upon them, though he be every day calling, and entreating them to embrace him. But, Sirs, what else is this, but to charge God with treachery, as if he said one thing in his word, and intended another in his heart? God says, "He is not willing that you should perish;" yea, he swears by his life, that he has no pleasure in your death, but rather that you turn unto him, through a Redeemer, and live: and yet, to think or say that he is not in good earnest, what else is this, but to make God a liar, yea, to charge him with perjury? And what an insufferable affront is this unto a God of truth, for whom it is impossible to lie? O Sirs! be persuaded that God speaks the truth in his heart; his words of grace and truth in the scripture, are the sweet picture of his thoughts. And therefore beware of harbouring the least suspicion in your hearts, as if he were not in good earnest, when he offers, and commands you to receive Christ, and his whole salvation.

5. People finding peace in some thing or other without Christ, is another great cause of unbelief. Perhaps the man has had some awakenings; thereupon he falls to his prayers, vows, and resolutions, to be a better man in time coming, and better servant to God; upon this he finds ease, and there he rests, without ever coming to the blood of the Lamb. But, Sirs, as sure as God lives, this is but a refuge of lies which the hail shall sweep away. Do not mistake me; I am not dissuading you from duties; but only persuading you not to rest in your duties; let duties be as wagons to carry your souls to Christ, who is *the end of the law*, and of all the duties it enjoins; for when you rest in them as a ground of acceptance before God, they become a bar in the way of your coming to Christ, and they prove soul-damning things, instead of being the means of salvation. And, therefore, go a little further than these; do not make a plaster of them to heal the wound of conscience; for if your healing does not come from under the wings of the Son of righteousness, the wound will fester, and prove deadly in the issue. Let him only be the well-spring of your comfort, who is the consolation of Israel, and in whom all our well-springs are.

Many other causes of unbelief might be condescended upon; but I waive them at present.

II. The *second* general head proposed was to give some account of the condemnatory sentence passed against this crime of unbelief. The unbeliever is condemned already. Here I shall, 1, Prove that sentence is passed. 2, Shew in what courts it is passed. 3, Give some qualities of the sentence.

First, I would prove, that sentence is passed against the unbeliever. I need not prove this, as it is so plain in the text, He that believeth not is condemned already. The word rendered to condemn, is forensic, borrowed from courts of judgment, where the guilty person is arraigned and indicted before the judge, his crime made legally evident, and then sentence passed against him, according to the nature of his crime. So here, the unbeliever is, as it were, arraigned before the bar of divine justice; process is led against him, and he found guilty of the violation of the royal law of Heaven, and of condemning the glorious remedy provided in the gospel;

and thereupon sentence goes forth against him, from the mouth of the great Judge, who hath justice and judgment for the habitation of his throne. This man rejects the Saviour of sinners, and therefore let him die in his sins; he would seek life by the law as a covenant, and therefore let the curse of that covenant lie on him for ever.

Secondly, I come to tell you in what courts the unbeliever is condemned.

1. He is already condemned in the court of the law as a covenant, by which he is seeking to be justified and saved: Rom. iii. 19, "Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Every unbeliever is upon a law-bottom, he is seeking salvation and righteousness by the works of the law. But I may say to you, who are of this law-spirit, as Christ said to the self-righteous Pharisees, John v. 45, "There is one that accuseth you, even Moses, in whom ye trust;" where, by Moses, we must understand the law of Moses. The same say I to you, the law accuses and condemns, it is denouncing its heavy anathemas against you, while you cleave to it as a covenant: "As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." While you are out of Christ, cleaving to the law as a husband, it lays you under the curse for every and the least failure in obedience. O Sirs, the vengeance of Heaven lies upon you, while you are under the power of unbelief; you are cursed in soul and body, and all that belongs to you; and the curse not being causeless, it shall come; yea, it cleaves to you, and will cleave to you for ever, unless by faith you flee to him who "hath redeemed us from the curse of the law, being made a curse for us."

2. The unbeliever is already condemned in the gospel-court. Now, do not mistake this way of speaking, as if, when I speak of the gospel-court, I meant, as if the gospel, strictly considered, condemned any man; the gospel, like its glorious Author, comes not into the world to condemn the world, but that the world, through it, might be saved. Neither do I mean, as if there were new precepts and penalties in the gospel, considered in a strict sense, which were never found in the book or court of the law. This is an assertion which has laid the foundation for a train of damnable and soul-ruining errors; as the Antinomian error, in discarding the whole moral law as a rule of obedience under the gospel; the Baxterian error, of an evangelical righteousness different from the imputed righteousness of Christ; the Pelagian and Arminian error, of a sufficient grace given to every man that hears the gospel, to believe and repent by his own power. But when I speak of the unbeliever being condemned in the court of the gospel, I mean, that the sentence passed against him in the court of the law, is aggravated by his contempt of gospel-grace. All I intend by it is comprised in that awful word, Heb. ii. 3, "How shall we escape if we neglect so great salvation?" or that, Heb. x. 28, 29.

3. The unbeliever is condemned already in the court of his own conscience. Conscience is God's deputy, and, in the name and authority of the God of heaven, it keeps a court in every man's breast, and either accuses or excuses according to the views that it hath of the holy law of God. When the law is only known by conscience in the letter of it, it condemns only for sins which lie against the letter of the law; but when

conscience comes to be instructed by the Spirit of God, in the spirituality and extent of the law, then it condemns even for these spiritual wickednesses, that are of a more refined nature, and which lodge in the high places of the soul; of which kind is the sin of unbelief. A natural conscience, even though assisted by external revelation, will smite a man for a thousand sins, before it gives him one cheek for his unbelief. This seems to be the peculiar province of the Spirit of God, to "convince the world of sin, because they believe not in Christ," John xvi. 8, 9. And O! when once conscience, by the direction of the Spirit, begins to smite for this sin of unbelief, there is no sin in the world that appears in such a formidable hue; and there is no sin that the worm of conscience will gnaw a man so much for in hell through eternity, than that he had a Saviour in his offer, and yet refused him. In a word, let a man be never so moral and sober, let him have never so much seeming peace, yet he carries an evil conscience in his breast, till by faith he comes to get his "heart sprinkled from an evil conscience by the blood of sprinkling," Heb. x. 22.

4. The unbeliever is condemned in the court of the great God. It is true, every one of these courts I have mentioned is his; he sits as supreme Judge in each of them: but they are only his inferior courts; and while the sinner's sentence is in dependence before them, there is still access for an appeal by faith unto a throne of grace. But when once a man comes to be personally cited before the bar of God at death, no further appeal can be admitted: the man then goes out of mercy's reach: he that made him will have no mercy upon him; the things that belonged to his peace, are then for ever hid from his eyes. O that an unbelieving world may lay this to heart in time, before their case become absolutely hopeless: "Consider this, ye that forget God, lest he tear you in pieces, when there is none to deliver."

Thirdly, I come to give you a few qualities of this sentence of condemnation passed against the unbelieving sinner.

1. It is a most mature and deliberate sentence; the sentence is well advised and ripened, before it is executed. "The Lord is a God of judgment," and can do nothing that is rash. "The Lord is a God of knowledge, and by him actions are weighed;" he ponders the crime, before he sentences the criminal. It was resolved among the counsels of heaven, from all eternity, that every unbelieving sinner should be condemned to the "lake which burneth with fire and brimstone, which is the second death," Rev. xxi. 8.

2. It is a most righteous sentence, as will appear when we come to speak of the grounds upon which it proceeds. O Sirs, God will be clear when he judges; yea, so clear, that the guilty, before all be done, will be made to subscribe to the equity of the sentence, and own that his blood is upon his own head.

3. It is a most terrible sentence; and it cannot be otherwise, for it is pronounced by a terrible Judge: "With God is terrible majesty. He cutteth off the spirit of princes, and is terrible to the kings of the earth." The sentence goes forth from a terrible tribunal. The nature of the sentence itself is terrible, for it is a sentence of condemnation. To be condemned to a natural death, is terrible; but to be condemned to eternal death, to be "punished with everlasting destruction from the presence of

the Lord, and from (or by) the glory of his power," has a terror in it, that surpasses imagination.

4. When the sentence comes to be uttered by God against the unbeliever, personally appearing before his tribunal, it becomes an irrevocable sentence, which shall never be repealed through eternity; as the tree falls, so will it lie; for God's loving-kindness is not declared in the grave, nor his faithfulness in the land of darkness.

III. The *third* thing in the method was, to inquire into the grounds of this condemnatory sentence. And, among many others, I shall instance the few following.

1. The unbeliever is condemned, already, because, by his unbelief, he has offered the highest indignity to a Trinity of persons in the glorious Godhead, that a creature is capable of. He despises the love of the Father, who, out of his good-will and kindness to a lost world, "gave his only-begotten Son." He gives him to be incarnate; he gives him unto death; and gives him and his whole purchase in the revelation of the gospel, "that whosoever believeth in him, should not perish, but have everlasting life." But now the unbeliever despises all the riches of his grace and love, and practically says, that the unspeakable gift of God is not worthy to be taken up at his feet. And as he despises the love of the Father, so he tramples upon the blood of the Son, as if it were an unholy thing. He says about the matter, that Christ shed his blood in vain: hence unbelievers are said to "crucify the Son of God afresh;" they re-enact the bloody tragedy that was once acted upon Mount Calvary; and, upon the same account, the unbelieving communicant is said to be "guilty of the body and blood of the Lord." Again, the unbelieving sinner sins against the Holy Ghost. I do not mean that every unbeliever is guilty of the unpardonable sin, for then we needed not to preach the gospel to them. But I mean that every unbeliever, in rejecting Christ, runs directly cross to the work and office of the Spirit to convince the world of sin, because they believe not in Christ; but the man is so far from owning this, that he practically denies unbelief to be any sin at all. It is the office of the Spirit to convince of righteousness, *i.e.*, of the necessity and excellency of the righteousness of Christ for justification: but the unbeliever goes about to establish a righteousness of his own, and will not submit to this righteousness of God. It is the office of the Spirit to glorify Christ, to "take of the things of Christ, and shew them unto us." But the unbeliever says, "There is no form or comeliness in him, why he should be desired." Thus I say, the unbeliever affronts a whole Trinity, Father, Son, and Holy Ghost; and therefore he is condemned already.

2. The unbeliever is condemned already, because he has injured all the glorious attributes of the divine nature. He rebels against awful and adorable majesty. The authority of God is in a peculiar manner interposed in the command of believing; God speaks of this command as if he had never given another command to the sons of men, I. John iii. 23, "This is his commandment, that we should believe on the name of his Son Jesus Christ." Now, the unbeliever flies in the face of all this authority, saying, with proud Pharaoh, "Who is the Lord, that I should obey him?" Let the Almighty depart from me; for I desire not the knowledge of his ways. Again, he makes a mock of the masterpiece of

Infinite Wisdom, as though it were nothing but arrant folly. The device of salvation through a Redeemer, is the wisdom of God in a mystery; it is hidden wisdom: but the unbeliever, with the Greeks, calls it foolishness; and with the Athenians, looks on it as mere babbling, when it is brought out in a gospel-revelation. The unbeliever also spurns against the bowels of infinite love; yea, as it were, runs a spear into the bowels of a compassionate God, which are sending out a sound after him, "O turn ye, turn ye; why will you die? As I live, I have no pleasure in your death." He challenges Omnipotency to do its worst, while he refuses to take sanctuary in Christ, and to turn in to the stronghold, where he may be sheltered from the storm of divine vengeance. He laughs at the shaking of God's spear, and the whetting of his glittering sword. He gives the lie also to the veracity of God, I. John v. 10, "He that believeth not God, hath made him a liar;" not as if he could do so indeed; for God will be true, and every man a liar: but the unbeliever does what he can to make God a liar. This is the language of his sin, God is a liar, he is not to be trusted, there is no truth in his words, which is blasphemy in the highest degree. Thus, I say, the unbelieving sinner injures God in all his glorious excellencies. And is it any wonder then that he is condemned already?

3. Another ground of this awful sentence is, because the man counteracts the most glorious designs that ever God had in view; I mean, his design in the work of redemption through Christ. I shall clear this in two or three instances. (1) God's design in redemption was the manifestation of his own glorious excellencies, which were obscured by the sin of man: but the unbeliever does his utmost to darken and affront every one of them. (2) God's design is, that in all things Christ should have the pre-eminency; that he should have "a name above every name, that at the name of Jesus every knee should bow." But now the unbeliever, like the devil, being lifted up with pride, refuses to bow to that name, JEHOVAH-TSIDKENU, *The Lord our righteousness*, Jer. xxiii. 6; Rom. x. 3. He refuses to own that royal name written upon his thigh and vesture, Rev. xix. 16. THE KING OF KINGS AND LORD OF LORDS. He joins in a confederacy with those who refuse to stoop to his royal sceptre, saying "Let us break his bands asunder, and cast away his cords from us," Ps. ii. 3. (3) God's design in redemption is, that grace only should reign, and that all ground of boasting be cut off from man for ever, so as he that glorieth may glory in the Lord. But now the unbeliever's language is, Not grace but self shall reign. He chooses rather to be damned for ever, than submit to grace's government, "reigning through righteousness unto eternal life, by Jesus Christ our Lord." What, says the man, will not "God be pleased with thousands of rams?" etc. If God will give him life for some equivalent, some good thing, wrought by him, he is content; but to take it for nothing as the gift of free grace, through Jesus Christ our Lord, this is too low a bargain for his proud heart to stoop to. And for this pride of his heart, he is condemned already.

4. He is condemned already, because unbelief is of a more criminal nature, in God's reckoning, than any other sin that can be named. The sin of Adam, in eating the forbidden fruit, was a most aggravated crime. For a creature newly dropt out of his Creator's fingers, a creature dignified with the lively image of God upon him, exalted to sovereignty over this

lower world: I say, for such a creature, upon a slender temptation, to turn his back on God, and cast himself into the devil's arms, to ruin himself and the whole tribe of mankind at one blow; this, no doubt, was a most crying sin. But yet the sin of unbelief far surpasses it: for our first parents sinned only against God as a Creator; but the unbeliever sins against him as a Redeemer, consequently he sins against more love than they could sin against, before the revelation of Christ. Again, unbelief is more criminal than the sin of the Jews, in crucifying of the Lord of glory; they crucified him when veiled and disguised under the form of a servant; but the unbeliever crucifies him upon his throne, when the evidences of his being the true Messiah are completed by his resurrection from the dead, Rom. i. 4. Again, unbelief is worse than the sin of Sodom, which provoked God to rain hell out of heaven upon its inhabitants. Christ tells us that Sodom and Gomorrah will have a cold hell in comparison of those who have had the offers of a Saviour in the gospel, and yet have rejected him, Matt. xi. 24, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for" Chorazin, Bethsaida, Capernaum and other cities where Christ had preached. Again, all the sins of the blinded nations are not comparable to the sin of unbelief. We have a black roll of their sins, Rom. I. toward the close: but yet Christ speaks of them as no sins, in comparison of the sin of those who remain in unbelief under the drop of the gospel: "If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin." I shall only add, that unbelief is a sin attended with aggravations which are not to be found in the sin of devils. The devil never rejected a Saviour, as the unbeliever does; for "he took not on him the nature of angels, but the seed of Abraham." Is it any wonder, then, that the unbeliever is condemned already?

5. He is condemned already, because unbelief is the spring of all other sins. Every sin is a turning away from the living God: and whence comes this, but from an evil heart of unbelief? Heb. iii. 12. The name of the sin of unbelief may be *Gad*, for a troop follows it. Why are men proud? why are their hearts lifted up within them, as if they were rich, and increased with goods, and stood in need of nothing? Why, the reason is, they do not believe the verdict of the Spirit of God, concerning them, that they are indeed wretched and miserable, and poor, and blind, and naked. Why are men covetous? why have they the world set in their hearts, but because they do not believe that Christ is a better good than this world, and the things of it? Why are men secure in a way of sin, crying, Peace, peace, but because they do not believe that wrath and destruction from the Lord is pursuing them? Why is the blessed Bible so much slighted and neglected by many, like an almanac out of date, but because they do not believe it to be the word of God, or that eternal life is to be found therein? Why do people generally hear us, who are ministers, preaching the everlasting gospel, with such roving hearts and careless ears, but because they do not believe that we are ambassadors for Christ, and that God beseeches them by us to be reconciled to him? Why do many live in the neglect of prayer? Why are they so formal, heartless, and careless in prayer, but because they do not believe God to be the hearer of prayer? Why are there so many hypocrites, contenting themselves with a show of religion, but because they do not believe there is a reality in religion, and that God searches the heart, and tries the reins?

Why do men remain under the power of natural enmity, but because they do not believe that God is love, I. John iv. 16, and that, through the ransom he has found, he bears a hearty goodwill towards them? Ezek. xxxiii. 11. Whence comes that flood of profanity, which like Jordan, has over-run all banks and bounds in our day, such as, cursing, swearing, cheating, lying, Sabbath breaking, thefts, robberies, forgeries, and the like abominations! Why the plain reason is, they do not believe there is a God, or that ever they shall stand before his tribunal to answer for the deeds done in the body. The plain language of the heart of unbelief is, "The Lord does not see, neither does the God of Jacob regard;" and therefore they give themselves loose reins in a way of sin.

To conclude this head, unbelief is the principal pillar of the devil's kingdom in the world, and in the soul of man. Let this pillar be broken, and all his strongholds go to ruin. Faith is the radical grace, which gives life and spirit to all the other graces; it is the spring of all true gospel-obedience, therefore called *the obedience of faith*: so, in like manner, unbelief is the radical sin, which gives life and spirit to all vicious habits and acts of disobedience in the life and conversation. Faith is a shield that beats back the fiery darts of Satan; so unbelief is a shield that beats back all the good motions of the Spirit of God. Faith is the victory whereby we overcome the world; unbelief is the victory whereby the world overcomes us. After all, is it any wonder that such a severe sentence is passed against the unbelieving sinner, as that in my text, *He that believeth not is condemned already*.

IV. The *fourth* and *last* thing proposed, was the *application*, which I shall endeavour to discuss in a few inferences.

Inf. 1. See hence a very relevant reason, why ministers of the gospel harp so much upon the subject of faith. Why, it is for unbelief, that sinners are condemned already; and there is no way to free them from this sentence, but by bringing them to believe in the Son of God. Unbelief is the main pillar of the devil's kingdom; and therefore the main batteries of the gospel must be raised against it. It is at best a foolish ignorant cavil of some against ministers. Why so much insisting upon faith? are not other things as necessary to be preached? I answer, Other things are necessary in their own place, but faith in the first place: and till we bring you to believe we do nothing at all, this being the laying the foundation of all religion; and, you know, it is foolish to think or speak of rearing up a super-structure, till the foundation is laid. Can we ever make you accepted of God without faith in his Son? Surely no, "Without faith it is impossible to please him:" we are "justified by faith without the works of the law." Can we ever make you the members of Christ without faith? No, this is the very bond of the soul's union with him: "Christ dwells in our hearts by faith." Can we ever make you the children of God who are by nature the children of wrath, without faith? No, "We are the children of God by faith in Christ Jesus." It is to them who receive him that "he gives power or privilege to become the sons of God," John i. 12. Let us press the duties of holiness with never such flourishing harangues of rhetoric, we shall never make you holy, till we once land you in Christ by faith, he being the fountain of holiness; therefore said to be "made of God unto us sanctification." In one word, whatever duties we inculcate upon you, we only call you to build a tower without a bottom, unless we first bring you to Christ by that which is of God's operation.

Inf. 2. See hence the miserable condition of the generality of gospel-hearers; they are a company of condemned men, under sentence of death. O that God may dart home an arrow of conviction in the hearts of unbelieving sinners, and persuade them of the truth of my doctrine, that every unbeliever is condemned already. O Sirs! here is a hand-writing against you that may make the joints of your loins to loose, and your knees to smite one against another; **HE THAT BELIEVETH NOT IS CONDEMNED ALREADY.** And, that I may, if possible, awaken you to some serious concern about this matter, will you consider whose sentence it is? It is none other than God's sentence of condemnation. It is terrible to be arraigned and condemned at the bar of man; what then must it be to be condemned at JEHOVAH'S bar? The Judge is omniscient; his eyes are as a flame of fire; he setteth our secret sins in the light of his countenance, so that the crime cannot be concealed from him: his justice is unbiassed; his eye cannot be blinded with bribes: the arm of his power cannot be stayed from the execution of the sentence. What a fearful thing is it to fall into the hands of this living God! He is indeed a consuming fire. The solemnity of the bench adds terror to the criminal; and you may see with what solemnity the bench is to be reared, before which you and I must stand ere long, Matt. xxv. 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." O! whither will the unbeliever fly for help? If hills and mountains could cover him, he would choose far rather to be buried under them, than appear before the face of the universal Judge of all the earth. You may read your doom, Matt. xxv. 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The sentence being passed, there can be no stop in the execution; the Judge will have an innumerable host of angels, all ready for this service: these reapers shall gather the tares, bind them in bundles, and burn them. The Judge will stand and see the sentence executed before his face, saying, "Those mine enemies which would not that I should reign over them, bring hither, and slay them before me." Luke xix. 27. Among all the innumerable multitudes of angels, men, and devils, who shall be spectators of the righteous execution, there shall be no eye to pity; and the reason is, because the sinner wilfully, through unbelief, slighted Christ the only Saviour, and refused to accept of pardon and redemption through his blood. Who will pity the traitor who dies for his treason, rejecting his prince's pardon presented to him to the last?

Inf. 3. See hence how fitly the gospel is called a joyful sound, Ps. lxxxix. 15, "Blessed is the people that know the joyful sound." Among other reasons why it gets that denomination, this is none of the least; it brings a proclamation of life to the sons of death, a sound of liberty to the captive, and of pardon to the poor sinner condemned already. One would think, that the very hint of a pardon to a condemned criminal would make his heart to leap within him for joy: but alas! sad experience tells us, that the gospel, which brings such glad tidings of great joy to condemned sinners, meets with a very cool reception from the generality. Is. liii. 1, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

Inf. 4. See hence how ill-grounded the joy and triumph of a Christless unbelieving world is. We would think that man beside himself, who, being under sentence of death, and to be brought forth to the place of execution,

would spend any little time he has, in eating, drinking, dancing, and revelling. Yet this is the very case with the generality; they take up the timbrel and harp, rejoice at the sound of the organ; they spend their days in wealth and ease, without ever thinking that they are condemned already by the great God. All I shall say to stop your career at present is this, The triumphing of the unbelieving sinner is short, and his joy but for a moment. You may indeed "kindle a fire, and compass yourselves about with sparks: but this shall ye have of the Lord's hand, ye shall lie down in sorrow," Is. i. 11.

Inf. 5. See hence, Oh believer, how much we are obliged to Christ, who came to save us from this heavy sentence of death we were under: "He came not into the world to condemn the world; but that the world through him might be saved." He himself was condemned, that we might be acquitted. He was made a curse, to redeem us from the curse of the law. When Adam had settled death and condemnation upon us, Christ comes, and by his obedience unto death, cuts off that settlement procuring our justification. "As by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life," Rom. v. 18. O believer, acknowledge thy obligations to the Son of God; for if he, as thy Surety, had not paid thy debt, thou had been condemned to the prison of hell for ever.

Inf. 6. See hence, that it is every man's duty and interest to examine and try whether he is under this heavy sentence, yes, or no. It is a miserable thing to be under sentence of death, and to know nothing of it. Neither will a man ever seek to be freed from it till he be convinced that he is indeed under it. I shall give you the few following characters of such as are under sentence of condemnation:—

1st, You who never yet saw yourselves to be condemned in the court of the law and conscience for sin, and particularly for the sin of unbelief, you are surely under sentence of death to this day; for the first work of the Spirit, when he comes to liberate a poor soul from condemnation, is to "convince the world of sin; of sin, because they believe not on him," John xvi. 8, 9.

2dly, You whose minds are so blinded with prejudice against Christ, that you can see no form or comeliness in him, notwithstanding of the bright displays of his glory that are made to us in the word. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," II. Cor. iv. 3, 4.

Inf. 7. Is it so that every unbeliever is a condemned criminal before God? O then, Sirs, be concerned at your hearts to get rid of that dismal sentence you are under. What can be matter of concern, if this is not? I come, in the name of God, to tell you that this is not impossible; yea, I dare go further, and tell you that if you will but hear, your souls shall live, and not die under that condemnatory sentence which is gone forth against you. I dare promise you not only a reprieve, but a remission; for thus saith the great Judge, as a reconciled God in Christ, to the poor trembling sinner, standing condemned before the bar of his holy law, "I, even I, am he that blotteth out thy transgressions for mine own sake, and

will not remember thy sins," Is. xliii. 25. Here is an act of grace passed at a throne of grace, sealed with the blood of the Lamb, published and proclaimed on the tops of the high places, that none may pretend ignorance, and that every condemned sinner may take the benefit thereof, and come in upon the King's royal indemnity, granted upon the satisfaction made to justice by his Eternal Son. O then, Sirs, "Hear, and your souls shall live, and he will make an everlasting covenant with you, even the sure mercies of David," Isa. lv. 3, "O earth, earth, earth, hear this word of the Lord."

Quest. What influence (may you say) will our believing have upon being delivered from this condemnatory sentence we are under? *Ans.* Much every way. For,

The moment you believe, your cause is carried into a new court; I mean from a tribunal of justice to a mercy-seat, where all the acts and interpretations are acts of grace and mercy, acts of pardon and acceptance in the beloved. No sentences of condemnation pass in the court of grace: no; this is inconsistent with the nature of the court. O let every guilty sinner, who finds himself condemned in the court of the law, and of conscience, carry his cause, by a solemn appeal, to this court; for the court is open to all comers, and the Lord, merciful and gracious, who sits upon this throne of grace, receives all appeals that are made to him, and will in no wise cast out the sinner, or cast his appeal overboard. O, therefore, "let us come with boldness unto a throne of grace, that we may obtain mercy and find grace to help us in time of need." Amen.

Sidelights on the Religious and Church Life in the Western Highlands (1639-1661).

(Continued from page 91)

10th April, 1651.—"The assembly considering the great abuse which is committed by the poor and others who come unto houses on Saturday at night and do travel on the Lord's day, therefore it is ordained that what person soever shall come to their houses on Saturday at night shall not be permitted to travel on the Sabbath, but shall continue with them till the Monday, and these who are able are to repair to the church with these with whom they are lodged." (I. 200.)

15th October, 1651. "The translation of the Shorter Catechism into the Irish (Gaelic) language, which was committed to Mr. Dugald Campbell and Mr. Ewen Cameron, being openly read in the assembly and examined, and after examination voiced, it was approved, and appointed that hereafter the ministers within this Province shall make it the rule in examining their flocks, and it is recommended unto them that all convenient diligence be used whereby the people may come to the knowledge and understanding of the same, and for the better effectuating thereof it is appointed that Neil MacEwan be sent for and desired to repair to Mr. Ewan Cameron, who has the principal copy of the translation, and to draw up a copy according to the same in the Irish character for every minister to the number of seventeen ministers, for which there is ordained for the said Neil forty shillings for each copy, which is in Mr. Ewan Cameron's hands to deliver to him when the work is done." (I. 222.)

The previous extract shows that the proposal made to translate the Shorter Catechism into Gaelic had at last materialised. The following extracts are most interesting and constitute a history of the Shorter Catechism in its earlier stages as a manual of instruction among those whose only language was Gaelic.

19th May, 1652.—“The synod, understanding that Mr. Angus MacQueen has translated the Shorter Catechism into the Irish (Gaelic) language, and that Neil MacQueen, a man able in that language, has done the like, and seeing they are both present at this meeting, and being likewise very desirous of the best translation, do therefore appoint the above two with their translations be compared with the translation formerly seen and examined by the synod that one out of all may be agreed upon, and this to be done by Mr. Ewan Cameron, Mr. Angus MacQueen, and Mr. Neil Mackinnon, ordaining also that this work be perfected against the dissolution of this synod, which may be easily done seeing it only consists in the alteration of a few words.” (II. 3.)

“The synod, taking into consideration the great pains taken by Neil MacQueen in translating the Catechism, and moreover the said Neil's necessity and penury, do appoint him twelve bolls victual out of the vacancy of Kintyre.” (II. 15.)

An Camadh 's a' Chrannchur.

Le TOMAS BOSTON.

“Smuainich air obair Dhé; oir co is urrainn an nì sin a dheanamh dìreach a rinn e-san càmh?”—Eccles. vii. 13.

(Air a leantuin bhò t.-d. 68).

3. Tha an camadh a' tachairt gu minic anns an earrainn as *laige*, tha mi a' ciallachadh an earrann sin de'n chrannchur is neo-chomasaiche air a ghiùlan, no, air a chuid is lugha, a mheasar mar sin le neach, Salm. lv. 12, 13. “Cha bu nàmhaid a thug masladh dhomh, no dh'fhuilinginn e. Ach thusa! fear bu choimpire dhomh féin, fear m' iuil agus fear m' eòlais.” Ma tha aon earrann thar earrann eile de'n chrannchur, anns am bheil neach a' rúnachadh fois a ghabhail, theid an dris a chur an sin air ball, gu h-àraidh ma bhuineas e do Dhia: feudaidh e bhi cinnteach gur anns an earrann sin 's an tur neo-fhulangach e air beantuinn ris, a theid a theannachadh. 'S ann an sin a theid deuchainn a chuir air: oir 's ann an sin a tha 'n comh-stri mhòr ri Crìosd. “Bheir mi uatha miann an sùl, agus an nì sin air an suidhich iad an inntinn,” Esec. xxiv. 25. A chionn gur e 'n camadh 's a' chrannchur an deuchainn shònruichte a tha air a comharrachadh air son gach aon fa leth, tha e tur reusontach agus freagarrach ri gliocas Dhè, gun tachradh e 's an earrann sin as mo tha clonadh ar cridhe uaithe féin. Ach nì's ro-shònruichte, feudar a thoirt fainear gu'm feud an camadh tachairt 's na ceithir earrannaibh so de'n chrannchur.

1. Feudaidh e tachairt ann an *dealbh corporra* nan créutairean, mar an cumadh sin a chomharraicheadh dhoibh leis an Dia mhòr a dheilbh na h-uile nìthe. Chruthaicheadh ar ceud sinnseara, Adhamh agus Eubh, iomlan,

slàn agus fallain, as éugmhais a' chiorrain bu lugha, aon chuid 'n an corp no 'nan anam; gidheadh ann an dealbh an sliochd, tha gu minib eadar-dhealachadh follaiseach ri fhaicinn bho 'n cheud dealbh. Is e camadh crannchuir cuid mi-iomlanachd chorporra, aon chuid a thaobh naduir no thaobh tuiteamais, mar a ta anmhuinneachd, mi-chumaidheachd, tuille 's a' choir no easbhuidh bhuill a bhi air an cuirp. Tha ni-eiginn duaichnidh no craiteach mu'n timchioll. Tha camaidhean de'n ghné so ri'm faicinn ann an tomhas éiginn gle chumant agus gnàthaichte, 's cha'n 'eil a' mhuinntir is fearr saor uatha: agus is ann gu h-ana-mheadhonach de fhior ghean math Dhé nach 'eil iad ni 's lìonmhoire. B'e suilean anmhunn an camadh a bh'ann an crannchuir Racheil, a maise bhi air a co'chothromachadh le aimrideachd, caib. xxx. 1. Tha e coslach nach robh Pol Abstol mòr nan Cinneach 'n a dhuine foghainteach ann am pearsa, ach neo-inbheach 'n a làthaireachd chorporra, ni air son an robh amadana ullamh gu tàire dheanamh air, 2 Cor. x. 10. Cha robh ann an Timoteus ach duine anmhunn, euslainteach, tinn, 1 Tim. v. 23. Agus gidheadh tha camadh ni's ro mhò ann an crannchur nam bacach, nan dàll, nam bodhar, agus 'nam balbhan. Tha cuid ann a tha lag ann an tomhas àraidh 'n an tuigse; agus is e camadh crannchuir iomadh anam urramach a bhi gu sònruichte air an dorchachadh agus air am folach le neoil, a thaobh nan cuirp euslainteach 's am bheil iad a chòmhnuidh; tha eisempleir chomharraichte againn de'n ghné so ann cor Ioib, chiallach, ghlic, agus 'fhoidhidnich, "a dh'ìmhich ri bròn as éugmhais na gréine: seadh a dh'èirich anns a' chomhchruinn eachadh agus a dh'èigh," Iob. xxx. 28.

2. Feudaidh an camadh tachairt ann an *cliù* neach. Buinidh urram do na h-uile dhaoine am beag cho math ris a' mhòr, 1 Pead. ii. 17, air bonn ceud suidheachaidh nàduir an duine, mar chaidh a dhealbha a réir iomhaigh Dhé. Gidheadh, ann an suidheachadh ard-uachdranachd an fhreasdail naoimh tha camadh crannchuir cuid a' tachairt anns an dearbh earrainn so. Tha dearmad agus tareuis air a dheanamh orra; tha'n creideas air a chumail iosal an còmhnuidh; tha iad a' dol troimh 'n t-saoghal fo néul, air dhoibh a bhi air an cur fo dhroch ainm, tha'n cliù air a chuir fodha. Air uairibh is e so toradh nàdurach an giùlain amaideach agus peacach féin; coslach ri Dinah a chaidh a mach air fadharsachd air feadh na tìre chum goraich a h-oige a riarachadh, a thug maslachd buan air a cliù, do bhrìgh nach d'fheith i gu furachar ri gairm bho Dhia, Gen. xxxiv. Gidheadh feudar a thoirt faineas far an suidhich Dia camadh de'n ghné so ann an crannchur neach, cha dean neo-chiontas a mhaslaidh a ghlanadh air falbh ann an saoghal mi-rùnach. Ni mò is urrainn deadh airidheachd cur 'n a aghaidh, chum crannchur neach a dheanamh dìreach anns an earrainn sin. Tha Daibhidh a' cur an ceill a chór féin mar so, Salm xxxi. 11, 12, 13, "Iadsan a chunnaic mi a muigh, theich iad uam: dhì-chuimhnichheadh mi mar dhuine marbh air dol á cuimhne; tha mi mar shoitheach briste. Oir chuala mi eul-chàineadh mòrain dhaoine."

3. Feudaidh e tachairt ann an *dreuchd* neach.—Ciod air bith gairm no inbhe anns am bheil daoine 's an t-saoghal, bitheadh i diadhaidh no daonda,* feudaidh an camadh crannchuir tachairt innte. Bha Isaiah 'n a fhàidh urramach, gidheadh gle neo-shoirbheachail, Isa. liii. 1. Chòmhluidh Jeremiah ri cho lion mi-mhisneach agus droch làimhseachadh, ann an cleachdadh a dhreuchd naoimh, ionnas gu'n robh e gle fhaisg air a toirt thairis, ag ràdh, "Cha toir mi iomradh air, ni mo labhras mi tuilleadh 'n a ainm," Ier. xx. 9. Tha an Salmadair a' toirt faineas gu bheil an

camadh so a' tachairt gu minic ann an crannchur cuid de dhaoine tha gle dhìchiollach 'n an gnothaichibh saoghalta, muinntir "a shìol—chuireas achanna agus aig amannaibh tha Dia 'g am beannachadh—agus cha lughdaich e an spreidh: Ach a rithist, lughdaichear agus leigear sìos iad le foirneart, ole agus doilgheas," Salm cvii. 37, 38, 39. Rinneadh a leithid so a chamadh ann an crannchur Iob, an dèigh dha mairsinn dìreach ré ùine fhada. Tha cuid a' riaghladh an gnothaichean leis gach uile churam agus dhìchioll,—tha 'n tuathanach gu cùramach a' saothreachadh 'fhearainn: tha 'n ciobear a' rannsachadh a mach le dìchioll staid a' chaorach; agus a' toirt an aire mhath da 'threudaibh: tha 'm fear-ceaird moch agus annoch air ceann a ghnòthaich: tha'n ceannaiche gu dian dìchiollach a' feitheamh gus na cothromaibh is ro-fhearr agus is gealltann aiche air buannachd a ghlacadh; gidheadh tha an camadh a tha 's an earrainn sin de'n crannchur cho mòr 's nach urrainn an uile dhìchioll a dhireadh. Carson? Tha, do bhrìgh gu bheil na meadhonan as ro-shònruichte a ghnàthaichear a chum na crìche sin gun bhrìgh, as éugmhais gu 'n d' àithn an Tighearna?"—Tuir. iii. 37. Tha muinntir ag obair le seòltachd agus dìchioll air an gnothach, gidheadh tha'n soirbheas a' tionndadh 'n an eudainn, tha freasdal a' cur an aghaidh an ionnsuidhean, tha e cur troimh cheile 'n dealbhan, a' mealladh an dùil agus an dòchais, a' toirt an oidheirpean gu neo-bhrògh, agus mar sin 'g an cuir agus 'g an cumail an còmhnaidh ann an cor trioblaideach. "Mar sin cha'n ann do na daoineibh luatha tha an réis, no do na daoineibh treuna an cath, no do na daoineibh glie aran, no do dhaoineibh tuigseach saoihbheas," Ecl. ix. 11. Gidheadh tha freasdal a' teachd 's an eadraiginn, agus a' deanamh càrn na nìthe a rinn gliocas agus dìchioll dhaoine dìreach freagarrach ri 'n crìoch aibh fa leth; mar sin tha na daoine luatha a' càll na réis, 's na daoine treuna an cath, agus na daoine glie arain: am feadh, aig a' cheart àm, a tha ni éiginn ann an rathad freasdail a' deanamh 'n àirde na h-uireasbhuidh a th' ann an comas, an giùlan, agus an gliocas dhaoine, tha na daoine mall a' buannachd na réis, agus a' faotuinn a' ghill, 's tha na daoine lag a' cosnadh a' chath, agus 'g an dean amh féin saoibhir leis a' chreich; agus tha aran a' tuiteam ann an uchd an amadain.

4. Feudaidh e tachairt ann an càirdibh neach. Is iad na càirdean uilt gach comuinn; agus feudaidh an camadh 's a' chrannchur tachairt an sin, mar is tric is anns na h-uilt sin is ro ghéire a mhothaich eas neach a chràdh. Is iad na h-uilt sin 'n an nàdur tobar sòlais an duine; gidheadh tha iad gu minic a' sruthadh an t-searbhais is mò d'a ionnsuidh. Air uairibh tha'n camadh so a' tachairt le càirdibh a chàll. Mar sin rinneadh camadh ann an crannchur Iacoib, le bàs Racheil a chéilidh gràdh ach, agus theab ceall Ioseph, a mhic, agus aon ghràidh, a thoirt le bròn do'n uaigh. Tha Iob a' caoidh a' chamaidh so 'n a chrannchur féin, Iob xvi. 7. "Rinn thu aonarach mo chuideachd uile;" a' ciallachadh a chlànn ghràdhach, a chàirich e gu leir anns an uaigh, cha d'fhàgadh uiread agus aon mhac no nighean aige. A rithist, tha'n camadh air uairibh air a dheanamh le làimh smachdachaidh Dhé bhi luidh tròm air ar càirdibh; agus a thaobh an dlù dhàimh, mothaichidh sinne gu goirt an eudthrom, mar a tha e air a chur an cell igu faireachdail leis a' mhnaoi chreidmheach sin.—Mata xv. 22. "Dean trècair orm, a Thighearna, a ta mo nighean air a buaireadh gu truagh."—Mhothaich Ephraim cùrsa searbh de àmhghairibh teaghlaich, "n uair a thug e Beriah mar ainm air a mhac, a chionn gu'n d'eirich gu h-ole le 'thigh."—1 Eachd. vii. 23. A chionn nach e a mhàin

gur dìomhanas na h-uile nithe, ach buaireadh spioraid, 's gann is urrainn e bhi, nach mothaich an duine àm air chor-eiginn, mar is mo dh'fhosglair dha de na tobraichibh sòlais so, nach 'eil annta ach an tuille thuil-dhorsa. doilgheis chum brùchdadh a steach air; am bròn an comhnuidh air a chothrom achadh ris an t-sòlas a gheibhear annta, no dh'earbta uatha. Agus, 's an àite mu dheireadh, tha'n camadh air uairibh a' tachairt troimh neo-thairisneachd chàrdean a thaobh mi-thaitneas an gné, an càil, agus an doigh. Bha camadh ann an crannchur Iob, trid easumhlachd agus ascaoineachd a mhnà. Iob. xix. 17. Ann an crannchur Abigail, trid mi-ghné agus iargaltas a fir-posda. 1 Sam. xxv. 25. Ann an crannchur Eli, trid ceannaire agus rag-mhuinealachd a chuid cloinne. Caib. ii. 25.—Agus ann an crannchur Ionatain, trid nàdur garg agus feargach athar. Caib. xx. 30, 33. Mar sin tha daoine mar is tric a' faotuinn an trioblaid is mò far an robh iad ag earbs' an t-solas bu mho. Chuir am peacadh an cruthachadh gu leir air aimhreite, agus dh'fhàg e gach dàimh fa leth buailteach do'n chamadh. Anns an teaghlach gheibhear maighstirean cruaidh agus mi-cheart, agus seirbhisich do-cheann saichte agus mi-dhileas: ann an coimhearsnachd gheibhear daoine fein-spéiseil agus connspoideach; anns an Eaglais gheibhear mniisteirean neo-tharbhach agus mi-chiatach 'n an giùlan, agus pobull tàireil agus mi-riaghailteach 'n an callach do spioradaibh mhinisteirean; anns an Stàda gheibhear luchd-riaghlaidh an-ìochdmhor agus caoin-shuarach mu'n nì sin a ta math, agus ìochdaranan buaireasach agus ceannairceach; tha na h-uile dhiubh so a' deanamh camaidh ann an crannchur an càrdean. Agus an fhad so mu'n chamadh.

(Ri leantuinne.)

Notes and Comments.

The Inheritance Publishing Co., P.O. Box 334, Grand Rapids, Mich., U.S.A.—The attention of our readers has more than once been called to this excellent Publishing Company. They are still continuing their good work by issuing copies of their publications free on request sermons and tracts by outstanding evangelical divines of U.S.A., England and Scotland. We reprint in this issue one of Rev. Ralph Erskine's sermons. The following note is worthy of attention: "Our efforts will be considered richly rewarded if it should please the Lord to bestow a blessing upon your prayerful and serious perusal of this booklet. *On request new issues will be sent to you without charge as published.* While this is so any friends who would like to help this undertaking may help it financially by sending a contribution to Mr. John Grant, 4 Millburn Road, Inverness, who will forward it to Grand Rapids.

Church Notes.

Communion.—October—First Sabbath, N. Tolsta; second, Ness, Gairloch; fourth, Wick and Lochinver, Greenock. November—First Sabbath, Oban and Raasay; second, Glasgow, Halkirk; third, Edinburgh, Dornoch, Uig.

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College Fund.—From War-bereaved parents, in loving memory of Roderick Cameron, Inverasdale, Genesis xxi. 17, £2; Friend, Inverness, 8/-.

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Synod Proceedings Fund.—Miss A. McD., 10 New Tolsta, per Mr. John Nicolson, 7/6.

F.P. Magazine—Free Distribution Fund.—Mrs. Matheson, Achany Road, Dingwall, 12/6; Mr. Alex. MacLeod, Duart Nedd, Drumbeg, 7/6; Mr. D. MacAulay, Oldney, Lochinver, 2/6; Mrs. McIntyre, 2 Caberfeidh Terrace, Dingwall, 2/6; Mr. J. Mackintosh, 13 Elgoll, Skye, 5/6; Mrs. J. Brown, 7 North View, Laminerlaws, 5/6; Mrs. J. McLeod, R.R. 3, Lucknow, Ontario, 5/10; Mr. R. McLeod, 3 Mount Pleasant, Port Glasgow, 2/6.

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