IN MEMORIAM. REV. ROBERT BUCHANAN, D.D. SERMONS PREACHED IN THE FREE COLLEGE CHURCH, GLASGOW ON SABBATH, 18TH APRIL, 1875

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In memoriam. Rev. Robert Buchanan, D.D. Sermons preached in the Free College Church, Glasgow on Sabbath, 18th April, 1875 by John Roxburgh & Sir Henry W. Moncreiff

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JOHN ROXBURGH & SIR HENRY W. MONCREIFF

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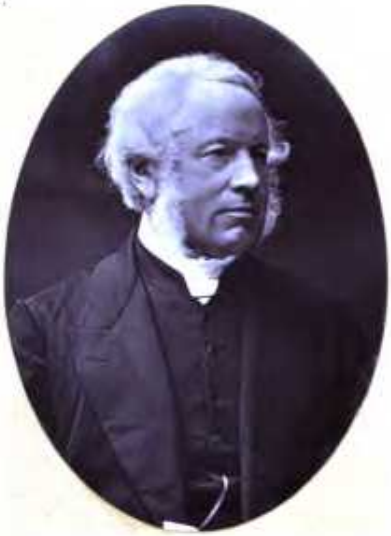

R. V. Buckeridge

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In Memoriam.

REV. ROBERT BUCHANAN, D.D.

SERMONS PREACHED IN FREE COLLEGE CHURCH, GLASGOW, on SABBATH, 18th APRIL, 1875.

BY THE

REV. JOHN ROXBURGH, D.D.,
AND
REV. SIR HENRY W. MONCREIFF, BART., D.D.

Published by Request of the Office-Bearers, with Minute of Session and Pastoral Letter.

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1875.

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The REV. DR. ROXBURGH, *of Free St. John's, preached on Sabbath Forenoon, the* 18*th of April, from Luke* xxiii, 45.

THE first feeling which these words awaken is one of admiration at the readiness of Christ to impart the blessings of His purchase when sincerely sought; and this to an extent far beyond the requests or expectations of the supplicant. If the *power* of His grace was wonderfully manifested in the thief's conversion, the *freeness* of it and its unsearchable riches were no less wonderfully manifested in his pardon, and in the assurance given him of an immediate participation of the blessedness of paradise.

But our object at present is not to dwell on the general reflections to which the

words give rise, but to invite your attention to the doctrine which they contain—a doctrine which will one day possess a deep personal interest to us all. That we may distinctly understand what it is, we must attend to the import of the terms employed.

It was a familiar phrase of the Jews to say of a just man when dying, "To-day he shall sit in the bosom of Abraham." And it was the received opinion of the nation, that pious souls, on their separation from the body, were immediately received into paradise, without any interruption or suspension of existence. Now, as we must suppose Christ to have spoken in the sense in which the dying thief would assuredly understand Him—that is, according to the known and common sentiments of the Jews—His words cannot otherwise be explained than as a promise that *that very day* his soul should pass into a state of conscious joy and felicity. The promise could be fulfilled only by his being with Christ